

## TWO KYOL CHE RETREATS UNDERWAY IN USA AND KOREA

Two 90 day intensive meditation retreats are underway, one in Cumberland, RI, and the other in Korea. This year the Diamond Hill Zen Monastery and Providence Zen Center combined their Kyol Che retreats into one. Master Dharma Teacher Lincoln Rhodes led the first three weeks and then left for an extended solo retreat in Western Massachusetts. His wife, Master Dharma Teacher Barbara Rhodes, has taken over as the retreat leader.

Ten people started sitting January 5 at the monastery, including two Korean monks. The monastery is located on a picturesque knoll overlooking a pond and is surrounded on three sides by woodland.

Brief excerpts from the Dharma talks at the opening ceremony follow.

Master Dharma Teacher Barbara Rhodes: "This is the time to tighten our practice. Just as our heart contracts to force the life-giving oxygenated blood through our bodies, so our practice must contract. A strong 'practice contractor' is extremely important; it gives us insight, focus and direction.

The rest between Kyol Che's is equally important. We call it 'Hae Jae.' Just as the heart muscle must expand and rest, so must we enter Hae Jae and allow the fruits of our practice to show us our way...Our oxygenated blood knows how to enter each cell. Our Dharma light knows how to enter all beings."

Master Dharma Teacher Lincoln Rhodes: "Everyone has ghosts. We're lucky enough to have a better situation so that we can come to practicing as a way of seeing our ghosts and coming to terms with them....Having a chance to sit is really a chance to see our mind making opportunities. There is no limit to the number of things that this mind could get involved with and have good feelings or bad feelings about, like or dislike, happy or unhappy.... In taking the opportunity to sit a retreat, you can't blame it on anybody. So you see all those things. If we can be honest and just sit there and see the mind do its thing, we'll have to take responsibility for it. That's actually a staggering thing to do—to own up to being the source of all those mind states...A retreat is a great opportunity to take away those painful states and to enjoy the space that's left when we're not all caught up in that stuff."

A total of 130 people sat parts of the historic first 90 day meditation retreat held last summer at Warsaw Zen Center under the direction of the Kwan Um Zen School of Poland. American teachers were able to lead parts of the retreat, including Master Dharma Teacher Barbara Rhodes and Polish-born Jacob Perl, who traveled to Poland twice from his home base in New York City to open and close the retreat. Many students from other Zen sanghas in Poland participated. Dharma Teacher Robert Genthner, a psychologist and director of the Lexington, KY, Zen Center, accompanied Bobby Rhodes in August and led a communications workshop.

An excerpt from a letter from Jacek Szezan, Head Dharma Teacher of the Krakow Zen Center, follows.

"I did not write to you for a long time because I had been sitting at our first Polish Kyol Che for 90 days. I am very happy I did it, in spite of big troubles with my leg during one month. Only two persons finished all 90 days—me and Ania Arseniuk, who was Kyol Che housemaster. Our Abbot Andrzej (Czarnecki) was sitting for 69 days, and 5 other people sat for 49 days. Conditions of this sitting, as you know, were very difficult, because it was impossible to avoid contacts with people living in Warsaw Zen Center and guests, especially in the kitchen and in the bathroom. But if we were able to keep practice in those conditions, we will be able to do it in our everyday life.

Basia (Bobby) and Jakub (Jacob) were teaching us wonderfully and were checking our minds hardily. How much trash we still have in our heads, how many difficulties in keeping practice in our everyday life! How much we "know" still! All this stimulated



Photo by Do Mun Sunim

**TAKING PRECEPTS** in Korea just prior to starting a 90 day intensive retreat in the mountains are (l to r) Arno Schuh of Germany; Do Won Sunim (formerly Nancy Brown of Cambridge, MA, Zen Center); Do Ryeon Sunim (formerly David Ledebor of Seoul International Zen Center); and a Korean monk.

### Not Only Hui Neng's Mistake

*What is this?*

*The Sixth Patriarch made the name "originally nothing;" so he made all sentient beings stupid.*

*The Seventh Patriarch said, "If you practice originally nothing you can get something, but don't get caught on it and become a sentient being;" so he made all sentient beings not know what to do with their bodies.*

*Mang Gong Zen Master drew a circle O  
He only made a hole.*

*If I were there, I would hit those 3 sentient beings and feed them to the hungry fish.*

*Hey you stupid sentient being!*

*Don't make originally nothing!*

*Don't make not being as a human being!*

*Don't make O too!*

*Then, What is this?*

*When there is universe, become universe.*

*When there is ocean, become ocean.*

*When there is Buddha, become Buddha.*

*When there is Kwan Seum Bosal, become Kwan Seum Bosal.*

*Everytime you see, reflect.*

*Become one, same body*

*Just like a mirror*

*There is no name, no form.*

*What is this?*

*KATZ!*

*Sun setting, moon appears*

*Autumn night, cold wind*

*Makes you pull your coat up*

*Honey, it's cold, can I put another blanket on you?*

October 22, 1985

Ji Kwang (Dr. Danette Choi)

### First Polish Kyol Che Retreat A Big Success

us to hard practice. We did 1200 bows every day and we were trying, trying, trying...

Bob (Genthner) helped us a lot with his workshop and we have seen how it is possible to help ourselves and other people. During all the Kyol Che 130 people were sitting. They were not only from our school but from Vajrayana (Karma-Kagyü), from Roshi Kaplan's group ("Sangha") and Gempo Sensei's group (Kanzeon) too. In the first part 25 people were sitting; in the 2d, 19; in the 3d, (the extra-intensive week) 55; in the 4th, 13; in the 5th, 20.

It was great experience, unusual for our Polish sangha but it was nothing special too: how is Kyol Che different from everyday life? And it is hopeful for the future, that 70% of Kyol Che participants had not even Five Precepts...

In October, Soen Sa Nim came for eight days for a flurry of retreats, ceremonies and a wedding. Jacek continues, "Soen Sa Nim

came on Wednesday, October 16, and the YMJJ (retreat) for Dharma teachers started this day, too. On Thursday a 3-day retreat was started. Almost 160 people took part in this retreat. We had never seen such a crowd in "Do Am Sa" temple (The Warsaw Zen Center). In the Dharma room (50 sq. meters) about 100 people were sitting in six lines (!), and a lot of people were sitting in the little room before the Dharma room (place of robes and bowls) too. All others were sitting in other possible places. We all had one toilet and one bathroom. But it was ok, as usual...

Soen Sa Nim was very strong and had very good sense of humor. He gave some wonderful Dharma talks and answered a lot of questions. He was invited by Gempo Sensei's students. It was a very fine meeting with about 50 people in a very small room. He was invited by Roshi Kapleau students too...

#### The Korean Intensive

The retreat at Su Dok Sah temple in Korea started November 27 and included 12 people from six countries: Korea, Canada, U.S., Germany, England and Spain. Two American students took novice monk vows in a Precepts Ceremony November 23 officiated by Soen Sa Nim: former Cambridge Zen Center director Nancy Brown became Do Won Sunim, and Seoul International Zen Center director David Ledebor became Do Ryeon Sunim. At some point during the retreat, the 8 overseas people will have to go to Japan for one day in order to renew their 90 day Korean tourist visas.

The retreat, originally planned to be held at the tiny mountain temple Jeung Hae Sa, could not take place there because the heating system of the Son Bang (Zen room) needed repair. Therefore participants are sitting down at the bottom of the mountain at bustling Su Dok Sa, a major tourist attraction in the middle of a national park. Excerpts from a letter from Do Ryeon Sunim follow.

"Soen Sa Nim says the "wind water" energy of the temple here is very good. A very busy place, with construction of a lecture hall in progress on one side of the Son Bang, and many tourists visiting the main Buddha hall on the other side. I asked SSN about practicing in a noisy place and he said, "If you attain quiet in quietness, that is not true quiet. If you attain quiet in noise, then that is true quiet." So we are all following our School name and only Perceiving World Sound.

We chant, bow and sit, all in the Son Bang. This is very different from the traditional Korean style Kyol Che. They only bow 3 times (instead of 108) to the Buddha in the morning and evening, and sit all day. So this new style with chanting and bowing is difficult for them to understand sometimes. But we are only going straight for 90 days.

The monks here at Su Dok Sa are very wonderful. The Abbot, U Chon Sunim and the resident Zen Master, Won Dam Sunim, are very kind and always try to help us. Sometimes one or two Korean monks sit with us, also some "Bo Sal Nims" (women devoted to the temple) come to sit with us. We get to take a hot bath once a week, "whether we need one or not."

The retreat will end in late February and participants will be able to travel around Korea sightseeing.

On Tuesday, Mu Sang Sunim (an American monk accompanying Soen Sa Nim) prepared a big ceremony for 49 days after his father's death. About 50 people took part in this ceremony. It was the first ceremony like this in Poland, and it was a really exciting experience for all of us. On Tuesday was the public meeting with Soen Sa Nim in the Institute of Psychology in Warsaw. About 400 people came to this meeting, especially psychologists, professors and students of psychology. After this meeting a lot of people came to SSN to give him thanks for his teaching." □

#### NANCY WILSON ROSS

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Born in Olympia, Washington, on Nov. 22, 1901, she graduated from the University of Oregon with interests in the arts and philosophy of Asia. She studied at the famous Bauhaus in Germany in its last two years before Hitler. In 1939 she made her first trip to China, Korea and Japan, a trip which greatly influenced her and which was the first of many. She wrote on Asian subjects for many years for numerous magazines, including *The Atlantic Monthly*, *Harper's Bazaar*, *Horizon*, *Mademoiselle*, *The New Yorker* and *Vogue*. In 1964 she lectured on Zen at the Jungian Institute in Zurich, Switzerland.

Since her husband, Stanley Young, died in 1975, she had been living most recently in Old Westbury, New York. Contributions in her memory can be made to the non-profit Callipeplon Society, 44 Montgomery Street, Thirtieth Floor, San Francisco, CA 94104 for the Parallax Press, a Buddhist publishing project.