

PRIMARY POINT

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HOW CAN SITTING SAVE THIS HUNGRY WORLD?

(Taken from recent talks given by Zen Master Seung Sahn at the Providence Zen Center.)

Q: What can we in America do to stop the starvation of the world?

SSN: Did you have dinner? (Yes) Did you clean your bowl? (Yes) Good. So why is there this kind of problem? In this world, cause and effect are very clear. Everything has a primary cause. If you understand it, and remove it, then the problem will also disappear. We can save money and send food over to Africa and India, that's okay. But many problems will remain.

Taking away the primary cause is very important. It's like a game of pool. You hit the ball directly into the pocket, and that's one ball in the pocket. But the high-class technique is to hit this ball and that ball and other balls, so that all of them go into the pockets. Zen-style action is like that: we can give money to help hungry people, but if we hit people's hungry minds, we can help change their minds so that they can help their own country. The high-class technique is to help people help themselves.

Nowadays, many of the people who say they want world peace are afraid of nuclear weapons. What they want is not to die, not to lose their good situation. That is not correct world peace. Most of the politicians talk about world peace that way. Russia says, "We want world peace." America says "We want world peace." Which world peace is correct? These are mind hungry people, who make bombs and nuclear weapons. They talk about world peace, but it's only a world peace of the tongue, not a true world peace.

There are also many people in this world who don't want world peace. They think the world is so evil that it should be destroyed. They also only want to keep their own good situation, so their world peace is only for themselves, not for other people. This is also not correct world peace.

"I want world peace only for myself"—this kind of mind is unbalanced. Take away this mind hunger, and the problem of body hunger will also disappear. If we love each other, help each other, and become harmonious with each other, then world peace is possible.

"Take away mind hunger, and body hunger will soon disappear. Then world peace will be possible."

There are two kinds of hunger in this world: body hunger and mind hunger. Body hunger is easily solved: just feed people. But mind hungry people need food for their minds. People with mind hunger do not die. They want power, and then they want more power. They say things like "My way is correct, your way is not correct!" They want to control this world. They don't want to lose their good situation.

You must understand this world. America makes many bombs and nuclear weapons. Why? It is not at war. If these weapons are not used, they eventually decay. But because America makes them, Russia must make them. The Communist countries have less money, so they must take money from other things in order to make weapons. Eventually their economy begins to break down.

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INTEGRITY AND FAMILY LIFE

(The following talk was given by Master Dharma Teacher Lincoln Rhodes at the Providence Zen Center on February 27, 1983.)

There are two things that appear in this world: all the ups and downs, happiness and pain, good and bad; and then something else that doesn't change like that. (Hits the floor with his stick) Bang! Bang! "Just like this" doesn't have ups and downs. Sometimes you see a bird that had died, and sometimes you see a beautiful red bird on your feeder. One is beautiful and one isn't. One makes you happy, one makes you sad. But the real bird is just there. Our true self doesn't have ups and downs, it is also just there. As soon as our thinking appears, then we have all the opposites.

Recently I read an article by Buckminster Fuller, in which he used the word "integrity." He wrote about the time when he was 27 years old. He had experienced many failures in his personal life and was about to commit suicide. As he was about to do it, he said to himself, "I could do this, but the world is really going to be at a loss, because even though I've had all these failures, I've learned a lot from them. The world won't

have the benefit of the great knowledge I've gained from all these disasters in my life. Without me, that valuable experience would be wasted."

So he decided not to kill himself, and he made a vow to make use of his experiences. He decided that he wasn't going to take anything for granted, or believe anything that anybody said. He was going to try an experiment and see what worked and what didn't.

At the time he wrote the article, he was 87 years old. For all those years he had been doing this experiment. He concluded that all people need to do is to find some integrity within themselves. We're all trying to do that too, but one of the problems is that we're in a hurry. We always want it to happen faster than it's happening, or to happen in some other way. Whatever is happening in our lives (whether we like it or not) is just what we need to work on at this moment.

For example, kids are a fantastic experiment. They don't have a lot of the opinions about good and bad that we have. They do the same things we do, but they let it all hang out. In my house there's one kid who's really different from the other kids,

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THIS HUNGRY WORLD

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The American idea is not to fight, but to break down the economies of Communist countries. When economies break down, hungry people appear. Now many people are hungry. This mind set is very bad. Do you understand? Perceive this world clearly, and you will understand where hunger comes from.

Everything happens by natural process. In Africa and India (and America as well), there is much killing of animals for food. There is not so much eating of rice and vegetables, as there is in the Orient. It takes more land to raise animals for meat than it does for raising grains and vegetables. Why are many people starving? This is the result not just of this life, but of causes begun many lifetimes ago.

Buddha said, if you want to understand what happened before this life, look at what you are getting now. Being very hungry means that in a previous life, one gave much suffering to other people and animals, and also took food. Today's suffering is the result of those actions.

There is great imbalance now between hungry people and people with a lot of



photo by Bill Evans

food. At meal times we make a great deal of food, then throw away what we don't eat, into the garbage. There are many thousands of restaurants in America that throw away food. If we were able to send all the wasted food to Africa and India, those people would not be hungry.



photo by Kate Barba

This particular great suffering has taken hundreds of years to appear. So perhaps in this life it will not be possible to solve it. But we must try.

Also, if you want to understand the future, you must look at what is occurring now. Our mind set at this moment is the primary cause of what will happen in the future: tomorrow, the next life, generations after that. Right now your mind is making the future. Right now people are killing animals for food, people are wasting food, people are spending money on weapons instead of food. Thus we make the future with our current actions.

There are many articles appearing in the news about Africa. Many people are talking about the suffering and having feelings about it, so a "how can we help them?" mind is appearing. If this helping mind gets wide enough, it will find and remove the primary causes of the world's suffering. Many people getting this helping mind means they will get energy together and will be able to solve the world's problems.

There is a famous American who has created many groups to raise money for Africa. I thought this was wonderful until I read that when he gets money, 30% of it goes into his own pocket, and only 70% of it goes abroad. He has this idea, "I am

wonderful because I do this." He has become much admired, but it's not correct. He only looks wonderful from the outside, not the inside.

Because of the publicity about Africa, many such groups have been formed in America that are concerned with helping. They raise money and send it abroad, but it's like putting cosmetics on the face. If you are hungry, you don't need cosmetics. This kind of action is like cosmetics; it creates a sense of "I am good, I am helping," but this "I" does not really help other people. It doesn't address the primary cause of world hunger.

It's like a room in which many little insects appear. After cleaning the room, it's o.k. for a day or two, then soon the insects appear again. Cleaning once in a while doesn't help. Why do these insects appear? We must look for the primary cause. In this case, we find the room is very damp. If it were dry, no insects would appear. So we must make it dry by using a heater or building a fire, and making the room very hot and dry. Then the insects will not appear again.

It's the same with the problem of hungry people.

Q: Does our sitting in meditation take away the primary cause for Africa's hunger?

SSN: When I came to this country 14 years ago, I was alone. There were no Zen Centers in our stlye. Now there are 28 of them around the world, just in our school alone, with many people practicing. Many people in these Zen Centers are beginning to understand the correct way and the truth. Maybe in the future, our Zen Centers and the many others around the world will grow and be able to teach all the people with hungry minds. Take away mind hunger, and body hunger will soon disappear. Then world peace will be possible.

You want results quickly. You want to send something to the hungry people and have the problem solved tomorrow. That's not possible. In this world, cause and effect appear sometimes slowly, sometimes quickly. This particular great suffering has taken hundreds of years to appear. So perhaps in this life it will not be possible to solve it, nor in the next one or the one after that. But we must try, life after life.

That is our great vow—"Sentient beings are numberless, we vow to save them all." For that we must each develop a strong personal center, not just in this lifetime, but life after life. Try, try, try for 10,000 years nonstop!

This is a time of complete change in the world. We are at the end of an old cycle, and the beginning of a new one. As a result, there are many imbalances, and great suffering. Hunger appears because of these imbalances. Now there are entire countries with lots of food, and countries with very little. Imbalance is our world's sickness: how can we cure it?

Balance means understanding the truth. If you have no wisdom, you cannot become balanced. It is very important for everyone to find their human nature. That is why we sit Zen, to find our true human nature. So we are in a very important position, sitting in meditation. We must find our human nature, then together help each other become world peace.

As human beings, we are all equal. We all have the same love mind, so why must hungry people appear? We must find the primary cause of this world's sickness, and remove it. If we don't, we can never help the hungry people. □

A CAPSULE VIEW: One year in the current travels of Zen Master Seung Sahn



Soen Sa Nim in Poland

itinerary, for those who are considering joining Soen Sa Nim for any part of his travels, is available at the School office.

After focusing intensely for the past 14 years on the development of Zen Centers and teachers in North America, Soen Sa Nim is increasingly turning his attention abroad, to Europe (Poland in particular) and Asia. Predictably, his North American students have been asking him why he travels so much and why he doesn't settle down in one or two places and let the students come to him. Two of his most recent answers: "This world gives me a job. Many people ask me to come, so I travel around and around."

"I travel because then I can use a big net, in order to catch a big fish. If you only use a small net, in just one place, you cannot catch a big fish."

Soen Sa Nim traveled more extensively than ever this past year, including an around-the-world trip last fall. Starting from the East Coast in late August, he touched base in Los Angeles, Seattle, Seoul, Tokyo, Hong Kong, Bangkok, New Delhi, Frankfurt, Warsaw, Paris, Palma de Mallorca, London and New York, over a three month period. In cities where he has groups, he led retreats, presided over Precepts ceremonies, and gave talks and workshops. In places new to him he became

the complete tourist, enjoying sightseeing and the local hospitality.

In early December he returned to the United States and stayed at the head temple, Providence Zen Center, for several weeks, opening the first Kyol Che (90 day meditation retreat) to be held in the newly-completed Diamond Hill Zen Monastery. In mid-December he flew to the West Coast, Hawaii and Korea, returning to Los Angeles to celebrate New Year's at Empty Gate and Tahl Mah Sah, lead West Coast retreats, and preside over the Dharma Teacher's retreat at Empty Gate.

After stopping in early March at Providence Zen Center to greet the seven participants finishing the monks' Kyol Che, he swept through the Midwest to lead retreats, and preside over Precepts ceremonies at Kansas and Lexington, Kentucky. He returned to Providence Zen Center in April to join Festivities on Buddha's Birthday, greet the participants finishing Providence Zen Center's 90 day retreat, and lead Precepts ceremonies which included four new Bodhisattva monks.

In April he flew to Paris to open the new Zen Center, and then proceeded back to the United States for a brief stop en route to Korea, where he is furthering the establishment of the new Seoul International Zen Center. Plans for a 90 day retreat at the small mountain temple of Jung Hae Sah, which Soen Sa Nim's grand teacher, Zen Master Mang Gong built for his senior students, are also underway.

(In a future issue of Primary Point we will print a collection of anecdotes and recollections about Soen Sa Nim's travels from some of the senior students who have accompanied him. Readers who have had or seen interesting or vivid contacts with Soen Sa Nim during his travels are invited to send a brief, written account to the editor, for inclusion in the article.) □

Famed Korean Woodcarver at Providence Zen Center

On a late September morning in Korea during 1982, the leaves were turning gold in the crisp mountain air. The centuries-old temple complex of Sudoksah, the monastery where Soen Sa Nim did his early training, hummed with activity. Busloads of Korean school children milled about in the courtyards, gawking at the ancient buildings and the handful of Western Zen students accompanying Soen Sa Nim on his biannual tour of Korean temples.

Alerted by the unmistakable sound of wooden mallet on chisel, the then Abbot of Providence Zen Center, Lincoln Rhodes followed the sound to a small underbuilding in the temple complex. He was greeted by an incredible sight. There a Korean man wearing a short grey bowing robe was carving a massive mural in wood, twenty feet by six feet high and filled with intricate designs of Buddhas and Bodhisattvas. The man was Sang In Kim, a master carver of such unusual talent that he is on Korea's Registry of National Treasures at the age of thirty-nine. The mural, destined to grace the Buddha hall at Sudoksah's new nun's temple, was three years in the making, and Mr. Kim's most accomplished work.

Linc took some pictures and then hurried out to find stonecarver and fellow Providence Zen Center resident, Ellen Sidor to share his discovery. They were so impressed by Mr. Kim's skill that they became deter-

mined to bring him to America some day to share his mastery with American artisans. After two and a half years their efforts were successful and Mr. Kim arrived at Providence Zen Center in late March.

Mr. Kim was accompanied from Korea by Hae An Sunim, the Vice Abbot of Jung Hae Sah, a small temple up the mountain from Sudoksah that was built by Zen Master Mang Gong, Soen Sa Nim's grandteacher. Hae An Sunim, a longtime Dharma friend of Soen Sa Nim's, is eager to help Western students. He has now returned to Korea to help Soen Sa Nim make preparations for an international sangha ninety-day retreat at Jung Hae Sah sometime next year.

Mr. Kim will be in residence at Providence Zen Center until midsummer, working on a large altar and side panels for the new Diamond Hill Zen Monastery. Soen Sa Nim, who has known Mr. Kim for some years, explained that Mr. Kim wants to create a "great treasure" for the School and its American sangha.

Mr. Kim estimates the project will take about five months to complete. Assisting him are apprentices Bodhisattva Monk David Klinger, a woodcarver, who will be working with him full time, and Primary Point editor Ellen Sidor, a stonecarver, who will be working part time. The wood has already been purchased, planed,

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photo by Diana Clark

INTEGRITY AND FAMILY LIFE

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and there's one thing he does that's clearly his specialty. He'll be sitting at the table not particularly paying attention and he'll knock over his milk. As soon as it happens he says, "It's not my fault. The cup just went and fell over and I didn't do it. Mommy, I didn't do that!"

It's like a tape that comes on. You see something like that in a kid and you laugh. He's seven years old, learning how to get by in this world, how to please people, how not to spill milk, and he's trying his best. We all have adopted things from our growing up that are ways of dealing with messes or with things we don't like. These ways have a certain exaggerated quality to them.

But we also each have our own integrity. "Oh gee, I spilled the milk," we say and laugh about it, that's all. If the little kid in that situation says, "Oh gee, I spilled the milk," and we say "Get a sponge and clean it up," that's all that's called for with anyone at any age or time. But somehow we've learned other procedures, so we don't have that integrity.

Integrity comes and goes. We have it in some areas of our lives and not in others, at some times and not others. It has the quality though, just like you can't be half pregnant, that either you have it or you don't.

I used to be very good at the parts that people saw me doing at the Zen Center. I was on time. I went to sitting. I chanted without looking out the window. I did the forms correctly. But there were a lot of times when I was on my own, when no one was around, and I goofed off. I didn't pay attention. In fact I did the opposite. Over the years it slowly dawned on me that I kept having this opposite mind and kept suffering from it.

It doesn't matter whether you're in the Dharma room or in your own room. Integrity is anywhere, whether people see you or not, whether they know what you're doing or not. Then if you say you're sick and someone else says, "Hey, why are you going back to bed?" you can say "I'm sick" and the rest of it is their problem.

But you can't pull that off if you're not sure of yourself, or if there are parts of your life where you're not paying attention. It just doesn't work. We all have at least one backseat driver. It's alive and well and is going to be there all the time, in interviews, everywhere. If we're really working



photo by Mike Olak

"Integrity is when your speech and actions are not two, but one."

on integrity, we can tell the backseat driver to shut up.

Soen Sa Nim talks about having our speech and actions be the same. One, not two. That really strikes home for me. We can speak about many kinds of things, understand and agree and even believe in them, and still have our actions not be the same. Integrity or sincerity is when speech and action are not two, but one. There are several ways to attain that. You can try to make your actions agree with your speech, or you can decide your actions are fine and you'll have to make your speech fit them. Just seeing where we're at, a lot of the problems go away. When we see what we're holding onto, we don't have to hold. I haven't been at this very long, but I think maybe if you do this practice for 30 years, you'll see enough of this "mind" and will know yourself clearly.

People come to practice with a lot of likes and dislikes, and then they try to put

them down. There's a period during which you try to figure out that the river's a mountain and the mountain's a river. You don't know what's yours and what isn't. You don't know which is your backseat driver and which is your frontseat driver. You don't know what is integrity and what is not.

That period was very difficult for me. But one thing that comes out of it is a joy in what is real, *for you*. Everyone is different. For me, joy is a bird feeder and pruning the trees in the orchard. You have to find that and nourish it, whatever it is. Find out what you can do that helps others, and is also fun and joyous.

It's interesting that Soen Sa Nim has been doing this for so long that it's very matter of fact for him. I've been getting a little taste of what it's like for him because I've been doing interviews often. People come to him with every manner of problem or confusion and he acknowledges that. He doesn't say, "Oh, that's insane!" but rather, "That's a wonderful letter." Then he tries to give people a question to stop their confusion. "Yes, you have all these problems, but when you die, where will you go?" That is the most important thing to help people stop the whole cycle they're in. Then they think, "Oh, maybe my opinion isn't the whole story," and then there's a little space for having a question that helps them find out what's really going on.

Soen Sa Nim is in a hurry. He's flying around the world giving everybody he sees a question. He says, "The wall is white, the rug is brown," so matter of factly that it may not seem exciting or interesting to us. It's so real to him, so simple and matter of fact. He doesn't make anything of it at all. Unbelievable!

He says things like, "It's so not special that it's special." For him that is true. He sits there and hits the floor with his stick. "Hear the sound, your mind and the sound become one," he says over and over. I don't know how he repeats it with such energy and enthusiasm. The only way someone can do that is for it to be real and important and not boring. He does it so effortlessly and simply that we sleep through his Dharma talks or go to the movies, thinking we've heard it all before because he talks like that all the time.

A lot of things are happening right now in my life, in my house, that are a tremendous upheaval. It boils down to the question, what should we do with the Zen

Center? What should we do with families and practicing? We don't know yet how it's going to work in some long term way, trying to practice with kids. It's something we have to work on together, just doing it.

Another interesting thing that's happening is that Soen Sa Nim is spending much less time here. When new students come, they want to learn about Zen. They want to be at the Zen Center, so they just follow directions and go to interviews and find out. Older students came here because of Soen Sa Nim, because they consider him to be their teacher and they wanted his teaching. Now Soen Sa Nim has said, "These Master Dharma Teachers are going to do more of the teaching and I'm going to travel a lot more."

None of you asked us to be your teacher. I didn't even ask myself to be in this situation. It just happened to us together. It takes time for people to want that and be able to use that. Maybe they'll decide they don't want to, and that's okay too.

It also takes time for the people who are put in the position of being teachers to be able to do it. Just because Soen Sa Nim gives someone permission to teach, it doesn't mean all of a sudden you're a great teacher. By analogy, maybe you can fix your own car, but you've never done Toyotas, and now it's interesting because you *have* to work on all kinds of cars. Soen Sa Nim has been teaching for 30 years in 17 countries and in five languages, so he has lots of experience with many different models.

That's where I am, working on Toyotas. It's hard because I don't have enough time to do it. Last weekend, for example, I had a wonderful experience. On Friday I moved myself, my wife, and two children from one set of rooms to another in the same house. I was finished at 6 o'clock and drove to Cambridge Zen Center to lead a two day retreat. There were 27 people and I gave interviews twice a day. I had a bad cold. It was a wonderful retreat and a wonderful experience, but one of the things it taught me was that I was at the limit of my endurance.

It's fantastic to get pushed to your limit and find out where that is. If we never come up against these limits, it's difficult to grow, to expand them, to move on past them. Sometimes we are afraid to approach our limits, but we also don't grow. Everyone must find that balance point that is not too much or too little, that place which is our integrity.

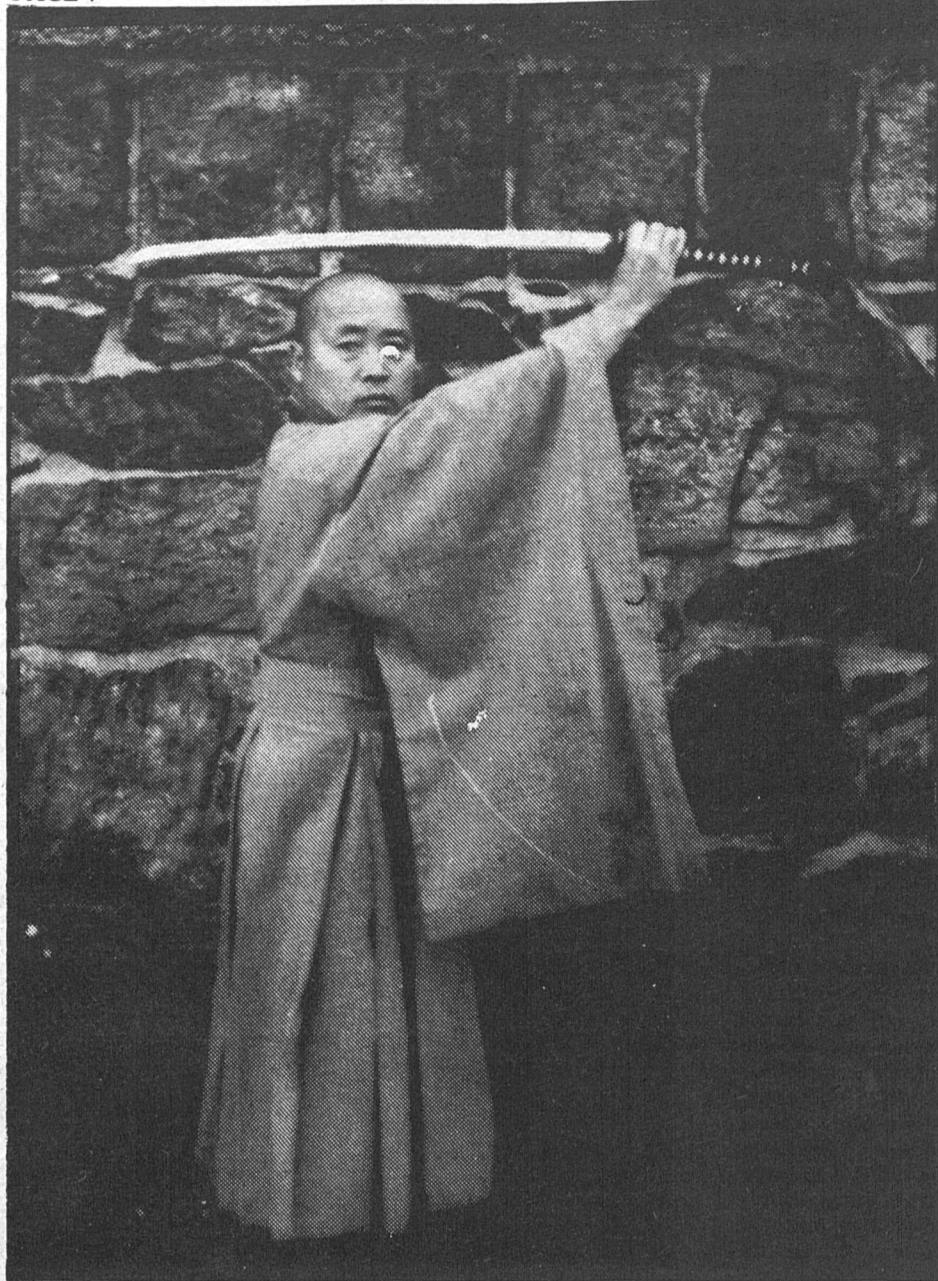


photo by Maria Kim

The Art of Zen Sword

Founding Master Chang Sik Kim is a senior student of Zen Master Seung Sahn and came to the United States from Korea in 1974. He taught Shim Gum Do, the Art of Zen Sword, at the Providence and Cambridge Zen Centers, Brown University, M.I.T., and then established the American Buddhist Shim Gum Do Association with its headquarters in Boston. Zen Master Seung Sahn conferred the title of "Zen Sword Master Dharma Teacher" on the Founding Master in public ceremonies at the Providence Zen Center in 1977.

Maria Rowe Kim, an American born student, has studied Shim Gum Do for ten years and is a Seventh Dan Sword-Master. She is married to the Founding Master and they have three sons, the most recent of whom was born in January. They live at the Boston Shim Gum Do Zen Sword Center where they offer classes in

Shim Gum Do and a residential training program.

During her years of study, Maria Kim kept written notes and transcribed talks by the Founding Master towards the publication of a book on the history and philosophy of Shim Gum Do. This book has just been published and is available in a hardbound edition through the Boston Center. There are now six Shim Gum Do clubs affiliated with the Center: in Amherst and Newburyport, MA; one at the Providence Zen Center, Cumberland, RI; Ann Arbor, MI; Seoul, Korea; and the newest one in Milan, Italy. In addition, Maria Kim teaches Shim Gum Do classes at Boston Adult Education Center. The Shim Gum Do Zen Sword Center is an affiliate of the Kwan Um Zen School. For information, write: Shim Gum Do Zen Sword Center, 203 Chestnut Hill Avenue, Brighton, MA 02135.

by Maria Kim

In an ice-cream parlor, I saw a poster publicizing the study of Shim Gum Do, the Art of Zen Sword, which promised strength, agility and clear mind to the students of Founding Master Chang Sik Kim. Unable to resist the opportunity to become super woman, I at once joined and walked into M.I.T.'s Sala de Puerto Rico, where the class was held, ready for transformation. A red-belt student (6 months of study) opened the class with five minutes of sitting meditation, but it seemed like five hundred years for I could not endure it and my skin crawled while my mind raced.

After sitting as we warmed up, the Founding Master came into the room. "Chariot!" (attention!) the leader shouted in Korean, and the students all turned to

their teacher and bowed. The Master went straight to the beginning students and began showing us the basic techniques of sword. Captivated by the intricate, graceful style, (I had studied dance for years and watched performances by dance troupes from all over the world) I saw perfection in the Sword-Master's movement.

When one of his students told me the story of the Founding Master and Shim Gum Do, I thought it was a beautiful legend but did not believe it: A young boy lives in a Zen Temple for nine years under Zen Master Seung Sahn who says, "Only don't know." The boy washes floors and laundry and cooks, saying Kwansum Bosal to himself all the time and wishing he was a great martial art

master. He grows up, goes on a 100 day solitary retreat and emerges a Sword-Master with thousands of martial art forms organized in an impeccable system.

As I continued to study Shim Gum Do, however, the legend grabbed me right in the guts. The tale was a classic Zen story and I was determined to find out how such an awakening was possible. I moved into the Shim Gum Do Zen Sword Center and studied the Founding Master's way of life, following carefully his movements: I ate what he ate, bowed the way he bowed, memorized the chants he used, watched the movies he watched and tried to be a perfect, cut-thinking monkey-machine. The Sword-Master gave many impromptu Dharma talks and his students would gather to listen and ask questions. His teaching was immediate and down to earth.

Student: What is clear mind?

Founding Master: Wash your dishes and put them away.

Student: There are so many Shim Gum Do techniques, how can I learn them all in my lifetime?

Founding Master: Just train.

Student: What is 'don't know' mind?

Founding Master: You tell me.

Student: I don't know.

Founding Master: That is 'don't know' mind.

The Founding Master teaches that the question is the catalyst of awakening. Doubt was like a disease for me and there was no aspect of my training that I could understand: Why bow? Why say, 'Yes, sir'? Why line up straight? Why wear a uniform? Why chant? Why wake up at 5:30 a.m.? Why eat kimchee? Why eat rice? Why eat? Why am I alive? Battling with these whys was my mantra, 'shut up', which meant stop thinking, be still and find out. I looked to my training for answers and saw that in the Shim Gum Do style it is clear that we are not competitive but cooperative: bowing to each other, using polite forms of address, higher ranking students teaching lower ranking with patience and gentleness.

In free-fighting we quickly learned that hammering at the opponent aggressively might work sometimes, but more often than not, it meant death or double suicide. It was only the calm, unmoving, unafraid state of waiting that brought the clear defense-attack response. The solution to our conflicts, the answer to our questions was not fighting but feeling and moving with the flow. Questions are an attack on our psyche and fighting or thinking only increases our ignorance. True understanding could come only by becoming still and allowing the gut response to surface—simple, huh? Martial arts means fighting but Zen martial arts means how to win without fighting.

The spirit of Shim Gum Do is Mind-Sword, the way to victory without winner or loser. Halfway through his 100 day retreat on Mt. Sam Gak, the Founding Master discovered that all his fancy sword techniques had no meaning. "What is the Art of Sword?" he asked himself and in a flash, answered himself, "Mind-Sword." Our mind must become like a great sword, piercing through all things, uncovering mysteries, cutting to the bone. A thousand swords, ten thousand techniques have not the power of one stroke of the Mind-Sword. It cannot be touched or transmitted or taught yet, inherent in all things, must be discovered by each person alone.

The Founding Master teaches his students to discover their Mind-Sword through various practices. One technique is to practice sword forms, intricate patterns of techniques and movement, while sitting in meditation. While the sword form occupies the mind, all other thoughts vanish, yet the moment a thought arises, the form is lost. With practice, one gains control and in time, sword forms fly through the mind without thought or effort; the mind is relaxed yet working very hard.

Zen practice, sword training, meditation, a teacher; all of these things

are important yet they cannot breathe life and energy into our existence. If you are hungry will any of these things make you full? Bread, basic and simple, is all that you need. Yet we keep our techniques and guidance because we cannot see how simple things are. If we find clarity, we still use our techniques so that we do not lose it.

There is a common story about the man or woman who works very hard and makes it to the 'top'. Once there, s/he proceeds to drown in cholesterol, alcohol and every manner of self-indulgence. Is that success? Rare is the person who works hard, manages to succeed and still maintains the original disciplines. Perfection for the Zen Warrior is balance where one does not succumb to hot or cold, love or hate, high or low, yet allows these extremes to deepen one's understanding of humanity and awaken love

the art of ZEN SWORD

the history of shim gum do
PART ONE



chang sik kim
maria kim

This hardbound edition with over 40 photos tells of Founding Master Chang Sik Kim's discovery of Shim Gum Do and stories of Korean Zen Sword Masters: Ba Wol, Yi Chaadon, Won Gwang, Wonhyo, Seo Sun, Sa Myung and Zen Master Seung Sahn's lectures on the topic. It relates the Founding Master's method of teaching: techniques of sword, meditation, free-fighting, self-defense, his lifestyle and lectures, student/teacher dialogues, interviews and kong-ans.

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and compassion.

After ten years of study under Founding Master Chang Sik Kim in the Art of Shim Gum Do, I could capsule his teaching thusly:

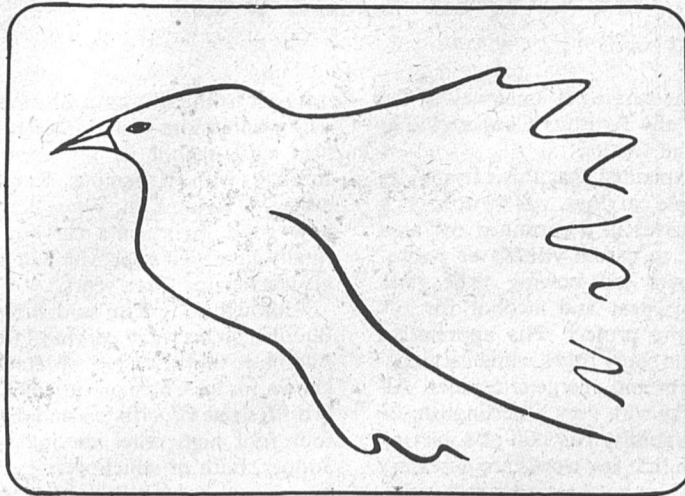
1. Whatever you do, do it well.—When you get up in the morning, immediately make your bed.

2. The beginning and ending must become clear; whatever you begin, you must finish.—When you come in, say, "Hello." When you leave, say "Goodbye."

3. Yes is yes and no is no.—You make an appointment to meet someone and you meet them.

4. Do not waste anything.—Every grain of rice in your bowl gets eaten.

If the most basic elements of our life become clear, the rest automatically becomes clear. □



"Whitebird" by Ruth Klein

full moon gleaming on
salty highways - in the back-
seat, Buddha snoring.

Bill Evans (driving
Soen Sa Nim home
from New York)

May 5/6

This Rhode Island rain.
The spring birds' fruity warbling
Soft air caressing the face
and the pearly reflection of grey robes on wood floor.

The gift of bright afternoon sun.
Blackbirds circle the fields, gather chattering,
and into this the silence of wind chimes
and plp, plp of bare feet on wood floor.

Carole Marshall

the old man had no intention
of returning to his village
peter said to waste him
lee said let him go
I didn't know
what to do
he sat down on the bare ground
and folded his legs up on his legs
like peter folds his knife
he just sat the whole day
not waiting and not doing nothing
next morning he was still there
eyes half open
looking at nothing
peter thought like for a joke
to fire a clip right by his ear
to old man didn't move
so WE DID
we were maybe
twenty yards away
when
KAAAAAAAAA.....
the old man SCREAMED
we all froze
and kinda died a little then
and the old man
he just
SMILED

a Korean monk during the sixteenth century Japanese
invasions.

Michael Steinberg

...and Poetry

Deep in
the green forest

A rock Buddha
points to the sky

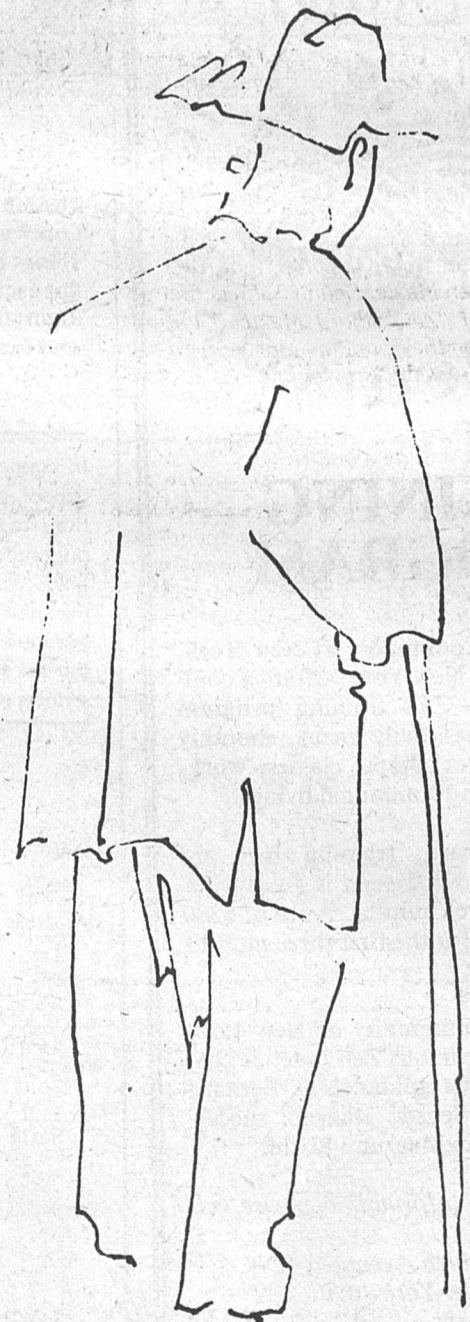
Showing original face,
Only the human being
becomes confused.

Richard Stoll

Cold sky
Cold wind
Cold nose

this old man is tired
bored with being mired
in the daily repetition
of ten thousand things desired.

Michael Steinberg



drawing by Ellen Sidor

PRIMARY POINT

PRIMARY POINT is published by the Kwan Um Zen School, a non-profit religious corporation under the direction of Zen Master Seung Sahn. The School supports and arranges the world-wide teaching schedule of Zen Master Seung Sahn and his senior teachers, issues publications on contemporary Buddhist practice, and supports dialogue among religions.

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.

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Wood Carver

continued from page 3

joined, and the carving is underway in the woodshop of the Artisans Cooperative at Providence Zen Center.

Mr. Kim explained that this carving, as all of his temple carvings, will be done as a retreat. He carves in a curtained off area not accessible to casual visitors or photographers, wears his bowing robe, and abstains from meat and alcohol for the duration of the project. His apprentices also must wear short robes while carving.

He is a warm and energetic teacher. Although he came with very little English, he is improving rapidly. His skill as a carving teacher is such that few words are necessary as his apprentices have already discovered. He works at a furious pace with great self-confidence and guides his students' hands with assurance.

In one day after his arrival at Providence Zen Center, Mr. Kim hand-made several dozen wood-carving tools for himself and his students. Since then he has done a half dozen carvings, including a Bodhidharma and a very life-like snarling tiger. Using well-dried native cedar rescued from the Providence Zen Center woodpile a few years ago, Mr. Kim has made some strikingly beautiful Zen sticks as gifts to Soen Sa Nim and the Master Dharma Teachers.

In Korea there are only four carvers on the National Registry, of whom Mr. Kim is the youngest. The son of a Korean architect who designs and builds old-style houses, Mr. Kim became acquainted with tools at an early age. He loved to draw and often copied pictures from magazines. His first woodcarving was done in the sixth grade.

Much to the disapproval of his parents, who wanted him to become an artist, Mr. Kim quit school at seventeen to study fulltime with a famous Korean master carver, O Kyum Kim. When his parents say how good their son's carving was, they finally gave their approval. Kim stayed with his teacher for three years.

Although Mr. Kim and his family are Buddhists, his first carvings were not of Buddhist subjects. He became very well known for his Christian carvings, particularly a lifesized Crucifixion and a ten foot by four foot high relief carving of the Last Supper, both of which were commissioned by American clients and presumably brought to the United States.

At that time no one in Korea was carving Buddhist subjects in wood, only in stone. Mr. Kim liked going to the Buddhist temples, and when he was twenty-four, someone asked him to carve a Buddha. Since then he has concentrated on Buddhas. He has done pieces for more than thirty different temples in Korea, of which twelve were large murals like the masterpiece at Sudoksah.

Through the generosity of some individuals, the Kwan Um Zen School and the Providence Zen Center, this wonderful project to help finish our monastery buildings is well underway. The chance to have an altar built and carving done in the traditional manner is truly extraordinary. Any donations to this project will be greatly appreciated, so that the work can be finished during Mr. Kim's stay. David Klinger left his millworking job in order to take advantage of this unusual opportunity to apprentice with Mr. Kim, and this opportunity exists for others also.

Woodcarvers with some skill (not beginners) who are interested in joining the



photo by Diana Clark

apprenticeship should contact David Klinger at Providence Zen Center. Due to the magnitude of the altar project, Mr. Kim will not be offering workshops for the general public as was previously assumed. He will be glad to discuss commissions to be carved after hours, or when the monastery project is finished.

As happened already in the case of the large cement Buddha carved last fall by Chagdud Tulku Rinpoche, word has gotten out and there is a steady stream of visitors to Cumberland to see the new "treasures": the sixteen-foot high cement Buddha, the new monastery, and soon, Mr. Kim's altar carving. □

PRIMARY POINT

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



ZEN TRAINING PROGRAM

The Zen Community of New York, Riverdale, New York, offers a comprehensive Zen training program consisting of daily zazen, monthly retreats, workshops, classes, work-practice, and communal living.

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The Zen Community of New York is an interreligious Zen practice center under the guidance of Bernard Glassman, Sensei, Dharma successor of Taizan Maezumi Roshi.

For further information please call or write:
114 Woodworth Avenue
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(914) 375-1510

FELLOWSHIP IN PRAYER

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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VEN. PRABHASA DHARMA (formerly GESSHIN MYOKO MIDWER)—Trained as a Zen nun in the Rinzai tradition, founder of International Zen Institute of America

BARBARA RHODES—A Master Dharma Teacher in the Kwan Um Zen School and a teaching editor for *PRIMARY POINT*

The conference will be preceded by a special three-day Zen meditation retreat on September 10-13, jointly led by: **MAURINE MYOON FREEDGOOD, ROSHI**—Cambridge Buddhist Association and **BARBARA RHODES, MASTER DHARMA TEACHER**—Kwan Um Zen School

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Airfare LA, Hong Kong, China, Tokyo, LA = \$1097.
Landfare package in China (all meals, hotels, guides, etc.) = \$1545.
(\$540 for single supplement)
Hong Kong and Japan (accommodations, food, etc.) extra.
Korea = \$500.

To register, a \$500 deposit is due by June 1. Contact the Kwan Um Zen School office for more information.

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WOMEN'S DHARMA MONASTERY

The establishment of an ecumenical Buddhist community meditation center is being considered by a group of Buddhist laywomen and ordained precept nuns in the Theravada, Mahayana and Vajrayana traditions living in the Washington, DC area.

In a letter sent out recently by Ane Tsering Ch'odron (Martha Hamilton) and Sr. Dharmapali (Martha Sentnor), the group stated: "We believe it is possible to maintain the integrity of each Buddhist tradition, while encouraging the growth of wisdom and compassion in the midst of diversity, living a Buddhist life on a day-to-day basis."

Our proposed center would be available to laywomen who would wish to explore the monastic life, as well as to those women wishing to deepen their meditation practice. Nun teachers and monks, living in the West and in Asia, would be invited to act as guides. The community would evolve using the major monastic precepts, common to all Buddhist traditions and observances, but practiced in a contemporary setting."

The group invites suggestions and support on affordable residential sites, preferably near main centers of transportation, and ways of establishing sources of Right Livelihood to benefit the monastery and its neighbors.

If you have ideas, support, or want to be on the mailing list, write to:

Women's Group
c/o Buddhist Vihara Society, Inc.
5017 16th Street N.W.
Washington, D.C. 20011

What Is Primary Point?
by Zen Master Seung Sahn

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

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

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

SUMMER '85
RETREAT
PROGRAMS

at the
GENESEE VALLEY
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in
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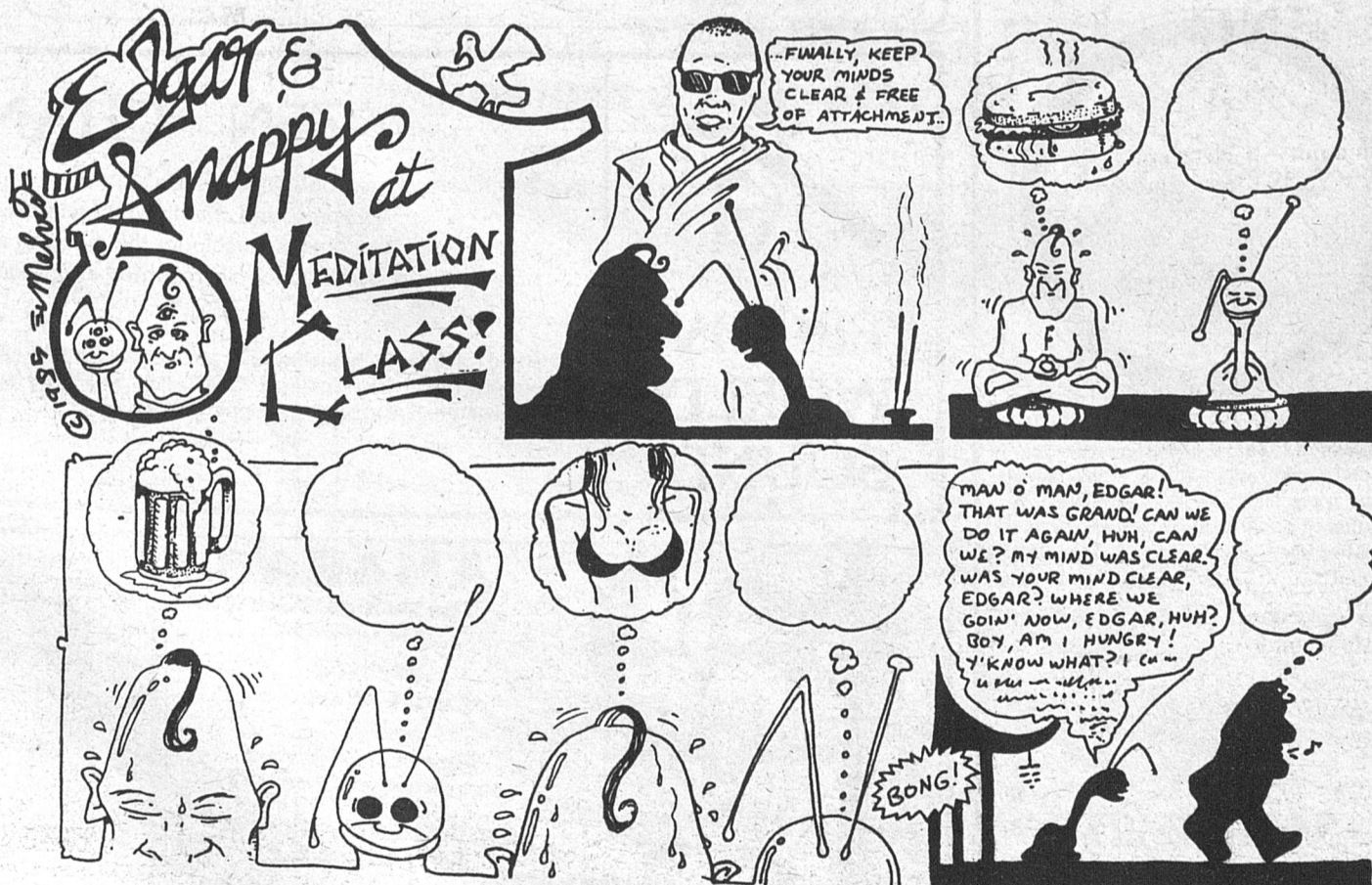
The Genesee Valley Zen Center has just completed construction of a retreat center on 220 acres of land in upstate New York.

This summer we are offering 5-week guest worker programs, which include two 7-day retreats with Toni Packer, in a secluded country setting.

Shorter residencies are also available.

Please write for information about these and other activities of the GVZC.

Genesee Valley Zen Center
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SUMMER '85
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at the
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in
SPRINGWATER, NY

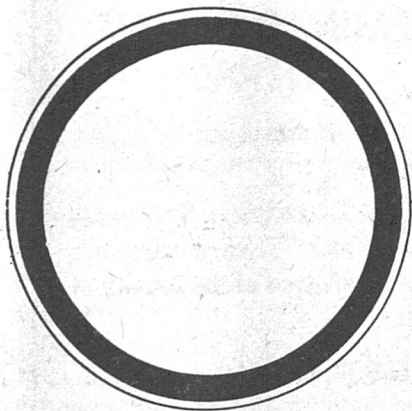
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The Clear Light Society, dedicated to serving the terminally ill and their families since 1977, is pleased to announce the formation of a book-publishing division called Sarasvati. (Sarasvati is the consort of Manjusri, the Bodhisattva of Wisdom). Sarasvati is dedicated to publishing books on The Great Work of Life and Death.

Sarasvati's first offering is *The Dragon's Sceptre*, a collection of poetry by Patricia Shelton, the founding director of the Clear Light Society. Written over the past twenty years, *The Dragon's Sceptre* includes *Hitting the Sixth Patriarch* (the way he hit Shin Su) and other Zen poems and songs and is scheduled for release in June, 1985.

The Dragon's Sceptre



Sarasvati's second book, *Tale of the Mouse*, is a children's story about death with a message for the whole family. Zen Master Seung Sahn said of this story, "Wonderful! Wonderful!" Also included in the book are simple practices for profoundly helping your sick or dying family member (the other members too!). Non-sectarian practices beneficial for all as well as representative practices from the five great world religions truly make this a book for all beings and every family should have a copy. Including its own Spanish and Japanese translations, *Tale of a Mouse* communicates beyond the English-speaking world.

Tale of the Mouse



You are invited to participate in the funding of *Tale of the Mouse*. Sarasvati needs your help in bringing out this book. Any amount will be appreciated and is tax deductible. A donation of \$25.00 or more entitles you to a complimentary copy of *The Dragon's Sceptre*.

Please make checks payable to Clear Light Society/Sarasvati.

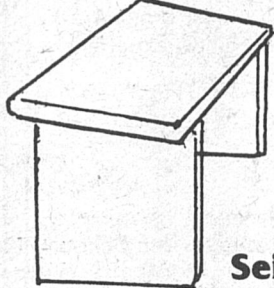


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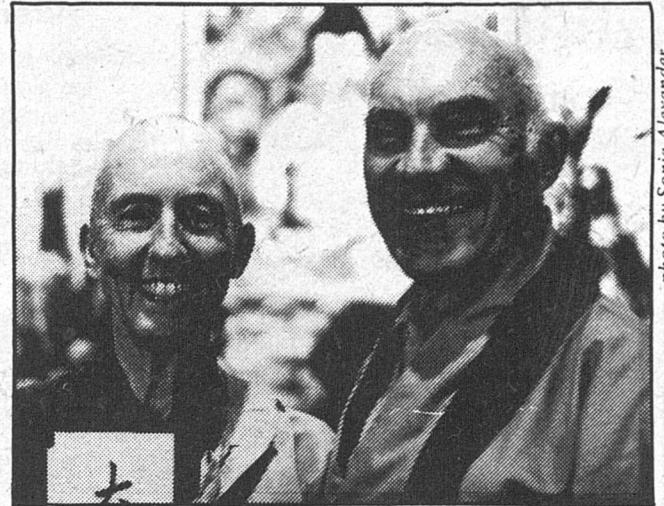


photo by Sonia Alexander

School Director Diana Clark, after taking Bodhisattva Monk precepts, and Empty Gate Zen Center Abbot Ezra Clark

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Zen Master Seung Sahn

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PRECEPTS

The following people took Precepts at Empty Gate Zen Center on February 3, 1985:

Dharma Teacher (10 precepts)

- Diana Boegel
- Madelon Bolling
- Dennis Duermeier
- Ann Hammond
- You Hong
- David Longbeam
- Douglas McLean
- John Siegfried

Five Precepts

- Glen Bradely
- Michael Kitzes
- Marsha Weiser

Kansas Zen Center March 3, 1985

Five Precepts

- Niko Branower
- Carol Duermeier
- Ben Luther Graham
- David McClain

Diamond Hill Zen Monastery on March 9, 1985

Bhikka Monk Precepts

Eric Dustin Berall (Mu Ryang Sunim)

Lexington Zen Center March 17, 1985

Five Precepts

- Lois Beard
- Wayne Floyd
- Bob Harwood
- David Popkin
- Walter Powers
- John Trainer
- Leslie Young



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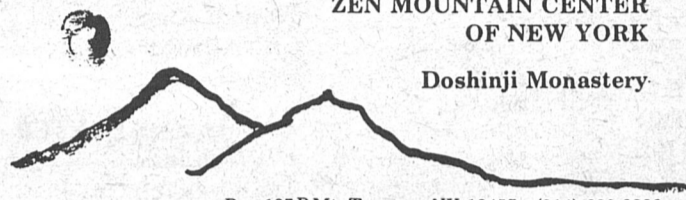
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Continued from previous page

Ontario Zen Center March 31, 1985
Five Precepts

Kim Ratcliffe

Providence Zen Center April 6, 1985

Bodhisattva Monk (48 Precepts)

James R. Binger
Diana Clark
Jim Doran
Frank Norman

Five Precepts

Richard Archambault
Aviva Bower
William Davis
Ruth Forero
Pamela Gang
J. David Gibbs
Laurie Harrington
Ernie LeVesque
Allan Matthews
Brendan Robb
Jeanne Sulavik

In a ceremony March 10, Mu Guk Sunim returned his monk's robes and became Jim Doran again.

buddhist
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fifteen
after
fifteen

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Empty Gate Zen Center
1800 Arch Street
Berkeley, California 94709

BUDDHIST-ORIENTED MAN, 32, w/English Lit. degree, seeking work in the Far East. Resume and references available. Tom Nestor, P.O. Box 91701, Long Beach, CA 90809.

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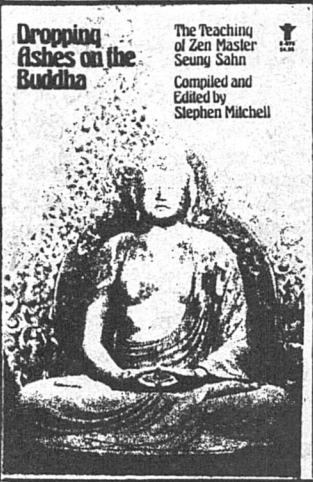
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3 BOOKS BY ZEN MASTER SEUNG SAHN

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.



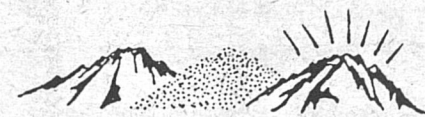
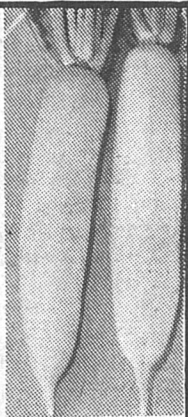
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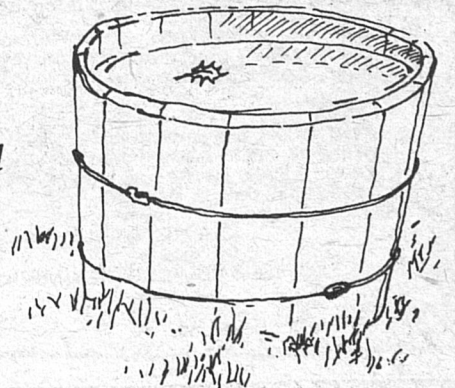
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What Fell Into The Rainbarrel

Anything purely functional will inevitably be restyled clean out of its original utility.
Murphy's Law (I think)

One never knows, does one?

Fats Waller



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

May	3-5	Lexington (GB) Seattle (MD)
	4-10	Providence (LR)
	17-19	Cambridge (GB) (work retreat)
	31-	Providence (BR)
June	2	Ontario (LR) Tahl Mah Sah (MD)
	14-16	New York (SS)
	17-23	Cambridge (SS)
	21-23	Empty Gate (GB)
	28-30	New Haven (SS) Tahl Mah Sah (GB)
July	1-7	Seattle (MD)
	5-7	Lexington (BR) Providence (SS) (retreat & kido)
	19-21	New York (*) Cambridge (no teacher) Empty Gate (MD)
	21-25	International Training Conf. at Providence
	26-28	Tahl Mah Sah (MD) School Congress of Providence
August	16-18	Cambridge (*) Empty Gate (MD) Gainesville, FL (SS) (Tentative. New Group forming. Contact School office for details)
	23-25	Tahl Mah Sah (MD)

July 30-August 18 Providence (LR) (Summer Kyol Che)

Each August a 21-day intensive sitting is held, with a schedule similar to winter Kyol Che. Talks and interviews are given by Zen Master Seung Sahn and Master Dharma Teachers. Registration is for a minimum of two days.

September 10-13 Providence (special retreat led by BR and Maurine Freedgood Roshi of Cambridge Buddhist Assn.)



Please call the appropriate Zen Center to confirm these dates and teachers, and make 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.

* Teacher to be announced

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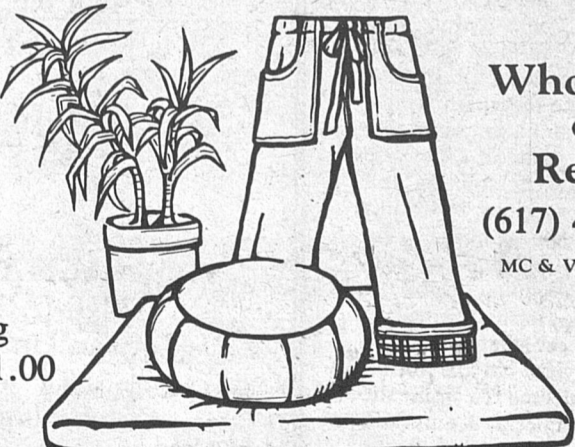


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News of the School

(In this and subsequent issues, news of our Zen Centers and affiliate groups in the United States and Canada will be in the newsletter, which is published every month. Subscriptions are available at \$6.00 per year. Write the School office (see page 11) for information.)

Kwan Um Zen School...Buddha's Birthday was celebrated at PZC on April 6 with formal speeches by Soen Sa Nim, Samu Sunim, founder of the Zen Lotus Society in Toronto, Master Dharma Teacher Mu Deung Sunim, who led the winter Kyol Che, and several visiting Korean monks. Brief talks were given by representatives of the various Zen Centers and affiliates. A Precepts Ceremony followed, with 11 people taking the Five Precepts and 4 people taking Bodhisattva Monk Precepts. An informal dinner was enjoyed by the many visitors. After evening practice, Soen Sa Nim answered questions by senior students in a special "Making our direction clear" meeting at the monastery. On Sunday the School Council met all day and included long distance travelers, representatives Jonathon Bowra from Empty Gate, Jane McLaughlin from Tahl Mah Sah, Tony Jucevic from Seattle, Frank Norman from Kansas (who was Head Dharma Teacher for Kyol Che) and numerous other East Coast folks...Miss Seung Hee Lee of New York was named president of the newly formed International Sangha Support Association...First-time visitors to PZC and the School offices were Samu Sunim, a Korean monk with sanghas in Toronto and Ann Arbor, and his two attendants, Sujata editor of the quarterly SPRING WIND, and Suka. Both are Dharma Teachers in the Zen Lotus Society, which Sunim founded. Sunim has been traveling around North America making contact with many different Buddhist groups...Former School Director Mu Guk Sunim, now Jim Doran again, resigned his position and returned his monk's robes March 10. He was one of the guiding forces in the formation and first few years of the School and his contributions were many, including the development of a hard-working and smooth running staff. He will be greatly missed. Senior Dharma Teacher Diana Clark, who was interim School Director over the winter, was enthusiastically endorsed by the School Council in her decision to continue as permanent Director. In addition to starting Empty Gate Zen Center, she is a veteran of many years of traveling with Soen Sa Nim and his Trip Director for six years. Diana brings a wide perspective to the post.

Diamond Hill Zen Monastery...On March 9, DHZM celebrated a Hae Jae ceremony to mark the end of the first-ever 90-day Kyol Che retreat. Sangha members from all the East Coast Zen Centers joined PZC residents in walking over to the monastery to welcome back the six monks who had been in retreat since December 9. Soen Sa Nim gave a formal Dharma speech from a high platform. The monks shared their experience of the retreat with the audience and expressed their thanks and appreciation of the support they had received from the Sangha members, both before and during Kyol Che, in the form of gifts and donation...During Hae Jae, the monks continue to maintain the mountain temple tradition of getting up at 3 a.m. and doing morning and evening practice...They are busy trying to complete construction and finishing work on the basement, bedrooms and halls. Work also continues on landscaping the grounds and completing the outside of the building. Once the inside of the building is finished, it will be possible for the monastery to offer solo retreat facilities to everyone. In the meantime, everyone is welcome to join the monks for morning practice at 3 a.m. and evening practice at 6:30 p.m. During the day, visitors are welcome and the Dharma Room is open for sitting. Bodhisattva Monks of the KUZS are welcome to stay at the monastery (minimum period of stay is one week)...Tim Simmons has joined the monks at the monastery as a Haeng Ja (a lay person who has the avowed intention

of becoming a monk in the future)...There are tentative plans to hold a 90-day summer Kyol Che from June 8 to September 7. For this and other programs, please contact the Director, Mu Soeng Su Nim, for more details...In its efforts to lay the foundations for a strong and unique Zen monastic tradition in America, the DHZM welcomes donations, both monetary and in gifts. All such donations are tax-exempt.

Korea Zen Center...Members of the Seoul International and Jeong Hye Sa Zen Centers in Korea were eagerly awaiting the return of Soen Sa Nim on April 24. Mu Sang Sunim, Mu Shim Sunim, David Ledebor and Jean LeSage have been instrumental in helping the woodcarver, Mr. Kim, and Hae An Sunim, Do Gam from Jeong Hye Sa, get visas and prepare for their trip to the U.S. A new and wonderful feeling of oneness between our U.S. and Korean sanghas is growing as a result of these actions.

Paris...Soen Sa Nim, Dr. Danette Choi of Hawaii Dahl Mah Sah, Hae An Sunim of Jeong Hye Sa in Korea and Mu Ryang Sunim have just returned from a week in Paris. They led a weekend workshop with 38 people and Soen Sa Nim gave a talk to over 200 people at the Sorbonne. There is much interest now in helping Ji Gong Sunim and Subi Berger form a Zen Center there. Also meeting with Soen Sa Nim et al in Paris were Joan and Antonia Insa from the Palma Zen Center, as well as students from Germany.

Comunidade Zen de Sao Paulo...Sidney Ramos Seabra, director of Peop Kwang Sah, writes that they are looking for a larger house to accommodate the growing number

of residents. He said meetings on Saturdays have been very well attended, with between 20 and 30 people crowding into the small Dharma room. The meetings have been planned to discuss subjects from meditation to Zen and psychotherapy and diet. There are also a number of children now at the Center. Marie-Amelia Jusenas, one of the founders of the Comunidade, has just completed a 100 day retreat in her apartment. Congratulations!

Poland...The Polish sangha will have its first 90 day Kyol Che this summer in July, August and September. Master Dharma Teacher Jacob Perl will be there for the first and last two weeks of it. Master Dharma Teacher Barbara Rhodes and Dharma Teacher Bob Genthner (from the Lexington Zen Center) will go there for two weeks in August. They will each take their daughters, Annie and Gretchen, respectively. Since many of the Polish sangha have families, this should be a wonderful experience for everyone...Kwan Um Zen School of Poland Director Dorota Kryzyzanowska writes that they hope some students from other countries will be able to come. She points out that for Americans it will be cheaper to do the long retreat in Poland than in America, because of the very favorable exchange rates...Dharma Teacher Ellen Sidor is planning a trip to Poland in May to visit her many friends there. Three Poland students are trying now to get visas to come to the US and train at PZC.

Palma Zen Center...Joan Insa and his wife Antonia travelled to Paris to meet Soen Sa Nim and company in April. The Palma sangha is continuing to thrive in its new quarters and will look forward to having Soen Sa Nim spend two weeks there in October. There are numerous invitations for him to lead retreats in Spain, which is wonderful as there are very few teachers who get to that part of the world.

Shim Gum Do Zen Sword Center..."The Art of Zen Sword; The History of Shim Gum Do, Part I" by Founding Master Chang Sik Kim and Maria Kim will be available the end of April. (see ad in this

issue). The book has been compiled from the lectures of Founding Master Chang Sik Kim and includes stories exemplifying these teachings in his lifestyle and experiences. There are Dharma talks by the Founding Master's teacher, Zen Master Seung Sahn and teaching stories from their years of residency together. The book has been the project of Maria Rowe, the Founding Master's student, who later became Maria Kim, his wife, and is told from her standpoint as his student. She says of the work, "I gathered tapes from Dharma talks and noted interviews and various experiences living with the Founding Master but for a long time could not create a book. It was as though I was asleep. Suddenly a fire arose inside me and enveloped and transformed me in such a profound way that the book was hammered out in the period of 100 days during a retreat." This first book is an introduction to Shim Gum Do and the authors look forward to creating more in-depth studies on the subject...Besides the excitement of the Shim Gum Do book, a ticket demonstration is planned at the Center for Friday, May 10 at 7 p.m. The Founding Master will perform high-level martial art forms never before seen and Shim Gum Do Masters and Instructors will show forms, dramatizations and free-fighting. Actor-pantomist and Shim Gum Do Master David Zucker will perform 'mime-sword'. (SGD means mind sword path) This demonstration will present humorous and artistic displays of the Shim Gum Do Martial arts of Sword, Shim Boep (karate), Ho Shin Sul (self-defense), Long-Stick and Two-Sword.

Bodhisattva Monks Association...welcomes four new monks who took the 48 Precepts in ceremonies April 6 at PZC: Jim Binger, Diana Clark, Jim Doran and Frank Norman...BMA has made donations to help the new Paris Zen Center and the Dharma Teachers Association...Daivd Klinger resigned as Head Monk. He has served in this position since BMA's inception 2 1/2 years ago. Master Dharma Teacher, Jacob Perl, was elected new Head Monk.

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