

Special Issue: Zen And Psychotherapy

PRIMARY POINT

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ZEN MEANS, NEVER FOLLOW THE TEACHER



BUDDHISM AND QUAKERISM MEET at Temenos, a retreat and workshop center in Shutesbury, Massachusetts. Story on Page 8.

The following exchange is from a lively panel discussion August 2nd during the School Congress of the Kwan Um Zen School, between Zen Master Seung Sahn, who is addressed as "Soen Sa Nim" by his students, his six American Master Dharma Teachers, and students in the audience. There was a preliminary discussion of why most of the KUZS chants are in Korean and not chanted in English. Soen Sa Nim pointed out that having a universal language for the chanting makes it possible to have a unified style within the School, which now has groups in seven countries outside North America. Master Dharma Teacher Richard Shrobe moderated the discussion.

Ken Kessel [a Senior Dharma teacher and a director of Chogye International Zen Center]: This is a question for both teachers and students. All of us—maybe new students more than older students—tend to idealize the teachers and to have very high expectations of them. How can we help people to not do that so much?

George Bowman [Master Dharma Teacher]: Being in a teaching capacity, I have always felt—ever since SSN put me in that position—that somehow I have an obligation (I don't know if that's the right word, but I can't think of another) to practice much harder. To be put in that position basically made me examine myself more and want to practice much harder than I had before. Initially it was kind of an embarrassment. I felt extremely shy and unprepared, but now I don't feel that way. Now I feel quite comfortable and enjoy doing it, but all the same, I have the sense all the time of a certain obligation to practice harder than other people, because of where I find myself.

Richard Shrobe [Master Dharma Teacher]: My attitude is a little different. I'm a student just like everyone else, perhaps I'm older and more experienced student, but nevertheless a student. That's the general place I try to come from. If someone has a need to see a teacher (whether it's me or someone else) as special, that may be their particular need for the moment and it might be useful for them at that time, but I don't feel obliged to be anything other than whom I am and how I see myself.

Mu Deung Sunim [a monk and Master Dharma Teacher]: When I lead retreats or am supposedly acting in a teaching capacity, I try to feel very close with people. You said "students," so I'll use that word, but I try not to let myself think of someone as a student, but more as my friend, someone who maybe needs something, so how can I help you? I like being warm and close when anyone comes [to me], but my idea is not so much wanting to teach something, but more wanting to help somehow, in whatever way comes out.

experiences and sharing that. It's a wonderful reciprocal relationship, and it's fairly simple and straightforward. But I experience another situation living in a community with a lot of people and being Abbot of the School, and having people look at you. If you come to work one day feeling "Oh my god," people wonder what's going on and if you really want to do this and whether it's important.

That happens to me sometimes. You get these expectations because you're working with people and living with them all the time. Also if I'm having a tough time, people wonder what my role as teacher is or should be. Some days you have an off day and you end up doing that in a fishbowl with a whole lot of people. It's wonderful in some ways, because you can't hide anything and so you get great feedback about how clear you are, but there's also some unrealistic pressures that I often feel. We have various projects and everyone sees how

"Following the teacher means [following] the outside form. If you do that, you will never get enlightenment."

Soen Sa Nim: What was the point of that question?

Richard Shrobe: Sometimes students see the teacher as higher, the student as lower, and how do we as teachers handle that? Does it bother us or not, do we take advantage of that?

Lincoln Rhodes [Master Dharma Teacher]: This is making kind of an artificial distinction perhaps, but I've experienced different roles as a teacher. Sometimes when I've gone to another Zen Center like Berkeley, where I don't go very often, there's a wonderful interest in hearing about and practicing Buddhism, people wanting to hear your

much enthusiasm I have for them. I'm not singling myself out, because we all look at each other in that way, but if you take on some roles like that [Abbot or teacher], then you end up having expectations on you. I feel a fair amount of pressure sometimes from those roles.

Just doing a retreat for a weekend where a whole bunch of people have come together and want to sit and share interviews and koan practice and Dharma talks, that's a wonderful sharing experience and not too complicated.

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NEVER FOLLOW THE TEACHER

Ellen Sidor [editor of PRIMARY POINT]: Linc, you're one of the few Master Dharma teachers who takes a heavy administrative role. That's one of the big differences between the Korean tradition and our tradition. I wonder if among the six of you, there's some direction of separating those roles, which seem to have created a lot of frustration.



Ellen Sidor, Editor, Primary Point

Lincoln Rhodes: That was true for SSN too, because he did that [both teach and administer] for a long time. It would be wonderful if those roles could be separated. I'm all for it.

Soen Sa Nim: In Korea, there's a kind of Zen student called "un sui," which means cloud and water, a kind of hippie monk. They live in a very interesting way. They never think about their teacher as being high and themselves as being low, or whether someday they will become a great Zen Master. They become completely independent. "Un sui" means no hindrance. They sit together and then finish, but don't bow to others or to the Zen Master.

But if you have a Zen Center, there are rules. If you go to one, you must follow the rules, that's very important. "Un sui" don't follow the rules and they don't respect teachers or Buddha or anything. Our

"If you depend on something, then high and low appear. If you believe in something, there is no high or low."

School style means a lot of chanting. But in Korea in the morning, monks only bow six times and in the evening, that's all. No chanting. When it's sitting time, if they're very sleepy, they go and take a cold shower, then come in and sit again. They completely become independent.

So all the time I come here and talk about how you must become completely independent, not depend on Buddha or a teacher or anything. But some American students are too dependent on teachers, so they have a problem. Zen students must have a stronger center. The Japanese style of Zen is very different from the Korean Zen style. In Japanese style, the Zen Master is very high, very strong, and controls everything—"You do this, you do that!" like a samurai. The student cannot do anything but only follow the teacher.

In Korea, students never have interviews. Many years pass without interviews. The Zen Master and the student have no communication, maybe just a Dharma talk once or twice a month. At some Korean Zen Centers, there is no teacher contact at Kyol Che (intensive meditation retreat time) except for an opening and closing Dharma talk, that's all. "What is my direction?" is what is important. Making someone high or low is not necessary. The Buddha and I are equal, the Bodhisattvas and I are equal. This mind is very important.

Ken Kessel: We must be difficult [students], because you want to teach us to become independent, but many of us come to you and the other teachers and ask, "What shall I do with my life? Tell me." Also because you are a Korean monk, many Koreans come to you and ask you to do things for them.

Soen Sa Nim: Yes, those are not Zen students. Only chanting and praying students. The Western mind is dependent on something, wants something from the outside. The Oriental mind wants something from the inside, so they don't like interviews. American students like interviews.

Diana Clark [a Senior Dharma Teacher and founder of Empty Gate Zen Center]: I get two messages from what you say: one is, become independent. The other is, with the structure we have, anytime the teacher is correct, the student is not correct. So we must bow and have this form where the teachers always have the answers. When students come, "You don't know anything." That's not equality. This bothers me a lot, not so much with you, SSN, but with the Master Dharma Teachers. Maybe it bothers me because it's [my] jealousy, but it's the set-up, where they have the answers and we don't. It gets in my way, this hierarchy, this high and low. We say we don't believe in it, but it's there in our whole School.

Soen Sa Nim: So that's Western mind. In China or Korea, if you meet a Zen Master and get a hwa-tu [kong-an], then it may be many years before you meet again. Some day—blam!—get enlightenment, then visit



Neil Pregozen, New Haven Zen Center

the Zen Master. Not believing in the Zen Master and not depending on the Zen Master are different, ok? If you believe in the Zen Master, then you are not dependent on the Zen Master. If you depend on something, then high and low appear. If you believe in something, there is no high or low. Even if you only meet the Zen Master one time, then go to the mountain for many years, inside already you and the Zen Master are never separate, even if many years pass. That's believing.

If you depend on the Zen Master, then anytime you are checking something. "My teacher is correct or not correct. My teacher is no good! Why doesn't my teacher love me?" This style of mind appears. But if you believe in the Zen Master, you never check. Mang Gong Zen Master, Chu Sahn Zen Master, sometimes did many strange actions, but their students never checked them. "That's the Zen Master's job, not my job. I only believe him, I believe his Dharma. I don't care about his actions, I only follow his Dharma." That is believing.

If you depend on something, then this style of checking mind appears. "Why did he do this, why that?"

Richard Shrobe to Diana: When you say, teachers have the answers, are you talking about formal kong-an practice, or about getting answers about "how to live my life?"

Diana Clark: It's the whole structure, from interviews to Dharma talks, where we must ask questions and the teacher is the one to give the answer. If you challenge this, you're likely to get into trouble in certain instances. Sometimes, but not always, because it's the form, we ask the question because we don't know, but the teacher



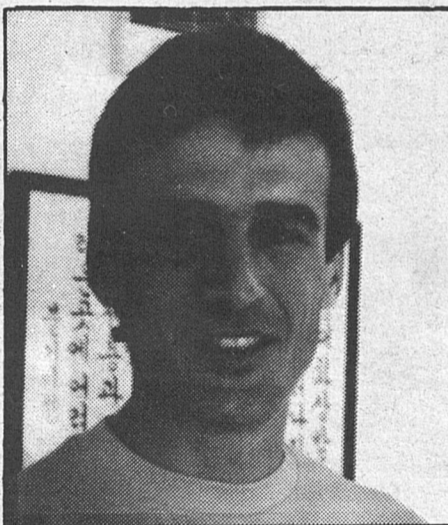
At the School Congress: l to r, School Director Richard Streitfeld, Empty Gate Zen Center Abbot Jeff Kitzes, School Abbot Lincoln Rhodes.

knows. That's just the way it is, and some teachers handle it much differently than others.

I guess my doctrine before Zen was much more egalitarian, where everyone had something to offer. Then it was much more give and take. But in our School the authority is with the teachers. They have inga, they have all of the credentials, and we as students don't. I've obviously had my problems about it, and I see that it's a lot of my own ego. Why not me?—and all that. But there's usually a grain of truth in there somewhere. I think it's something that doesn't work as well in the United States as it perhaps does in the Orient.

Soen Sa Nim: I think that being a Zen student means first, it's very important that your direction becomes clear. Why do you practice? If this practicing is only for me, then I'll have a big problem. But if the direction of my practice is not only for me, but for other people, than even if I have a problem, it's not a problem. Also the teacher and me, no problem. The teacher answering questions is no problem. But if my direction is not clear, then problems always appear because checking mind appears: checking me, checking the teacher.

Sometimes the question is not clear. Even if the teacher gives a good answer, the questioner cannot get it into his head. Or even if he can take it in, he is not able to do it. He understands it's the correct way, but cannot do it. If your direction is not clear, your practicing is not clear. If your practicing is not clear, then you still have your karma. If you still have your karma, even if your understanding is the same as Buddha's, your



Jan Sendzimir, Gainesville Zen Circle

"Zen students must have a stronger center."

action is the same as a dog's. "Yes, I understand everything, but I cannot do anything." Many desires appear, anger appears. Anger is no good, but it appears. Desire is not good, but it appears. What can you do?

That is what happens when your direction is not clear and you are not practicing strongly. So it's very important for a Zen student's direction to be clear. Why do you practice? In America, there are many kinds of meditation. Zen meditation means completely, 100% I am Zen student. Maybe one minute afterwards, a mistake, but now my direction is that. Mistake, make correct. Another mistake, again correct. That's a very important point.

Q: I want to ask the Master Dharma Teachers if they feel the students depend on them too much.

Barbara Rhodes [Master Dharma Teacher]: I feel fortunate because most of the people I'm with are the same age as I am or not that much younger and they give me a real

hard time sometimes, which is good for me. It's very humbling. As George said, it makes me practice much harder. The more that's expected from me, the harder I practice. As far as koan practice goes, it's a game. The teacher is given a stick and a better cushion or something—it's a set-up. It's supposed to be. Traditionally it's always been that way and if the teacher had a lot of ego, it's going to be a big problem. If the student has a lot of ego, that's a big problem too. But it's such a nice system, that both egos appear and it [koan practice] can be helpful to both people.

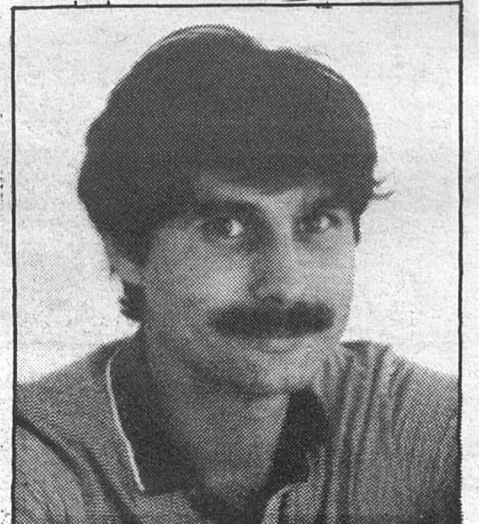
I always ask students, "Please, come ask me a question, any kind of koan or anything." The older students I tell, "Hit me, try to hit me." Often they do and I can't answer a koan and that's wonderful, because then I have some work to do for when they come in the next time. I have ego, students have ego, and that's just more fruit to work with. Sometimes it's a bad feeling. But if we're both practicing "What is this?" then it's usually worked out.

Jacob Perl [Master Dharma Teacher]: I have limited experience, also a little different experience. Primarily I've been teaching in Poland, not so much in the United States. In the United States, I think people have a very realistic idea of what a teacher is, that a teacher is just human and not really different from anyone else. As Richard pointed out, we are students. I think for the most part people do understand that.

What I find in Poland is that it looks like people there idealize the teacher because they have so much respect. But a teacher does not have to be a Master Dharma Teacher. When any senior student goes to Poland, he/she will be personally treated with as much respect as a Master Dharma Teacher or Soen Sa Nim or another teacher who has come to visit. So I have not found it [overdependence on a teacher] to be a problem for the most part. Some people do come with questions about their life or try to show something where they are dependent on a teacher. But with the kind of teaching we have in our School, most of us throw [the question] right back at the person and have them deal with their problem and take responsibility for their own life.

Opportunity for any kind of abuse exists on both sides, and it's not the fault of the set-up. The opportunity exists no matter what set-up you will have.

Dennis Duermeier [director of Kansas Zen Center]: Thinking about what SSN said, I think that any hierarchy that's here has



Mark Houghton, Cambridge Zen Center



Zen Master Seung Sahn

been put here by us as students and as Americans, because if we hadn't put SSN up in front of the room where he is now, he'd still be washing clothes in a laundromat. [SSN's first job in this country when he came in 1972]. He didn't come here and say, "Well, I'm a great Zen Master. I'm here to teach you all and you should all worship me." He was washing clothes and we all put him in that position [in front of the room] so that he would teach us. So if there's any hierarchy here or any pedestal action going on, it's clearly the fault of the students and not the teachers.

From what George said, he felt it was easier on us than him. I don't think anyone sitting up there feels superior at all or is trying to lord it over anyone, or feels that he/she has any authority or even truth that isn't available to everyone. I'm sure that if I sat for 50 years, I could figure out all these things for myself, but it's just easier to have someone smoothing the way for me. That's probably the best way to look at it, [that we're] just trying to learn from someone, not because they're better than you but because maybe they can help you out.

Q: Being a new student, I have experienced at least three of the Master Dharma teachers at the table [here tonight] and obviously personality has something to do with the teacher's teaching style. But as I've encountered each teacher, they have always made me think of what SSN has said, "Why do you practice?" They have always turned my questions around to make me deal with my own problems. No teacher has ever sat up like a Buddha and said, "I have the answers." My experience at Chogye [International Zen Center] in New York has been that even some of the older students have helped me and I look up at some of them as my teachers. Because of their experience as Dharma Teachers and just being in the School over a period of time, they have helped me make my direction a bit clearer.

But I also have the feeling—and I'd like to know how you feel about it—that when you're put in the position of Dharma

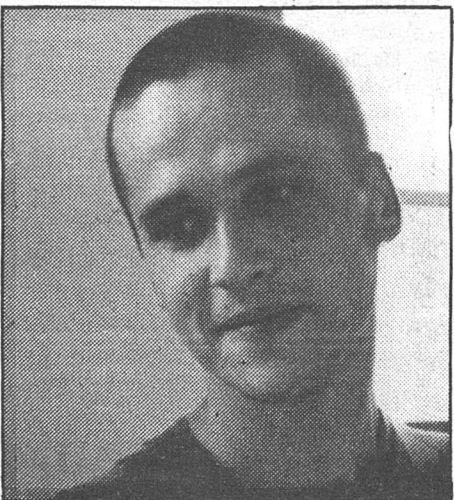
Teacher or head teacher, that you do have some kind of responsibility to be like a role model. How could I follow or be part of the organization if the teachers didn't do something to make me respect them? One of the things that attracts me to this School is that when we have a Yong Maeng Jong Jin [retreat], I see the Dharma Teachers getting up with their legs falling asleep just like mine. I used to think, "He's a Master Dharma Teacher, he doesn't have pain!" (laughter) "He's a Master Dharma Teacher, he can sit for hours without being bothered." But as the teachers have explained to me, they're going through the same things that I am, they've just been at it longer. That makes me respect them and look at them as role models.

Soen Sa Nim: There are other kinds of schools and their studies are different. Usually studying means following the teacher. But Zen means, never follow the teacher. If you don't, more is able to come in. Following the teacher means [following] the outside form. If you do this, you will never get enlightenment. Come inside. Always come in, again in. Breathe inside. Then understand: there is no inside, no outside.

"Older students are my teacher" is correct but if your direction is clear, not only older students but good and bad and everything is your teacher. If your direction is not clear, then even if Buddha appears, he could not be your teacher.

Jacob Perl: I'd like to mention one incident. Soen Sa Nim, maybe you remember one time we were driving to the airport and I turned to you and said, "You know many times I didn't like you." You answered, "I know that." Then I said, "But I never doubted your teaching. I never thought that I wanted another teacher or another teaching." It's true. Many things I didn't like, but I always believed in this teaching and this direction.

Berneal Williams [Head Dharma Teacher at Cambridge Zen Center]: It's so amazing that this practice works. It's usually in spite of me. I didn't know very much about Zen and I just started sitting and liked it, got addicted to it. So when I have questions about practice or whatever, I turn to people. Recently there are people that I've gotten to know pretty well and they know me pretty well, and I ask them questions when I just



Darek Gorzuwski, Lublin Zen Center

"It's very important for Zen students' direction to be clear. Why do you practice?"



Tony Sager, Providence Zen Center

want to talk with somebody I respect. I've never felt any of them put themselves up on a pedestal. They're human. They're out there and that's what makes this whole thing much more livable.

If I had someone as a teacher whom I idolized, I couldn't stand it. I've made so many mistakes by this age that I'm just full of holes and if I had a teacher way up there on a pedestal, I couldn't take it. It makes it wonderful to me that my teachers are human and loving and make mistakes, pull themselves back up and keep trying. They say the same thing to me, "Make a mistake, make correct." It makes a big difference. But I know it's dangerous to go to SSN and say you have a problem, because you know he's going to tell you to either to do 3000 bows a day or chant Kwan Seum Bosal (laughter) and he won't tell you what to do.

Q: I wanted to ask George if he felt people were too dependent on him.

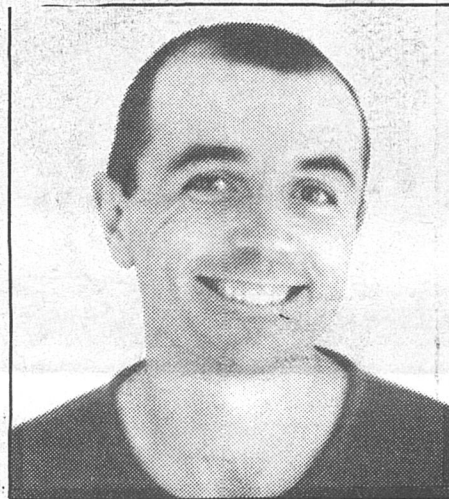
George Bowman: I don't feel that way at all. If anything, it a little bit of the opposite. This has been my life for 18 years and if

anything, my sense of interviews is that it's really a practice of sharing how things are for you in that moment. When people come to me and have a so-called interview, I always feel that I'm having an interview every bit as much as they are.

What I want to do is examine as clearly and precisely and in an unbiased way what it is that is really going on. In other words, I want to give my best self to that moment, when people come in. I hope that we meet in that way, and I think it's important. That moment is a special moment, in a sense. I would hope that people would come in with that same spirit of "Let us meet and share our practice, share that which in a sense is the best in us, or that which really wants to inquire into what's going on in this moment." That's what I think interviews are about, not so much having good answers to koans.

As far as I'm concerned, it would be wonderful practice to spend your whole life on one koan. "What is this?" (hits the table)—you could spend your whole life on that. So it's not so much an issue for me of passing lots of koans or thinking that I have an answer to them, but of coming together and examining what's going on in as clear a way as possible. Some people don't take it very seriously. Maybe I take it too seriously.

Jan Sendzimir [a Senior Dharma Teacher and founder of the Gainesville Zen Circle]: In Gainesville I invited a doctor friend of



Dennis Duermeier, Kansas Zen Center

"I'm sure if I just sat for 50 years, I could figure out all these things for myself, but it's just easier to have someone smoothing the way."

mine to a practice session and he refused to chant. He said, "I don't know what these chants are saying. Only one of them is translated into English. This might be black magic or maybe bad language. I don't want to say these things." It make be think that the chants would be more enjoyable and meaningful with a simple English translation, perhaps on a different page, that would make them less of a barrier to people. We could still chant them in Korean to make them universal but we would also be able to understand the content of the sutra.

Lincoln Rhodes: We have translations of all the chants except the Great Dharani, which is like a mantra and has no translation. Some of them are in bad shape and are not so readable. They actually cause a lot of thinking, if you read them.

Q: Especially new people when they first come to the Zen Center, they want to see the translations. We have some of the old chanting books which used to have the translations. It would be helpful when we reprint the chanting books, to include them again.

Q: It would cause no more thinking than koans do, when you first read them. It's a teaching. The sutras must be saying something good, but you don't have to be attached to it.

Soen Sa Nim: Chanting is only chanting. Only do it. In the future, maybe all will be translations. Now, it's a little difficult. The Master Dharma Teachers still need to grow up.

Richard Streitfeld [director of the Kwan Um Zen School]: What do you mean when you say that? They look very grown up to me.

Soen Sa Nim: When a Master Dharma Teacher grows up, he/she becomes a Zen Master. I've already told everybody why we are chanting Korean style. I only understand Korean style, I don't understand Japanese or Indian or American style. I still don't understand English. So how can I teach English? So, when a Master Dharma Teacher grows up, then he/she gets transmission, becomes a Zen Master, then a new school appears. Following the Kwan Um Zen School is not necessary. If you become a Zen Master, then making your school is no problem. Then, all translation is Zen Master style. I came here to the United States and this is my style, ok?



Diana Clark, Empty Gate Zen Center

So you must soon get enlightenment, become a great Zen Master. Then no problem.

Richard Streitfeld: That means there can't be much change until that happens.

Soen Sa Nim: Changing, not changing, that's Zen Master's idea. Changing is ok, not changing is ok. Already if you become a Zen Master, becoming your school is possible. That's Korean style, which means, never follow your teacher's style. In Japan, tradition is very strong. But in Korea, maybe five different Zen Masters, all different styles. Born the same, but different style teaching. Sometimes in Korea chanting styles are also different. When a great American Zen Master appears, changing everything is no problem. Transmission is no problem.

Richard Shrobe: When I first started practicing, we had these old chanting booklets with a translation, and then when we reprinted them, a decision was made not to include them. Maybe it wasn't the right decision, maybe we're reevaluating that right now, but it was a decision to leave them out because we felt people got distracted by that. Maybe it would be better to have chanting books with translations so that people could know what they're chanting and then could chant 100%.

Richard Streitfeld: The 10,000 Eyes and Hands Sutra is heavy duty, even if people really like chanting. It's very strong, very religious.

Q: It would be distracting if we put the translations side by side. Perhaps we could put them in back of the chanting book.

Q: It seems to me that we set things up so that all the Master Dharma Teachers and Zen centers do have to follow a style, and it's a wonderful style. But in some ways it does seem to foster a fear of being different, creative and original. Maybe Zen is not about being different, creative and original. I find the chants difficult. I've spent two years trying to figure out how to chant them and I still have trouble.

There's a therapeutic tradition of finding your own sound. What do you think about that? I think a lot of people have a certain fear of healing themselves. I experience that myself. I think Korean chanting fosters a certain sterility, a fear of being creative.

Lincoln Rhodes: All the things you said about finding your own sound and being creative and wonderful, and there's plenty of places that encourage you to do that and

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An exploration of the Zen Koan and Gestalt Impasse

by Richard Shrobe,
M.S.W., A.C.S.W.

One short case from the Blue Cliff Records. Forty-First Case: Chao Chou's "Man of Great Death"

Chao Chou asked T'ou Tzu, "When a man of great death returns to life, how is it?"

T'ou Tzu said, "Going by night is not permitted. You must arrive in daylight."

The purpose of this paper is to demonstrate certain parallels that exist between Gestalt therapy and the practice of Zen Buddhism. Many people familiar with the literature of Gestalt therapy, realize in some vague way that there exists some influence of Zen in it. Hopefully, it might prove useful to clarify this more. It might also prove to be reassuring to Gestalt therapists that there exists some degree of kinship with Zen, an unbroken tradition that has existed for over 1,000 years. Also, from a personal standpoint, there have been times in my own work as a therapist, when I have treated patients who had both an interest in some Oriental spiritual discipline, as well as a need for psychotherapy. Some of these patients had been in treatment with other therapists before coming to me. Their experience had been that their previous therapist had had no understanding or tolerance for their spiritual interests and consequently, this had proved to be a stumbling block to treatment. Therefore, some awareness of the theory and practice of these disciplines and the areas of commonality with Gestalt might be helpful in facilitating treatment with these people.

There exists in the Gestalt literature, some previous attempts to deal with the subject of Zen and Gestalt. The best known to me, is an article entitled, "Present-Centeredness: Technique, Prescription, Ideal by Claudio Naranjo." Naranjo's article focuses on what he calls, "the continuum of awareness", as practiced both in Buddhist meditational disciplines and Gestalt Therapy. Naranjo's contention is that "the practice of attention to the present in the context of Gestalt therapy is very much like verbalized meditation." Further, present-centeredness in Gestalt therapy is seen as a meditative practice wherein many of the contents of awareness, are related to the interpersonal encounter of therapist and client and wherein the activity of self disclosure becomes an important component.²

In the traditional Zen literature, there are many references to the utilization of moment to moment awareness and the development of an unhindered responsiveness to all aspects of the Zen practitioner's life. Perceiving correct relatedness to the immediate situation and being able to act freely in accordance with the present situation are considered paramount in Zen training. Hence, an ancient Zen master said, "My enlightenment is that when hungry eat, when tired sleep." Naranjo's article makes another point which is relevant to the area of discussion to be pursued in this paper. He says that the practice of attention to the stream of life runs counter to habit, and precludes the operation of "character" i.e., the organization of coping mechanisms. In Buddhist parlance, this is called egolessness or selflessness.³

The focus of this paper will be a comparison of the technique of the Zen Koan, with Fritz Perls' concepts of the impasse and the fertile void. These issues will be looked at from both a theoretical and practical viewpoint. Perls describes the impasse as the position where environmental support is not forthcoming anymore, and authentic self support has not yet been achieved.⁴ From an experiential standpoint, this state is experienced as being related to individual survival and is connected with a fear of loss of self.

"When you get close to the impasse, to the point where you just cannot believe that you might be able to survive, then the whirl starts. You get desperate and confused. Suddenly, you don't understand anything anymore, and here the symptom of the neuro-

"To suffer one's death and be reborn is not easy."

Fritz Perls

tic becomes very clear. The neurotic is a person who does not see the obvious."⁵ Perls states that when one understands the impasse correctly, he/she wakes up and experiences a satori, a Zen word meaning "enlightenment." He further says: "It's the awareness, the full experience of how you are stuck, that makes you recover, and realize the whole thing is not reality."⁶ Perls therefore sees the process of therapy as one of becoming aware of and working through the roles that one plays and then experiencing the impasse. This leads to an experience of death or fear of death which then results in an explosion or release. Perls says, "The death layer comes to life, and this explosion is the link-up with the authentic person who is capable of experiencing and expressing his emotions."⁷

In comparison, I now turn to some discussion of the technique and purpose of the Koan in Zen practice. The Koan generally

you, 'What are you?', You don't know; there is only 'I don't know mind. Always keep this don't know mind. When this don't know mind becomes clear, then you will understand."⁸

In Zen literature, this state of not-knowing is referred to as Great Doubt and is likened to the experience of a child who has lost its mother. In practicing, one must nurture this doubt by maintaining a basic faith or confidence in one's intrinsic potential and by having a determined courage to stick with it. In brief, these are the essentials and intent of Koan practice.

What follows, is a narrative of an interchange between Zen Master and student which has become a traditional part of the literature and which exemplifies this process.



Precepts ceremony: Zen Master Seung Sahn and Master Dharma teacher Richard Shrobe giving Dharma teacher precepts to Angie Phoenix

takes the form of a question. These questions may be posed as a philosophical dilemma, or may be a question about one's existential position. Some Koans are narratives of interchanges between Zen master and student, which viewed from a logical standpoint, appear to make no sense. In any case, the Koan is a question whose answer does not satisfactorily lie within the realm of conceptualization and logical thinking. Charles Luk, a Chinese writer on Zen says,

"There was once a great Japanese poet named Basho. He was a very bright young man, and a serious Buddhist who had studied many scriptures. He thought that he understood Buddhism. One day he paid a visit to Zen Master Takuan. They talked for a long time. The Master would say something and Basho would respond at length, quoting from

"Gestalt therapy could be viewed as applied Zen within an interpersonal framework."

"Koans are, therefore not riddles and riddle-like problems which students should solve before their enlightenment, for Koans are full of meaning which is clear only to those who have rid themselves of discrimination and discernment. Obviously, they are incomprehensible to unenlightened people who grasp at externals and cling to the names and terms of conditioned human

language. However, as soon as they keep from illusions, that is when their minds are not stirred by thoughts, they will understand all Koans without making the least effort."⁹

The effect of the Koan is to bring one to a stuck point, where one's usual way of relating to oneself or the world proves to be unsatisfactory and yet how to proceed is unclear. In Zen terminology, the words of the Koan are called the question's tail while this stuck state is referred to as the question's head. The Zen Master instructs the student to grasp the question head, and not let go. Contemporary Zen Master Seung Sahn in a letter to a new student related the following:

"Sitting is only a small part of practicing Zen. The true meaning of sitting Zen is to cut off all thinking and to keep not-moving mind. So I ask

the most profound and difficult Buddhist scriptures. Finally, the Master said, 'You are a great Buddhist, a great man. You understand everything. But in all the time we have been talking, you have only used the words of Buddha or of eminent teachers. I do not want to hear other people's words. I want to hear your own words, the words of your true self. Quickly now - give me a sentence of your own.' Basho was speechless. His mind raced, 'What can I say? My own words - what can they be?' One minute passed, then two, then ten. Then the Master said, 'I thought you understood Buddhism. Why can't you answer me?' Basho's face turned red. His mind stopped short. It could not move left or right, forward or back. It was up against an impenetrable wall. Then, only vast emptiness. Suddenly there was a sound in the monastery garden. Basho turned to the Master and said,

Still pond - a
frog jumps in - splash.

The Master laughed out loud and said, 'Well now these are the words of your true self.' Basho laughed too. He had attained enlightenment."¹⁰

I would now like to present a Gestalt therapy session which in some ways parallels the process of the above story. At a training seminar, I observed a therapist working with a young woman. It became clear early in the session that the patient had a great deal of hostility that needed to be expressed. The patient was encouraged to go around the group, person by person, and verbally tear them apart. This she did in a quite vicious way, but at times with some trepidation. When questioned about her experiences during her periodic hesitancy, the patient revealed that at times, she feared retaliation, and consequently held back. The therapist then observed that this type of viciousness must have been acted out on the patient at some time in her life. The patient became sad and cried for a few minutes. She related how she had always been made to feel inadequate by her parents and that she had incorporated this relationship so thoroughly that now, in interpersonal situations she usually would feel that either the other person had all of the power, or that she needed to denigrate them to feel in control.

The therapist then requested the patient to see if she could observe something about herself and something about someone else in the group without a sense of comparison and evaluation based on the concept of more or less. For example, without judging in terms of better or worse, to observe - 'you're short, I'm tall.' As the patient tried to think of something in this way, she began to feel how she couldn't do it. She then became somewhat confused and uncertain. This led to her becoming quite terrified and crying deeply. Upon coming out of the crying, she said to the therapist, 'I see you, and I'm sitting here.' She said that this was as close to being free of her evaluative way of seeing things as she felt she could get at that moment. This was accepted as closure and the session ended.

It can be seen quite clearly, that a similar process is at work in both examples. The process is one of stopping the person's habitual way of maintaining his or her view of self and world and bringing them to a point where they feel that they have lost everything. This then enables them to reorganize in a more realistic way. In the case of Basho, he had been so identified with his role as a Buddhist scholar, that when the Master asked him to be a Buddhist without recourse to his erudition, he felt completely at a loss. The Master, understanding how important this was to Basho, used this to generate a feeling of humiliation which disturbed Basho's balance - "I thought you understood Buddhism, why can't you answer me?" This opened the possibility of Basho's being able to respond differently.

In this case of the therapy session, it was the disruption of the patient's topdog/underdog dichotomy that produced the result. It must also be observed that in both instances, preparation and timing were very important. The Zen Master allowed Basho to go on at length and expend himself before making the critical intervention. In the therapy session, the patient had first been helped to experience herself as both topdog and victim before she was confronted with the impasse. This process of heightening a behavior as a means of going beyond it, can be related to those principles of Gestalt psychology that deal with figural saturation i.e., once a figure reaches a certain point of saturation, it begins to recede into the ground.

By way of transition to relating the above to Fritz Perls' concept of the fertile void, I would like to quote from Castaneda's account of his experiences with the Yaqui Indian sorcerer, Don Juan, from his book, *Journey to Ixtlan*. Castaneda has been alone in the hills and had had a mystical experience. He was questioning his teacher Don Juan about this. Don Juan said,

"What stopped inside you yesterday was what people have been telling you the world is like. You see, people tell us from the time we are born, that the world is such and such and so and so, and naturally we have no choice but to see the world the way people have been telling us it is. Yesterday, the world became as sorcerers tell you it is. In that world,

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Psychotherapy and Zen practice do not seem separate to me. Social work school gave me the credentials, but the cognitive studies seem to have very little to do with therapy. I can't imagine being a therapist without my years at Providence Zen Center.

When I began training in psychotherapy in 1977, from the first time I entered a room with a client I felt I was conducting a symphony. Beforehand I was fearful of the responsibility, of my effect on the client, but as soon as I shut the door and sat down, it seemed as though the session conducted itself. At the beginning the main theme emerged, with contrapuntal material interwoven with thematic phrases. At the end the theme completed itself with almost no effort on my part.

Today I still experience my work this way. I looked up the word "conduct" in the dictionary, since I do not use this word in the sense of leading or managing. To my satisfaction, I found other meanings: "3. to serve as a medium or channel for conveying; to transmit. 4. To behave oneself." Looking at these two meanings together, one finds an intrinsic sense of being finely tuned, or being like a tuning fork, conducting by listening and observing and loving. All this is done through talking, sharing, testing, and sometimes anger from the client, before there is enough trust for the work to become like dancing.

In order for me to work in this way, the bottom line is trusting what Soen Sa Nim [the respectful form of address for Zen Master Seung Sahn] calls "don't know": the open, not-knowing, non-cognitive mind. After many years of practice I finally noticed that the non-cognitive mind, the mind that is "clear like space", is much more meticulous and complete than the cognitive mind. Certainly one occasionally needs information from the storehouse consciousness, but if trust is there, the material appears in place by itself with no effort or thought of finding it. So, the first aspect of Zen practice used in therapy is that quality of mind that Soen Sa Nim calls "don't know."

Often a client will enter the room with me and say, "What are we going to talk about today?" I respond, "I have no idea." As we sit down in front of the big picture window in my office, I say, "But that is not a negative 'no idea' as opposed to positive. We're talking about no idea, like the blue sky up there with no clouds." Then we proceed to explore how to help the client feel less trapped in the world of dichotomies. When I have made a statement, commonly the client's first question is, "Is that good or bad?" Then the work is to take a look at whatever it is, without concepts or judgments of good and bad.

This not-knowing is often not explored consciously, in words, but it is one of the most important qualities a therapist can offer. The first premise learned in social work school is, "Start where the client is." In order to hear the client's reality and be really open to it, we have to put aside our labels, judgments, and identifications, and just be there, listening openly.

In one of my jobs I work mostly with heroin addicts. Many of them have been in jail, are prostitutes, have done armed robberies, or have shot or stabbed other people and "haven't stayed around to see if they lived or not." My first job with them is to hear what it is like for them ("start where the client is") or do "together action" with them (Soen Sa Nim's words). I take this to mean hearing how it is for them without judgment or labeling. If there is even a flicker of judgment in the therapist's mind, the client picks up on it and shuts down a little, trusts less.

One night I was working intensively with one of my drug clients, a big-chested man who has been in jail, whose brother and sister are in jail, and who hates what he calls "the establishment." We were talking about trust, both leaning forward, speaking very intensely. He said, "You don't think like a straight person." I asked, "What does a straight person think like?" He said, "They're hypocrites and you can't trust them." Then I asked, "How does a junkie think?" And he said, "You can't trust them either."

That was probably the greatest compliment I have received about my work. In his mind, I didn't come across as untrust-

Only Minds Dancing

A look at Zen and psychotherapy

by Suzanne Bowman, MSW

worthy, so he could begin to trust himself, begin to be open. He is one of the most sincere clients I have had.

The second part of trusting "don't know" (or the non-cognitive) mind, is being 100% present. This is really the same thing but stated and written about in many ways, from Baba Ram Dass's **Be Here Now** to Soen Sa Nim's hit or shout of "Wake up!" If one trusts reality as it is, is not full of self-consciousness and self-doubt, is not trying too hard by pulling information from the storehouse consciousness before its time, then it is possible to be 100% present.

Zen retreats are such good training for being a therapist. Stilling one's thoughts while staring at the floor for days at a time is much more difficult than listening to a client for an hour at a time! Having the multi-dimensional stimulation of seeing, hearing, and interacting with a client gives the mind something to focus on, and

sion that I woke myself up enough to say, "Are you tired?" And he said, "Yes!"

It is important to help clients begin to see that our thoughts and feelings are not the totality of our reality. Most people who have not practiced Zen do not really know this. When I first practiced psychotherapy, I empathized very strongly with my clients, sometimes getting tears in my eyes when they told me something sad. I was intensely into their story, giving my energy, and that was frightening to some clients who felt that I was losing control. I found it was important to modulate my energy for each client, while showing them how quickly we change from one feeling or thought to another. In a session when a client becomes conscious that thoughts and feelings are transient, they begin to see that they don't have to buy into any one thought or feeling as their total reality.

If a therapist can model different feelings or energy for a client, very much like hyp-

"With meditation, clients begin to experience how untrained their mind is, like a dog that pulls its master around on a leash."

makes being present much easier. The mind also shows me when I am very worried about an unresolved issue in my own life. At these times, thoughts about that issue will cross the sky of my consciousness during a session. Without speaking of it, it is clear that the client can feel the difference and works less intensively.

Another interesting aspect of doing psychotherapy after having practiced Zen, is being able to pick up clients' thoughts and feelings. When clients have anxiety or body tension, I pick it up. I feel it and consciously give it back to them so that I will not take it on as my own. Then I check it out with them verbally and we can work on the symptoms of it or their causes. This happens with any feelings: hopelessness, helplessness, excitement, exhaustion. It is important to be able to feel it without owning it.

One time when I did own it was when I was with a boy who was tired. I became so tired that I could barely stay awake and pay attention. It wasn't until the end of the ses-

sion that I woke myself up enough to say, "Are you tired?" And he said, "Yes!"

notic techniques this can help change a client's reality or feeling state very quickly. Today a woman came into her session at a frenetic pace, harried by her long work hours, the care of her child, and her lack of transportation and money. She ventilated about these things for several minutes. Then, as she began to discuss how she could take care of herself, I lowered my voice and spoke more slowly. At the end of the session, she was calm and relaxed. I ventured a remark about her frame of mind at that moment, saying, "This is how you can take care of yourself."

In doing this work with other people, of course, I am forced to take care of myself and try to balance my life, to behave myself, as the dictionary defines the word "conduct". If I am frenetic or my consciousness is split, my clients are the first to notice. I tire easily and cannot really be present for them. If I use my energy at an balanced pace, there is no dichotomy between the client and me, only a smooth flow of energy and connectedness. It is



Photo by Paul Rosselli

such a gift to use every ounce of energy for the other person. There is no room for any thought of "I". It is such a relief! No siphoning off of energy, no split consciousness, only minds dancing!

The more experience I have as a therapist, the more comfortable I have become with teaching my clients to meditate. Often they complain of not being able to sleep or relax. Also, some of the drug clients are preparing for a methadone detoxification, during which they report that their physical symptoms take over. We begin meditation by counting to ten with each inhalation and exhalation. With this, they begin to experience how untrained the mind is, like a dog that pulls its master around on the leash.

As they practice, their mind activity begins to lose its death-grip on their consciousness. They begin to be more familiar and comfortable with themselves, and eventually they feel more in control. Of course, by "in control" I do not mean a clamping-down, but rather control like Suzuki Roshi's "large pasture" for the mind, an acceptance of the mind's activity, complete with the whole panorama of thoughts and feelings.

Now, almost ten years after my first session with a client, I still feel that same sense of conducting a symphony. With continuing practice, the fear has subsided—the fear of "I" getting in the way, of not behaving responsibly, etc. Instead, practice has fostered a trust in letting go of "I", and the more I let go, the more the psychotherapy session conducts itself. And that is "behaving oneself" in the truest sense I know. □

Suzanne Bowman received her Master's degree in social work in 1979 from Boston University. In early 1970's, she worked as an administrator and training program director at Butler Hospital, a mental hospital associated with Brown University. She has been a full-time therapist in private practice for the past several years in Providence, and is a consultant to a drug program in New Bedford, MA.

She met Zen Master Seung Sahn in 1973 when the Providence Zen Center was a few blocks from her house. When it moved to larger quarters in 1974, she sold most of her possessions and moved in with her two young sons. Until 1984 she lived and worked at Providence Zen Center in various capacities: as summer program director, director, head Dharma Teacher, and secretary to the Zen Master, during which time she traveled with him in the United States and abroad.

For eight years she was married to George Bowman, a Master Dharma Teacher in the Kwan Um Zen School. She currently lives in Providence with her younger son and practices with the Dharma Hope Zen Group a few blocks away.

OUR BELOVED GREAT ZEN MASTER MA BYOK CHO'S DEPARTING DAY

(a funeral poem by Zen Master Seung Sahn, offered in honor of Zen Master Ma Byok Cho, who died this past May at Jong Hye Sa [temple], on Dok Sung Mountain, Korea)

Mountain becomes water, water becomes mountain, thus heaven and earth are broken; also the sun, moon and stars' brightness fades away. But because of our beloved Great Zen Master "mountain is mountain and water is water"—this truth of "like this" is the principle which saves all beings. Taking one more step, with our Great Zen Master, mountain is blue and water is flowing; thus our Great Zen Master uses "like this" to teach us a correct life and thereby plants a seed in each and every heart and mind.

From within our Great Zen Master's wine cup appeared 10,000 Buddhas and from within our Great Zen Master's shout all names and forms disappeared. Out of our beloved Zen Master's great compassion was built a veritable Buddha land: Su Dok Sa, Jong Hye Sa, Kyon Song Am, Hwan Hee Dae [temples], Mang Gong Pagoda, Il Ju Mun [gate], the small hermitages, also the many stairs he made, all of these are the great Master's holy sweat and blood, and within each and every valley of Dok Sung Mountain is left his fragrant incense.

*Hanen-Gak's Stone Buddha cries "Aigo, Aigo" and sheds tears...
Jon Wol Sa's Wooden Monkey sings a song of "La, la, la, la..."
So Rim Cho Dang's Big Stone Lion is dancing "Dung-sil, dung-sil..."
Gin Son Gak's three Great Zen Masters are laughing "Ha, ha, ha, ha."
Just now, our Great Zen Master Ma, where is he and what is he doing?
DOL!
Dok Sung Mountain's pine trees are always green; in front of the Buddha the attendant offers incense.*

Buddhist year 2530
May 10, 1986

Sung San Haeng Won Bun Hyang Hapjang

PRACTICING WITHOUT GOALS:

Some Parallels Between Zen Practice And Psychotherapy

by Robert W. Genthner, Ph.D.

Psychotherapy and Zen practice have many parallels. In fact, more and more Western psychotherapists have been drawing on Eastern philosophy and technique to support, explain and supplement their practice of psychotherapy. For the past fifteen years I have been a practicing psychotherapist as well as a Zen student. I have noticed some convergences between the two, and some divergences. In the following article I will discuss some of these issues, which include goal orientation, intimacy, and why we practice. When using the term "psychotherapy," I primarily mean existentially oriented therapies.

For the most part, the reason that people begin to practice Zen and the reason they come for psychotherapy is the same. People come because their lives are not working, and they have faith that, by practicing Zen or by entering psychotherapy, things will change and that they will get some relief from their suffering. In my experience as a psychotherapist, I have observed that people come to psychotherapy with a major life question. They come uncomfortable and are plagued by their problems, looking for some relief. They have doubts about themselves and their lives. People want some way out of this suffering. In psychotherapy and Zen practice, the way is the same: through, not out.

The best psychotherapy perhaps is no therapy, but involves allowing the process of a rehabilitative relationship to unfold. The therapist develops a kind of witnessing, a being present for the other. Letting go of opinions, interpretations, and conclusions about the client, the therapist creates a circumstance that allows the other to attend to his or her own process.

I worked with a woman who had lost all of her hair after giving birth to a still-born baby. She came to me distraught and concerned about her baldness. Her goal for the psychotherapy was to get her hair back. I was simply interested in what was going on. It took several sessions before she was willing to give me her wig and reveal her bald head. When she finally exposed herself, there was a sense of relief for both of us. Not so much was hidden any more. She was quite beautiful bald and, with my Buddhist karma, I was a good therapist for her because I enjoyed her nun-like appearance.

After this session she was able to leave her wig off at home, something she was unable to do prior to the session. She was able to share her true condition with her husband. Until this time, her husband had not seen her bald. The results were better and more intimate communication with her husband and generally a better marriage. She did grow hair back, but this seemed secondary to the changes in her relationship that this crisis created. Thus, by my not aligning myself with her specific goal, the therapy process remained open and she was able to find a needed direction that differed from her initial reason for undergoing psychotherapy.

Milton Erickson, a famous hypnotherapist, once likened psychotherapy to waking up in the morning and discovering a strange horse in your front yard. There are no markings on the horse that help you identify it and you have no idea where the horse has come from. So the big question that arises for you is "What do I do with this horse?" Erickson offers that the best solution to this horse Kong An is to climb up on the back of the horse and ride it, and the horse will find its own way home. When it slows down by the side of the road and begins to eat grass, you do a little nudging, a little kicking, with no particular goal in mind—you just want to get it moving again. And when the horse begins to get wild and run through fields and lose its direction, perhaps you pull in on the reins, slow it down, and let it gather itself, again without a goal and without a clear sense of the direction for the horse. You allow the horse its own direction, and your job as a psychotherapist is just to ride the horse until it finds its own home. The skill required is knowing when and how to kick and when to leave it alone.

In the same way, psychotherapy involves two people coming together with a strong intentionality, often without a prescribed goal. In fact, change in psychotherapy is often paradoxical. It does not occur from the direct efforts of influencing the unwanted behavior but rather occurs out of a questioning and a letting go. Often the harder we try to make a change, the more unwanted behavior or attitude persists. It is very much like what I have read about the art of Zen archery in which the archer's attitude should be not on the particular target but rather on his breath and how he is holding the bow. It is when we become goal directed

In psychotherapy there is a begging for joy, for anger, sorrow, sadness, frustration,

and dominated by some particular outcome that we lose aim and our mind interferes with the process.

As psychotherapists, if we have some goal, some want, some idea of what is best for the individual for whom we are working, this whole idea—opinion—gets in the way of the process. We lose the immediate experience of relationship, or intimacy of the moment, which is the essence of psychotherapy and the essence of an authentic life. Zen is also practiced without goals. The extent to which we let go of our goals and just sit, bow, and chant is the extent to which we express our true Zen mind.

One aspect of this no-goal psychotherapy can be compared to a kind of begging, like Zen monks in Asia. There is an emotional begging where the therapist is asking for the stuff that the client is holding. Anything held is asked for without preconception. In other cultures, begging is a spiritual practice, with cultural forms clear and agreed on. The beggar chants and solicits in a specific way under specific conditions with a specific intention—not out of greed, or control, or even necessity, but out of a hope for some spiritual exchange. The beggar has no goal, just the offering of an opportunity to give. The giver gives freely at times, perhaps niggardly at other times, but has come to recognize the value of the exchange for himself and, in the highest sense, for all other people.



whatever. The therapist solicits an expression, the giving of things held pent-up. There is a lot of half-giving at times, but there is also the gift of giving, the trying, the effort, the intention, and the depth is not always that important. Clearly, as in the begging of the Zen monks, the conditions and the cultural expectations are well spelled out. Once given, things are often lighter, more open, brighter. Perhaps they become how they truly were before they had become encumbered by the conditional mind.

To illustrate the begging aspect of psy-

"If you're so liberated, why are your legs crossed?"

Fritz Perls

chotherapy, I offer the following. I was working with a Catholic priest, who was very loose and free-wheeling. He was filled with anger and frustration and he had the appropriate circumstances in his life to support these feelings. As a priest, he could not express them, at least not openly. While we were working at a weekend retreat, he had his legs crossed, so that when I leaned forward his foot was right there in front of me, and he was barefoot. I reached out and held his foot in my hands and asked him to give me these angry feelings, to send them down his foot and right into me. In a sense I was begging for his feelings. I had no goal for him, no expectation of outcome. I was just offering the possibility of an exchange as an experiment.

He hesitated at first and then said, "What the hell." There was no explosion, no Reichian knashing of teeth, just a subtle exchange, and everything shifted. Then for a few moments there was some true meeting and everyone in the room felt it, was nourished by it. I am sure that I did not solve this man's life Kong An in this simple exchange. But that was not my intent. At that moment there was a sanity, a peace, a letting go that was enough, not a cure, no analysis, no long-term guarantee, but something real, alive, and palpable in the moment.

A major problem that most people bring to the consulting room is a failure at intimacy. Most of us are unable to be fully with or abandon ourselves to what we are doing. Aitken Roshi offers that the Chinese calligraphy character for Kensho can also be

interpreted as intimacy. He explains that the opposite of intimacy is self-consciousness. Truly, most people who come to psychotherapy suffer the disease of self-consciousness. Soen Sa Nim calls this self-consciousness "checking mind." There is a fear of loss of self. Avoiding pain, seeking pleasure, the mind constantly divides its experience into **me** and **them**, and suffering and conflict arise. The psychotherapist's job is to use this dualistic view and turn it back onto the patient, not forcibly, not deliberately, but by not being trapped by the client's habituation. To the extent that psychotherapy helps an individual to live in the moment, it performs a similar task to that of Zen practice. To the extent that it leads away from the present into the mind of analysis and conjecture, it becomes the work of illusion. Thus the therapist expresses and the patient learns what Soen Sa Nim calls a "Just Do It" approach to life. And this "Just Do It" is "intimacy."

How often we hear as Zen students, "When you are driving, just drive; when you are eating, just eat; when you are thinking, just think." We are encouraged by our teachers to be intimate with what we are doing—to be fully present in the moment—and the rest of our life will take care of itself. In psychotherapy the client is also encouraged to be intimate, to live fully in the moment. As therapists, we want our people to let go of their habitual and chronic worrying, their fears about the future and regrets about the past. When they open fully to this moment, all concern and neuroses fall away. Thus, therapy can be an interpersonal training ground for being in a relationship that is immediate, alive and not encumbered by the mind. It is an opportunity to realize that interpersonal relationships do not have to be tainted by one's habitual ways of responding.

Most people relate to me in psychotherapy as if I were someone else, often someone in their past (father, mother, brother). It is this "as if" attitude that devalues our relationship. This living with distortions is not limited to psychotherapy patients. We all tend to distort our relationships, relating to older people as if they were our parents, competing with peers as if they were siblings or school friends, and parenting children more quickly than necessary. Through Zen practice we can quiet these distortions and learn to see clearly to what and to whom we are relating.

I think one of the most important things that a therapy relationship can give to an individual is the belief in one's true self—and that is the belief that any situation is workable. This is accomplished interpersonally when one individual can fully embrace the moment and say what is going on clearly and without distortion. With this momentary expression of what is going on, true

compassion and wisdom flow.

Most psychotherapy techniques are designed to heighten and increase intimacy—to sharpen the focus, to bear down on the issue at hand, to expose all sides of the process. While, with the right intentions many techniques do just this, there are also dangers. Sometimes the technique becomes an end in itself and ignores its original purpose. It becomes a power trip for the therapist, a tool for domination and control. I imagine this is the same for Kong An practice. Kong An is a way of relating, of exposing the "Fundamental Matter"; for teacher and student these can become a vehicle for intimacy, but misused they become one-upmanship: "I know something that you don't know."

An example of a therapy technique that heightens intimacy and yet also gets misused is the "empty chair" technique employed by the Gestaltists. This is a technique where the client puts a person he has a conflict with in an empty chair opposite him. The client develops a dialogue with the chair, moving back and forth playing himself and playing the other. As an emotion-heightening, intimacy-building technique, this can be very powerful. People experience strong emotion quickly and oftentimes tears and anguish flow. One hopes that bringing about heightened awareness of unacknowledged parts of the individual will result in some integration, that some disclosure and awareness will lead to a rebalancing of energy. A danger is that this technique places a tremendous focus on an individual and his process, and

this focus is often underlined by a great display of emotion.

Thus, an important point in psychotherapy and Zen training is, Why do we do it? Why practice or why become more aware of one's own process? One of the criticisms of the "encounter group movement" was that it became like a drug. People were getting off on their own emotions and going from group to group for a new hit, a new fix. In Zen training, people get off on their own personal Samadhi also. Practicing Zen for the experience itself, a kind of satori sickness develops.

In both therapy and Zen practice the "spiritual friend" can play a critical role in preserving the link between practice for self and practice for others. Our spiritual friend, therapist, teacher, can shake us and nudge us back on the path of compassion when we get too self-involved.

There is a famous story I have heard about Fritz Perls, the Bodhidharma-like founder of Gestalt therapy. Once in an ongoing group that Perls was running there was a large cross-section of people. Two particular people who had difficulty with each other were a partially liberated actress and a conservative businessman. One session, while waiting for Perls, the actress got up and stripped off her clothes in front of the businessman as to confront him with his own conservatism. He became more uptight and she, self-satisfied and naked, went back to her chair and sat down. Perls, who came into the room in time to catch the performance, glanced over at her and incisively quipped, "If you're so liberated, why do you have your legs crossed?" Perls was able to confront the narcissism and self-serving quality of this woman's quasi-liberation. Without him, her misuse of things apparently gained in psychotherapy would have gone unchecked, allowing this woman to believe in her ability to confront someone in such a self-serving way as a sign of health and clarity.

While the psychotherapist should serve as a link between self and other, this is often a point of divergence between practicing Zen and undergoing psychotherapy. People come to psychotherapy to become more aware, stronger, more self-confident, and thus they become better parents, lovers, wives, husbands, teachers, grocers. But often people come in some personal pain, want relief, get some, and head back out into the world again without making that next step, without making the step that translates their personal work into a gift for all people. Zen practice, in contrast, while not offering as immediate a relief, does encourage this translation of personal work into work for others. Without this step in psychotherapy, people end up suffering, trapped in their own personal cycle of pleasure and pain. In my experience personally and with clients in therapy, a daily practice is essential for keeping one's work alive. Without a daily practice, one's personal karma returns and begins to dominate one's life.

In conclusion, psychotherapy is best when it is just giving and just taking. When the therapist is giving, the client is taking, and when the client is giving, the therapist is taking. True therapy is supported by the context in which the psychotherapy is offered. Is the therapy offered out of emptiness or Universal Self? Or, is the therapy an analytic attempt to control and conclude, to wrap things up in a neat package? Does the therapist allow a free flowing open exchange without conclusion, a true existential or Dharma contact? Or does the therapist's own discomfort with ambiguity and doubt restrict him to trying to cure his client, fix him so he fits in with society? My own Zen practice has helped give me the courage to sit with this doubt, even nourish it, and clearly offer, not with embarrassment but with generosity, a sense of not knowing. Perhaps the greatest gift we can offer our clients is an example of trusting not knowing and thus a willingness to live our lives fully without meddling at every turn with our search for meaning. □

Bob Genthner received a PhD in clinical psychology from Kent State University in 1972 and was director of graduate training at Eastern Kentucky University from 1973 to 1979. He has been in private psychotherapy practice in Lexington, KY, since 1979. He started sitting in 1971 and formed a meditation group in Lexington in 1980. He met Zen Master Seung Sahn in 1982, took Dharma Teacher Precepts in 1983 and the sitting group in his home became the Lexington Zen Center. He is currently Abbot.

Since 1972, he has been sitting retreats at Gethsemane Trappist Monastery.

Bob is married to a psychologist. They have three children, including a new-born son.

...and Poetry

*Cremation burnt child dreads the fire and mushroom-cloud,
Silent-majority have the courage of one's convictions,
Silence gives consent actions speak louder than words,
Counting the risks play for high stakes peace at any price,
Silent-majority in the best of taste reduced to silence.*

Jeffery Michael Weiss

*The big dipper
scoops up all the star soup
changes it into diamond earrings
for all the pine trees to wear
at midnight.*

*It's a great celebration tonight,
everything in its finery.
River music plays
and rocks leap about
doing a jig.*

*Tree stumps in green velvet mossy gowns,
Who will brush their cheek against them?*

*Sky is the dance floor
where no feet touch anything
and ruby planets
somersault around the moon.*

*What a party! What a party!
Do you want to go?
Open your eyes, sleepyhead
and take a deep breath
of midnight winter air.*

By Jane McLaughlin



Myung Sook Chun doing a traditional Korean dance for Soen Sa Nim's birthday

Old Yellow Face's Flesh and Bones

*The world of our hopes and despair,
forever with us, forever haunting.*

*"Everything is burning, O, Bhikkus."
Eyes, ears, nose, tongue, body, mind;
Burning, burning, burning;
Fires of passion and longing,
forever with us, forever haunting.*

*"Wander alone like a rhinoceros."
But we have not the resolve
to cut the cords that bind,
detox the entanglements that are
forever with us, forever haunting.*

*"Be ye lamp unto yourself, Ananda."
Children of Kafka's nightmares,
locked into our karmic phantasmagoria,
we cannot dephase the samsaric pull that is
forever with us, forever haunting.*

*"Work out your salvation with diligence,"
said the Enlightened One.
Must a Christ be crucified in every age?
for us to be delivered from the illusions that are
forever with us, forever haunting.*

*"Let go, let go," said all the healers of history.
This attachment, this investment,
this claim to our bodies and our universe,
which is our catastrophe, and which is
forever with us, forever haunting.*

*"The Great Way is not difficult,
only throw away your likes and dislikes."
Throw away this ego, this body, this mind,
this choosing, this self-mythologizing that is
forever with us, forever haunting.*

*Blue sky and green sea are the Buddha's original face;
Sound of the waterfall and bird's song are the great sutras;
Wake up! Moment to moment,
Eternity is spread all around in Suchness,
forever with us, forever liberating.*

Mu Soeng
Diamond Hill Zen Monastery

THE MAD MONK

*"God, I've carried you on my back long enough,"
the mad monk sighed, "old and sick as you've been.
Whenever I gazed at something beautiful—
a tree, a flower, a lock of hair—
you'd wheeze and say, 'That reminds me of a time...'*

*Whatever something came along to make my sap rise,
you'd mutter, 'A word to the wise...'*

*Whenever I despaired, you'd inform me solemnly,
'Face it, boy, that's the way life is...'
Well, now I say, the hell with you!"*

*With that, God leaped off the monk's back,
and turned into the sun!*

*Sunlight streamed through the trees,
and the mad monk bowed his head.
Just this.*

2.

*"Turned water into wine?"
the mad monk cried. "That's nothing!
Watch me turn wine into water!"
And with wink
he eclipsed the sun,
and pissed till Kingdom come.*

Anthony Manousos

Sauntering

*Where the woodland trail ends
sumac, red as pin cushions,
pause before the heathers*

Brendan Robb

a Dharma dialog:

Martyrdom

*For all
the prajna of
one live monk burnt, the wind
still knows the dichotomy; man
and ash.*

Don Smith

The Grateful Dead

*The mind
not the wind knows
man plus ash yields prajna.
Whose phoenix flames while still monks burn
sitting?*

Paul La Chance

(Don Smith is Dean of the English Department at Frostburg State College, Frostburg, MD. Paul La Chance is a professor in the English Department.)

The One Sleeping On The Mat Next To Me

*In the house of birth and death
on the third day another traveler
was awakened in the night, the one sleeping
on the mat next to me.
It was raining
(where was I)*

*she told me the next morning (I hadn't heard).
And in the middle of that sound
(where as I)
there was another,*

*of the teacher,
in the room above,
bowing,*

*for a long time in the middle of the night
the quiet rhythmical whoosh of his robed body
as it fell over and over to its knees,
his forehead to the floor, his arms outstretched, palms up,
the brush stroke almost out of ink where the circle closes -*

James Baker Hall

Temenos: Where Buddhism

by Ellen Sidor



Outside a small cabin in the snow of March, a solitary meditator cuts wood with a bow saw, replenishing the supply used during a three week solo retreat. The surrounding woodland hush is broken only by the sighing of the wind in tall pines and the rasp of the saw. Woodsmoke curls up from the cabin's chimney. Soon, a couple comes into view, walking slowly up the path to the cabin where they will join the retreatant in a brief closing ceremony.

Joe Havens, with flowing white hair and a long white beard, looks like a Biblical patriarch. His wife Teresina carries a wooden staff and wears a woven shawl. The retreatant invites them inside the cabin where they offer incense to a small Bodhisattva statue on a rough wooden altar. Putting hands together in the traditional hapchang (gassho) of respect, they chant the Heart Sutra. After a closing bow, they give each other strong hugs of affection and gratitude.

On a chill October dawn, the sweet sound of a wooden flute floats down from the ridge, Teresina then sings a wake-up song as she and her husband Joe descend from their sleeping pavilion to the main house, where they will prepare a hearty but simple breakfast over a woodstove. A volunteer work crew stirs from inside sleeping bags and tents. They come together for a series of 108 prostrations, joined by Joe, who has added this vigorous Zen custom to his eclectic spiritual practice. After a half hour of meditation, followed by the singing of a traditional Christian hymn with Terry at the pump-organ, the group eats breakfast and share their dreams from the night before.

After clean-up chores, everyone stands together for a brief "attunement," joining hands to focus their energy for the task ahead: completing the construction of the main lodge.

On a warm July day, a dozen children stream joyfully into the forest to pick out their own special tree. This is Family Camp, a one-week program to introduce families to communication with the forestland. During this week, trees are addressed with respect and perceived as Bodhisattvas who draw out the poisons of the air and water, create nourishment and homes for many small creatures and form living canopies from heat and rain. The children gather leaves, identify mosses, collect acorns and pinecones, and find a variety of carvings in the nearby ledges. In the rich silence far from TV and radios, cars and telephones,

they experience a wordless connection with their planet.

A middle-aged woman, one of the "new" Shamans, with a freely swinging skirt, long hair and expressive arms leads a slow dance. Workshop participants follow, at first hesitantly and self-consciously, then more confidently. Soon they invent their own movements, expressing in turn the pain and suffering they have experienced, then the joys. They dance the movements of the natural world: flowing brook, reeds bending in wind, a deer's cautious step. They dance their connectedness with the planet, to bring peace to it, to save it.

All of these scenes took place at secluded Temenos with its healing springs on Mt. Mineral in Shutesbury, Western Massachusetts. On the grounds are a scattering of small retreat cabins, two larger lodges, and several privies. There is no electricity, no running water except the brook and the springs, no telephone. A battered but still useable snowmobile used for winter grocery hauling rests by the granite ledges covered with initials carved a century ago by guests of the Mt. Mineral Springs Hotel. By a small swimming pond is the skeleton of a sweat lodge and remnants of a fire pit. Temenos is primitive and ruggedly beautiful, appealing to the hardy New England spirit.

Shamans and ritual-making

The workshops, rituals and retreats here are a fascinating blend that is continually unfolding and taking nourishment from many roots: Buddhism, Quakerism, Native American religion, Jungian analysis, voluntary poverty, authentic movement, the new Shamanism. Recent summer seasons have seen events like "Sources of hope in an end time," "The gentle warriors: new visions of men," "Shaping Quaker consciousness," and "New song ceremonials."

In their programming for Temenos, the Havens have seen a shift from the therapeutic model to the Shamanistic, a shift that is also a reflection of what's happening in the wider "New Age" culture beyond Temenos. Apart from exploring the self through the now traditional modes of various psychologies, Temenos is beginning to be an arena for dancing and ritual, led by the so-called "new" Shamans. In the past several years there have been dances and celebrations led by Carla deSola, Janet Adler, and Elizabeth Cogburn, among others.

For example, Terry and Joe have been

This article focuses on a small woodland retreat with healing springs in Western Massachusetts, called Temenos, with whom the Providence Zen Center has had a close relationship since 1978, helping to build and use their retreat facilities. In a spirit of gentle inquiry, we interviewed its founders, Teresina and Joe Havens, an extraordinarily open and energetic pair (77 and 67), who have been practicing Quakers since the 1940's. In a conversation several years ago when it was suggested that they were living at "the interface of Quakerism and Buddhism," Joe laughingly replied, "I think it might be more accurate to say that we are expressing in our lives here the tensions between Quakerism and Buddhism."

Since Buddhism has come to America, it has blended in with a wide variety of forms and influences already present (and also mostly imported) in American society. It is illuminating to look at the kind of soil in which Buddhism is taking root, for example, through the lives of individuals like the Havens, who are questing earnestly for modern ways of expressing the ancient Path of Compassion. What sympathies has it found in Quakerism?

"Quakerism is primarily a method," wrote Howard Brinton in his introduction to Friends for 300 Years. "What the Quakers, as mystics, are to Christianity, the Zen (ch'an) sect is to Buddhism, ...the Yogis to Hinduism, the Sufis to Mohammedanism, and the Taoists to the religion of China."

Early Quaker practice, according to Rufus Jones in his introduction to The Journal of George Fox, was marked "by almost utmost simplicity of structure and method. There were no essential officials, no ritual, no programme, not outward or

studying Authentic Movement with Janet Adler for a number of years. "It's a way of quieting," explained Terry. "It provides a non-sectarian, non-theological way of setting aside the driving voices that lead us to rush around so much. The point is not to be silent in itself, but to listen to what's coming from the center. The instructions of Authentic Movement are strikingly similar to those of Quaker meeting: 'Close your eyes, let go of programming and expectations, and move from the center.'"

"It's quite clear that movement, dance and ritual are very central to the kind of religion we want to see happen here," said Joe, "and it's precisely what's lacking in Quakers."

The new Shamanism also has important similarities with Zen (chanting, repetition of sacred names, use of wooden percussive instruments) and with Native American tradition (drumming, sacred dance, rituals of respect and purification, connecting with the elements). The main difference is that the new Shamans and their followers are in the business of creating rituals to fit contemporary life. "We have the freedom here," Terry said, "to be open to these new Shamans, because we aren't highly organized and structured, or set."



Rock carving of Jizo, Bodhisattva, recently done at Temenos

But she cautioned that this freedom partially comes from being grounded in both Buddhism and ancient Christian Catholicism. "There's a solidity to Buddhism," she noted. "Most sects of Buddhism accept the physical reality. They don't deny suffering or evil. Among some New Age people, there's a tendency to be 'airy', not grounded. So Temenos keeps coming back to Buddhism to be grounded and clean."

Ritual-making has now become an important element in Temenos life. "It's asking a blessing," said Terry, "being a channel for the universe." For some time now she and Joe have been blessing major implements that have come into use at Temenos, like a composter privy, refrigerator, and the woodstove for the

main lodge. In a ritual invented last spring, the Havens even blessed the hands of a sculptor who was about to start carving a Bodhisattva figure on a granite ledge. "Rituals stress opening oneself up to the intention," Terry explained.

Temenos has come to be a place where some ordinary human business is getting done in some fairly exotic ways. In manifesting this particular vision, what led the Havens to add to their Quaker practice some of the livelier elements of Buddhism, shamanism and Jungian analysis? In creating "Temenos, Inc.," why did they try to marry an ancient model of land stewardship to contemporary legal structures of land ownership? The answers to these questions require a deeper look into the Havens' personal lives.

The Havens' Background

Terry's father was a Congregational minister who had been blessed by the Pope, Her grandfather, Latin professor at Yale, had spoken to the Pope in Latin. Terry's mother was ecumenical, a "renaissance humanist" who wouldn't let Terry go to church nursery school because "they pray to Jesus." On a family trip to Rome when Terry was 4, her mother would not let her see any images of God, not wanting her to get her mind "filled with crowns, thrones and beards." Terry's godfather was a "Confucian Christian" who was born in China and served as a missionary there. There was always a lot of "coming and going in our household of Oriental background."

In college Terry read the Dhammapada and felt not only strong correspondance with it, but also a sense for the first time that she had a clear idea of what her life was going to be about. She took a course on mysticism and after college, went to London to study with Mrs. Rhys-Davids, a pioneering translator of Pali texts. Mrs. Rhys-Davids was doing research into "what Gautama [Buddha's family name] the man really thought" and "hoped to unearth the message from underneath the overlay of monastic editing." Terry went on to Yale and received her PhD degree in 1933 in Buddhist studies. She studied Sanskrit, but she was not much interested in becoming a scholar. She was fascinated by the Bodhisattva ideal and Mahayana Buddhism [the Wide Vehicle] and felt that, for her, the lifestyle was more important than the meditation.

In 1936 she visited Japan for the first time, intending to study with the Nichiren sect, but instead she encountered the Itto-En sect, a group of Buddhist Christian laypeople who were practicing voluntary poverty. Their work was sweeping the streets, and before they went out to sweep, they would chant the Heart Sutra together [the Heart Sutra is chanted daily by almost every Zen school in America]. Terry gave up her traveling money to the founder of the Order and put on the black denim robes of the Itto-En as an apostle and missionary.

Returning to the United States in 1937, she was searching for a community or group that lived a Buddhist-Christian way of life similar to the Itto-En but the closest she

and Quakerism Meet

Editor-in-Chief, PRIMARY POINT

visible sacraments, no music, no paraphernalia of any kind. "The groups of worshippers met in plain unadorned buildings or rooms and sat down together in silence, in complete confidence that the Spirit would be a real presence among them and that Christ would be the head of their assembly. There was the widest freedom and the greatest possible stretch of the principle of democracy."

It could not be said, however, that Buddhism was brought into this country without ritual or paraphernalia. All the Oriental pioneers of Buddhism brought their trappings to America. Perhaps Zen practitioners came closest to Quakerism, especially Japanese style with its emphasis on simplicity, austerity, and poverty. Zen training initially relies on a certain discipline of form and repetitive daily practice, while in Quakerism there is a strong leaning toward the "unprogrammed," an attempt to be receptive to messages that unfold only when we are not doing something routine. Zen and Quaker traditions both share a profound emphasis on "listening to what's coming from the center," however it is that we get ourselves into the listening position. They also share a great emphasis on ethical concerns. It was this listening aspect, rather than Buddhist rituals, that initially attracted the Havens.

Involvement in social action and the dialectic between it and contemplation have been important elements in the lives of the Havens and the program at Temenos, through such workshops as "Strategizing for the Peace and Justice Movement" and meetings on the debt crisis in Latin America.

We hope our readers will be as provoked and fascinated by the Temenos story as we have been.

could come was Quakerism. She joined the Society of Friends in 1940 after working on the summer staff at Pendle Hill, the Quaker retreat and study center in Pennsylvania. She found that she missed the ritual and chanting of Buddhism. During this time she met other Socialist Quakers who practiced frugal living. John Woolman's Journal led her to live and work with coal-miners' families in Eastern Ohio. In 1942, with three other Pendle Hill students, she moved into the black ghetto of Chester, Pa, an economically depressed shipyard district on the Delaware River, and set up "a kind of work-and-prayer commune", doing volunteer housework and other manual labor for black families and some working-class white families. The schedule included regular meditation. They

group decision-making, and how to meditate from an Episcopal friend. From his work with the mentally ill and retarded came a life-long interest in psychology. After the Second World War, wanting to find a radical way of life, he and a friend chose voluntary poverty. They heard about Terry's group in Chester and joined it. Joe and Terry were married in 1947.

Joe started attending Quaker meeting regularly. "We did lots of work without pay," he recalls, mostly in black neighborhoods, and found himself becoming very critical of "the rich Quakers living in Swarthmore, Pa." He started reading Jung and was deeply moved and fascinated.

In 1948 Joe and Terry moved to California so that Joe could study for his Master's degree

"He showed them pictures of a monk's cave near the property that was believed to have been constructed during the 10th century by Irish monk explorers."

acted as a bridge between Pendle Hill and the Chester neighborhood, organizing work camps in Chester and bringing Chester residents to Pendle Hill. In 1945 Joe Havens appeared with a friend and joined the commune in 1946.

Joe was raised as a Presbyterian, and describes his mother as "devout but not narrowly Christian." In college he moved into what he called a "liberal, intellectual religious position." Reading his mother's books on pacifist Christianity (although she was not a pacifist), Joe decided that he was. The writings of A.J. Muste and Aldous Huxley were important to him. At age 23 he became a conscientious objector and entered service for almost four years at CO camps and institutional service units, like the Brattleboro Retreat in Vermont, a hospital for the retarded and the mentally ill.

The CO camps were very important to him. He joined a Bible study group, learned about



in social studies (with a focus on religion) with Fritz Kunkel, who had founded "a kind of school of religion and psychology". Joe and Terry became his students and got involved with the Friends Conference of Religion and Psychology (FCRP), a Jungian community which for many years after was a support group for the Havens. Most of them were either analysts or in analysis, and from this came the tradition of sharing dreams, which is a daily part of the Temenos process.

Joe became dissatisfied with Kunkel's "synthesis of Jung, Adler, psychology and Christianity" and went to study with Carl Rogers at the University of Chicago, receiving a PhD in religion and personality in 1953. Following his degree, he taught for four years at Wilmington, a small Quaker college in Ohio, and at Carleton College for five years. In those days, he would go to early Episcopal mass and take communion, then go to Quaker meeting.

Interested in mysticism, he read the works of Walter Stace, Evelyn Underhill, and Thomas Merton. "Somewhere in those whirlwind years of teaching psychology, doing personal counseling, and being active in Quaker meetings," Joe noticed that all his intellectualism was "casting doubts on my spiritual faith." After seeing a bleak Polish movie called *Ashes and Diamonds* about a Polish freedom fighter, he felt his belief "in God as a reality" collapse and he began stepping away from religious practice.

In 1962 the Havens moved to Cambridge and were involved for a brief time with Timothy Leary and his group of graduate students who were experimenting with LSD and mushrooms. "One mushroom trip, a big dose," said Joe, "introduced me experientially to mysticism." Following this "contact with the spirit," he turned back to Quakerism.

During these years Terry had been busy bringing up their two children (Lucia, born in 1947, and Wilfred, born in 1951), teaching in various colleges when she could, and publishing articles and pamphlets, such

as **Buddhist and Quaker Experiments with Truth**, a study guide published by the Religious Education Committee of the Friends General Conference. She regularly attended Quaker meeting.

In 1960, she finally returned her Itto-En robes, during a family trip to Japan. Joe had been quite taken by the ideas of Zen after he met Terry, and had read Huxley, Alan Watts and D.T. Suzuki. He became "a satori freak," he said, "which was enormously dangerous and seductive." On the trip to Japan, Joe recalls plotting what questions they were going to ask D.T. Suzuki. He vividly remembers that interview and one with another famous master, as well as Suzuki's "notable" garden. However, it was "a fascination without practice," Joe said. For him, the missing step in Buddhism was about to unfold.

In the mid 60's Joe got a job at the University of Massachusetts. He and Terry met an artist, Dorothy Schalk, who had fallen in love with Japanese art, traveled to Japan to study with an artist, and then returned and studied with Suzuki Roshi. She started a small zendo in Northampton, MA. and the Havens began to sit with her every week. "Getting into practice was very important for me," Joe recalls. It was the



Joe and Terry "attuning" before cutting wood.

first time he had done "serious" meditation. Subsequently he used Transcendental Meditation to help with high blood pressure, and eventually sat a Vipassana retreat at the Insight Meditation Center at nearby Barre.

From the mid 60's onward, Joe became involved in what would become one of the most successful areas in his career, the encounter group movement. He liked leading groups, and as he led more, "the dialog between religion and psychology became more 'meaty'." "One of the disappointments I've always felt with Quakers," he said, "is not often dealing with the 'shadow side' of our lives." "The deep feelings of love and affection which arose from those especially deep sharings [in encounter groups] became a kind of touchstone for me." He wrote a pamphlet entitled "The Fifth Yoga: the way of relationships", published by Pendle Hill.

The birth of Temenos

In 1972 the Havens set out on a five and a half month odyssey across the United States and Mexico and visited a number of spiritual communities. They ended up for a week at an inn in the tiny town of Mitla, Mexico, near the ruins of an ancient temple. After decades of being engaged in relatively frenetic activity towards personal and social change, Joe "finally succeeded in doing nothing" for a whole week. He sat in a chair in the courtyard of the inn and just looked at the distant mountains. During that week, the Havens hatched their dream of creating a place in Western Massachusetts where "people could come and do nothing."

Returning East, they set about finding a secluded piece of land that would have a "special vibration." After some searching,

a realtor told them she had just what they were looking for: an old hotel site near a healing mineral springs on a small forested mountain. He showed them pictures of a monk's cave near the property that was believed to have been constructed during the 10th century by Irish monk explorers. In 1973 the Havens purchased the land.

(The following comes from a historical pamphlet about Mr. Mineral.) The healing power of the spring first became publicly known when an elderly man claimed to have been cured of a cancer. A resort hotel was established around 1840, waned by the 1860's, and was revitalized by a Methodist minister about 1865 with his advertisements of "near miraculous cures". He named it Mount Mineral. The hotel was destroyed by fire in 1873 and a larger structure built, called "Mount Mineral Springs House". "It enjoyed a brief heyday, receiving as many as 500 patients a season...Patrons came from as far away as Boston by train...to be met... by the hotel's stagecoach."

Abandoned in 1876, the hotel burned around 1880. By the early 1900's the spot once noted for "spectacular views of hills and ponds" became densely wooded again and was forgotten until 1945, when an effort was made to rediscover the famous springs, which had become obscured by mud. At this time, a rock was found with an unusual carving on it, a human form seated within a bell-shaped outline. Speculation suggests it may have been a relic from early Irish settlers and may represent a monk meditating in his cell.

After purchasing this piece of land with its unusual history, the Havens began to define their vision for its use. They began by naming it "Temenos", a Greek word for the sacred, enclosed space surrounding a temple or altar. Wanting to establish "an alternative institution, witnessing against private property and for new patterns of land ownership," they helped found the Valley Community Land Trust and considered including Temenos in it, but eventually decided to incorporate independently.

"In our inexperience," Terry wrote, "we did not realize that legal incorporation does little in itself to create innovative patterns of ownership. We were still locked into a system, probably deriving in part from Roman law, which necessitates some "owner" other than the land and the trees themselves, or God, Buddha or the Great Spirit. Buddhist, Christian, and especially Native American attitudes toward the land as "mother, never to be bought or sold," were strong in our motivation to remove the land from the money market.

Other concerns were the need to provide financial undergirding for the new lodge and a legal structure for the continuity of Temenos, after the death or incapacity of the Havens.

"In line with these concerns," Terry wrote, "we see the incorporation process not so much as turning over "our" property to a new body, but rather as implementing our original conviction. Temenos was never "ours," but was entrusted to our nurturance. I am trying out the word 'entrustment' to avoid the ambiguous connotation of words like stewardship, which no longer fundamentally challenge Establishment patterns of ownership.

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Buddhism and Quakerism

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"Clearly the monolith [the carved rock], the mineral springs and the rock foundation of Mt. Mineral Hotel constitute a kind of historical trust or conservancy of which we unexpectedly became caretakers. Increasingly we think of Temenos as belonging not to any human institution but to the oaks, the hemlocks and the long-lived beeches, some of whom will be there long after our saws and axes are no longer heard."

"In my mind, the (Temenos advisory) Council does not 'own' Temenos, but cares for it as a trustee for the Great network of truth. It is their responsibility to see that it does not return to private buying and selling."

Quaker underpinnings

In a short paper entitled "Quaker undertones in the philosophy and structure of Temenos," Terry further explained, "our attitudes toward property and possession have been nourished by both Quaker and Buddhist roots, as well as by the Hebrew prophets and early Christian sharing. Unease over owning land and luxuries is fostered also by Native American tradition. Our Quaker mentor and conscience-prodder since 1938 has been John Woolman, whose call "To turn all we possess into the channel of universal love..." still alternately embarrasses us and challenges us to find new structures to replace private ownership. We continue to be haunted by his query:

"May we look upon our Treasures, and the Furniture of our Houses, and the Garments in which we array ourselves, and try whether the seeds of war have any nourishment in these our possessions, or not."

"Our intent to be non-possessors has not gone unchallenged," wrote Terry. "When a respected friend warned me against turning over all our property to a corporation lest it 'take over' and throw us out, I realized that I was seeing the situation very differently...She was being 'realistic', but she was unconsciously assuming a model of society and human relationships which was competitive, individualistic and compartmentalized. I saw Temenos as expressing a more organic model of society and the mutual interdependence of its parts."

"Thus challenged, I was forced to examine my presuppositions...and realized that Quaker vision and practice have molded the structuring of Temenos Inc. more than appears on the surface. The Quaker dimension of Temenos is low-key and not apparent at first glance. Because the daily periods of silence are often combined with Buddhist chanting, Christian hymns, and wisdom from many traditions, the Quaker flavor may not be obvious. One must look elsewhere for the influence of Quaker practice: in the decision-making and evaluative process. Here are some

crucial debts we have to Quaker procedures and values, three of which are included in our Articles of Incorporation and By-laws:

1. Consensus decision-making;
2. Entrustment (the assumption that we are not owners but stewards of land and other property);
3. Queries;
4. Clearness Committees."

(For readers unfamiliar with the last two items, a brief explanation by Terry follows.

Queries are questions (instead of rules) by which a person or group can examine their own lifestyle. The query is a form of "corporate self-discipline" for Quakers and is consistent with their belief in the responsibility of individuals for their own awareness. Queries deal with the Quaker value of voluntary simplicity, plain living or "living lightly." Early queries dealt with family life, the social order, and peace and justice. Queries are a less judgmental mode than rules and focus on criteria and principles, rather than on specifics. Revising the queries periodically is an important part of the process.

In the Temenos group process, a query committee has been set up with the duty of "annual review of the decision-making process and the spirit in which Temenos is unfolding."

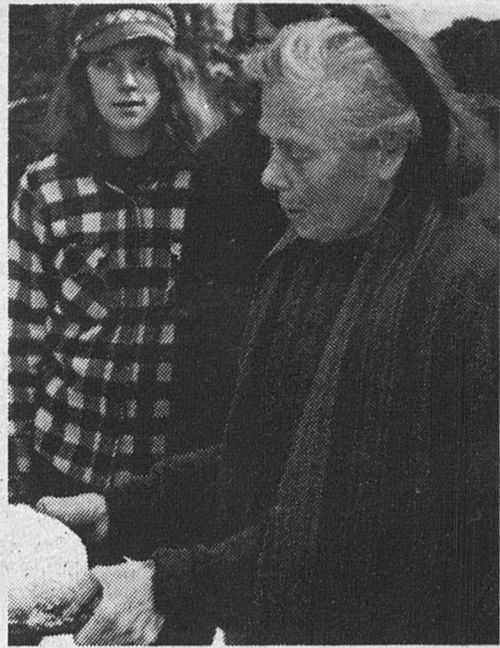
A Clearness Committee is a Quaker procedure which "assumes a mutual, interdependent model of relationships...[and] that a level of wisdom not available to trained professionals working alone can emerge out

of a dedicated group seeking light together in a spirit of worship. The process is mutually clarifying."

Not long after they found the land on Mt. Mineral, the Havens, "feeling the need of advice, support and confrontation with regard to the large enterprise to which they felt called," requested a Clearness Committee from the Mt. Toby Friends Meeting. The committee held two sessions and shared valuable feedback and questions with the Havens.

Subsequently the Havens formed an advisory group consisting of representatives from the Providence Zen Center, Movement for a New Society, several Quakers, psychologists, an ecology-oriented writer, a forester, and so forth. The year 1980 was spent in preparing for incorporation, formulating By-laws and Articles of Incorporation. Temenos, Inc. was official on January 1, 1981. All 14 members of the advisory group expressed their willingness to become the Temenos Council. It currently meets several times a year and is charged with guiding the further development of Temenos.

"In the early years of Temenos," wrote Terry, "we probably could not have articulated this model..." Thus the relationship between the Havens as founders and Program Directors and the Council "has become a matrix of mutual support and nourishment. Consultive and increasingly collaborative."



Looking into the future

In guiding their personal lives, as well as that of Temenos, the Havens rely on inner intuitions arising from the various centering styles they practice. An important part of the Temenos process is "to be open to what is unfolding." Joe and Terry feel that new models of the relationship between human beings and the universe can be tested here. But since their vision is unique and constantly evolving out of personal experience, how have they dealt with the future of Temenos? What style of guidance have they fashioned, and will it be able to carry Temenos on after they depart?

How do aging and charismatic leaders begin to step aside gracefully from projects that have consumed them, to the very bone? There are many parallels here that resonate with the current situation of many Zen schools in America, most of whom were also started by dynamic leaders, mostly Oriental monks with fierce and dedicated vision. One major difference, of course, between their situation and Temenos, is that Temenos does not come from a single spiritual tradition, so the problem of succession is perhaps a little more complex.

Some of the early ambiguities of the Temenos Council's role have stemmed from the fact that it could not have full responsibility while the Havens were still active in directing Temenos. This problem is now working itself out since the Havens have announced their retirement as Program Directors and Resident Managers sometime during 1989-90. During these next 2½ years a Task Force drawn primarily from the Council will focus on discerning next steps in the unfolding of Temenos, and on finding appropriate leadership for this process.

The Havens plan to continue living at Temenos, but will drop out of actively running it.

As they begin to withdraw from activity at Temenos, what do the Havens see facing them in the coming years? Joe feels his current spiritual task has to do with "the business of being." Another task is facing death, "I don't feel as if I want to die," said Joe. "That's a tough one." He intends to listen for what paths will unfold, but "the Third World is very much on my mind and heart. For me [involvement in the Third World is] training in compassion. Perhaps some day I'll go to Latin America. Currently I'm working on the debt crisis."

In a dream several years ago, Terry saw herself changing from being a bridge to being a dancer. In the dream, she saw that in order to be open to the ritual and let it come through her, she must let the bridge part go.

Many older people close up as they age, their habits and attitudes harden. Terry and Joe Haven are unusual in their openness and their commitment to listening "to the center." As they continue their pioneering, we salute their courage.

Good luck, Terry and Joe. □

The following writings may be ordered from Temenos, Box 84A, Star Rte, Shutesbury, MA 01072:

- *Buddhist and Quaker Experiments with Truth (Terry)*, \$2.50.
- *Gotama's Early Psychological Experimentation (reprint from The Eastern Buddhist)*, Terry, \$1.00.
- *Mrs. Rhys Davids' Dialogues with Psychology (1893-1924)*, Terry, \$1.00.
- *A Fifth Yoga - the Way of Relationships, (Joe)*, \$1.50.

Queries for the Jeweled Net

During their involvement with the Friends Conference of Religion and Psychology, Terry and Joe began "a very nourishing and productive friendship" with Joanna Macy, a Buddhist scholar active in international movements for social change. When establishing the first of her now well-known "Despair and Empowerment" workshops, Joanna asked Joe to help lead it. In 1985 the Havens collaborated with her on a set of queries. (See the accompanying article for an explanation of queries in Quaker practice.)

In formulating these queries, Joanna was inspired by Vietnamese Zen Master Thich Nhat Hahn who founded the contemporary Order of Interbeing, which follows 14 precepts or vows, a modern equivalent of the traditional vinaya, the ancient Buddhist monastic rules. Joanna wondered what would be the equivalent for a group of people, not necessarily Buddhist, who are interested in plain living? The first three queries follow.

(1) What is the impact of your patterns of consumption (housing, food, clothing, transportation, telephone) on Third World peoples and on the earth? To what extent do

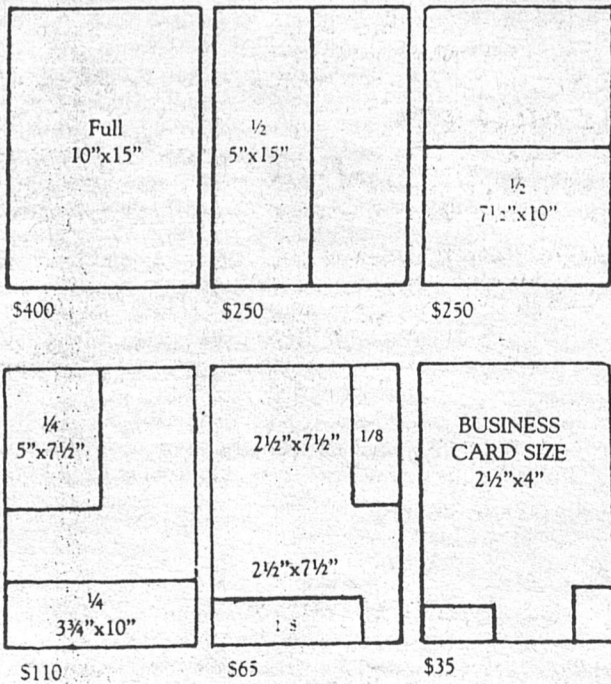
they contain "the seeds of war?" How do you express your concern for world hunger? (For each of us this concern may be expressed differently, from periodic fasting to organizing and teaching.)

(2) What values and institutions do your expenditures and your investments support? To what extent do you examine and disclose to others "your" finances in relation to this question?

(3) How do you express (e.g. in your household life) your concern for the destruction of our biosphere, the environment, and other species? How do you practice and train yourself to honor and celebrate the living body of Gaia?

[Readers who would like to receive a complete list of all eleven queries may write to: Queries, PRIMARY POINT, c/o Kwan Um Zen School, 528 Pound Road, Cumberland, RI 02864. Please enclose a self-addressed, stamped envelope.]

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PRIMARY POINT welcomes your feedback and alternative views. We cannot run in full any letters over 500 words.

MASTER DHARMA TEACHER GETS FIRST LOOK AT POLAND

Master Dharma Teacher Lincoln Rhodes finally got to Poland this August as a teacher after several years of unsuccessful visa applications, and loved it. Most of the two weeks was spent in giving talks and interviews to the 35-40 people sitting a 3-week retreat at the Warsaw Zen Center, headquarters of the Kwan Um Zen School of Poland. Linc was deluged with visitors, a steady stream of therapists, musicians, students, and some old friends who came from all over Poland to see him. Since his mother's family came from Poland, Linc felt he was connecting with part of his family's heritage.

Traveling to Gdansk by train with Dorota Krzyzanowska, a Bodhisattva monk and director of the Polish School, Linc went sightseeing with her during the day and gave a public talk in the evening in neighboring Sopot, a seaside resort city on the Baltic. An audience of over 200 people, a cross-section of working-class people, old people and many young people, jam-packed a student club to listen to Linc and ask eager, challenging questions.

One man jumped to his feet and demanded, "Who are you?"

Linc waved his hand in a friendly greeting. "That's not an answer," the man retorted. "You want more?" Linc asked.

"That's just your body," the man said. "That's not enough."

"So you tell me," Linc replied. "Who are you?"

"You are not your body."

"That's true, but who are you?"

"You're a soul," the man said. "And what is that?"

The man got red in the face and couldn't answer. The audience was silent. Linc waited, not wanting to appear as if he were putting the man and his question down. At length Linc said, "So, you like your answer better.

ATTENTION, SANGHA MEMBERS: Next year Soen Sa Nim will be 60 years old; in the Korean tradition this is an important milestone, and a time to honor your teacher. Accordingly, a retrospective book on Soen Sa Nim's 15 years in America is being written, dependent on your contributions. We are looking for anecdotes of your experiences with our teacher, tributes, and pictures. Submissions should be 1-3 pages long, and sent to Diana Clark, Empty Gate Zen Center, 1800 Arch Street, Berkeley, CA 94709. If you are planning to send something, please drop Diana a line ahead of time and let her know. Thank You.

But when I do this," and he waved his hand again in a greeting, "maybe I'm showing you something you can't express."

Linc went on to Krakow Zen Center the next day for sightseeing and a talk before returning to Warsaw. The traditional co-operation and interchange among Polish Zen students was evident, Linc said. Several of Gempo Sensei's students (a Dharma heir of Maezumi Roshi) came and sat part of the Warsaw retreat. Linc renewed his friendship with Zenson Gifford, a Dharma heir of Kapleau Roshi, and was invited to give a talk during a dedication ceremony at the group's house. Gifford, whose wife is Polish, came and spoke in turn at the Warsaw retreat.

Linc said he was eager to return to Poland.

(Editor's note: the following letter was too long to include in its entirety, so we are printing excerpts from it.)

To the Editor:

For many years I was a student of Soen Sa Nim and a Dharma Teacher in your school. I am now a born-again Christian, having accepted Jesus Christ as my Lord and Savior. From the perspective gained from having seen both ways from the inside, I would like to comment on the exchange of letters between Peter and Rusty Hicks (Dying to the Self: the core of Christian and Zen practice, PRIMARY POINT, June 1986).

Many of the notions expressed in both letters don't correspond to my understanding and experience of the Christian gospel, nor to that of my Christian friends. Rather than seeing Zen and Christianity as fundamentally the same, we see the Christian gospel as unique in crucial ways. It requires a step to be taken that Zen doesn't.

Peter quotes one of the Zen vows as evidence that Zen encompasses all teachings: "The Dharmas are boundless—I vow to master them." But inherent in this statement is the fundamental difference between Zen and Christianity. The Zen student vows to master all Dharmas, to apprehend all truth through his own efforts. The Christian realizes that he is helpless, and must acknowledge his Creator, turn back to Him, and depend on Him for everything...

The key to Christian worship is that there's an object of it—God. When we start to pray, we may wait for the presence of God, but not for an empty mind. When we pray, we talk with God. There is a subject and an Object. There is me, and the One who created and sustains me. There is love shared between the two. The difference between the Zen "What am I?" a tool to cut off thinking, and St. Francis' "What am I?" that Rusty mentions, is the addition in the latter of one word: "What am I, Lord?"....

The experience of those who have been born-again confirms that of the prophets. A way has been opened up for us to know and communicate with God. But, this requires a different course than the one taken by Zen students. Far from being better in every way than anyone else, the born-again Christian has dared to admit to himself that there might be a God, and that he is powerless in comparison with Him. The Zen student, on the other hand, seeks only a don't know mind. The Christian has then asked God to save him from death. The Zen student believes he can save himself and achieve a state beyond life and death....

Though you are a Christian minister, Rusty, I must say with all respect that you, as did Thomas Merton, have modified the Gospel message in fundamental ways...so that it might not conflict with your fondness for Zen. Rather than finding similarities between the two you've changed one to fit the other....

I would urge you, if it gets to hard to do it all by your self, if you wonder if you really will ever change your "bad karma," to admit that to God and ask Him into your heart....

In the name of the One who stands outside the door of your hearts and knocks,

Steve Short
 Brookline, MA

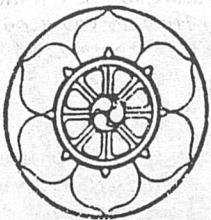
Letters to the Editor

...I was touched, comforted and inspired by your "Growing Pains" editorial in the June '86 PRIMARY POINT. Touched because any honest sharing of the struggle is like soft lighting. Comforted because I too often despair over the "flaws" of the service organization I work for. And inspired because you come out of it smiling-acknowledging the struggle as the truth, as much as the periodic joyful arrivings.

I felt like sharing something in return, so I'm sending a little book for your library... I wrote [these stories] all last summer.

love yourself well,
 Dana McMurray
 Missoula, Montana

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that's their teaching. But there's one part of Zen teaching that isn't exactly the same as that. I'll give you an exaggeration. You could pick a completely different form, where you get up at 8 o'clock and watch TV for two hours, then go out and water ski for an hour, then jog for 45 minutes, then you shout. You could pick a form and a schedule, exactly the one that you like and then do it every day, year in, year out. You would get sick of all kinds of parts of it and want new and creative things, so it would be wonderful.

But the part of this training that's different from that is to pick something and just do it, then watch. See your mind. Some days it likes it, some days it doesn't. Some days it wants to be somewhere else, or asleep. Some days it's boring, some days it's incredible. See this mind, ok? If we keep changing [our schedule] every time our mind changes, we don't see that. That's the point of using some technique, some form, as a tool. The form isn't magic or special. People aren't afraid of changing [the form], it's just [about] using the form.

Soen Sa Nim: An eminent teacher once said, "At the end of this world, demon is strong, Dharma very weak." So demon mind and Dharma mind, two minds. Now they are the same strength. Only if you have a try-mind will demon mind be weak. If you have no try-mind, the demon mind will control the Dharma mind. So for a student, having a try-mind is very important. Mistake, doesn't matter. Only make correct. Try, try, try. If you always have a try-mind, then the demon mind cannot work. The moment try-mind disappears, soon this demon will appear. So an eminent teacher said, "Always try." That's very important nowadays.

2,000 or 3,000 years ago there weren't as many human beings. I often talk about this. Now there are almost 5 billion people. Where does all this new consciousness come from? There are too many human beings. In Buddhism we talk about samsara. Human beings are bad animals. They kill many fish and animals. Then these fish and animals become human beings. Human beings become animals. This is samsara.

One person kills many animals, so many animals become human beings. More and more human beings appear. Their outside form is human, but their consciousness is animal. Everyone has some animal consciousness, but how much? 80%? 90%? How much is human, has human nature? So if you have no try-mind, this animal consciousness pushes away human consciousness. Now much human being action is animal action—"only me, only me, only me." "Only me" means like and dislike mind is very strong. Taking away like and dislike mind means taking away animal mind, then human nature will appear. Human nature means love, compassion and equality, peace mind. So if you are Zen student, have a try-mind. Come here, practice, that's wonderful.

If you see this society, you see that people in their whole life never think "What am I?" All the time, they wake up, desire, anger, then sleep. Again wake up, want something, attached to something, for their whole life. Many people live like this, all the time in their like-dislike mind. That's animal mind. How is animal mind and human mind different?

So having a try-mind is very important. Lazy mind appears, then soon we try again. Desire mind appears, then soon try-mind. Anger mind appears, soon try-mind. Then anger and desire minds will rest, rest, rest. Like and dislike mind will go down, down,

down. Then your center will become strong and everything will be no problem. That's all.

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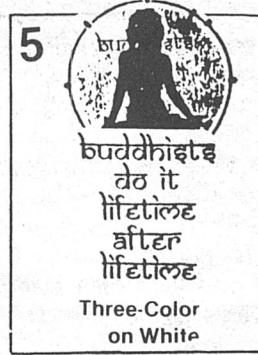
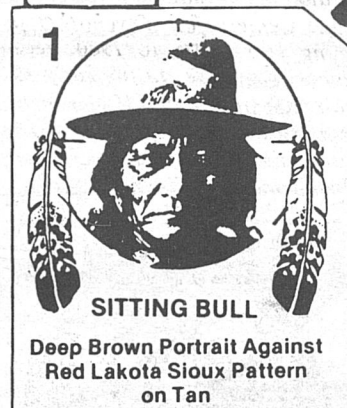
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Children's skit for Soen Sa Nim's birthday

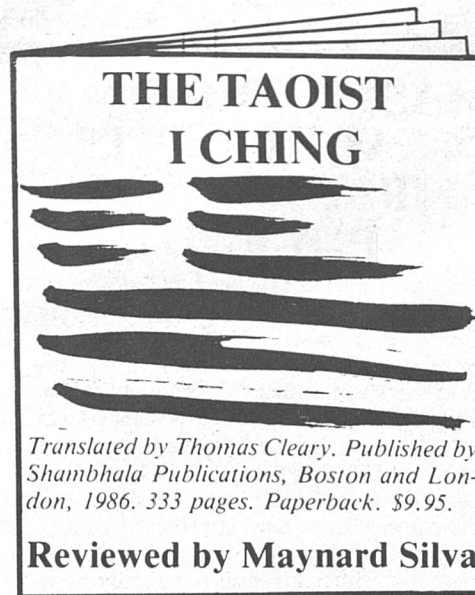
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First, a multiple choice question:
The I Ching is:

- a) a Chinese Ouija board
- b) Confucius' diary
- c) Three coins in a fountain
- d) chopped tofu

Now, true or false: I'd really like to read a three hundred page book that could help me relate my practice to daily life.

No matter what you chose on the first question, the second question applies here.

The Book of Changes is a document of great depth and wide scope, one that has proven the timelessness of its value. It has already reached into Western culture in a subtle way. Thomas Cleary's work with the I Ching is a solid addition to the Book of Changes' western foray.

There are two obstacles which any work of Oriental philosophy confronts when introduced to Westerners. First, of course, is language. Secondly, there is commercialism. The I Ching has suffered from both, mutating into various bastardizations such as "The I Ching Coloring Book" and the "I Ching Guide to Romance." Fortunately, Cleary's new book takes a new approach which neatly surmounts both obstacles.

Instead of retranslating yet again the same texts, or plagiarizing the most common translations, this book focuses on the work of one comparatively recent Taoist Adept. The result is a freshness and vitality that I, personally, haven't experienced since my first introduction. Liu I-Ming was a Taoist teacher versed in Buddhism and Confucianism. He wrote his I Ching in 1796, "as a guide to comprehensive self-realization while living an ordinary life in the world." The language of the book is clear, stripped of any hocus-pocus, yet without becoming abbreviated or watered down.

The other major difference is the downplay of divination. This is a book, not a Ouija board. It is a guide to understanding and living in this world, to be studied and applied.

In short, here is a serious attempt to make the I Ching available as a part of a practice. It is a good introduction to the newcomer and a worthwhile acquisition for those of us with other translations. □

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TO SUFFER ONE'S DEATH

continued from page 4

coyotes talk and so do deer and all other living beings. But what I want you to learn is 'seeing'. Perhaps you know now that 'seeing' happens only when one sneaks between the worlds, the world of ordinary people and the world of sorcerers. Yesterday, you believed the coyote talked to you. Any sorcerer who doesn't 'see' would believe the same, but one who sees knows that to believe that, is to be pinned down in the realm of sorcerers. By the same token, not to believe that coyotes talk is to be pinned down in the realm of ordinary men." (Journey to Ixtlan, pps. 299-300, Stopping the World).

Fritz Perls calls the technique of withdrawal into the fertile void, the final step in dealing with one's areas of confusion. He describes it as "an eerie experience, often approaching a miracle when it first occurs." The experience is likened to a trance but accompanied by full awareness.

"The person who is capable of staying with the experience of the fertile void - experiencing his confusion to the utmost - and who can become aware of everything calling for his attention (hallucinations, broken up sentences, vague feelings, strange feelings, peculiar sensations) is in for a big surprise. He will probably have a sudden 'aha' experience; suddenly a solution will come forward, an insight that has not been there before, a blinding flash of realization or understanding". [Gestalt Approach and Eye Witness to Therapy, p.99]

Perls sees this experience as being a schizophrenic experience in miniature, in which confusion becomes transformed into clarity and emergency into continuity. This experience of voidness is also very much stressed in Zen training. Voidness is the experience of egolessness, i.e., that there is no permanent entity called a self. Instead, everything is perceived as being in process. As Perls said, 'everything is aware process.' Basho's experience exemplifies this through the references to his mind racing, stopping short, and then the sense of vast emptiness. Buddhism expresses this process orientation succinctly in the Heart Sutra with the aphorism, "Form is emptiness, Emptiness is form."



The Form/Emptiness dialectic is conceived of as existing on three levels. The realization of Form is Emptiness begins at the level of intellectual understanding, then moves through the experience of absolute voidness, which leads to the immediacy of directly apprehending the world just as it is, free from the screen of conceptualization. This three level realization is stated as: The truth of Form is emptiness, Emptiness is form, is No-form, No-Emptiness. The truth of No-form, No-Emptiness is form is form, emptiness is emptiness. Perls was fond of saying, "Lose your mind and come to your senses", and humorously, "I am what I am, I'm Popeye, the sailor man". In Zen training, the final emphasis is not on the extraordinary experiences of the void, Don

Juan's world of the sorcerer and Perls miniature psychotic experience. Instead, the final emphasis of Zen is on the completeness of one's moment to moment experiencing, this being a temporal expression of the absolute truth. Moment by moment, the phenomenal and the Absolute interpenetrate each other.

Hence, the Zen maxim - Zen mind is everyday mind. Joel Latner expresses this in Gestalt terms by saying,

"In our terms, this direction is towards the last Gestalt. The momentum of our development is toward wholes that encompass more and more of the potential of the organism/environment field. In the more advanced stages of this process, we are embracing ourself and the cosmos. The Gestalt is: I and the universe are one. All of me and all of the infinity of activities and energy around me, people and things, all of them together are one figure. Nothing is excluded." [The Gestalt Therapy Book, p. 226]

In conclusion, the use of the Zen Koan, and then Gestalt focus on the impasse can be seen as parallel processes. Both lead to some experiencing of disorganization and voidness with a focus toward reemergence into the world with a new orientation. Zen with its techniques of sitting and keeping a 'not moving mind', leads to an intensive experience of centering and unification of energy. Gestalt Therapy could be viewed as applied Zen within an interpersonal framework. Gestalt also enhances this process by its utilization of the concepts of developmental psychology. Therefore, it could be concluded that each discipline might enhance the other in the movement toward wholeness. □

Richard Shrobe received a Master's degree in social work from Hunter College in 1976 and did post-graduate training at the Gestalt Center for Psychotherapy and Training from 1976 to 1980, receiving a graduate certificate. In the early 1970's he was director of Horizon House, a drug program in New York City. From 1975 to 1978 he was a clinical instructor in the faculty of the Department of Psychiatry at Downstate

Medical Center. Currently on the faculty of Gestalt Associates for Psychotherapy, a post graduate training program, he has recently been training with Laura Perls.

He studied intensively with Swami Sat-chidananda from 1967 to 1972 and lived at the Integral Yoga Institute for four years with his wife and three children. He met Zen Master Seung Sahn in 1975, and has been associated with the Chogye International Zen Center in New York for many years, currently as its Abbot. He was given "inga"—authority to lead retreats and teach kong-an practice— by Zen Master Seung Sahn in 1984 and is one of the six Master Dharma Teachers in the Kwan Um Zen School.

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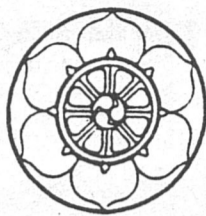
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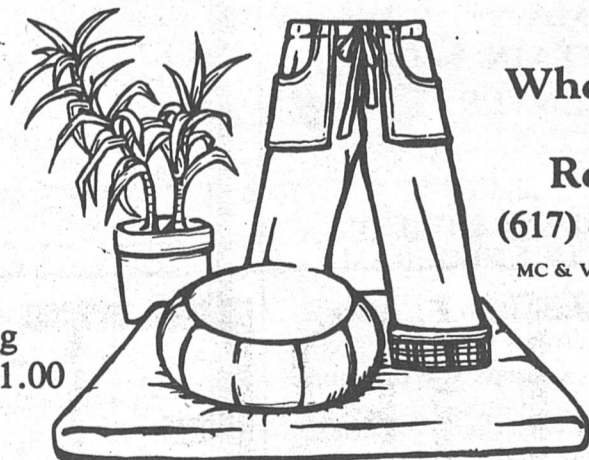
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INFORMATION ABOUT THE KWAN UM ZEN SCHOOL

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.

Soen Sa Nim has established over 30 Zen centers and affiliated groups in the United States, Canada, Brazil, Europe and Korea. These centers comprise the Kwan Um Zen School. The Providence Zen Center is Head Temple in the United States. In 1984 a Kwan Um Zen School of Poland was formed which includes five Zen Centers and two affiliated groups, of which the Head Temple is Warsaw Zen Center.

Soen Sa Nim travels worldwide leading retreats and teaching Buddhism. In recent years he has been doing more intensive international peace work, bringing people of many countries and religious traditions together to demonstrate world peace. In 1985 he was presented with the World Peace Award by the International Cultural Federation, under the auspices of the Korean government. Working to strengthen the connection between American Zen and Korean Buddhism, he has established the Seoul International Zen Center in Korea and the Diamond Hill Zen Monastery in the United States. At Diamond Hill, Zen students who wish to may become monks and live the traditional monastic life in the original practice style of Bodhidharma.

Soen Sa Nim 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**.

He has given "inga"—authority to lead retreats and teach kong-an practice—to six senior students. Called Master Dharma teachers, they regularly travel to Zen centers and affiliates in America and

abroad, leading retreats and giving public talks. The Master Dharma Teachers are: **George Bowman**, Cambridge Zen Center; **Barbara Rhodes** and **Lincoln Rhodes**, Providence Zen Center; **Mu Deung Su Nim**, Tahl Mah Sah Zen Center; **Richard Shrobe** and **Jacob Perl**, Chogye International Zen Center of New York.

Training Programs: Each Zen center holds meditation practice every morning and evening, and a weekly Introduction to Zen talk. These events are free and open to the public. Some centers also offer personal interviews each month with the teachers in our school when available.

Introduction to Zen Workshops: Beginners and newcomers can experience Zen practice for a day, with instruction on meditation, question periods, informal discussions and lunch.

Short Intensive Retreats (Yong Maeng Jong Jin, or "Leap like a tiger while sitting"): Each month many of the Zen centers hold silent meditation retreats for 3 or 7 days under the direction of Zen Master Seung Sahn or one of the Master Dharma Teachers. The daily schedule includes 12 hours of sitting, bowing, chanting, working and eating in traditional temple style. Personal interviews and Dharma talks are given by the Zen teacher. Advance reservation is necessary and requires a \$10 non-refundable deposit.

90-Day Intensive Retreat (Kyol Che or "Tight Dharma"): Conducted in total silence, long intensive meditation retreats are powerful tools for examining and clarifying our lives. The daily schedule includes 12 hours of sitting, bowing, chanting and formal silent meals. Personal interviews and Dharma talks are given frequently. Registration is for 90 days, 21-day periods or a one-week intensive. The School offers three long Kyol Che's (one each in Poland, Korea and the United States) and a

short three-week summer Kyol Che at Providence Zen Center. See schedule on this page for details.

Chanting Retreats (Kido): Several times a year chanting retreats are held. A Kido is powerful training in keeping a one-pointed mind and using group energy to deepen awareness.

Membership: If you would like to become a member of the Kwan Um Zen School, you may either contact the Zen center or affi-

liate 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 bi-monthly NEWSLETTER and the international newspaper, PRIMARY POINT (3 issues per year). The most up-to-date calendar information is in the NEWSLETTER. Non-members may subscribe for \$6.00 per year, and \$10.00 per year for PRIMARY POINT.

RETREAT AND SPECIAL EVENTS CALENDAR

October	3-5	Kansas (MDSN) Asheville, NC (BR - special retreat held at Southern Dharma Retreat Center in Hot Springs, NC)	January	3	New Year's Ceremony and skits at Providence
	4-5	Providence, Kido (LR)		4	Opening of 90 day Kyol Che at Providence (JP)
	10-12	Lexington, KY (Special retreat led by Maurine Freedgood, Roshi)		10-11	Dharma Teacher retreat, New Year's Ceremony, Precepts, at Empty Gate (SSN)
	17-19	Empty Gate (MDSN and Jakusho Kwong, Roshi, at Sonoma Mountain Zen Center)		16-18	Cambridge (special retreat led by Toni Packer)
	24-26	Chogye (BR)		23-25	Seattle (SSN)
	31-Nov. 2	New Haven (RS) Seattle (MDSN)		26-Feb. 1	Empty Gate (SSN)
November	7-9	Providence (special retreat led by Jakusho Kwong, Roshi)	February	6-8	Tahl Mah Sah (SSN)
	14-16	Empty Gate (LR) Cambridge (RS)		14	End of International Kyol Che at Su Dok Sah, Korea
	16	Opening of International Kyol Che at Su Dok Sah, Korea (MDSN)	WINTER KYOL CHE PROVIDENCE ZEN CENTER		
	21-23	Gainesville (GB)	January 4-25		First period
December	6	Buddha's Enlightenment Day, Precepts, at Providence (SSN)	January 25-February 15		Second period
	8-14	Providence (*)	February 15-22		Intensive week
	12-14	Kansas (JP)	February 22-March 15		Third period
			March 15-April 3		Fourth period

Registration is for a minimum of three weeks, with the exception of the intensive week, which is open to all but new students.

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: SSN, Zen Master Seung Sahn; GB, George Bowman; BR, Barbara Rhodes; LR, Lincoln Rhodes; MDSN, Mu Deung Sunim; JP, Jacob Perl; RS, Richard Shrobe.

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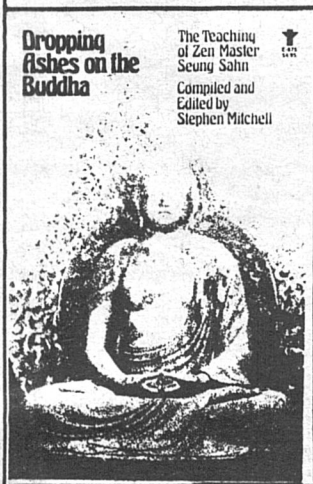
Only Don't Know, The Teaching Letters of Zen Master Seung Sahn

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
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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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BOOK REVIEWS

BUILDERS OF THE DAWN

Community Lifestyles in a Changing World

By Corrine McLaughlin & Gordon Davidson

Stillpoint Publishing, Walpole, NH, 1985. 372 pages. Paperback. \$12.95.

In this treasure trove of descriptions, quotes and overviews, McLaughlin and Davidson (former residents of Findhorn Community and other alternative communities, and co-founders in 1978 of the Sirius Community in Western Massachusetts) explore the past, present and future of the so-called "new" or "intentional" communities. In fact, these communities have roots in the pre-Christian era, at the very least. In this fascinating book, the accumulated community wisdom of several thousand years is put forth and debated, and guidelines drawn up for what makes such communities successful and stable.

We recommend this book to anyone who is currently living or thinking about living in an intentional community. The descriptions of community life are delightfully nitty-gritty and realistic. Social researcher Benjamin Zablocki found, after studying hundreds of communities over a ten-year period, that whether a community has "a strong central hierarchy or a decentralized decision-making body," "sharing a common spiritual path is correlated very highly with community stability." "Other notable examples [of successful communities] have common political beliefs that create the same unifying structure."

Chapter Six alone is worth the price of the book. Entitled "New Patterns of Governance and Leadership," it is studded with gems, a few of which we'll quote.

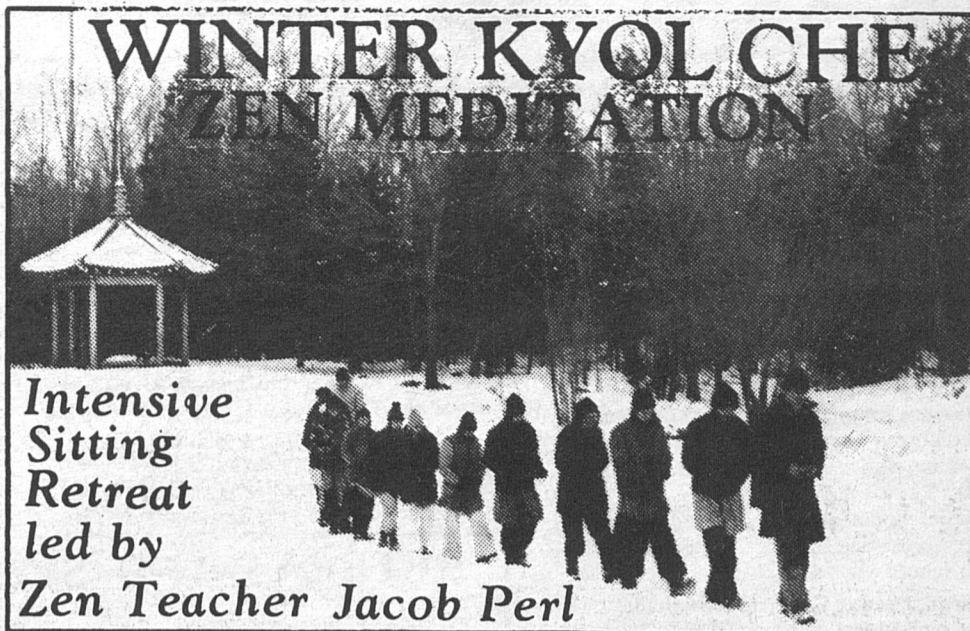
"In our [the authors'] opinion, one of the highest functions of leadership, spiritual or otherwise, is to facilitate the development of responsibility and leadership in others, with no thought of self aggrandizement." Some of the essential qualities for good leadership are "integrity: living by example the values that s/he feels the whole community should follow...listening to feedback from followers and...working to empower them...delegating more authority as members demonstrate ability to take on more responsibility."

From the medicine man, Sun Bear: "The important part of the game is learning how to utilize the energy of all these different kinds of people."

From Philadelphia Life Center's Casey Capitolo: "People who are doing a lot of serious work, social change, get burned out and need a lot of support. They can't deal with that level of energy and spiritual drain and then go home to people who don't really understand or agree with them." Casey also offers advice to communities dealing with the death or loss of a strong leader.

From Movement for a New Society, instruction on consensus decision-making: "Consensus is a strong breaking-away from the old cultural values of a dominating and aggressive society that is very patriarchal and closed off to spiritual values and to human interaction. Consensus is like learning to walk for the first time or like being on another planet—it's that kind of difference."

The authors study the organization and value systems of several dozen notable communities, including Twin Oaks, Findhorn, The Farm, Ananda Community, and others ranging from very hierarchal to almost anarchistic. They draw suggestions for improving communication, economic systems, child-rearing, healing, service and spiritual lives, in a wide variety of settings. The final chapters contain guidelines for building communities, and some speculation on the future of the new communities. A valuable appendix includes the names and addresses of all the communities mentioned in the book. Good reference book! Reviewed by ES. □



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THE LAST DALAI LAMA

A biography by Michael Goodman. Shambhala Publications, Boston, 1986. Cloth edition, \$22.50.

This extraordinarily moving and inspiring book looks at one of the 20th century's greatest spiritual leaders, and details the drama and tragedy of a proud and independent culture's encounter with modern Chinese communism. The ultimate importance of this book may lie not so much in its appeal as a modern-day adventure story, but in its drawing of highly significant parallels between theoretical (pure) Marxism and Mahayana Buddhism. The 13th Dalai Lama may be one of the few individuals in this century who is able to bridge this gap.

The book details the take-over by China in 1950 of tiny Tibet, a nation "nestled between China and the Soviet Union, unified for 2000 years, the last 300 under the Dalai Lamas. From the publisher's jacket notes, "the Chinese Communists swept across the border and began a systematic extermination of the Tibetan people and their culture. This catastrophe came to its apogee with the brutal suppression of the Tibetan National Uprising of 1959 when more than 3000 temples were razed and 400,000 Buddhist practitioners were put to death...The wrenching of this medieval theocracy into the strife, bloodshed and agony of 20th century political upheaval is embodied in the life of one man, the last Dalai Lama.

In his words, "Marxist economic theory...is concerned less with the accumulation of wealth and resources than with their proper use for the welfare of all, and thus bears a striking resemblance to the Buddhist practice of placing the needs of others above those of the individual. In the past, some followers of Marxism destroyed one privileged social class only to create another in its place, just as some adherents of Buddhism turned monastic institutions from centers of learning into centers of commerce."

The Dalai Lama stressed that "a distinction must be made between systems and their practitioners" and he counseled these practitioners to exercise tolerance and understanding. He further said, "Since the thrust of Marxist thought is not absolutely anti-religious, there is no point in religious persons viewing Marxism as anti-religious, creating tension and distrust; the commonality of many aims should and must be stressed. Similarly, Marxists, out of ignorance and lack of personal experience, see religion as totally counter-productive, which is wrong. A real Marxist must discard narrow and dogmatic attitudes and be open to the value of spiritual teaching."

"It is a reality of today's world that much of Buddhist civilization is under the sway of Communist ideology. This area [from Thailand to parts of Siberia] is inhabited by more than a quarter of mankind, the vast majority of whom are Buddhists. History has shown that no single political, economic or social ideology has been sufficient. So it seems worthwhile for the two great systems of this large expanse of the world to take points from each other. For the development of a peaceful, friendly, human family of nations with a rich variety of faith and political and economic systems, each of us has the responsibility to strive toward such harmony. There is no alternative.

We highly recommend this book, especially as a companion volume to John Avedon's *In Exile from the Land of Snows*. Reviewed by ES. □

Personal Questions?

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