

PRIMARY POINT

PUBLISHED BY THE KWAN UM ZEN SCHOOL

528 POUND ROAD, CUMBERLAND, RI 02864

VOLUME 2, NUMBER 1 FEBRUARY 1985

TWO NEW TEACHERS ARE GIVEN 'INGA'

In a rare certification assembly held at Providence Zen Center Dec. 8, two new teachers were given "inga", or teaching approval, by Zen Master Seung Sahn. Richard Shrobe, 42, and Jacob Perl, 34, both associated with Chogye International Zen Center of New York, were certified as Master Dharma Teachers in the Kwan Um Zen School. In Korean, this title is "Ji Do Peop Sa", which means pointing to the correct path while teaching the Dharma.

The assembly was a public event in which spectators came forward to challenge the two candidates in "Dharma combat", a form of ritual questioning. Shrobe and Perl bring to a total of six the number of senior American students given "inga" by Soen Sa Nim. They are a welcome addition to the School's teaching staff, which last year provided over 70 meditation retreats in the United States and abroad. The two men will continue their training in the leading of retreats and giving formal Zen interviews, under the tutelage of Soen Sa Nim and the other Master Dharma Teachers.

There have been only two previous certification assemblies, in 1977 and 1981, but there is added significance in the particulars of the new teachers. Shrobe, a student of Soen Sa Nim's for nine years, is married, has three children, and has never lived in a Zen Center, yet was able to maintain the intensity of his training enough to become a Master Dharma Teacher.

Perl, one of Soen Sa Nim's first students in 1972, was born in Poland and makes frequent business trips there. With his fluency in Polish, he will greatly augment the teaching presence in the School's largest international sangha, which has several hundred students, four Zen Centers and a number of Zen groups. Until now, all of the teaching visits to Poland by Soen Sa Nim and the other Master Dharma Teachers have involved a tedious amount of translation, as few Poles speak English.

Master Dharma Teacher Barbara Rhodes said it is a great sign of encouragement that Soen Sa Nim has named two more teachers after such a relatively short time in Zen training. As she explained in an introductory talk to the assembly, in the Korean Zen

tradition the giving of "inga" by the Zen Master means authorization to teach koan practice, the teaching method paramount in our School.

In Korean, koan means "seal". In the Orient, prominent people had their own personal seal. A copy of an important document or letter was stamped next to the original so that each document shared the seal. The seal of the copy could be matched up later with the original. Koan practice, said Rhodes, "is a matter of asking someone questions and verifying whether genuine answers are being given."

In a certification assembly, the verification process is made public. Spectators come forward one by one, make a formal bow to the candidate, sit before him/her, and ask any question they wish except a formal koan. The candidate gives a short answer. If satisfied with this, the questioner says "Thank-you for your teaching", bows again, and leaves. This gives the entire assembly a chance to judge whether the answers are correct, truthful, and helpful.

Shrobe and Perl each endured 25 minutes of this "Dharma combat", and gave crisp, assured and often humorous answers that had the audience laughing and clapping. Then is a formal ceremony, Soen Sa Nim presented each man with his own Zen stick, to be used for teaching, and a ceremonial orange kasa.

In a short talk following the presentation, he spoke about the difficulty of becoming a Master Dharma Teacher, which means "unconditionally putting down your separate opinion, condition, and situation in order to help others. Being any kind of a teacher, not just a Buddhist teacher, means helping others. If you have a try-mind, all of your bad karma will be taken away. Then your mind becomes clear, and any koan is no problem. Also your life becomes clear, your direction becomes clear. Just like this is truth."

But he also said that becoming a Master Dharma Teacher "is not special. Anyone who has correct direction and a strong try-mind can become a Master Dharma Teacher. There are not so many teachers in

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WOMAN AND AMERICAN BUDDHISM CONFERENCE 1984

Six American women teachers from Buddhist traditions gathered last Sept 15 and 16 at the Providence Zen Center to focus on some of the issues for women in American Buddhist practice. Over 130 participants, mostly women, came to hear the teachers and share their experiences with each other. It was an unusual conference in

that it combined periods of formal Buddhist practice (led in the different styles of the teachers attending) with small group meetings, workshops and talks, as well as physical work and relaxation together. This issue is devoted to the formal talks given during the weekend.

This is a Changing Time

SOME PEOPLE SAY the end of the world is coming. But when an old age is finished, a new age begins. Human beings are part of the natural cycle, and this is a changing time for all species. This year is the beginning of the age when women will control everything, just as men have up till now: The house, the family, politics, the economy. Soon there will be many more women leading their countries. Women will become as strong as men, as it was many thousands of years ago. This change from yang to yin has already begun.

When Bodhidharma came to China, he became the First Patriarch of Zen. As the result of a "marriage" between Vipassana-style Indian meditation and Chinese Taoism, Zen appeared. Now it has come to the West, and what is already here? Christianity, Judaism, and so forth. When Zen "gets married" to one of these traditions, a new style of Buddhism will appear.

Perhaps there will be a woman patriarch, and all Dharma transmission will go only from woman to woman. Why not? So everyone, you must create American-style Buddhism. Get enlightenment!

ZEN MASTER SEUNG SAHN

EDITORS' NOTE

We would like to say a special thank-you to Suzie Bowman, whose concern for women's issues and the need to address them in Buddhist practice has been the driving force behind the Women and Buddhism conferences held the past two years at Providence Zen Center. A PZC resident for 11 years, Suzie over the past three years invited women teachers to speak and give workshops at PZC and organized a women's group here. She nurtured the idea of a women's conference through many months of planning until it finally appeared, both in 1983 and 1984. Suzie served as master of ceremonies at both conferences, adding a note of congeniality and wit to the conference weekends. Last summer she moved out of PZC to pursue her Buddhist practice in a social work career and other areas. We miss her and wish her the best.

We would also like to thank Tony Sager and Mu Soeng Sunim, present and former Directors of PZC respectively, and their office staff for their labors in making the 1984 conference happen; and the housemembers of Providence Zen Center who gave so generously of their time, and in some cases, their rooms.

Because of the intense interest generated by the 1984 conference, PZC is planning a third conference focusing on women teaching in Buddhism. Entitled "Emerging Themes in

American Buddhism", it will take place next September 14 and 15 at PZC. It will be preceded by a 3-day intensive meditation retreat co-led by two teachers in the Zen tradition, Maurine Freedgood Roshi and Master Dharma Teacher Barbara Rhodes. Conference speakers will be Ruth Denison, founder of the Desert Vipassana Meditation Center; Gesshin Myoko Midwer, founder of International Zen Institute of America; Dr. Joanna Macy, author of **Dharma and Development**; Bhikshuni Pema Chodron, who is involved with developing Gampo Abbey, a Tibetan retreat and conference center in Nova Scotia; and Master Dharma Teacher Barbara Rhodes.

Your ideas and participation in planning and publicizing this conference will be very welcome. Please write to Ellen Sidor or Tony Sager at the Providence Zen Center.

In order to fully accommodate these historic talks from the 1984 conference, PRIMARY POINT has increased to 16 pages for this issue. We hope you, our reader, will understand that this is more costly for printing and distribution. We would like to reprint these talks in a more durable form than newsprint. If you have appreciated this special issue of PRIMARY POINT, please send a contribution marked "1984 Women and Buddhism" with a check made out to the Kwan Um Zen School. Even a small amount will help continue to make women's history. Thank you! □

TEACHERS

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this world, so I hope everyone, not only Richard and Jacob, will have try-mind, do hard training and become Master Dharma Teachers. Which means, find your correct job moment to moment and just do it. If you don't understand your job, you cannot take responsibility."

"So everyone, understand your job, get enlightenment, and save all beings from suffering."

Soen Sa Nim spoke about Shrobe's difficulties by not being able to live in a Zen Center and the very strong efforts he made to practice on his own and get to the Zen Center for retreats, interviews and together action with the sangha, in addition to his busy family life and a demanding job as a therapist. Of Perl, Soen Sa Nim remarked that he had long ago finished koan practice but had to overcome a somewhat lazy mind by doing a lot of hard training. Perl finished two 100-day solo retreats and a 90-day Kyol Che (group intensive meditation retreat).

Short congratulatory talks were given. Master Dharma Teacher George Bowman recalled that when he looked back on doing this ceremony himself 7 years ago, he was "scared stiff. But one thing it did for me personally was that it was a tremendous inspiration to practice harder and more sincerely." He said he hoped both men would "use their sticks well and practice with all their might."

Finally, each new teacher gave a formal Dharma speech.

"What attracted me to Zen practice," Shrobe said in his speech, "Was the emphasis on everyday mind as Zen mind. Any lifestyle is o.k. What's more important than whether you live in or outside a Zen Center or whether you are a monk or a family person, is why you do these particular things."

"I needed very much to believe in the teaching, which embraced all lifestyles. By 1975, I had three children and was living in New York trying to establish a career there, and I wasn't about to give up my three children whom I cared about and who cared about me, nor was I about to leave my wife, or New York City. There was absolutely no choice in the matter."

Shrobe feels that his Dharma is to

encourage people with the fact of "no choice". "Whatever you are, whatever you're doing, try to use that 100% as your practice. It doesn't make any difference what you do, it's how you do it and how you use it."

Richard started practicing with Soen Sa Nim in 1975. Prior to that he had been intensely involved with Swami Satchidananda and Integral Yoga from 1967 until 1972, including having lived in the Integral Yoga Institute with his family for four years. A former piano player, his undergraduate training was at Mannes College for Music and with jazz pianist Barry Harris.

He has an MSW degree in Social Work and did four years of postgraduate training in Gestalt therapy. Currently he has a private practice in psycho-therapy, specializing in the Gestalt approach.

In Jacob Perl's formal Dharma speech, he spoke of "making this practice your own." Following a long solo retreat in which he became very ill and almost died, Perl realized it was possible to give up one's habitual ways of thinking. "If we try, it works. If someone thinks 'I'm too stupid to understand', fine, be stupid. Out of this stupidity, wisdom appears. Maybe someone thinks 'I'm too lazy' — (that's my specialty). But try. Then maybe out of this laziness, diligence will appear a little bit, then a little bit more."

In the same way, he said great generosity could appear out of selfishness, great compassion out of anger. "Just try. It's kind of magic. We don't have to do anything. Every day we bow, sit, chant, try to do this practice. We go to work, deal with people and our everyday problems, but we have some direction."

"Long ago an eminent teacher said, 'Without self, the truth appears always and everywhere. Bright, clear, complete.' Without self, finding your true self — what could this mean? If we grasp this question, it's like a sword cutting through a world of opposites. Then what? Please look."

Jacob was born in 1950 in Warsaw and came to the United States with his family in 1964. He began practicing Zen under a friend's direction while attending Brown University. In 1971 he took a leave of absence for a year and went to study at several Buddhist centers, including the San Francisco Zen Center and the Tibetan Nyingmapa Meditation Center under the



Photo by Nancy Brown

"ANY LIFESTYLE is ok. What's more important than whether you live in a Zen Center or not, or whether you are a monk or a family person is why you do these particular things."

direction of Tarthang Tulku Rinpoche. After a year he returned to Brown to finish school, and met Soen Sa Nim.

In 1978 he traveled to Poland with Soen Sa Nim, at which time the first Polish Zen Center was established. He has returned several times with Soen Sa Nim, and numerous times by himself. In 1978 he also earned a 5th degree black belt in Shim Gum Do, the Zen Sword martial art.

He has a real estate office in New York City and is a partner in his brother's medical business. Last year he started an import-export office. Currently he is Abbot of Chogye International Zen Center in New York.

The next step after receiving "inga", in the Korean Zen tradition, is getting transmission, after which a teacher can be called "Zen Master". Soen Sa Nim has not yet given any of his American students transmission.

Soen Sa Nim was given inga at the age of 22. This approval was verified by several other Korean Zen Masters, after which his first teacher, Zen Master Ko Bong, gave him transmission. Soen Sa Nim's first four American Master Dharma Teachers are still in training with him, and periodically study with other Zen Masters in America.

After a relatively short time in this country, Soen Sa Nim has established a coherent and orderly method of training Zen teachers. From the very beginning a student is required to take responsibility and become independent. The teaching method of abrupt confrontation also includes giving students more responsibility than they are usually comfortable with. Also, living in a Zen Center with a stiff schedule of formal practice and required togetherness creates an accelerated learning situation. Mistakes are inevitable and useful. "Don't be attached to your mistakes," Soen Sa Nim often says. "Only

make correct."

When he first set up the Providence Zen Center in Providence, he required students of only a few months' experience to give frequent short talks (called "koan talks") following a reading of one of his letters. As Master Dharma Teacher Lincoln Rhodes explained in a talk last year, even though the occasional ineptitude was somewhat embarrassing if guests were present, having to give talks served a valuable function both for the individual and the community. If one's practice was sincere and wholehearted, the talk showed it. If one's practice was unclear, this also showed. Giving a talk thus provided a "mirroring" experience that gave students immediate feedback on the genuineness of their practice.

This tradition has continued. The talks become longer as the student progresses through formal temple training positions such as moktak master (the person who keeps the chanting rhythm with a wooden instrument called a moktak). After several years of practice and the taking of more vows, acknowledging Soen Sa Nim as one's teacher and a wholehearted belief in Buddhism, a student may become a Dharma Teacher and begin to give public talks outside the center.

After five years as a Dharma Teacher, a student can become a Senior Dharma Teacher and begin to counsel other students and lead retreats. Only at the stage of becoming a Master Dharma Teacher is a student permitted to teach koan practice and give formal Zen interviews during retreats.

Within the Kwan Um Zen School, there is a teaching hierarchy progressing from new students, Five Precepts students, Dharma Teachers, Senior Dharma Teachers, Master Dharma Teachers, and finally, Zen Master. In the United States there are



"Being any kind of a teacher, not just a Buddhist teacher, means helping others."

currently several hundred Five Precepts students, about 60 active Dharma Teachers, 10 Senior Dharma Teachers, 6 Master Dharma Teachers, and one Zen Master. Students also have the option of becoming monks — either traditional celibate monks or Bodhisattva monks, who may marry.

At the School Congress in 1984, Soen Sa Nim explained this teaching hierarchy he has established, using the following metaphor. An elementary school graduate can teach primary school. A secondary school graduate can teach elementary school. A college graduate can teach secondary school. A master's or a doctorate can teach at the college level, and so forth. In this way, each student no matter what his/her level, can help others, "which is any teacher's correct job." □



Photo by Nancy Brown

"LONG AGO AN EMINENT TEACHER said, 'Without self, the truth appears always and everywhere—bright, clear, complete.' Without self, finding your true self—what could this mean? If we grasp this question, it's like a sword cutting through a world of opposites."

Inquiring Without Images

I would like to make one correction about the introduction. It was mentioned that I was influenced by Krishnamurti. It is not a matter of influence at all, but simply a matter of seeing clearly for oneself, what is pointed out clearly. This is freedom from influence.

The title of this conference is "Women in American Buddhism." It is a fact that one is a woman or a man. Also that one has an image of oneself as a woman or a man. Not just one image but a whole host of images. That one is a Buddhist is an image. That one is an American is an image, apart from the fact that one carries some papers when one goes abroad. If one looks carefully, to think of oneself as American is tied up with images, emotions, and feelings of separation, as are all images.

Just before leaving to come here, I was asked a question by a woman who was working in the kitchen. (She had dropped in recently, and had been very active in women's movement) She asked me, "What are you going to say to these people when you go? Are you just going to talk about this or that, or are you going to be concern-

listen to some things at all. It may be too painful or too threatening.

Do you see that you do have an image of yourself as being somebody or many "bodies"; being a Buddhist, being a woman, being an American? The American image was recently very much appealed to by watching the Olympic games. Does one watch deeper than what one sees on the screen? When the national anthem is played, when the flags go up and our young men and women stand on top, does the patriotic heart start beating and feel good, having been given a boost — but a boost to what? A boost to an image! If one's country has won lots of medals, one doesn't mind seeing others win one too every once in a while, because one is also identified with the image of "brotherhood."

As far as one's religious affiliation is concerned, is one identified with it, attached to it, so that one's self-image includes and is invested in the religion, the religious group or center that one belongs to? This can easily be tested. When someone criticizes one's religion, does one feel defensive immediately, personally

because one has been manipulated.

Watch it for yourself. You will discover amazing things, what goes on in this mind and therefore throughout this body. Anything that goes on in this mind, any single thought, is totally connected with the whole organism — electrically, neurochemically. One pleasurable thought gives a gush of good feeling. Then one wants to keep that, which is another thought. "How can I keep that?" When it stops, "What have I done to lose it?" "How can I get it back?"

The poor body has to respond to all of this, not even done yet with the pleasure, when already there is pain. The body isn't done with it quickly. It takes the physical organism a while to get back into balance. I don't know whether our bodies even know what balance is anymore. There's so much residue still there, not just within the body, but of course within the brain.

We do all this mental bookkeeping, remembering what he or she did to us this morning, yesterday, a year ago, sometimes ten or fifteen years ago. "I'm not going to forget that," one says, which means no relationship with the person is possible. The person is branded, marked. One sees him or her and there is the image of what he or she did. Our response is dictated by the image, dominated by it. When there is an insight into this whole process, and one sees it, the seeing is already the interruption of it. Nonetheless, image-making may continue because it's very pleasurable to us. We live in and for our images, even if they're painful, because we think we have to live for something.

Can one question all this? I don't call this work "Zen" anymore, because the word is extra, unnecessary to the inquiry. This fundamental inquiry into the human mind and body (not my mind and body personally, but the human mind) doesn't need any descriptive label. To the extent that this mind (as it functions in images, in blockages, in contradiction and conflict) is clearly understood, the whole human mind is clearly understood, because it does not differ fundamentally from one person to another. On the surface, superficially, we're all different, but fundamentally each of us has an image of being a self, of being someone.

To see that this is an idea, a thought creation, seems inordinately difficult. The self-image feels so solid, so real, that one takes the self for a fact. One confuses it with this body and the ongoing processes of thought, sensations and emotion. But there is no owner of all this.

To say "this is me" and have an image — "I'm good at this, I'm poor at that" — is a mental construction, a bunch of thoughts and ideas just like any other thought and idea, part of that stream of thinking poured out by the brain. Yet "this is me" is the root of all our individual interpersonal problems and our international problems.

Most of you here are probably very concerned with the state of the world, the terrorism, the fighting that goes on in the Middle East and elsewhere. Recently I heard a famous news commentator, reporting about a new violent incident in Jerusalem where Christians, Muslims and Jews are at bloody loggerheads with each other. He said, "How is it possible, in the place where three of the greatest religions were born and all of them preach peace, that people kill each other? It's unfathomable." But if one thoroughly understands identification, investment, image, defensiveness and aggressiveness by seeing it directly in oneself as it happens, then it is not unfathomable that members of religious groups fight each other and even kill each other.

So what is one going to do about all of this? Which was the question asked of me by this woman in the kitchen, "What are you going to do about it?"

It is a simple fact that this work can only start with oneself. If in oneself confusion reigns, images dominate and motivate one's action and position and goals of what one



Photo by Sonia Alexander

Toni Packer is the resident teacher at Genesee Valley Zen Center, Rochester, NY. Born in Germany in 1927, she then lived in Switzerland, where she married an American student. They moved to the United States in 1951, where she studied psychology at the University of Buffalo. In 1967, she became a student of Kapleau Roshi. In 1971 she was asked to begin counseling at the Rochester Zen Center, and in 1976 to take on additional teaching duties. Her encounter with the work of Krishnamurti led her to a deep questioning of all the established forms and traditions, including those of Zen Buddhism. She left the Zen Center in 1981 when she felt she could no longer work within the boundaries of the Buddhist tradition. In 1982, Genesee Valley Zen Center was founded, where Toni now teaches and administers, together with the resident staff.

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ed with women? How they have been downtrodden in spiritual traditions, placed at the bottom of the hierarchical structure? How men consider that women are incapable of liberation, emancipation, enlightenment (which holds for the Zen tradition as well as other Buddhist traditions)? There are women who are waiting to hear about it. Are you going to address yourself to this? What are you going to do about it?"

The work of questioning deeply into the human mind is more than specific issues, or specific problems. The whole human condition is embraced. However, this work is not doing what we normally do and have been doing for hundreds and thousands of years: namely, rushing to solve problems in a more or less violent way. This work is to understand a problem, not just superficially, or even deeply, but totally. It is to understand so completely that the problem may be resolved not through a solution, but through understanding.

Before continuing, let me say something about listening — because we are from many different backgrounds, places, countries, traditions, or no tradition. How does one listen to a talk like this or the following ones? Can you listen carefully as though it was just a conversation between you and me? How are you listening? Do you have an image of Toni?

To my surprise, when meeting me, a lot of people say "I know about you. I've heard about you." So do you have an image? Knowing about Toni, having an idea about her, maybe you've read a little booklet, heard stories, and now you have an idea of what she is or propagates. And do you have an image of yourself, what group or tradition you belong to? Is there the ever-readiness in the mind to compare what is being said to what one already knows? Then you're not listening. You're comparing, and what is really said flows by unheard.

So, at least for the short duration of this talk, is it possible to suspend what one knows, to suspend comparison? Can one just be open, completely open, not knowing how one will react, just receiving? If one has an image of oneself or of this person that is sitting here, this pure listening is impeded or distorted. One reads into it or subtracts from it, or one will not want to

attacked and hurt? Or if somebody praises one's group or center, is one's vanity flattered? One's personal vanity, one's identification — this is "me."

And as a woman, what kind of images does one nurture, mostly unaware? Many people say to me that women have such a bad image of themselves, that one has to work on one's image, improve it, which means substituting a good image for a bad image. But why does one need any image? One doesn't understand the difficulties, the impediment, the separation that all images create within ourselves and among each other.

At times one may well have witnessed the battle of inner images: one wants to be a good mother, but one always wants to go to retreats. There are guilt feelings as the mother, and guilt feelings if one doesn't go to retreats enough. So there is a battle of images within, which expresses itself in general irritation. And in inter-personal relationships too there is strain; two people living together having images of themselves and the other inevitably creates contradictions. Who dominates whom? One feels manipulated and needs to manipulate

"Do you see that you do have an image of yourself as being somebody or many 'bodies'—being a Buddhist, being a woman, being an American?"



Photo by Sonia Alexander

"It is a simple fact that this work can only start with oneself."

wants to be or to become — when that dominates the inner scene, how can one resolve confusion among each other and in the world? One just carries that confusion with one whatever one does. And yet will one start to look, to question everything, and leave no stone unturned, which may shake up one's whole foundation? One may anxiously or defiantly keep one's images and say, "I can't do without them, I'm attached to them. It's human nature."

But is one at least clear what one is doing? Can one see that one's foundation is one of separation and isolation, because it is divided from the foundations of other human beings? Each one is defending their own foundation. Believing in it, putting their refuge in it, and at times reaching as if over the foundation wall to shake hands with someone else, who reaches over his or her foundation wall to shake hands and to assure each other of mutual understanding. Or can these walls break down completely? So that nothing separates us from one another? It is a tremendous challenge.

One may feel that I am exaggerating, that it's my opinion. I'm not trying to give opinions. I'm talking about what comes out of looking very seriously into oneself, and seeing the dangerous consequences of identification with something or somebody, and the danger of being somebody.

It's only when you really work on yourself, as many of you do, probing deeply and stopping nowhere — not "I'm only going this far and no farther" — but going all the way, that one really comes in

Politics of the Heart

Jacqueline Schwartz Mandell

has studied for the past twelve years in both the Zen and Theravada traditions, with Mahasi Sayadaw, Taungpulu Sayadaw and Joshu Sasaki Roshi. She leads Vipassana retreats around the world, and until last October was a Dharma Teacher at Insight Meditation Society, Barre, MA, from which she resigned. In deciding to no longer represent the Theravada tradition, her strongest reason was "the non-recognition of the equality of women" within that tradition. She now teaches on her own and is currently writing a book. In March of this year she married Allan Mandell and moved to Austin, Texas.

It's a pleasure for me to be here, and I'm actually here as a woman. There are teachings and experiences transmitted thru the Buddhist tradition that there's "no man and there's no woman." Thus, saying that "I'm a woman in the Buddhist tradition" is a bit "unkosher". Yet, it seems that now is a time when we actually can break down a lot of barriers which have inhibited us from looking at ourselves as women and as men.

When I first knew of the Women's Movement years ago, I wasn't interested. I chose not to involve myself in that movement even though I agreed with many of the ideals. I chose to follow the Buddhist path because it was the form of practice that I wanted.

Your invitation last year to speak here at the Providence Zen Center was one that sparked my inquiry into myself as a **Woman-Buddhist** teacher. It was my first time speaking at a women's conference. Upon reflection, I realized that as a teacher of Buddhism I represented a patriarchal form which held negative images about women. It was hard for me to come to terms with this because of what had been given to me by my teachers. They had given me guidance in a most open and generous way. I received the training openly along with my authorization to continue the delivery of these teachings. So my own step forward, which included my resignation from the Theravada Tradition, came out of a "morality of responsibility."

"MY OWN STEP FORWARD, which included my resignation from the Theravadin tradition, came out of a morality of responsibility. I could no longer stand before women and say that I represent a tradition which does not recognize a woman as an equal being."

I could no longer stand before women and say that I represent a tradition which does not recognize a woman as an equal being. In the Theravada tradition, women are said to be a lesser birth. When women were accepted as nuns, Bhikkunis, they were asked to take eight rules which would make them subservient to men. These rules included: even a nun of the highest order had to bow down to a monk of one day; all nuns had to bow to monks, monks not to nuns; a monk may reprimand a nun, a nun may not reprimand a monk. And so forth.

There are traditions, not just Buddhist traditions but other religious, political-social systems which call themselves the "Truth". Yet within the embodiment of what they call the Truth, there are very political statements about men and about women.

It's possible to look at being a woman in a very new way. Many of the women leaders of the past were still under patriarchal obligations and patriarchal domination. It still may be that women leaders represent the patriarchy and have patriarchal conditioning. We see it in the business world, in the social and political world. Now we have women leaders going forth on their own without patriarchal constraints. This is very special. However, can women look at themselves as women? This is one of the challenges of our times.

There's a story in *Zen Flesh, Zen Bones* about a woman who made a decision to scorch her face in order to enter zen practice. She was not accepted for zen

practice because she was too beautiful. This was "her problem". It was said that she would have distracted the monks from their practice. There's an article in the journal **Women and Religion**, called "An Image of Women in Old Buddhist Literature: The Daughters of Mara." In this article the Feminine is implicated as one of the last temptations of the Buddha. As he sat under the tree, Mara showed him images of beautiful dancing "ladies" to lure him away from enlightenment. Within Buddhist traditions men and women have been separated, especially in celibate kinds of settings. One way of coping with these situations was to cast women in negative or problematic roles.

We must examine all of these images. This examining can take the form of a naming. It's not a naming to be held onto, but it's a naming to identify. In the latest book by Gloria Steinem, she talks about how there was never a name for "wife battering," it was just called Life! But now that there's a name there is more possibility of investigation and of solution. Don't be afraid to name or to identify. Learn to work with that. Certainly all of the traditions teach the nature of emptiness. We can also bring that wisdom into our noticing and naming. We can say for example, "Yes, there is wife battering"; "Yes there are negative images of women in Buddhist texts." "There are also some positive images." Looking at images and situations directly and naming them allows us to see them clearly.

I've heard too many distressing stories this year. Some of these have been published. Other stories I've heard directly from individuals. They included deep depressions of women students who were approached sexually by their teachers. The students did not know how to deal with this type of behavior. They had no context in their spiritual communities in which they could relate these kinds of experiences. At first there was little, if no communication about these experiences. The most distressing story I heard was of a suicide. A

woman had an affair with her teacher. Then, he left her and moved on to another place. This was too confusing for her.

Many of you have an enormous amount of life wisdom. You have seen a lot and have tried many things. You have tried to work on your problems and on your lives in many ways and you have come to spiritual practice. Then some of you, even with the life wisdom, turn away from looking at the current community problems, even to the extent of saying, "We don't have those problems here." Perhaps you think, "I just want to surrender, I don't want to think about that anymore." Here surrender is used as avoidance. A lot of you come here thinking, "That's not what I'm dealing with; I'm just dealing with meditation practice." And yet, we also have to remember our own maturity and adulthood.

There are certain phraseologies of becoming "Children of the Dharma," of having "child-like minds." This does not mean acting like a child. Some of you may not be able to look at these situations because of dependency. This could be dependency on the teacher or on the institution. This dependency needs to be looked at. I know this is a difficult investigation.

For myself, one step in assuming the investigation and the integrity of being a woman was to read many books by and about women. These books became a link to my intuitive and experiential understanding. I began my reading with women in



Photo by Sonia Alexander

50 RECOMMENDED BOOKS

compiled by Jacqueline Schwartz Mandell



OF WOMAN BORN
Adrien Rich

OUT ON A LIMB
Shirley Maclaine

THE ASSERTIVE WOMAN
Stanlee Phelps & Nancy Austin

WOMAN OF THE CELTS
Jean Markale

SEXIST RELIGION & WOMEN IN THE CHURCH
Alice Hageman

CHANGING OF THE GODS
Naomi Goldenberg

THE POLITICS OF REALITY
Marilyn Frye

WOMAN AND NATURE
Susan Griffin

THE GREAT MOTHER
Erich Newman

JUDAISM AND THE NEW WOMAN
Sally Priesand

IN A DIFFERENT VOICE
Carol Gilligan

WHEN GOD WAS A WOMAN
Marlin Stone

TOWARD A NEW PSYCHOLOGY OF WOMAN
Jean Baker Miller

WHY THE GREEN NIGGER?
Elizabeth Dodson Gray

DIVING DEEP AND SURFACING
Carol Christ

LESBIAN/WOMAN
Del Martin & Phyllis Lyon

THE CINDERELLA COMPLEX
Colette Dowling

THE FEMALE EXPERIENCE AND THE NATURE OF THE DIVINE
Judith Ochsorn

WOMEN AND RELIGION (Revised Ed.)
Ed. Judith Plaskow

GOD AND THE RHETORIC OF SEXUALITY
Phyllis Trible

LILITH
(Jewish Women's Newsletter)

WOMEN OF SPIRIT
Eds. R. Ruether & E. McLaughlin

THE MISTS OF AVALON
Marion Zimmer Bradley

BEYOND GOD THE FATHER
Mary Daly

KNOWING WOMAN
Irene Claremont de Castillejo

DIARY OF ANAIS NIN (4 volumes)
Anais Nin

WOMEN IN BUDDHISM
Diana Paul

WOMEN UNDER PRIMITIVE BUDDHISM
I.B. Horner

LISTENING TO OUR BODIES
Stephanie Demetrakopolous

WOMEN SPIRIT RISING
Eds. Carol Christ & Judith Plaskow

RELIGION AND SEXISM
Ed. Rosemary Radford Ruether

PATRIARCHY AS A CONCEPTUAL TRAP
Elizabeth Dodson Gray

FROM HOUSEWIFE TO HERETIC
Sonia Johnson

JOURNEY INTO BURMESE SILENCE
Marie Byles

PSALMS OF THE SISTERS
Rhys Davids

THE POLITICS OF WOMEN'S SPIRITUALITY
Ed. Charlene Spretnak

FEMININE PSYCHOLOGY
Karen Horney

WOMEN, MEN, & THE PSYCHOLOGY OF POWER
Hilary M. Lips

UNSPOKEN WORLDS
Rita Gross

BEYOND MERE OBEDIENCE
Dorothea Solle

AGAINST OUR WILL
Susan Brownmiller

WOMEN AND WORLD RELIGIONS
Denise Lardner Carmody

SUFFERING
Dorothea Solle

WOMEN'S REALITY
Ann Wilson Schaeff

THE MANAGERIAL WOMAN
Margaret Henning & Anne Jardin

MEN AND WOMEN OF THE CORPORATION
Rosabeth Moss Kantner

BEYOND ANDROCENTRISM
Ed. Rita Gross

OUTRAGEOUS ACTS & EVERYDAY REBELLION
Gloria Steinem

THE COLOR PURPLE
Alice Walker

DAUGHTERS OF COPPER WOMAN

WHAT DO WOMEN WANT
Luise Eichenbaum & Susie Orbach

KAHAWAI—JOURNAL OF WOMEN AND BUDDHISM

Christianity and then with women in Judaism. They have looked at discrimination against women in religious institutions. I found a lot of information which related to what I was looking at. Then I went on to read books about women and patriarchy.

We are presented with all kinds of imagery from patriarchal religions. We may not know how great our conditioning is. There are patriarchal images of both men and women. In the Theravada tradition, Buddhahood, the highest

attainment of Buddhism, is not allowable for a woman. This might be the most discriminatory statement there is within that tradition.

Today one may actually be fulfilled in every way, as a woman or a man, not just a non-gender being. This includes fulfillment in your own spiritual practice to the highest degree. I am currently writing a book about women and spirituality. I want to share and to deepen this kind of inquiry which is so important for anyone interested in a clear perception of their spiritual growth. □

“Compassion and Wisdom: Gentle and Strong”

Maurine Myoon Freedgood,

Roshi, a concert pianist, began formal Zen practice in the early 1960's. She studied with Yasutani Roshi, Eido Roshi and Soen Roshi, and was ordained a Rinzaï priest in 1977 by Eido Roshi. For the past six years she has been teaching and leading retreats at the Cambridge Buddhist Association. She received confirmation as a Roshi in 1982 from the late Soen Roshi during his last trip to the United States.)

Dear friends who have come from all across the continent, it is really a wonderful experience to be here. Let us start this afternoon by chanting together. The chant is NAMU DAI BO SA. All of you who practice will know that when you chant you are not thinking, “What does this mean?” — no need for that — chanting is zazen with voice, with your whole being, every pore of you breathing the sound.

Before we do it let me briefly tell you what it means. “Namu” means “to unite with.” Namu: let us unite in one spirit, one mind, together. Unite with “dai”, which ordinarily means “big”, but here dai means the absolute, the ultimate ground of our being that is every single one of us. So to unite with this absolute in a Bodhisattva spirit (Bosa means Bodhisattva), for the sake of all sentient beings we are here. For the sake of all sentient beings we are chanting.

Myoku asked Rinzaï: “Avalokitesvara has one thousand hands and each hand has an eye. Which is the real eye?”

Rinzaï answered: “Avalokitesvara has one thousand hands and each hand has an eye. Which is the real eye? Now tell me quick!” Rinzaï said in his wonderful style, “Quick! tell me!”

Myoku pulled Rinzaï from his seat, then sat in his place. Rinzaï stood up and asked “Why!” Then he shouted, “Kaaaaaatz!” and pulled Myoku from his seat in turn and Myoku left the room quietly.

This Bodhisattva of compassion and wisdom has one thousand eyes to see the thousands of needs, and thousands of hands to help. As symbols of this, some

response to this question of “Which is the real eye?” was immediate and spontaneous. Why? Why are you asking which is the true eye? Why are we here?

At a dinner party some weeks ago, my husband and I in the course of the conversation were asked, “What is your favorite question?” Mine is “Why?” Why am I using this story? Avalokitesvara with the thousand eyes and hands is all the different roles that each one of us here represents: Man, woman, artist, friend, mother, lover, child, whoever. Every single one without exception is this true eye.

It is the moment to moment experience of being here together that is so vital to all of us. This is the life-giving and wisdom-making process: our being here together, looking at how we are engaged with one another, heart to heart, hara to hara, mind to mind, and each one of us answering this “why?” with the deepest expression of our own nature, our own experience, without any speculation about it.

There was a Rinzaï school nun named Chido who was given inka, which means, she was allowed to teach. Some monks were a little hesitant about it. Is it alright for this lady to be up here, giving us a discourse on the Rinzaï Roku? Is it alright for this piano player from Saskatchewan, Canada, to be up here giving you a talk on the Rinzaï Roku? Is that okay?

So this nun Chido, the founder of Tokujji, confronted the head monk, who did not at all approve of her being given inka. He decided to question her. “Ha! I’m going to trap her and see how stupid this lady is. She is not ready to be a Rinzaï Roku teacher. Let’s see.” So he said to her, “In our line, one who receives the inka gives a discourse on the Rinzaï classic. Can this nun teacher really brandish the staff of the Dharma in the Dharma seat?”

She faced him, and drew out her 10-inch knife, carried by all women of her warrior class. She held it up and said, “Certainly a Zen teacher of the line of the patriarchs should go up on the high seat and speak on this book, but I am a woman of the warrior line and I should declare our teaching when really face to face with the drawn sword. What book should I need?” The head monk said, “Before father and mother were born, with what then will you declare out teaching?”

The nun closed her eyes and sat perfectly still.

The presence of each one of you is teaching the Rinzaï Roku. Your living dynamic, wonderful presence is your living Rinzaï Roku and mine, standing here heart to heart. This is what Rinzaï asked us to come to in his Rinzaï Roku: no hanging onto words and phrases but coming to the living dynamic spirit. This is what we are here for. Looking into all your wonderful faces, I sense how far you have come to share this experience together, not just in a distance of miles but in life distance. What experiences have brought us here together?

As Suzanne told you, I come from the Cambridge Buddhist Association. I am the teacher there. I am most grateful to be there. The founders of the Cambridge Buddhist Association some 27 years ago were people like Daietz Suzuki and Shinichi Hisamatsu and Elsie Mitchell and John Mitchell and some other wonderful friends. Dr. Hisamatsu and Dr. Suzuki have passed on, but they left us a wonderful heritage. One of the things that Dr. Hisamatsu said when the Cambridge Buddhist Association was founded was that it should be a non-sectarian place. So our house in not just a zendo, but a place for all people to come for the study and practice of Buddhism. The fact that I am a Zen teacher does not mean that it is just a Zen Center. It is for everyone.

Dr. Hisamatsu was a great Zen teacher himself. When I saw Soen Roshi on his last visit, he said, “Dr. Hisamatsu was a true roshi, a true old teacher. I learned so much

from him.” Dr. Hisamatsu stressed the flexibility of Zen. One must know something of its history to understand it, but one must be aware of its flexibility, the way it adapts itself to various circumstances. It is not rigid. Zen must be able to change its form from what it was centuries ago. How will Zen differ now from the past? What will happen to it in America?

What is happening to Zen in America is very interesting, from the standpoint of its history and looking at the present scene. Some things are sad, and because they are really difficult, they are making us grow up in our Zen practice. They are making us become less dependent, making us see things much more clearly.

So where does this begin, this independent spirit in Zen? Before it came to America, there was a great deal of feeling already in Japan that it should be less encrusted by temple emphasis, although there’s nothing wrong with the temple. I’m happy you’re building one here. But Zen should extend itself to lay people, not just men but women too. It should be extended to everyone.

“Zen must be able to change its form from what it was centuries ago. What will happen to it in America?”

One of the roshis who believed this implicitly was a man called Kosen. His birthdate was as early as 1816. He was extremely interested in Western culture and insisted that his monks go to the university and learn about other parts of the world, learn other languages, study other philosophies, in fact, open their minds. He was the teacher of Soyen Shaku, the first Zen teacher to come to America.

In 1893 Soyen Shaku came well-prepared to a conference of religions in Chicago. He understood our language and a great deal of Western thought. In 1905 he returned to San Francisco, which of course is the place of the beginning of Zen practice in America. He was welcomed into the home of Mrs. Alexander Russell, who was the first person in America to study Zen. This wonderful woman did deep koan study with Soyen Shaku. Wonderful beginnings!

Another great lady in our American tradition is Elsie Mitchell. It was she who with Dr. Suzuki and Dr. Hisamatsu began the Cambridge Buddhist Association. To this day she is inconspicuously working with all of us there to help wherever there is a need — a true Bodhisattva of compassion and wisdom. Soen Roshi said to me when I left New York, “Do not be so sad to leave. Find Elsie Mitchell in Massachusetts and you’ll be alright.” Indeed he was right.

In June of this year, a group of women in California gathered with me to experience a sesshin together as women. This was not my idea. It was their very good idea, something that they wanted to try. I said, “I am absolutely at your disposal. I am very fond of men and I love to have them with us but if you feel that there will be some special quality — something that we can do together as women — then let us do it and find out what happens.” So we did.

I arrived one afternoon and there was a sparkling young woman from the Empty Gate Zen Center to greet me at the airport. We went almost immediately to a meeting of a group of women who had worked very hard on this, among them Lenore Friedman who is here with us at this conference. The next day we went off to a Vedanta retreat house in Marin County. This was already a beautiful beginning for our time together. The Vedanta retreat house was quiet, beautifully cared for, with wonderful white deer wandering around on the lawn, humming birds in every little flower — incredible paradise!

But the meditation room of this Vedanta center was not for us as Zen students. It was very heavily carpeted and each little tuft of carpet was full of rose incense. The windows would not open wide enough. We looked around and asked, “What shall we do?” We moved all the furniture out of the living room, which was right next door to the kitchen, right next door to the dining room. How shall we deal with this? We asked, all the noise of food preparation, setting the tables and so on. Will it work?

It worked. Everything flowed into everything else in a wonderful way. We went from the zendo into the dining room, into the kitchen, and back to the zendo, and it was all clearly flowing.

Once last year in our zendo in Cambridge, I tried this. As teacher, I was the cook, the giver of the talks, the interviewer, etc. All day I just went from one room to another, from this place to that place, it too was a clear and flowing experience, as in California. The atmosphere became stronger and warmer, participants feeling less and less judgmental and more accepting of everything.

In the California retreat, somehow many of these women had been intimidated by sesshin atmosphere, and also were somewhat fearful because of certain things that have happened in relation to teachers. So we were feeling closer and freer.

We listened to Rinzaï. We listened to Nansen and Joshu as if they were there, as they were. The spirit is here, not in ancient

China, but present in our time and place, right here. We listened to Nansen telling Joshu that this calm and ordinary mind, this non-discriminating mind, is the way. We heard Rinzaï encourage us to seek Buddha within ourselves, not as something we seek outside or are given by someone. We heard Rinzaï telling us to free ourselves from him, free ourselves from attachment to him or any teacher. No attachment.

It is so easy for us to become attached to what we revere. We put someone up on a pedestal. Soen Roshi was absolutely adamant about that. He always said, “Do not put me in that place, I am just an ordinary monk. I have to practice harder than you. Please don’t put me in that place. No attachment to me. Look at the universe, the stars, look at the moon, look at all this. Don’t look to me.” No matter how lofty the teacher, in so far as that presence is outside of us, it’s not real. It’s not our own treasure.

We came here as we came together in California sesshin to realize Rinzaï in us. His wonderful shout is our shout of joy and celebration of life together. We heard his “why?” Endless dimension universal life wondering. This was Soen Roshi’s phrase: endless-dimension-universal-life. No beginning, no end, just wondering with heart empty and open.

When one of my children started mathematics in her grade school, she had a remarkable teacher. On the report card this teacher wrote: “At the beginning of the term, Barbara caught the spirit of mathematics and wondered on.” So, here we are capturing this joyful celebration of life together, and wondering on.

To go back to this matter of teachers for a moment, Dogen Zenji said, “If you cannot find a true teacher it is better not to practice.” Who or what is the true teacher? Our practice, whatever it is, is our teacher. Not necessarily Zen practice. Everyone here has their own practice. Your life is your practice. Your life is your koan. Each one of us learns from that, if we listen deeply, if we’re involved down to the bottom. This is our true teacher, the most venerable teacher: our practice.

And what is our attitude to this teacher? Are we sitting with thoughts of dependency, of gaining something, of

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Photo by Sonia Alexander

“Some things are sad, and because they are difficult, they are making us grow up in our Zen practice.”

Bodhisattvas also have eleven faces, so that they may see in all directions simultaneously. A direct response, this vivid Zen school of Rinzaï, which is my school, Rinzaï’s

Taking Realization Into Everyday Life

Jan Chozen Soule Sensei is a pediatrician, acupuncturist and mother of three teenagers, as well as a Zen teacher. She began sitting in 1973 with Maezumi Roshi at Zen Center of Los Angeles. In 1975, she took lay Buddhist precepts, and in 1979, was ordained as a nun. Last summer she officially became a teacher and was recognized as one of Maezumi Roshi's Dharma heirs. This summer she moved to Portland, Oregon, to do a sabbatical from teaching and a personal retreat for two years. She will work as a pediatrician part-time.

practice, then our days are more than full. We wake up in the morning and first thing we go over lists. The day goes by too fast. As we go to bed at night, we wish we had at least six more hours.

We pick-up lint as we cross the room. As we turn out the light, our last vision is of the kitchen floor that needs washing. "Oh well, tomorrow I'll sit." Just no time to do it all. Our days are so full, we wash the diapers in the toilet bowl, thinking, "I know this is practice, too, but I really want to be in the zendo."

Meditation is such a relief, to have a

the monastery at 83. I don't want to waste my time by night or day. I want to be like the Buddha. I want to clear the way and leave behind all the obstacles and restrictions. I want to practice full time. Before I die, I **have** to see it through to the bottom. If my spouse doesn't follow me, then he has his own work."

That's the monastic voice speaking, purely and strongly. We have other voices. Another might say, "Are you kidding? Practice is real life. You can't go and sit in the zendo all day long. You have kids at home, and housework to do. What good is it to meditate for the weekend? Two hours later when you get home, you're yelling at the kids? That's practice? That's escape. Your practice is your everyday life. You sit in the zendo and you're thinking about cooking and cleaning. When you're cooking and

because there were parts of it she agreed with and parts that she didn't agree with. She went through it line by line with him saying, "Yes, maybe that one. No on that one, but maybe I'll think about it." That's who we are, parts that come and go. Today it's "no, not that part; maybe tomorrow." But the very part that we don't allow in ourselves is what causes trouble eventually, both inside and outside.

The part that we have not recognized or not experienced "inside" is easy to recognize "outside", because we have that extra negative energy about it. As Christ said, it's easier to see the mote in someone else's eye than the log in our own eye. "I really don't like that person." That person is our teacher, a good koan.

What is there in that person that we're not allowing in ourselves? For example, there are the terrible realities of child abuse and wife beating. The problem is not the wife-beater out there. It's the wife-beater in here, the part of us that says, "You stupid wife! The house isn't clean, it's 6 o'clock, he's going to come home tired in 10 minutes. You don't have dinner organized, and the kid's room is a mess." You see? That's the wifebeater in us.

There's a spiritual beater in us too. We all know the part that says, "I'm not doing it well enough." C.S. Lewis, the British author, wrote "Surprised by Joy", a story about his leaving Christianity as a child and coming back to it as an adult.

He remembered a time in his childhood when he was told to say prayers and be attentive to **every** word. He would kneel on the cold hard floor by his bed at night and say his prayers. When he got to the end he would wonder if he had been attentive to every word. Then he would start again at the beginning and go all the way through them again, and again. He said he spent hours as a ten-year old child on the floor at night, trying to pay attention to every word of his prayers. The energy he put in was the energy that drove him away from spiritual practice.

We have that energy too, that say, "You must do it right. You're not doing it well enough." It's a ferocious energy, the same wonderful energy that keeps us trying. It's the part that gets up at 4:45 in the morning to do 108 bows. Halfway through the bows another part comes up and says, "Are we up to 50 yet? I sure hope somebody is counting!"

The very part that we don't recognize in ourselves is the part that will give us trouble. Our practice is to become wider and bigger, to encompass more energies, more ways of living, more images. Whenever we see ourselves resisting, angry, unhappy, there's the place to go. There's the bowing mat.

Then the other part of our problem appears. We don't recognize the

"No one thing is more Buddha than any other thing."



Photo by Ellen Sidor

I want to express my gratitude for all the teachers, students, and Dharma friends over all the generations whose practice brought us here today. We all have areas of clarity and unclarity. If we can meet together like this, we can share those areas and help each other. We are all together in the same search, to find out who we are, what our life is about, to find some measure of contentment no matter what life brings us.

The form of that search may be very different. We may be Sufis or Rajneesh followers or Buddhists. We may dress in red or purple, black or brown. I think one of the chief dangers is to feel, "My way is right." We always want confirmation by having people join our way or our group. For this generation I feel we must be beyond that. We must be able to talk to each other and share our areas of clarity and unclarity.

It's very easy to say that spiritual people are better than non-spiritual people, or Zen Buddhism is better than Mahayana or Hinayana or Tibetan Buddhism. That comparison and

few moments to ourselves. The place I use to have for these moments to myself was, and still is, the bathroom. I can sit in the bathroom for ten whole minutes of solitude. But usually there is a child lying against the door sobbing, "Mommy, when are you to come out here? Are you going #1 or #2?"

When we start to practice, we discover how wonderful those moments are, to stand back, reflect on our lives, order our priorities, have the chaos settle down, and become calm enough to go back into the fray. When we get a little taste of that, we want more.

The spiritual hunger is tremendous. The spiritual thirst is tremendous. We are almost afraid to open the door because when it opens, it opens wide. We have a tremendous yearning to take the search all the way to the bottom, to put aside all the things that restrict and bind us and keep us from pursuing that search full time.

To do that, we have to do zazen. We have to do retreats, set aside hours, days, weeks to pursue that search.

"We picture our child wandering through the neighborhood dirty in an unironed shirt, thumb in his mouth. Someone says, 'Where's your mommy?' 'My mommy is getting enlightened.'"

judging goes on endlessly. To drop that is one of the fundamental teachings of our practice.

Once the search begins it never seems to stop. Wherever we are, we're looking for clues. We read books, listen to Toni, Maurine, Gesshin, and Jacqueline. Some part of us is always looking for answers. When we start to practice, the differences disappear. We sit together in uniforms, in uniform rows, with uniform hair, schedule and chanting. This is a very important step in trying to put down the separation, the small-self-ego that causes our distress and conflicts. We are trying to realize oneness. But as we practice, differences arise.

I've heard women talking about the problems they have in practice, problems I do not often hear from men, ever though men and women are sharing jobs more now. If we are working women with households, children, a spouse or partner, and on top of that we have

Meanwhile, what are we leaving at home? Jobs, housework, children. As we sit, visions of spiritual orphans float through our heads. We picture our child wandering through the neighborhood, dirty in an unironed shirt, thumb in his mouth. Someone says, "Where's your mommy?" "My mommy is getting enlightened."

A real conflict arises. We cannot ignore it or push it down. Even when we have the best kids in the world, the most supportive spouse, the best child care, still these problems arise. We feel divided. The more our spiritual thirst grows, the more we feel divided.

We might imagine giving voice to these various elements in us (Toni calls them images). There is a powerful monastic element in each of us, and if we could give that full voice, it might say, "I don't want to wait until I've raised children and grandchildren — like that lady I heard about in Japan who entered

cleaning you're thinking about sitting in the zendo. That's crazy."

Then there are other voices. There's one that says, "I love being married. I love waking up in the middle of the night and feeling that warm body next to mine. If I have a nightmare, someone takes me in his arms. I love being pregnant, the magic of having new life inside. I love nursing a baby at the breast. I love seeing my kid off to school on the first day all dressed up and carrying a lunch box, going off to a new world, or a teenage learning to drive the car, I even love soapy dish water and my dirty kitchen floor. I love it all."

All these parts are the Buddha nature. We try to say, "No, I want to be in the zendo, not diapers now. I will be spiritual, not worldly." Conflicts and suffering come from trying to cut a part out, or attaching to it. In spiritual practice you often see people saying or feeling that there's a spiritual way to be. You might think that you're supposed to be even-tempered. You could even practice it in front of the mirror. "What, me angry? No, I don't get angry, I love everyone." It's a mask over what's really there. What's there is there. No one thing is more Buddha than any other thing. Everything is the Buddha, the enlightened way.

You can't throw part of the Buddha out. You can't cut off his hand and throw it out. We try to do it because we have ideas of how things should and shouldn't be. But all these things are parts of our Buddha self.

We also have a no-self, because the parts are constantly changing. The mother part, the part that likes housework and the part that doesn't, the part that likes to sit, all these parts come and go. They are constantly changing, EMPTY. All of these parts are us, and all are not us. Call them the relative and the absolute. What does that really mean in my life?

Relative means that I am all of these parts. None can be denied. The absolute means that none of the parts are me. Constantly shifting, we can't hold on to them or exclude any of them.

Recently a student who is a Christian and a Zen student came to me. She had just joined an Episcopal church. There was a confirmation class with the pastor who presented the Apostle's Creed. She demanded that he go over it with her



Photo by Ellen Sidor

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Believing In Yourself

Master Dharma Teacher Barbara Rhodes was one of Zen Master Seung Sahn's first American students. She has been studying with him since 1972 and was given his authority to teach in 1977. She leads retreats and gives talks at centers of the Kwan Um Zen School around the country. A registered nurse since 1969, she has been working as a charge nurse in the Jewish Home for the Aged in Providence, RI, for the past ten years. She lives at Providence Zen Center with her husband and daughter.

It was wonderful for me to hear everyone share of themselves this weekend. It convinces me once again that we're all one big family. I hope we keep sharing our Dharma with each other. As it has been mentioned already, there is a tendency for human beings to separate, to think "my practice is the best." We build walls, names and ideas. It's a human condition and it's very destructive. We are very lucky in this country because we have this opportunity to share ideas. But we have to make an active effort or it's not going to happen. There's a pull toward separation all the time.

I was sitting in a sesshin with Sazaki Roshi last May. It was about the fourth day of the retreat. I was about to have my sixteenth interview. Things were so different from what I'm used to with

"That is Zen — being able to answer the next moment with no trace of the last."

Soen Sa Nim. I had answered a couple of his questions, but there was one kong-an that I had been trying to answer for a day and a half and I kept thinking, "Where is my mistake?" All of a sudden a wave went through me, this wonderful feeling that I've had before many times. All of a sudden I had gotten it.

You have to believe in yourself. It's not so much that he was looking for a word, he was looking for a belief, a confidence to just have it come out... believing in yourself. Then I went up and answered the kong-an. It was the same answer I had given two hours earlier. I just had confidence. I didn't care what he said. That is how I thought of the title for this talk.

The past several years many of the Zen Centers in America have been having trouble. All of those things that we think of as hard times don't really have to be a hard time at all. All of those things are your teacher. Arrogance, laughing at someone, laziness, are different traps. You say "thank-you" when anything appears. 1983, 1984, thank-you. All of the things that appear in this universe are for each one of us. Then there's no winning and no losing anymore. That's real freedom: freedom from life and death, from winning and losing, from pride and arrogance. Freedom from everything.

I led a retreat in Toronto last weekend. It was wonderful, nice weather, more people than usual, and everyone felt good. We always have a circle talk at the end, and share something about the retreat. Several people told me they only see a teacher about every three or four months. They seemed hungry and grateful. You could say anything and they wanted to hear it. It's really easy, especially to say something nice. They almost draw it out of you. So three of the people who had been at the retreat took me to the airport the next morning. They said things like, "I can't wait until you come back", and "It was such a great retreat". They were full of admiration, and I saw the orange caution light appear.

That's dangerous, this attachment of

people liking your teaching or needing and wanting you. It weighs exactly the same as someone saying "Thanks a lot, but I'd rather have so and so come up and teach. You weren't so great." Good speech or bad speech, if either one touches you more than the other, you've got problems: clinging, grabbing, not believing in yourself.

If you need good words to feel good about yourself, then it's devastating when someone gives you bad words. Neither one needs to touch you. At the same time, it's wonderful if someone tells you your teaching is inadequate and shallow. It's the same thing as "Wow, it's great, I can't wait until you come back!" Your mind doesn't need to move with either. You can feel a little sad about one reaction and a little proud or happy about the other, just happy that you make people happy. But then that feeling is gone and you're getting on the airplane, watching an old lady trying to pick up her heavy bag, helping her to carry it.

You're right there the next moment. I think that's the goods you get from sitting and practicing. That is Zen — being able to answer the next moment with no trace of the last.

I want to share one story that's been helpful to me. When Soen Sa Nim, my teacher, had been in this country for six or eight months, everybody was always asking him questions about Korea, Buddhism and enlightenment. Somebody asked him if there were any women Zen Masters in Korea. He said, "No, women can't get enlightenment."

I just looked at him. He gave these wonderful dharma talks about "don't make man, don't make woman, don't make anything". So I said, "Soen Sa Nim, you always say originally there is nothing. Don't make distinctions. Don't make good and bad or man and woman. What do you mean women can't get enlightenment?" I wasn't angry, I was just shocked that he was saying that. He looked at me and said, "So you're a woman!"

"I am a woman." "I am a man." Already enlightenment has passed through your fingers. It's not a thing. You can't get it. Nobody can get it. Buddha didn't get it either. So we don't have to worry. We're all in the same family and that's wonderful.

An eminent Zen teacher once said, picture yourself as an insect with sensitive antennae. How they stay alive and find their food depends on those antennae. To attain, or understand yourself, you can't let those antennae



"Good speech or bad speech, if either one touches you more than the other, you've got a problem."

move at all, not one tiny vibration from either of them. They have been completely still.

In a sense he's saying that any phenomenon appearing in our life makes us check or doubt ourselves or others by thinking and separating. If the antennae or the mind moves just a fraction of an inch, you've already gone straight to hell. That's why enlightenment sounds so difficult. How could we ever be so clear that our minds don't move at all, that we can always just be there? The only time that the antenna is not moving at all is when you're meticulously paying attention to

each moment.

So it's not the dishwasher or the ninety-day retreat. Either one is food for our practice. One is not better than the other, although sometimes one is more supportive than the other. We have to become sensitive and balanced about those things and it's not easy.

Soen Sa Nim once gave a talk at the end of our 90-day winter Kyol Che retreat. He told about the high class Zen student, who only has to hear one word and he or she gets it. The second-class Zen student needs to sit a 7-day retreat and then gets it. The low-class Zen student has to sit 90 days and then gets it. So he asked, "Did you get it?"

Most of the people in the room began feeling horrible, doubting themselves, their practice. Then Soen Sa Nim immediately said, just now, even this mind that doubts itself, this is enlightenment. It's "I didn't get it" enlightenment." He said it so compassionately and beautifully. It felt like he'd taken out a silver tray with 25 beautiful little cakes on it, one for each of the people in the room, their favorite flavor and color. Enlightenment cakes. I



Photo by Ruth Klein

didn't get it, and that's it! Just believe in yourself, this mind this moment.

I really want to encourage people to find a teacher and a practice, anything that helps you practice consistently and to your fullest. It doesn't matter who the teacher is or what the form is. If you decide to get up in the morning and do 108 bows, to sit 20 minutes twice a day, or do a retreat twice a year, whatever it is, get yourself to do that.

We all have this resistance to practice. It's not an easy thing to practice hard. Sometimes we have to force ourselves to pay attention. We could be doing any kind of practice as long as it means mindfulness and consistency and accountability to someone. It's important to get some feedback about your practice once in a while.

There's a story that goes with that. Up in the 7th Heaven, the King of Kings of all the heavens and the universe was sitting on his throne, feeling tired and old and thinking it was time to pass on his responsibilities. He looked at his attendant and said, "I want to find a person to replace me: the perfect compassionate, all-knowing person. I'm ready to retire."

The attendant said, "How can we find this being?" The King of Kings said, "Don't worry. There's a certain fellow that I've had my eye on." It was Shakymuni Buddha, in one of his previous incarnations.

So the King of Kings went flying down over the different realms and found the Buddha in a cave. The King manifested himself as a hawk, and had his attendant manifest himself as a dove. The hawk soared around and made threatening moves toward the dove, right over the

Buddha's head.

The Buddha looked up, very compassionate and loving, and saw the dove's predicament. He yelled up to the hawk, "Please don't attack that dove. Don't eat it!" The hawk said, "Why not? I'm hungry".

Buddha replied, "Oh, the dove will suffer so much! Please don't kill him". But the hawk said, "I'M HUNGRY!"

So Buddha said, "You may have one of my fingers to eat." The hawk produced a scale and put the dove on one side of the scale, which dipped way down. Then he said, "Give me an equal amount of meat and I won't eat the dove."

So the Buddha chopped off his hand and put it on the scale. The scale barely moved. The dove was much heavier. Then the Buddha cut off his forearm and put that on the scale, but the dove was still much heavier. He continued to dismember himself to try to equal the weight of the dove, but everything he offered didn't weigh enough.

This great question of how much can I give, how hard should I practice, appears when our practice is genuine. In this story we're racing through Buddha's mind, the great caring mind of "what can I do?" until finally he gets it. Because he had a strong question and a strong direction, he got it. He put his whole self on the scale and then it was much heavier than the dove. Then of course the hawk manifested himself as the King of Kings, and the Buddha became whole again.

This is a very lofty old story. We tend to think we couldn't be that compassionate. But that's our situation at the moment, seeing other beings in distress. Because we're not sensitive enough, most of the time we don't even see that distress, or sense the sadness that is going on around us. The longer we practice, the more we begin to see the suffering of others as well as our own suffering and faults.

It's at this point that a lot of people draw away from practicing. As you become more aware and sensitive, you think you're worse than you were five years ago, but you're not.

The day after my Toronto retreat where I had been so "wonderful", I was at work and I couldn't get one of my patients to swallow her medication. I was very tired and eventually lost my temper, and had to get one of the aides to give the pill. Walking down the hall I could see my frustration, my lazy karma, my laziness enlightenment. Soen Sa Nim would call that "losing it" enlightenment.

If you can't see that in yourself, you can't teach anybody else. You can't share or be anybody else's friend unless you see those things in yourself. So when you are losing your temper, take a good look at it. The next time you see someone else acting that way, there's no separation — you have complete understanding and maybe you can give that person support. That's our job.

So they loved me in Toronto and the next evening I'm an impatient, weary nurse. Which one is correct? KATZ! I hope we all learn to believe in ourselves and help others. □



zen master Seung Sahn
screaming like some lunar banshee
bandit
smashing steel and stone to dust
killing once each night forever
the thousand mile beast
of endless promises.

Michael Steinberg





WOMEN AND BUDDHISM IN AMERICA

Gesshin Myoko Midwer trained as a Zen nun for 15 years under Rinzai Zen Masters both in the United States and Japan. She has been director of several Zen monasteries in America and is founder of the International Zen Institute of America. Well known as a spiritual teacher in the United States and Europe, she travels frequently giving lectures, seminars and leading Zen retreats. She is active in ecumenical dialogue and in training non-Buddhist priests and ministers in meditation. In addition, she is a poet and artist.

I am very happy to be here at this women's conference. I am also very happy to see some men here. I am always at a loss for titles for my talks. Because I don't prepare talks, I never know what is going to come through. So it was easiest to take the theme of the conference, then maybe I could say anything!

The truth is I don't know anything about women and Buddhism in America. The only woman I know is this one. So when I talk, I can only talk about myself, and I truthfully think this self is any one of us. Whatever we do and look at is really self looking at self.

Whenever we look at a thing from a certain vantage point, it is to the exclusion of all other aspects of that thing. That means, it is not the total aspect of a thing. When we simply talk as women in the relative world, it would not be the Buddhist practice or way. After all, what Shakymuni revealed to us is the way out of discrimination and conflict. Therefore he was a liberator and not a person who gave us more problems.

In fact, when we look at the universe or what we call the Dharma or ultimate reality, there are no problems. All problems are man- or woman- or human-made, and therefore they can only be resolved by us. We have individual karma, we also have collective karma, and we must look at it. If we think we have a problem, we must look at it from various positions or dimensions. One of the communication problems of the world is people talking from different dimensions or levels and assuming they are all speaking on the same level.

I went to a conference once at Roanoke College in Virginia as one of three speakers. The conference theme was "Beyond Apathy." (The organizers first called it 'Apathy' and then thought that was too dismal.) There was a sequestered meeting for three days and on the last day it was open to the general student body. In the closed meeting were 20 panelists sitting in a circle. For two days I merely listened to the papers that the various panelists brought, about their understanding of apathy in universities. The panel was made up of local clergy, politicians and business people as well as faculty from the university. The leader was the dean of the chapel.

After two days they noticed I hadn't said a word the whole time, so they asked me if I had anything to say. I said, my preparations for this conference were quite different from yours. I noticed

you all brought well-prepared papers. I do just the opposite. I sit in the morning in my room and try to forget everything that's on my mind. So I came here with an empty mind. I have no opinions or views. I really don't even know what apathy is. But I was able to hear you all talking and what I hear is this: you're talking this way and that you don't really meet.

The complaints were that the businessman's children had left home. This was during the hippie time and they were not interested in his business. They despised his big home and Cadillac and felt threatened. The politician, who was a woman, also had complaints because the students were not interested in her particular form of politics. And so it went, with the churches and so forth.

Of course most of the panelists lived in town and slept in their homes. Several other speakers had requested hotel rooms. I was offered a little apartment in a dormitory and spent my time with the students, having my meals with them. I found them a most lively and interested bunch. Of course, they took great notice of me in (monk's) outfit. We had wonderful conversations together and I did not have the impression that they were apathetic.

I told the panel this and said what I had noticed was that the students did not share the panelist's particular programs. They have their own ideas and programs. Maybe you should look at their ideas and see if there is anything you can share, and not feel threatened by the fact that they don't buy your religious and political programs. In fact, I said, your children that have run away from home are living in our Zen centers! So I could tell them a little bit of what some of their kids were really into.

I think the problems we create in the world are when we get stuck, on anything — a thing or an idea. The Buddha was in the same situation we are, faced with a religious and social structure that didn't sound right, didn't feel right to him. Also he had no role models. Therefore he went and sat alone under a tree. He even left the religious community he had joined and went out by himself.

So did Jesus. Even though we usually see Jesus nailed to the cross, I tell Christians, "You forget that he spent 40 days in the desert. What did he do there? He meditated, he was alone."

Every Zen master has emphatically told us or is telling us that only your own inner reality must be looked at. Do not seek anything extra. Every knowledge, every science, every wisdom we have in this world in fact comes out of meditation. If you look at anything at all in this world and trace it to its source, you must end up doing zazen.

That's the path I've taken. In my case it evolved naturally. I spontaneously meditated as a child. About 17 or 18 years ago I learned about the form of zazen. I did not come to zazen because I was searching, but as a result of experiences I had. I found the way of the Buddha to be identical with my experiences and I could relate to it, but



not so much in the way it has been developed by various traditions and cultures.

I always have a tendency to go back to the root. You can do this in stages. Perhaps first you examine the root of your own lineage or tradition. Somehow I have always felt closer to the Chinese masters than the ones in my own lineage, which was Japanese. I see the beginning of Zen as having occurred in China. I can relate to that because we have the same situation here.

The way is the inner path. When we look at something, we must view it from at least two positions. One that we naturally do is the one of the relative world, what we call the common ordinary world of phenomena or manifestation. Most people only take this position, ignorant of the fact of the underlying essence (the truth). I don't have to tell you this because most of you as practicing Buddhists know very well what we call ultimate reality, or the absolute or the unborn or the Buddha nature. We all know in the absolute there is no discernment whatsoever. Nothing is distinguished. There is equality.

So how can the Buddha, who profoundly realized this and gave us a living example, be said to have made rules that discriminate between this and that? The discrimination and the scriptures which give us problems were made by others, later. The beginnings of women's liberation were probably during Buddha's time. You know that in the pre-Buddhist era women had no place in society. They were wives meant to bear sons to their husbands. If they didn't their husband was free to take another wife that might bear him sons, because the prevailing view was that only a son could close the dead man's eyes. In the Hindu tradition, the law of Manu stated that a woman was first subject to the father, next to the husband, and when the husband died, to her son.

It was at that time and place in history that the Buddha appeared and liberated women from his bondage. In the Dharma there is no discrimination of sexes or of anything. However, in the world of form, where this essence manifests as form, there are differences. There are men and women and millions of other manifested forms. What we have to see is that which is equal and free of discrimination, is simultaneously in its manifested form, equal and different.

So the Buddha liberated women. It's

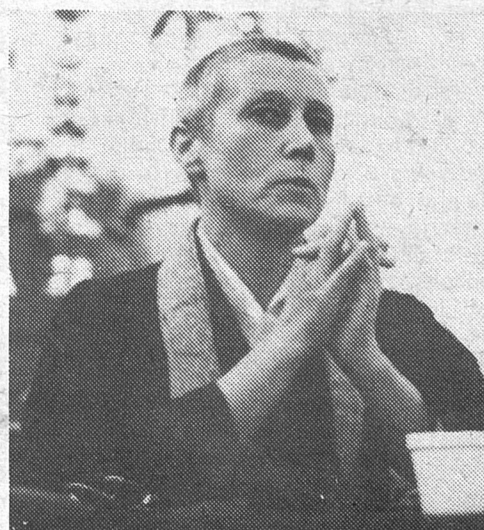
said that he always addressed his followers with something like "Men and women of good families", or maybe in correct English it would be "Ladies and gentlemen". It was probably highly unusual for any spiritual leader of his time to do this.

He ordained women, but not readily at first. He declined not because he considered them incapable but because he foresaw physical problems for women traveling around the countryside at that time in India. Because there were no established monasteries, there was no housing for monks. There were many practical reasons. Merely out of a desire to protect women and not to expose women to hardship, Buddha first took that position.

However, our beloved Ananda, his cousin, had a great heart for women. He saw the Buddha's foster mother and his wife appear with bloody feet and shaved



"WHAT SHAKYMUNI BUDDHA revealed to us is the way out of discrimination and conflict. Therefore he was a liberator and not someone who gave us more problems."



heads having walked a great distance to join the Buddha and his sangha. After the Buddha had declined to ordain them, Ananda in his wisdom sought another approach. He asked the Buddha, "Venerable lord, are women capable of reaching Nirvana and arhatship?" And the Buddha said: "Yes, they are capable of highest attainment." Then Ananda made a second request for ordaining women, and the Buddha admitted his foster mother and his wife as the first ordained nuns to the sangha.

He gave them a special set of rules which were based on the conditions of the sangha at that time and place. It is said these rules were made for the



*"How do we get traditions?
By breaking traditions."*

protection of the men; not because Buddha thought the women were weak, but because men were weak. All the rules that evolved in Buddha's lifetime were not made by him when he first came out of his enlightenment. Later he said, "This human kind needs a set of rules to live by."

First he proclaimed the truth, the Dharma, the equality of all things, the impermanence of all things, and cause and effect. Then as they were living together as a sangha, being incompleting human beings, certain situations arose. So the rules and regulations that we have today for sangha were made at a specific time for specific circumstances.

If you study Buddhism deeply, in the Prajna Paramita Sutra (the great Perfection of Wisdom Sutra which is one of the texts we study in the Zen tradition) you will find that the Buddha instructs his disciples (which he calls Bodhisattvas, Mahasattvas, the great enlightened beings, which is really every one of you, because you are on the same path whether you are aware of it or not), he instructs them this way: A Bodhisattva does not have the notion of a person or a being. A Bodhisattva does not take his stand on anything.

So what does this mean for us? We should not have the notion of a person, being a woman or a man. We should not take our stand on anything! That is the highest path, the path of transcendental wisdom. Of course, the Buddha also taught in accordance with the needs and realizations of individuals. We have many examples, parables, of how he taught. We also know that the Buddha did not only teach with words. He gave koans, a practice to do.

If you read sutras like the Diamond Sutra, you see that Buddha had a way of asking a question again and again. For instance in the Surangama Sutra, he asked Ananda, "Is the light of the lamp coming to your eye, or is your eye going to the light of the lamp? Is the sound of this bell going to your ears, or does your ear go to the sound?" If we went to know anything at all, we must go beyond the thing.

If we really want to know what Buddhism is for America, we have to sit down and forget both the old and the new. We all come, those of us who practice, from some tradition. And for the first time in the history of Buddhism, I think, we have all the Buddhist traditions in one country. In the United States we have the possibility of exploring and experiencing every tradition that has been developed in Buddhism — the Tibetan, the Chinese, the Korean, and so forth. If you don't have them here, come to Los Angeles! We have all of them.

That is also partly what is confusing to a lot of us, that we hear various interpretations. We see many different

robes and hear chanting in many different languages. So we have to sit down and look at ourselves. When you are in one tradition, there is a tendency to think, "This is the way." This is one of the hindrances in this country, that on the one hand we have all these traditions, which is a benefit and can be a great education, but on the other hand, there is a tendency among these teachers (which of course is their calling) to continue their lineage and their tradition. I understand this very deeply and was involved in it myself. I see their need to continue that lineage and tradition.

But what is tradition? How do we get tradition? By breaking traditions, right? Why do we have Rinzai Zen? Because Rinzai was different from Unmon and Joshu and other masters. They were flourishing schools of Zen and all established themselves as a tradition. When you look at how Buddhist monks dress, you can see that in every country they have evolved their own style of robe or interpretation of what the Buddha designated as the proper clothing for a monk. (Incidentally, when I say monk, I mean both male and female monks.) Therefore we must look at ourselves and see what is most appropriate for us.

In terms of women and society, when we look at history as a whole, I think more change has occurred in the last 50 years than in the 2500 before. I think the changes are more and more rapid. When I was a young art student, I always had a difficult time relating to ancient ways of painting, like the Venetian School or the Renaissance. I could see it, but somehow I did not feel very close to it. The same is true in religion. Religion that remains in the churches and the scriptures is useless, because it's dead.

We have to look at spirituality and the law of Manu that was for women in the Hindu world. Maybe some of the regulations that were made after the Buddha's death need to be investigated from the spiritual point of view, not from the letter but from the spirit of the law. The Buddha showed us the way. He really did not lay down anything. He did not even establish a monastery. At the end of his life he said, if you want to do that you can, but that was not my calling.

So each one of us is free to live the kind of life that we each want to make for ourselves. But freedom does not mean just willfully to do anything that comes into our minds. It is to be free from being stuck in the conditioned world, free to follow the Dharma, to be one with the Dharma. When the Buddha awakened from his great samadhi, he said, "Now I have found the deathless. I am the Dharma. When you see the Dharma, you see me. And when you see me, you see the Dharma."

It is my personal endeavor to live up to that as closely as I can. What that means in my life is to become transparent. There is no greater joy than to strip yourself of all the stuff, to take virtually everything off. You can only do that when you have realized that which is indestructible — your true nature. The true nature cannot be talked down or up, or destroyed or enhanced by anything. Therefore you can become vulnerable, because that which can be destroyed should go. That's what you want to get rid of, so let them take it.

I don't care what the Theravadin monks or the books say about women. I have to live my life in my own conscience, and that has to be aligned with the universe. That's the job I have to do in this life. That is my responsibility to myself, but in reality that means I am taking responsibility for all of you. That is the full meaning of the four Bodhisattva vows we chant. "I vow to save all sentient beings" — that is impossible if you look at it merely from the relative point of view.

When you realize yourself truly, you have realized all. Then you can stand up and say like Jesus said, "I am the Way. No one comes to truth but through me." That means the Dharma. The Buddha also said, "I am the Dharma. Between heaven and earth I am the only authority." Each one of you should get yourself in the position where you realize this and can manifest it in the world. Then we are free from notions of man and woman. We'll be humans that appear as male or female.

Language is a very important factor in our conditioning. I don't know where the English word 'woman' comes from, maybe from 'wooving man'? I don't know if there is another language where the word for woman or female contains a reference to man. There's usually a separate word for it. So you see perhaps the minds of Americans or English-speaking people are more conditioned, or are conditioned in a different way than in other countries.

I teach in Europe and part of my teaching is in German. I realized just recently when I give teishos on koans, that in English the koans are broken up into introduction, the case, the commentary and verse. The case in German is called 'bispiel'. "Spiel" is to play and 'bi' means next to it or beside it. Also in German when we speak of living — 'laubenspiel zag auf' — life plays itself off. There is always the word 'play' in it.

I had a great awakening in the middle of a talk and said to all these German people, "Do you realize you have forgotten how to play? Now life is a drudgery. You work hard and you have problems. A koan is like another play that runs alongside of my play. Here's another example, another play, is how



*"We are here in the world
to play with the universe,
to enjoy our true nature."*



we should preface all koans. Life is like this. We are here in the world to play with the universe, to enjoy our true nature."

When we enter Zen practice it seems in the beginning to be so difficult, particularly in my case when I trained with strong young men in the Rinzai tradition. For some masters that tradition has a lot of power and shouting and beating. That's the general impression people have of Rinzai tradition.

One of our major sesshins is Rohatsu in December, which is very severe with very little sleep and a lot of sitting. There were about 50 people in the zendo and I had practiced at that time maybe 2 or 3 years, when my master asked me to take the jikki jitsu position. I had done this many times before, but this was my first Rohatsu responsibility. I will never forget the first time I stood up from my seat, holding the kyosaku, the stick, in my hands and prepared to make my rounds through the zendo.

In the Rinzai monastery if there's the slightest move or even the sound of breathing, the jikki jitsu shouts. I reflected on myself. All my role models then were male, but I didn't feel like I could do that many times. It didn't feel right to me. It wasn't my nature. I didn't have the kind of musculature and bone and psychic structure that was required for that kind of action.

So what could I do? I was a woman. Was there any possibility in this for a woman? How would a woman do this? I didn't have any women to look at, so I had to look at myself.

While I was standing there I was totally helpless. Then it came to me. It is necessary to be firm and strong inside, but my nature is gentle and kind, so be both. Be gentle and kind on the outside but firm and strong inside, because you cannot let 50 people down on the third day when they all get crazy, confused, tired or want to give up. You have to uphold them not with shouting around the zendo but with your own awareness and strength, your own spiritual strength and practice.

I'm telling you this because from then on I knew my way very clearly within my own limits. As a human being and a woman I have limits, and I have to work within them, because after all, the Dharma also manifests as the female as well as the male.

I would love to go more into this, but unfortunately our time is up. Thank you.

□

"In terms of women and society, I think more change has occurred in the past 50 years than in the 2500 before."



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WITHOUT IMAGES

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touch with this fundamental anxiety of being nobody. And usually there's an immediate withdrawal from that anxiety. But will one not escape this time? Will one face that anxiety—but just anxiety? Not stopping the questioning, but simply looking, feeling, listening, quietly with no goal in mind. Just being with what is there or isn't there in utter silence...

Maybe there is a flash of insight into the fact that we are nobody, nothing. With this glimpse comes a joy that cannot possibly be put into words. It has nothing to do with words. It is no image, no thought.

Then the next moment, does one try to grab onto it, make it into an image? "I am somebody who has seen." "Now I know." Does one congratulate oneself again? Does one try to recall and relive the experience? Images come so quickly, like mushrooms springing out of the ground on a moist rainy day. There they are — new images. Will one see them immediately and drop them instantly?

Or does one just carry on, "I've done this thing, I've gotten through it. This is it. I'm no one!" What does it mean — "I'm no one?" It's already become a concept, a memory.

So — is it possible to see and be free of images from moment to moment — really being no one and therefore completely open and related to everyone and everything, with a lovingness that cannot be produced through any kind of practice? Love is not practiceable. It's either there or it isn't, and it is not there when the "me" is there who wants to bring it about, who tries to grab it and hold on to it.

One may deceive oneself as being a loving kind of person being very compassionate. Is it just an image? Do you see it when it comes up? Can it be dropped instantly so one really does not know what one is? Just letting action flow out of this not-knowing, just being in touch with what's within and before one — listening, seeing, responding openly? It's up to each one of us. No one can do it for us. Listen!

EVERYDAY LIFE

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emptiness. We don't recognize what is constantly changing. We try to fix it or hold it in some way. "Oh! I am a vegetarian meditator. This will always be my life." Right away we're headed for trouble. The fundamental teaching of the Buddha is impermanence, constant change. We have to recognize that we are all of it, and it is constantly changing. Emptiness is not like some big black void waiting for us to fall into it and yell for help. Emptiness is constant change, nothing fixed, nothing permanent.

We are a celibate nun, and also we're very sensual people who love being married and having relationships. We are very vulnerable and frightened and childlike, and also very clear-minded and steady, with diamond-like wisdom to cut aside any impediment. We are also fluffy-brained and confused and forget things. We're health food nuts who love to eat burned oatmeal in the morning because "It's good for our practice." We also love those Pepperidge Farm cookies with the sugar icing for tea break.

We are vegetarians and meat eaters. If we don't recognize the meat-eater in us we cannot relate to them "outside". A whole world is off-limits to us. Right away there are conflicts. "You guys are not on the right path, I am." It doesn't mean we have to eat meat, but, being both carnivores and vegetarians, we can choose freely each moment which to be.

There are endless ways to divide us up to into little boxes and say "This is the right box." All those parts constantly changing and flowing are us. If we try to exclude a part, it's going to cause us trouble.

As a pediatrician I talk to many parents. I have to know there's a child-abuser in myself, or I can't work at all with child-abusers. If I don't know that part of me, boy, they know it right away: "Here comes that goody-goody." We all have parts that comes home frazzled after a hard day's work and hasn't sat a sesshin in two months because our husband got to do the sesshin this time, and when the kid starts crying and whining, you want to open the window and throw him out. Or you want to say to your teenager, "Look, see you later when you get your act together. Come back in about five years."

Knowing and exploring all those parts is exploring Buddha nature. It's not just human nature, it's everything. I am the grass, the leaves, the Datsun Z. I am Ronald Reagan.

I am a star and a piece of dirt. All of that blending together and constantly changing is who we are. It's not a blend in the sense of gruel, like on the seventh day of sesshin when the cooks keep mixing the leftovers from days before into the pot and it comes out all gray with some little green flecks in it, not tasting like anything. It's a rich and lovely blending like Chinese food, that preserves and recognizes the diverse elements: salty, sweet, spicy, crisp and soft, and so on. That's what our mixture is — delicious. Our Buddha nature is delicious, as Gesshin said.

We mentioned the notion that women don't have Buddha nature or can't become enlightened until they become men. Should we reject that notion? Or can we examine it, ask what it means in a deeper sense...women can't become enlightened until they are born as men? Absolutely right! I can't become enlightened until I have been born as a man, as a woman, as neither and as both.

Men cannot become enlightened until they know their masculine nature, their feminine nature, the nature that is neither and both.

So let us practice together. Every life and every minute of life is communion, coming into union with who we are. □

GENTLE AND STRONG

continued from page 5

grabbiness? Or are we sitting instead with this kind of mind that other women teachers have spoken about today, this open-hearted, not-knowing, giving-up-yourself practice? No grabbiness, no gaining idea, just moment after moment open.

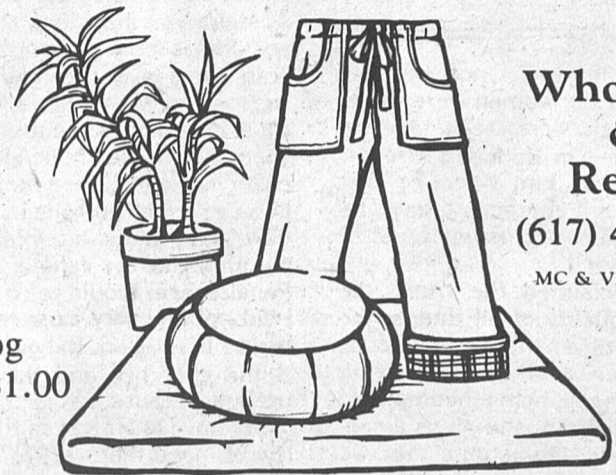
When we had finished the California sesshin, we sat around outside in a circle

and had a very intimate time together, really open-hearted, ready to share experience and feelings of freedom and deep compassion with one another. What came out of it were feelings of real strength with that compassion. There was our compassion and wisdom, gentle and strong: real women warriors cutting off all their delusions about what they could or could not be. There we were!! □



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Volume 35, Number 6

December 1984

Attain utmost emptiness;
Hold firm to stillness.
The ten thousand things stir about;
I only watch for their going back.
Things flourish,
But each returns to its root.
Returning to the root is peace.
And peace is a going back to reality.

Lao Tse

In cooperation with the Kwan Um Zen School, we are offering free gift subscriptions to *Fellowship in Prayer*, a bi-monthly publication which explores the spiritual practices and experiences of people from different faiths. Free copies of Herrymon Maurer's translation and commentary on the *Tao Teh Ching* will be sent to new subscribers while the limited supply lasts.

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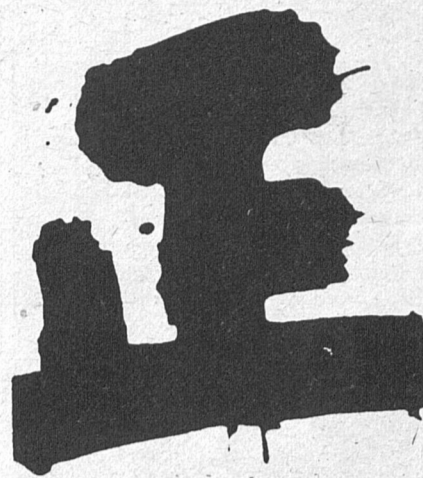
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PRIMARY POINT is published four times a year in February, May, August and November. Subscription for one year is \$10.00 (\$11.00 for Canada, \$20.00 for foreign). If you would like to become a member of the Kwan Um Zen School, write to the nearest Zen Center or to the School Director. Average circulation per issue is 9,000 copies. For information on advertising rates or distribution, contact the business manager.

School Abbot: Master Dharma Teacher
Lincoln Rhodes
School Director: Diana Clark
Teaching Editors: Master Dharma Teachers
Barbara & Lincoln Rhodes
Editor-in-Chief: Ellen Sidor
Production Editor: Laurie O'Connell
Business Manager: Tim Simmons
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Contributors to this issue: Transcribers
Bonnie Deutsch, Dyvia Harrington, Ruth Klein, Shana Klinger, Hella Petros, Evelyn Talbot, Bonnie Treace, Helen Tworlov. We would like to offer special thanks to our transcribers, who did a rush effort so that these talks were ready for the teachers to edit in time for this issue. Transcripts of the workshops (which we did not publish for lack of space) are available at \$2.50 each from the Director, Providence Zen Center, 528 Pound Road, Cumberland, RI 02864.

PRIMARY POINT is typeset and printed by Weston Graphics Inc., Bellingham, MA.

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AROUND, AROUND

Empty Gate Zen Center... Jeff Kitzes was chosen as West Coast coordinator for the newly formed Western Region Council of the School. He will be in charge of all teacher and retreat scheduling west of the Rockies, will make travel arrangements, work on program and ceremony planning, including all Sangha Day and a long West Coast retreat, and will assist the Western Region Council. The purpose of the WRC is to facilitate communication and support between the West Coast Zen Centers and members. The first full meeting of the WRC, which includes 3 representatives from each Western center and the coordinator, was held at EGZC in early February... Former resident and Senior Dharma Teacher Diana Clark stayed at EGZC during November and part of December following her year of practice and forming a fledgling Zen Center in Sao Paulo, Brazil. She was asked by Soen Sa Nim to become interim School Director while Mu Guk Sunim is sitting Kyol Che at the new monastery. Diana attended the West Coast Dharma Teacher's retreat in early February and will be making periodic visits to the West Coast from the Providence Zen Center, School headquarters... EGZC's zany and well-crafted video entry in the annual New Year's skits had a combined PZC, CZC, and NHZC audience rolling in the aisles. Rumor has it MC Steinberg may soon get an offer from CBS... Soen Sa Nim celebrated his first West Coast New Year's Jan. 27 in a ceremony at EGZC and presided over the West Coast Dharma Teacher's retreat and a Precepts Ceremony the weekend of Feb. 1-3. He'll be staying on the West Coast leading retreats, etc. until March, when he'll be doing Central States retreats and speaking at the end of the first Monk's Kyol Che at Diamond Hill Monastery March 9.

Tahl Mah Sah Zen Center... Do Gam Jane McLaughlin writes: "The ZC has had a busy and exciting winter, buying a beautiful new house about two miles west of the former center. Three people want to move in as soon as the downstairs tenants move out in April. Having to own our own building for the first time has forced us to become more organized and involve the extended community. Larry Morton ran a pre-move yard sale and ten ZC friends helped us move. Master Dharma Teacher Mu Deung Sunim spent a month completing some of the renovations. It's a house we're very proud of. Our first monthly sangha meeting was a Christmas party attended by 60 ZC friends. The extended community will meet every month, followed by dinner and evening practice. 40 people were expected for the January retreat with Soen Sa Nim, which will be "Poland style" with everyone packed into the upstairs. Friends from Korea (Ji Gong Sunim), Hawaii (Dr. Choi), and New Mexico also attended... Congratulations to Becky Noreen, accepted as a musician in the U.S. Coast Guard Band in Connecticut. New residents are Joan Chapman, Elizabeth Van Dusen and Chris Marshall. The center is really growing. Thank you to Soen Sa Nim, the Tahl Mah Sah Korean community and everyone who has helped."

Dharma Buddhist Temple of Hawaii... Randi Kosecki is the new Director, and Bodhisattva Monk Jim Pallett is new Head Dharma Teacher. Jim is working as assistant prosecutor for the city and county of Honolulu... Dr. Choi accompanied Soen Sa Nim on much of his European tour last fall and was well received by many people, especially those interested in her psychic abilities.

Seattle Dharma Center... 20 people sat the November retreat with Mu Deung Sunim, and several more were on the waiting list... Tony Jucevic, a non-resident Director, is at Providence Zen Center sitting the 90 day Kyol Che retreat... SDC is a member of the newly formed Western Region Council which coordinates schedules for the West Coast centers.

Kansas Zen Center... KZC welcomes two new residents, Niko Rounceville and her two-year son Stron, and Kathy Tomasek. They also bid farewell to longtime residents Jim Binger, who is new Do Gam at PZC, and Frank Norman who is HDT at PZC Winter Kyol Che... Abbot Stan Lombardo is recovering well from a leg injury, which occurred after the Nov. YMJJ led by Master Dharma Teacher Mu Deung Sunim ten people sat a strong retreat... KZC hosted a series of poetry readings in November and December with readings by George Wedge and Alan Lichter.

Chicago Meditation Center... A Christmas party was held Dec. 9. Residents wish farewell to Achan Sobin, who has moved to California. A Thai family there offered him a house on Bear Mountain to lead retreats... Six people attended the all-day retreat in November.

Lexington Zen Center... 15 people sat the 3-day January retreat with Master Dharma Teacher Linc Rhodes, including people from Indiana, Ohio, and a group from Nashville, Tennessee, who have become LZC retreat regulars. An alternate space for future retreats is being sought, so that more people can be accommodated... The Genthner's youngest daughter Maggie celebrated her first birthday... LZC is planning to hold a Precepts Ceremony after the March 15-17 retreat which will be held by Soen Sa Nim.

continued on page 13

CLASSIFIED ADS

COUNSELING PSYCHOLOGIST/COUNSELOR EDUCATOR looking for work. Experience includes community mental health, university counseling center, and shelter for battered women. Particularly interested in supervision, possibly a hospice setting. Any leads will be appreciated. Willing to relocate. Contact Ruth Klein, Ed.D. at Providence Zen Center. Phone (401) 766-5832.

MASTER WOODCARVER from Korea, Sang In Kim, arriving at Providence Zen Center in early March for 6-8 weeks. Persons interested in studying woodcarving with him, contact PZC for details of costs, etc. A once-in-a-lifetime opportunity! Call or write Director Tony Sager, 528 Pound Road, Cumberland, RI 02864, Tel. (401)769-6464.

GARDEN SUPERVISOR NEEDED at Providence Zen Center April through September to oversee large organic garden. Excellent opportunity for someone who wants to live and practice in our community. Room and board and stipend. Contact PZC, 528 Pound Road Cumberland, RI 02864. Tel. (401)769-6464.

CHRONIC ILLNESS confines me to the house (I live at Empty Gate Zen Center) and limits me to work I can do at home. I summarize legal depositions and need more work of this type. Express mail connects me to almost any address in the country by the next day. If you have work, ideas or suggestions, please write Don at EGZC, 1800 Arch Street, Berkeley, CA 94709, or call (415)843-2127.

The rate of classifieds is \$.15 per word. Please send your ads and a check or money order to PRIMARY POINT, Kwan Um Zen School, 528 Pound Road, Cumberland, RI 02864.

FROM OUR READERS

Dear Dharma Friends,

I obtained the spring and summer issues of Primary Point at my last visit to Empty Gate Zen Center and read them cover to cover, which is more than I can say for any of the various journals, newsletters, and magazines that come to my abode, save for ReVision.

Primary Point is wonderful. Please find enclosed a check for my subscription and a little extra to support its production.

Yours sincerely,
DJB

Dear Friends,

I am writing to request, free copies of your publication for distribution here at the Federal Correctional Institution in Pleasanton, CA.


We had the privilege to receive a visit from Soen Sa Nim last Sunday and there was an excellent turnout of inmates, many of whom have had no exposure to meditation practice or Zen Buddhism.

Several copies of Primary Point were given to us and we are sharing them among the population. If it is at all possible to receive a few copies now and then, it would be most welcome.

For many of us, our current situation provides us with the opportunity to seek the still mind, to learn to simplify and uncompliment ourselves so that we can endure this most extreme of human conditions.

For myself, I am seeking a teacher and know that when I am released from prison, the time will be right.
Thank you.

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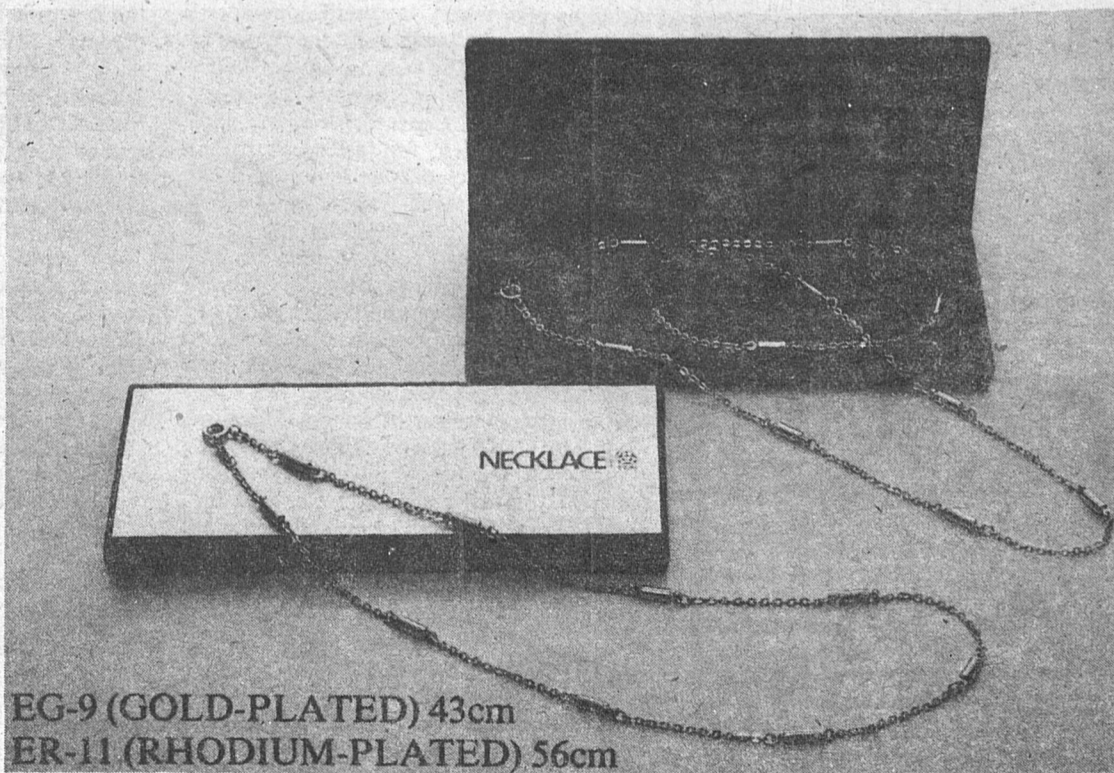
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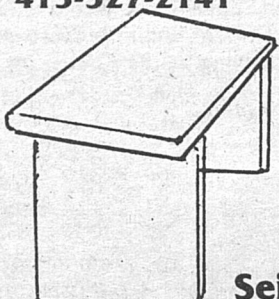
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AROUND, AROUND,

continued from page 11

Ontario Zen Center... Seven people attended a one-day sitting on Dec. 9, which ran from 9:30 to 4. A sangha party followed.

Cambridge Zen Center... Head Dharma Teacher and long-term resident Sonia Alexander was in the hospital recently and is now back at the Center. She sends her thanks to everyone for their love and support... New housemembers are Kim Amram, Gail Shields, and Sol Sandperl, who had been at PZC for 4 1/2 years. Sol is new Head Dharma Teacher at the Center... 40 people attended the talk given by Sharon Salzberg in December, and about 75 people attended the talk given by Jon Kabat Zinn in January... Resident Master Dharma Teacher George Bowman teaches a Cambridge Adult Education class in Zen Meditation... CZC now has a total of 22 residents, with a growing number of outside members... Beth Ottenstein, who has been ill recently, is now recovering and thanks everyone for their support... Housemaster Beverly Feldt is on 90-day retreat in Maine, and John Giglio is acting Housemaster.

Centro Zen De Palma... Joan Insa writes that the November visit of Soen Sa Nim, Dr. Choi and Mu Ryang Sunim was "really fantastic" and "they all felt a strong charge of Dharma gasoline and love, and more energy to continue practicing." About 80 attended a talk in Barcelona and then some of those people accompanied the group back to Palma for the YMJJ which was held in the Monasterio San Bernardo. At the end there was a Precepts Ceremony during which Maria, Miguel and Juame took the first Five Precepts and Antonio Insa became a Dharma Teacher. The kasas, which had not arrived in time for the ceremony, were presented by Soen Sa Nim after a flamenco show the following night! Everyone is very grateful to the Monastery which has made an apartment across the street available for the Zen Center for very little money. This will enable the Zen Center to be more separate from the many activities of the Monastery and yet maintaining their very close connection. They will begin remodeling the apartment right away. Finally, after a great deal of work, the translation of **Dropping Ashes on the Buddha** has been completed and is now being edited, typed, and readied for circulation. Congratulations, Joan, on a job well done!

Seoul International Zen Center... News from Seoul is that there was lots of excitement recently when Soen Sa Nim was there for a quick visit, lots of banquets, speeches and ceremonies. Everyone is continuing to work hard on their Korean and to learn more about the ins and outs of living in such a completely different culture.

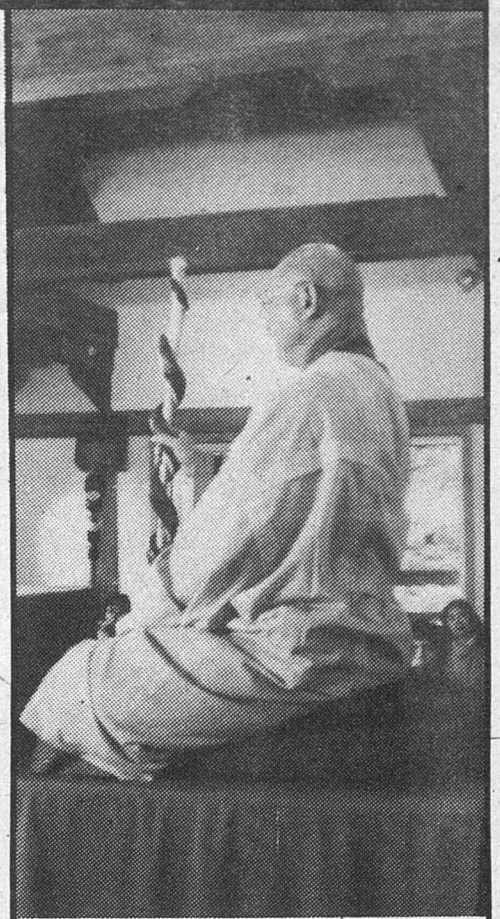


Photo by Ellen Sidor

ZEN MASTER SEUNG SAHN

Mu Sang Sunim, who stays at a small mountain temple, Jung Hae Sah, comments on how kind, strong and quiet the monks are. He says there may be an international Kyol Che offered there next year! Ji Gong Sunim and Subi Berger will be leaving soon for Paris, stopping off at the Providence Zen Center en-route.

Poland... The big news after Soen Sa Nim's visit in November was that the Kwan Um Zen School of Poland was formed. Andzej Czarnecki is the School Abbot, Dorota Krzyanowska is School Director and Tadeusz Szykowski is Financial Director. The formation of this organization will make coordination of the activities of the five Zen Centers there much easier and communications clearer. Jacob Perl, one of our new Master Dharma Teachers and a native of Poland, is now there leading retreats. Liz Moore, who used to live at PZC, has just returned from a wonderful two week visit to Warsaw, Krakow and Gdansk. She was very moved by how warm and caring Sangha members were as they took her around and shared so much with her. She came back loaded with gifts for friends here. She says that a main concern is to find some way for Polish Sangha members to come here for training and practicing. Two months U.S. salary is equal to about 10 years salary there. They are thinking of possible ways that certain items, such as jewelry or clothing, could be made and sold there, for example.

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AROUND, AROUND

Continued from previous page

New Haven Zen Center... The Center has two new Directors: Yu In Sunim is Head Dharma Teacher and Barry Gorfain is Do Gam. Barry supervised the reroofing of the ZC garage last fall; his skill and energy are greatly appreciated... Abbot Rusty Hicks has taken over from Michael Olak the position of School Council representative... Rusty and Neil Pregozen recently attended a Native American sweatlodge, led by a Congregational minister friend of Rusty's... Rusty is currently the interim Associate Minister at the First Congregational Church in Wilton, CT. Because of his work schedule, Sunday night talks have been changed to Thursday nights... The new resident cat is named "Nam Cheon."

Chogye International Zen Center... Members extend their congratulations to Richard Shrobe and Jacob Perl on becoming the School's newest Master Dharma Teachers on Dec. 8. See story on page 1... Song Hae Sunim led bowing retreats on Nov. 24 and Dec. 29. One woman, Mrs. Kim, did 7,000 bows! People were in good spirits but limping afterwards... Song Hae Sunim will soon be giving another series of 7 lectures in Korean on the Lotus Sutra... A kido was held on New Year's Eve, followed by rice-cake soup... SDT Ken Kessel involved in a new child-abuse prevention project. Jacob, Richard and Ken will lead discussions on practice on Sundays and Wednesdays at the Center... Do Am Sunim, a Korean monk, has been staying at the Center for several months.

Photo by Diana Clark



Comunidade Zen de Sao Paulo... Members of Peop Kwang Sah are continuing to have regular monthly YMJJ's and are devising ways to let more people know about their Zen Center. Eduardo celebrated his first birthday last month and many friends came

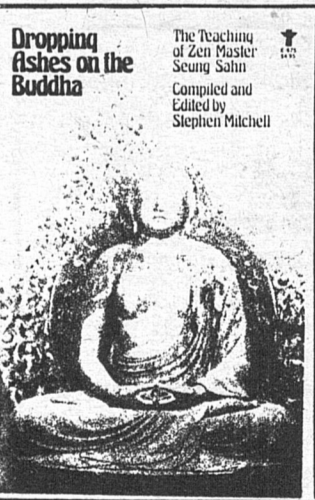
to the party, for which the Dharma Room was lavishly festooned with the creative efforts of Graciela and Ana!

continued on page 16

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

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.

SUBSCRIPTIONS to The Vajradhatu Sun.

THE VAJRADHATU SUN is a bi-monthly Buddhist newspaper reporting on the growth and ferment in the contemporary Buddhist world, both in the West and in Asia. Regular features include a Buddhist News Summary, interviews with leading teachers and scholars, profiles of artists and writers, book reviews, up-to-date coverage of the arts, psychology, science, health, and the on-going dialogue between the East and West. Plus news of the Vajradhatu Sangha.



Published by Vajradhatu, an international association of Buddhist meditation and study centers; and Nalanda Foundation, a nonprofit educational corporation.

For a one year subscription (6 issues): please enclose \$15 for USA, \$18 outside USA (in US currency).

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Information About the Kwan Um Zen School

Training Programs: Each Zen Center holds meditation practice every morning and evening, and an introductory talk on Zen once a week. Daily practice and talks are open to the public at no charge. Some centers also hold personal interviews between the teacher and student every month, for kong-an practice.

Introduction to Zen Workshops: Introductory workshops are opportunities for beginners and newcomers to experience Zen practice. Workshops offer a full day of meditation instruction, question and answer periods, experiencing life in an American Zen temple, and informal discussion of Zen practice. Workshops run from 9 to 4 and include lunch.

Short Intensive Retreats: Each month each Zen Center holds a silent meditation retreat called Yong Maeng Jong Jin. These are intensive sitting retreats for 3 or 7 days under the direction of Zen Master Seung Sahn or one of the six Master Dharma Teachers. The retreat leader gives personal interviews and Dharma talks. The daily schedule includes nine hours of sitting, bowing, chanting, working and eating in traditional temple style. These retreats begin with an orientation. Advance reservations are necessary and are made with a \$10 non-refundable deposit.

Chanting Retreats: Several times a year chanting retreats, or Kidos, are held. The participants chant "Kwan Seum Bosal," the name of the Bodhisattva of Compassion, to a rhythm set by the retreat leader on a drum. A Kido is an exuberant celebration of human energy, as well as powerful training in keeping a one-pointed mind, and using group energy to deepen awareness.

90 Day Intensive Retreat: Each winter the Providence Zen Center holds a 90 day intensive sitting retreat, called Kyol Che, which means "tight Dharma." Conducted in total silence, Kyol Che training is an extremely powerful tool for examining and clarifying our lives. The daily schedule includes 12 hours of sitting, bowing, chanting and walking meditation, and formal silent meals. Dharma talks and personal interviews are given frequently by Zen Master Seung Sahn and the Master Dharma Teachers. Registration is for 90 days or periods of 21 days.

The Teachers: Zen Master Seung Sahn is the first Korean Zen Master to live and teach in the West. He is the 78th Patriarch in the Korean Chogye Order, and became a Zen Master in his native Korea at the age of 22. After teaching in Korea and Japan for many years, he came to the United States in 1972 and founded the Providence Zen

Center, now located in Cumberland, Rhode Island. He is addressed as "Soen Sa Nim" (Honored Zen Teacher) by his students. He has established over 25 Zen Centers and affiliate groups in North and South America and Europe, and travels worldwide teaching Buddhism. He has published **Dropping Ashes on the Buddha** and **Only Don't Know**, collections of his teaching letters and Zen stories, and a book of poetry, **Bone of Space**.

There are six Master Dharma Teachers in the Kwan Um Zen School, senior students of Soen Sa Nim who have been given "inga"—authority to lead retreats and teach kong-an practice. They regularly travel to the Zen Centers and affiliates in America and Europe, leading retreats and giving public talks:

George Bowman has been with Providence Zen Center since its inception 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.

Richard Shrobe studied intensively with Swami Satchidananda from 1967 until 1972. During that period he lived with his wife and three children for four years at the Integral Yoga Institute in New York. A former piano player, his undergraduate training was at Mannes College of Music. He also studied with jazz pianist Barry Harris. He has a Master's degree in Social Work and did four years of postgraduate training in gestalt therapy. In his private psychotherapy practice, he specializes in the gestalt approach. He met Soen Sa Nim in 1975 and has been associated with the Chogye International Zen Center for many years. He lives in New York with his family.

Jacob Perl is Abbot of Chogye International Zen Center in New York. Born in Poland, he moved to the United States with his family in 1964. In 1971 while an undergraduate at Brown University, he left school to study with Tarthang Tulku Rinpoche at the Tibetan Nyingmapa Meditation Center in San Francisco. Upon his return to school a year later, he met Soen Sa Nim and was one of his first students. In 1978 he accompanied Soen Sa Nim to Poland, at which time the first Zen Center of this School was established. He holds a 5th degree black belt in Shim Gum Do, the Zen Sword martial art. A partner in his brother's medical business, he has a real estate office and an import-export office in New York. He was ordained as a Bodhisattva monk in 1982.

Membership: If you would like to become a member of the Kwan Um Zen School, you may either contact the Zen Center or affiliate nearest you, or become a member-at-large by writing directly to the School. You do not have to be a member to participate in any of the training programs. However, rates for members are reduced and include a free subscription to the monthly newsletter and the quarterly, PRIMARY POINT. The most up-to-date calendar information is in the newsletter. Non-members can subscribe for \$6.00 per year, and \$10.00 per year for PRIMARY POINT.

RETREAT CALENDAR

February	1-3	Providence (MD) Empty Gate (SS) (Dharma Teacher YMJJ)
	8-10	Ojai (SS) New York (LR)
	15-17	Cambridge (MD) Hawaii (SS)
March	1-3	Providence (BR) Kansas (SS)
	9	End of Monks' Kyol Che 90 Day Intensive at Diamond Hill Monastery
	15-17	Cambridge (GB) Empty Gate (LR) New Haven (MD) Lexington, KY (SS)
	22-24	Chicago (SS) Tahl Mah Sah (LR)
	29-31	Ontario (SS) Providence (GB)
April	12-14	New York (GB)
	19-21	Cambridge (LR)
	26-28	New Haven (BR)
May	4-10	Providence (LR)
	11-13	Alexandria, VA (GB) (Tentative)*
	17-19	Cambridge (GB)

Please call the appropriate Zen Center to confirm these dates and teachers, and make your retreat reservations at least two weeks in advance. Retreat leaders are indicated by their initials: SS, Zen Master Seung Sahn; GB, George Bowman; BR, Barbara Rhodes; LR, Lincoln Rhodes; MD, Mu Deung Sunim; JP, Jacob Perl; RS, Richard Shrobe.

*New group forming. Contact Kwan Um Zen School for details.

Winter Kyol Che (MD) Providence Zen Center

February	17-24	Intensive Week
	24	Third Period Begins
March	17	Fourth Period Begins
April	7	Fourth Period Ends

ZEN CENTERS

BRAZIL ZEN CENTER

(Comunidade Zen de Sao Paulo)
Rua Batista de Carmo, 28
Aclimacao, Sao Paulo, Cep. 01535

BRAZIL
270-7084

CAMBRIDGE ZEN CENTER

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

CHOGYE INTERNATIONAL ZEN CENTER

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

DIAMOND HILL ZEN MONASTERY

528 Pound Road
Cumberland, RI 02864

EMPTY GATE ZEN CENTER

1800 Arch Street
Berkeley, CA 94709
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Los Angeles, CA 90019
(213) 934-0330

WARSAW ZEN CENTER

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ul. Malowiejska 24
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James Lane, Waltham Forest
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ENGLAND
539-5522, Ext. 305

Chicago Meditation Center

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

The Dharma Buddhist Temple

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

Lodz Zen Group

c/o Tadeusz Grajnett
Turoszowska 1m. 59
91-025 Lodz
POLAND

Ojai Foundation

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

Seoul International Zen Center

Hwa Gye Sah
478 Su Yu Ri — Su Yu Dong
To Bong Ku, Seoul 132.
KOREA
(82) 902-2663

Shim Gum Do Zen Sword Center

203 Chestnut Hill Avenue
Brighton, MA 02135
(617) 787-1506

Toran Zen Group

ul. Swierczewskiego 96/11
86-300 Grudziadz
POLAND

WROCTAW ZEN GROUP

C/o Warsaw Zen Center

AROUND, AROUND

Continued from Page 14

Providence Zen Center... With the completion of the monastery, things changed at PZC for a number of housemembers, who shifted to outside jobs. School and PZC Abbot Linc Rhodes put aside one of his three "hats" (supervisor of the temple project) and settled down to a less hectic life in the new cottage (the old pottery studio) with his wife and daughter. Bobbie recently worked six shifts a week at the Jewish Home during a strike which lasted almost three weeks... In January, Bill and Nancy Highsmith and their two sons, Bubs and Jamie, who were both born at PZC, moved out after 5 1/2 years at PZC. They will be living temporarily in Florida near Bill's mother, and then will move to the Washington, D.C. area where Bill has been offered a job supervising the construction of a Vietnamese temple. PZC wishes the Highsmiths the best of luck... Jim Binger from Kansas Zen Center arrived in late December to become the new PZC Do Gam. Ellen Sidor is new Head Dharma Teacher, following Sol Sandperl's move in early Dec. to CZC. Richard Streitfeld from Cambridge came in October to take over Van Loc Tran's job as administrative assistant in the school office. After doing a 3-week solo retreat, Van Loc started a programming job with a Providence computer firm. Bill Evans from Louisiana is the new administrative assistant to the School Abbot. Tim Simmons is working part-time as business manager for PRIMARY POINT... Laurie O'Connell, a member of the School staff, and Eric Harrington, PZC guestmaster, announced their engagement in January... New housemembers are Ernie LeVecque and Heidi Dorris... 20 people attended an Introduction to Zen workshop on Oct. 20... Aviva Bower, a Bennington College student, came in January for 6-8 weeks of study... On the weekend of Dec. 8-9, PZC hosted three ceremonies: Buddha's Enlightenment Day, followed by a Precepts Ceremony, topped off by a Master Dharma Teacher certification assembly. Many

guests and members of other ZC's were present and enjoyed seeing Soen Sa Nim who had just returned from a three month world teaching tour... New Year's Eve was celebrated for the first time in years without Soen Sa Nim. Housemembers led by Linc Rhodes arose before midnight and bowed and chanted the New Year in... The annual New Year's skits held on Jan. 5 were enjoyed by many guests and members as the Zen Centers tried to outdo each other in outrageous spoofs of Zen life. Empty Gate sent in a zany video skit. PZC's contribution was a visit to 7 years in the future when the center has become a Zen mall. PZC's 90-day Kyol Che retreat started Jan. 6 with 11 people sitting. Master Dharma Teacher Mu Deung Sunim is leading it and will be giving interviews, along with MDT's Linc and Bobbie Rhodes. There are openings in all the remaining periods... Ruth Klein is on the National Board of Directors of the Buddhist Peace Fellowship. PZC housemembers Ruth, Harly Isgur, and Hella Petros have been active in the Providence chapter, which has been meeting weekly. Members recently went to help for a day with the peace pagoda under construction in Leverett, MA, by the Nipponzen Nyohoji, an offset of the Nichiren Sect. There is a weekly public sitting in Providence in support of the World Peace Vigil. A series of workshops on non-violent action are being planned... Former PZC resident Marc Fortin is still at home recovering from a serious illness. It is hoped he will return soon.



Diamond Hill Zen Monastery... Culminating several years of planning and over a year of painstaking construction, the monastery was finally made ready to launch its first 90-day retreat on Dec. 9. Construction workers reached a crescendo of activity in the final weeks, completing the wiring, plastering, painting, plumbing and heating systems and a kitchen was filled out almost overnight. In November Do Mun Sunim arrived from Tahl Mah Sah Zen Center to help get together household supplies and many other finishing touches... The Monks' Kyol Che opened with a formal ceremony Sunday afternoon Dec. 9 with a speech by Do Mun Sunim, who thanked Soen Sa Nim and everyone who had helped on the temple. Congratulatory talks were given by MDT George Bowman, Jacob Perl, Rusty Hicks, Bob Gethner, Jonathan Bowra and Bill Highsmith, crew foreman for the temple construction. Bill noted that a lot of people had given "their heart, their soul and their love to this place, building it, and that process is coming to an end. The monks are starting a new process of giving it their hearts, their souls and their love. Actually, the work is just beginning here..." Soen Sa Nim then gave a formal Man Cham from the high platform, in which he emphasized that the monastery is a continuation of

Bodhidharma's correct line. "Each of us must find our correct line, without checking or holding its form. Layman's job is layman's job, monk's job is monk's job. What is most important is to just do it." He asked everyone to help support the monks in their new venture... Following the ceremonies, cake and fruit were served in the new kitchen accompanied by much laughter, talking and picture-taking before the long silent retreat began the following morning, with the monks rising at 3 a.m. to begin their daily practice. Six full monks and a layman are sitting, including Mu Soen Sunim (Director and Housemaster); Mu Guk Sunim (Head Monk), Do Mun Sunim (Do Gam), Mu Ryang Sunim and Giac Thanh Sunim, a Vietnamese monk from a temple near Washington D.C., and Jeff Forrester from Los Angeles. Master Dharma Teacher Mu Deung Sunim, who arrived in early January to lead the retreat, will be sitting at the monastery and giving interviews there and at the PZC Kyol Che at the main house.

Soen Sa Nim's Around The World Teaching Trip 1984... Because of the length of the material from the Women's Conference, PRIMARY POINT will be publishing details of Soen Sa Nim's tour in the next issue.

PRECEPTS

The following people took Five Precepts at Providence Zen Center on Dec. 8, 1984:

- Paul Best
- Nicholas Carter
- Mark Cassidy
- Heidi Dorris
- Robert Grimm
- Sidney Kemp
- June-Jo No
- Richard Parker
- Cassie Quinlan

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