

PRIMARY POINT

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Soen Sa Nim

Goes To Moscow



(Soen Sa Nim made his first trip to Russia in November. Although the original plan for going with several other spiritual leaders, including Swami Satchidananda, did not materialize due to visa difficulties, Soen Sa Nim was able to get a three-day tourist visa for Moscow. He traveled alone from Poland, where he had been on a three-week teaching tour, and stayed in a government hotel. Soen Sa Nim gave the following report in an interview with Ellen Sidor, Editor-in-Chief of PRIMARY POINT.)

ES: Soen Sa Nim, why did you go to Moscow?

SSN: I wanted to understand Russia. I wanted to see how much religious practice the people have and how they understand these things. Andrzej Czarnecki [Abbot of the Polish Kwan Um Zen School] did very hard training to get my visa. A Tibetan Buddhist student in Poland who has family

in Moscow made my arrangements. Three Tibetan Buddhists met me at the Moscow airport on November 19.

I paid \$100 dollars a night for three nights for a first-class hotel. Mostly government officials from other countries were staying at this hotel. Russian people could not come into the hotel unless they had a

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THREE LETTERS TO A BEGINNER

(The basic teaching of Zen is clearly presented in these letters, written by Zen Master Seung Sahn in 1978.)

Dear Patricia,

Thank you for your letter. How are you?

You said in your letter that you have read many books about Zen. That's good. But if you are thinking, you can't understand Zen. Anything that can be written in a book, anything that can be said—all this is thinking. If you are thinking, all Zen books, all Buddhist sutras, and all Bibles are demons' words. But if you read with a mind that has cut off all thinking, then Zen books, sutras, and Bibles are all the truth. So is the barking of a dog or the crowing of a rooster. All things are teaching you at every moment, and these sounds are even better teaching than Zen books. So Zen is keeping the mind which is before thinking. Sciences and academic studies are after thinking. We must return to before thinking. Then we will attain our True Self.

You said in your letter that your practice has been counting exhalations to ten. This method is not good, not bad. It is possible to practice in this way when you are sitting. But when you are driving, when you are talking, when you are watching television, when you are playing tennis—how is it possible to count your breaths then? Sitting is only a small part of practicing Zen. The true meaning of sitting Zen is to cut off all thinking and keep not-moving mind. So I ask you: What are you? You don't know; there is only "I don't know." Always keep this don't-know mind. When this don't-know mind becomes clear, then you will understand. So if you keep it when you are talking, this is talking Zen. If you keep it when you are watching television, this is television Zen. You must keep don't-know mind always and everywhere. This is the true practice of Zen.

"The Great Way is not difficult if you don't mind distinctions. Only throw away likes and dislikes and everything will be perfectly clear."

So throw away all opinions, all likes and dislikes, and only keep the mind that doesn't know. This is very important. Don't-know mind is the mind that cuts off all thinking. When all thinking has been cut off, you become empty mind. This is before thinking. Your before-thinking mind, my before-thinking mind, all people's before-thinking minds are the same. This is your substance. Your substance, my substance, and the substance of the whole universe become one. So the tree, the mountain, the cloud and you become one. Then I ask you: Are the mountain and you the same or different? If you say "the same," I will hit you thirty times. If you say "different," I will still hit you thirty times. Why?

The mind that becomes one with the universe is before thinking. Before thinking there are no words. "Same" and "different" are opposite words; they are from the mind that separates all things. That is why I will hit you if you say either one. So what would be a good answer? If you don't understand, only keep don't-know mind for a while, and you will soon have a good answer. If you do, please send it to me.

You ask why I use words to teach, if understanding through words is impossible. Words are not necessary. But they are very necessary. If you are attached to words, you cannot return to your True Self. If you

are not attached to words, soon you will attain Enlightenment. So if you are thinking, words are very bad. But if you are not thinking, all words and all things that you can see or hear or smell or taste or touch will help you. So it is very important for you to cut off your thinking and your attachment to words.

Here is a poem for you:

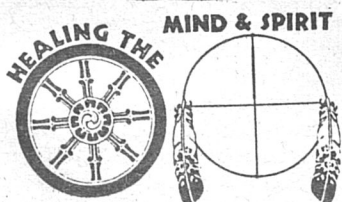
Buddha said all things have Buddha-nature.
JoJu said the dog has no Buddha-nature.
Which one is correct?
If you open your mouth, you fall into hell.
Why?
KATZ!!
Clouds float up to the sky;
rain falls down to the ground.

Sincerely yours,
S.S.

Dear Patricia,

Thank you for your letter. You say that keeping don't-know mind is difficult. If you examine your thinking mind, then it is difficult. You mustn't examine your thinking mind. Thinking is okay; don't worry about it. If you are not upset by your thinking, then it is not difficult to keep don't-know mind. At first you will be able to keep it only for a short time. But if you

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Healing The Mind And Spirit Conference

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In a 3-day conference at Providence Zen Center, two Native American teachers, a Vipassana teacher, and the director of a stress reduction clinic explored the inner heart of healing. Participants in the warm September weekend experienced story-telling, dancing, chanting, meditation, and rituals from various traditions. Starts on page 6.

Buddhism In Poland Today

13 years ago Buddhism was introduced into Poland, a predominantly Catholic country the size of New Mexico. Now there are some 5000 people practicing. In an interfaith ceremony in November initiated by the Polish Kwan Um Zen School, over 2000 people gathered in a Catholic church in Warwaw to pray, chant, meditate and hear talks together. Story on page 3.

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New Master Dharma Teacher Named

Robert Moore, a Texas-born jazz musician, martial arts instructor and long-term Zen student, was certified as a Master Dharma Teacher Dec. 6 in the Kwan Um Zen School. Highlight of the ceremony, officiated by Zen Master Seung Sahn, was the lively Dharma combat between Bob and members of the audience. Story on page 5.

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SCHEDULE FOR SOEN SA NIM'S TRIP TO EUROPE SPRING 1987 (Tentative)

May 15-17	Workshop in Palma, Spain
22-24	Retreat at Comunidad Ahabah, Spain
28-31	Retreat in Germany
June 6-7	Workshop in England
12-14	Retreat in Norway
20-21	Workshop and Precepts Ceremony in Paris

For further information, please contact the Director, Kwan Um Zen School of Europe, at the Centre Zen de Paris.

Three Letters

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practice with sincerity, it will keep growing by itself.

Your mind is like the sea. When the wind comes, there are very big waves. When the wind dies down, the waves become smaller and smaller, until finally the wind disappears altogether and the sea is like a clear mirror. Then mountains and trees and all things are reflected on the surface of the sea. There are many thought-waves in your mind. But if you continue to practice don't-know mind, this thinking will become gradually smaller, until finally your mind will always be clear. When the mind becomes clear, it is like a mirror: red comes and the mirror is red; yellow comes and the mirror is yellow; a mountain comes and the mirror is a mountain. Your mind is the mountain, the mountain is your mind. There are not two. So it is very important not to be attached either to thinking or to not-thinking. You mustn't be upset by anything that goes on in your mind. Only don't worry and keep don't-know mind.

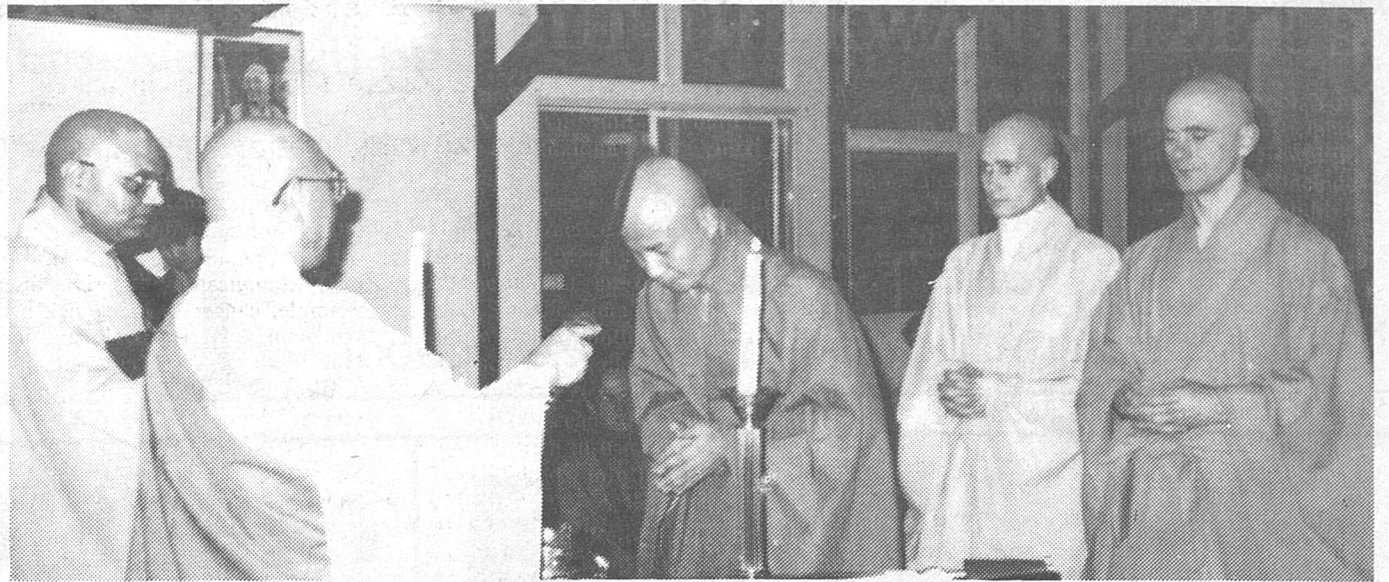
You say that in the beginning you were enthusiastic and now you are discouraged. Both extremes are no good. It is like a guitar string: if you make it too tight, it will be out of tune and will soon snap; if you make it too loose, it will still be out of tune and will not play. You must make it just right. Too enthusiastic is no good, too discouraged is also no good. Zen mind is everyday mind. You must keep this mind during every action—eating, talking, playing tennis, watching television—always keep don't know mind. What is most important is how you keep your mind at this very moment. Just-now mind. If you have free time, it is good to sit. If you don't have free time, then just do action Zen. But be very careful about wanting Enlightenment. Wanting Enlightenment is only thinking. It is something extra, like painting legs on the picture of a snake. Already the snake is complete, as it is. Already the truth is right before your eyes.

It is very true that contact with other Zen students will help your practice. Together action is very important for Zen students. Bowing together, chanting together, sitting together, eating together—this means that your own situation, your condition, and your opinions can disappear much more easily. Zen work is becoming empty mind. Becoming empty mind means having all my opinions fall away. Then you will experience true emptiness. When you experience true emptiness, you will attain your true situation, your true condition, and your true opinions. I hope that you will come often to the Zen Center, do hard training, soon attain Enlightenment, and save all people from suffering.

Sincerely yours,
S.S.

Dear Patricia,

Thank you for your letter. You said that I have helped your practice. This is very good. Zen practice is of the greatest importance. You must decide to practice and very strongly keep this decision. This requires Great Faith, Great Courage, and Great Questioning.



The new novice monks were ordained Dec. 6 in a precepts ceremony at Providence Zen Center, officiated by Zen Master Seung Sahn and assisted by Mu Soeng Sunim, director of Diamond Hill Zen Monastery. From left, Do Kwan Sunim (Yo Hong Chun from Ontario), Do Haeng Sunim (Tony Sager from Providence Zen Center), and Do Am Sunim (Andrzej Czarnecki from Warsaw Zen Center in Poland).

What is Great Faith? Great Faith means that at all times you keep the mind which decided to practice no matter what. It is like a hen sitting on her eggs. She sits on them constantly, caring for them and giving them warmth, so that they will hatch. If she becomes careless or negligent, the eggs will not hatch and become chicks. So Zen mind means always and everywhere believing in myself. I vow to become Buddha and save all people.

Next—what is Great Courage? This means bringing all your energy to one point. It is like a cat hunting a mouse. The mouse has retreated into its hole, but the cat waits outside the hole for hours on end without the slightest movement. It is totally concentrated on the mousehole. This is Zen mind—cutting off all thinking and directing all your energy to one point.

Next—Great Questioning. This is like a child who thinks only of its mother, or a man dying of thirst who thinks only of water. It is called One Mind. If you question with great sincerity, there will only be don't-know mind.

If you keep these three—Great Faith, Great Courage, and Great Questioning—you will soon attain Enlightenment. You said in your letter that practice is difficult. This is thinking. Zen is not difficult. If you say it is difficult, that means you have been examining yourself, examining your situation, your condition, your opinions. So you say Zen is difficult. But if you keep the mind that is before thinking, then Zen is not difficult. And it is not easy. The truth is only like this. Don't make difficult, don't make easy. Just practice.

You said that the Zen books which you read shattered your beliefs. That's very good. But shattered is not shattered. Before, your view was a deluded view. Now it is a correct view. What you believed before was like wanting to hold the rainbow. But the rainbow soon disappears. It never really existed. All things are like this. Before, you believed that all things existed. But now you understand that all things are emptiness. Even so, you must take one step further. Believing or not believing, shattered or not shattered—this is still the area of opposites. You must throw all these opposites away. Then the truth will be only like this. You said that everything was shattered. But this "shattered" is still an attachment to name and form. Originally, there is only emptiness. There is neither shattered nor not shattered. This is the area of the Absolute. The Absolute is true emptiness. True emptiness is before thinking. Before thinking is

like this. Form is form, emptiness is emptiness. So your don't-know mind is true emptiness, is before thinking, is the Absolute, is your True Self. The names are all different but they are all names for clear mind. Originally clear mind has no name and no form. There are no words for it. So if you open your mouth, you are wrong. This is why whenever Zen Master Lin-chi was asked a question, he only shouted "KATZ!!!" Duk Sahn would answer only by hitting the questioner. Ku Ji would hold up one finger. If you are not attached to KATZ or HIT or one finger, then you will understand that the meaning behind these actions is clear mind. The different actions are just different styles of pointing to clear mind. It is impossible to explain clear mind in words, so the Zen Masters used shouting and hitting and holding up one finger to explain. You must put it down! KATZ is only KATZ, HIT is only HIT, one finger is only one finger. You must understand this. When you say, "I know I don't know," this is no good. Don't examine your don't-know mind.

Life is Zen. But some people say that life is suffering. How are these different? If you

make "my life is Zen," then your life becomes Zen. If somebody else makes "my life is suffering," then that person's life becomes suffering. So it all depends on how you are keeping your mind just now, at this very moment! This just-now mind continues and becomes your life, as one point continues and becomes a straight line. You like Zen, so your life has become Zen. Now you think that the world is wonderful. Your mind is wonderful, so the whole world is wonderful. If you attain Enlightenment, you will understand that all people are suffering greatly, so your mind also will be suffering. This is big suffering. So you must enter the Great Bodhisattva Way and save all people from their suffering. I hope that you only keep don't-know mind, always and everywhere. Then you will soon attain Enlightenment and save all beings.

Here is a question for you: Somebody once asked the great Zen Master Dong Sahn, "What is Buddha?" Dong Sahn answered, "Three pounds of flax." What does this mean?

I will wait for a good answer.

Sincerely yours,
S.S.

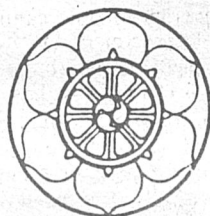
ZEN MASTER SEUNG SAHN TO MARK 60TH BIRTHDAY IN AUGUST

Soen Sa Nim will reach an important milestone this summer, his 60th year. In Korean culture this is a highly significant event, marking the completion of five 12-year cycles, which is considered a lifetime. Plans for major celebrations in America and Korea are underway. At Providence Zen Center on Saturday, August 1, the day will be devoted to ceremonies, gifts and entertainment honoring the founder of the Kwan Um Zen School.

In Korea on August 25-26 there will be two days of practicing together at Su Dok Sah, where Soen Sa Nim trained. One of the four major training temples in Korea, Su Dok Sah will host events entitled "The Whole World Is A Single Flower," which will include sitting, kido chanting, and Dharma speeches by famous visiting teachers. On the 27th in Seoul there will be a symposium called "International Young Buddhists for Peace." A number of guest Zen teachers from the United States have been invited, and it is anticipated that the Master Dharma Teachers, monks, and many students of the Kwan Um Zen School will attend. Soen Sa Nim is famous in Korea, so many people, monks and laypeople together, will be in attendance. Following the celebration, a 7-day tour of Korea and its famous temples will get underway.

Master Dharma Teacher Jacob Perl, who has worked closely with Soen Sa Nim on his international tours the past few years, calls the celebration "setting the foundation stone for the connection between East and West." Soen Sa Nim's extensive work based in the United States since 1972 has resulted in the creation of the Kwan Um Zen School and the establishment of 22 Zen Centers and numerous affiliated groups worldwide. In addition, he has been given a substantial amount of credit for reversing the decline of Korean Buddhism in the past several decades. When asked recently about the celebrations, Soen Sa Nim said, "My birthday isn't important. What is important is many people coming to one place and practicing together."

This is a rare opportunity for students to honor Soen Sa Nim's teaching by going to Korea and participating in the celebration, and being visible proof of his Dharma work in the West. If enough people plan to go, group-rate airfares are possible. For more details about the air trip and the celebration at PZC, contact the Kwan Um Zen School, 528 Pound Road, Cumberland, RI 02864 or call 401-769-6476. For more information about the events in Korea, including details on costs and accommodations, write to the Seoul International Zen Center, Hwa Gye Sah, 487 Su Yu Dong, To Bong Ku, Seoul 132, Korea or call 82-2-902-2663 after March 1... (SIZC members are sitting Winter Kyol Che until then.)



Photos were taken by —

Do Haeng Sunim
Bill Evans
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Buddhism in Poland Today

By Do Am Sunim, Abbot, Kwan Um Zen School of Poland

Translated by Darek Gorzuwski, Abbot, Lublin Zen Center

More than 12 years has passed since the first Buddhist group was formed in Poland, the group practicing under Philip Kapleau Roshi. A lot of things have changed. Now in Poland it is estimated there are about 5000 people practicing in various schools of Buddhism. (Poland is a very small country by American standards. It is as big as the state of New Mexico, and has a population of about 36 million people.) The three main Buddhist traditions, gathering in the vast majority of Polish Buddhists, are: Tibetan school of Karma Kagyu (Karmapa lineage); Japanese Zen Buddhism (Kapleau Roshi's students and the Soto school of Maezumi Roshi, represented by Genpo Sensei); and Korean Zen Buddhism (the Kwan Um Zen School of Poland, founded by Zen Master Seung Sahn).

All the Buddhist sanghas cooperate very closely and have from the very beginning. Every two or three months there are meetings of representatives of all the Buddhist schools. These meetings were informally called "Intersangha" in the beginning, but after a few months somebody started calling them "Mahasangha"—the Great Sangha. Meeting together and on a regular basis helps us do a lot of together action. Every year we organize together the Buddha's Birthday Ceremony. Last year over 500 people came to celebrate it. Buddhist teachers and monks coming to Poland are invited to share their Dharma with different Buddhist groups, not only the group which originally invited them. In Polish circumstances, close cooperation and helping one another, regardless of which Buddhist sect we belong to, is necessary.

All Buddhist groups in Poland contributed recently much effort and energy towards organizing an interfaith peace pilgrimage. For the first time in Poland, we had prayers and meditations together in which representatives of almost all religious groups existing in Poland took part. Last year in February Polish KUZS Abbot Andrzej Czarnecki was invited to take part in the Asian Buddhist Conference in Peace which took place in Ventianne, the capital of Laos. Representatives from most of the Asian Buddhist countries (not only Communist ones) participated. From Eastern Europe came Buddhists from Hungary (Tibetan tradition) and Poland. It's worth

noticing that Laos is at the same time a Communist and Buddhist country—Buddhism is the official religion of the state.

The Buddhist movement in Poland is the strongest and most developed among all the socialist countries in Europe. There is some interest in Tibetan and Zen Buddhism in East Germany, Czechoslovakia, Hungary, USSR and Yugoslavia. Different Buddhist centers in Poland very often have visitors from other socialist countries interested in practicing. The growth and development of Buddhist practice in Poland has had a big effect on the growing interest in Buddhism in other European Communist countries.

Many things happened in the Polish KUZS in the course of last year. Despite the well-known difficulty of finding enough living space in Polish Zen Centers, we managed to organize two long group retreats—21-day winter and summer Kyol Ches. We didn't have a teacher to lead the winter Kyol Che, but it was amazingly well-attended. Altogether about 60 people sat either the whole retreat or at least one of the 7-day periods.

In Poland there are very limited possibilities for meeting with Master Dharma teachers or Soen Sa Nim. Usually we have either two or three visits a year. Of course the most important time for us is when Soen Sa Nim comes. Whenever there is that rare opportunity that a teacher visits Poland, it generates a lot of interest among Polish people. At those times, of course, people are much more interested in sitting retreats, which are then led by teachers. Since Jacob Perl became a Master Dharma Teacher and formally president of the Polish KUZS, everything started to improve. Polish Zen students are now very happy. A good situation appears. We are worrying a bit about that.

In the early spring, a Japanese Buddhist monk and Soto Zen teacher Ven. Muhen Rosli visited a few of our Zen Centers. Ven. Muhen did long and arduous solo retreats in the mountains of Japan and in the

Himalayas when he was young. As a result, he got some strong energies which have made it possible for him to heal people of many complicated and serious diseases, for example, cancer. Healing sick people was the main purpose of his stay in Poland. Now in his late 70's, Ven. Muhen took part in everyday formal practice and also gave several Dharma talks.

After one of his talks, somebody asked him if the special practice with mantra would cause change in our lives or fulfillment of our wishes due to Kanzeon (Kwan Seum Bosal) energy generated by such practice. His answer was, that of course our wishes get fulfilled, because Buddha is full of love and wants to help us. But usually we are not getting what we asked for, because Buddha using his all-penetrating wisdom wants to offer us something much more precious. Hearing this, everybody laughed loudly, because it was nothing else than one more way of encouraging us to practice, and expressing how valuable is our everyday and special practice.

In June, Genpo Sensei, a Dharma heir of Maezumi Roshi and founder of the European and Polish Kanzeon (Kwan Seum Bosal) sangha, stayed at Warsaw Zen Center. He visits Poland (and WZC) every year. We've had friendly relations with Kanzeon Sangha in Poland since its inception, and help each other a lot. During the June visit we had a several day retreat with Genpo Sensei giving interviews and Dharma talks.

Last year we had two visits from Master Dharma Teacher Jacob Perl. He led 60 people in a retreat in Warsaw, but most of his time in Poland he spent travelling around the country and visiting those cities in which our Zen Centers and groups are located. Besides meetings and practicing together with sangha members, we organized public meetings with Jacob in bigger cities. Some of these meetings drew several hundred people each. Jacob, being of Polish descent, can speak Polish fluently and knows the customs and mentality of Polish people very well. The political and economic situation of Poland has recently been very difficult and complicated, so a person such as Jacob is very precious. He helps the development of Dharma in Poland a lot.

During the summer, Master Dharma Teacher Lincoln Rhodes finally came to Poland after two previously unsuccessful attempts to get a Polish visa. The Polish authorities finally agreed to give him a visa, and Polish students enjoyed learning from him. Linc spent most

of his time in Warsaw Zen Center, leading two weeks of the 21-day summer Kyol Che retreat. During his stay, Linc also took part in ceremonies which took place in the head center of Kapleau Roshi's sangha in Warsaw.

Thanks to the personal help of Soen Sa Nim, Jacob Perl, and many other friends, we were able to purchase the house next door with a small piece of land for the Warsaw Zen Center. Now the land belonging to the Center is twice as large as before. Last year we also managed to finish construction of the wooden cottage for the families. Nowadays, Warsaw Zen Center consists of two dwellings, a family cottage and a Dharma room completely done in wood.

By Polish standards, the Warsaw Zen Center is the big one. In Poland over the last 40 years we've been having a shortage of apartments and houses. If you find something to live in, it's usually very expensive and average people cannot afford to rent a whole apartment for themselves, not even to speak about buying one. The Warsaw Zen Center now has 15 adult residents and 6 children. In the near future, we plan to build one or two more cottages and start the construction of a new big temple (Dharma room). We need a room for Dharma talks and other formal gatherings which will accommodate about 300-400 people. Nowadays, very often 200 or more people come for talks, practice and ceremonies led by Soen Sa Nim and other Zen teachers. Many more people are interested

in taking part in such events, but we have to put some restrictions on the number of participants, because our present Dharma room isn't big enough (about 72 square yards).

Continuing on construction topics, the Gdansk Zen Center recently bought a piece of land in the city. Perhaps this year they'll start to build a Dharma room and other buildings for their Zen Center. Everything depends on money.

In Poland there is great interest in the practice of chanting the mantra (Kido). Last year we had four kids at Warsaw Zen Center. Each one was attended by 35-50 people of different ages. It is also worth mentioning that many students of other Buddhist traditions took part in these. Andrzej Czarnecki also led several kids in other places—several Zen groups and a psychotherapy center.

The last and biggest event for us in 1986 was Soen Sa Nim's visit in the fall. He led a 3-day retreat at Warsaw Zen Center. About 140 people from all over Poland came to sit—in our small Dharma room, adjacent robe room and hallway. And we continued the good Polish retreat custom of controlling our physiological needs—all these people had to share one bathroom. Nobody died in the course of the retreat and it ended with a good, strong spirit. A Precepts Ceremony followed it, in which almost 50 people took Five Precepts and over 20 became Dharma teachers (Ten Precepts). We also had an open public meeting in the Zen Center. More than 200 people came to listen to Soen Sa Nim. Of course, not everybody could fit into the Dharma room; some of the audience had to stay outside looking in through the open windows. What is worth mentioning is that the only information we gave outside about this meeting was an oral one among sangha members and their close friends.

Soen Sa Nim also went to a few cities to visit Zen Centers and groups. We organized public meetings for him in those places. In Warsaw he took part in the opening of the Zen Calligraphy exhibition in the Warsaw Art Gallery. Most of the pieces shown in this exhibit were done by him. It was the first exhibit of its kind in Poland. During the opening ceremony Soen Sa Nim gave the Dharma talk and answered questions. The exhibit, consisting of about 50 calligraphies was prepared by the Polish Kwan Um Zen School Publishing company.

Soen Sa Nim also accepted the invitation of Polish students of Kapleau Roshi and visited their Head Zen Center in Warsaw. For this meeting came many students of Kapleau Roshi, Genpo Sensei and of Soen Sa Nim. He answered questions. For most of the Kapleau Roshi students, it was the first time they were able to meet with a Zen Master other than the one they study with.

The year 1986 was also the year of many changes, troubles and new experiences for the Polish sangha. Many Dharma teachers "slowed down" in their practice; some took leaves of absence. The result was that mostly younger Zen students were participating in Kyol Che and other retreats. The publishing company, which was supposed to publish many books, didn't manage to edit any of Soen Sa Nim's books, and is having organizational and financial troubles. Another and one of the most interesting changes is that more and more middle-aged and older people come to our centers. Well, we are getting older.

But there is also something young and new—many new Zen groups were established around the country. At the end of 1986, the Polish KUZS consisted of 4 Zen Centers and 10 Zen groups. Two more groups are in the process of forming. Another new feature of the Polish sangha is its monastic branch. Andrzej Czarnecki, Abbot of the Polish KUZS, was ordained as a novice monk during the December Precepts Ceremony at Providence Zen Center in the United States. Do Am Sunim (his present name) is the first celibate (bhikku) Zen monk in Poland.

The Polish sangha is very grateful to Soen Sa Nim, Jacob Perl, all Master Dharma Teachers and all our American friends for their tremendous help, support and promotion of Dharma in Poland. We hope that Polish Zen students of Soen Sa Nim soon will be able to pay it back, helping the Dharma develop in countries other than Poland. □

2000 people attend closing meeting

Polish KUZS Organizes Historic Interfaith Peace Pilgrimage

Inspired by Soen Sa Nim's activity for world peace, and especially his letter to Pope John Paul II, Master Dharma Teacher Jacob Perl conceived the idea of organizing an interfaith peace pilgrimage in Poland. Most of the organizing work was done by Do Am Sunim and the Polish KUZS sangha, with the crucial cooperation of many Catholic priests. Their efforts succeeded and the pilgrimage took place in Poland in late 1986, exactly at the same time as the inter-religious prayer meeting for peace (organized by the Pope and the Catholic Church) held in Assisi, Italy.

The pilgrims visited the most famous and important Catholic monasteries in Poland. Among the participants of the pilgrimage were representatives of all Buddhist groups, Raja Yoga group, Catholic priests and monks, and laypeople of other religions. At various points they were joined by representatives of the Jewish religion, Islam, the Christian Orthodox Church and other Polish Christian churches.

Group prayers, meditations, chanting, sermons and Dharma talks took place at two monasteries most famous in Polish Catholicism: Czestochowa in the Bright Mountain, and Tyniec, near Krakow. The Bright Mountain monastery, famous for its Black Madonna ikon, is a place of particularly great worship, the "primary point" of Polish Catholics. This was the first time in its long history that Buddhists had visited it. We chanted Kwan Seum Bosal (the Bodhisattva of Compassion) in the monastery church for over an hour.

For the past 1000 years the Benedictine monastery in Tyniec has been a model of Christian contemplative, monastic, and intellectual life in Poland. It has always

attracted outstanding theologians, philosophers, and Catholic scientists who had chosen to live the monastic life. In this vibrant and powerful place there were prayers, meditations and chanting together, and talks by Buddhists, Hindus and Catholics. Most of the pilgrims stayed in the monastery for a few days. Every morning the Buddhist practices of bowing, meditation and chanting were held in the chapel at the same time that Holy Mass was being celebrated next door in the monastery church.

A public meeting with the representatives of the pilgrimage took place in Krakow in "The Club of Catholic Intelligentsia" - a club of both laypeople and intellectual priests. Three people spoke: Halina from the Raja Yoga group, the Jesuit priest Father Andrzej, and Master Dharma Teacher Jacob Perl. Several hundred people overcrowded the main room of the club.

The closing meeting of the peace pilgrimage took place in one of the Catholic churches in Warsaw. It was a huge ecumenical gathering - over 2000 people of different religions participated in prayers, chants, meditation, sermons and Dharma talks. There are plans to make the pilgrimage a yearly event, in commemoration of the inter-religious prayer meeting at Assisi.

This pilgrimage was a good lesson for everyone. It taught us how we - by putting down our opinion and attachments - can try to act together and make peace and harmony among us, here and now - something people need very much in today's world.

Centre Zen de Paris is Growing Fast

By Do Mun Sunim, Abbot, CZP

This past year has seen the Centre Zen de Paris grow into an international Zen Center for practice and teaching in Europe. Starting with Dr. Danette Choi (Poep Sa Nim), three students and a small apartment in a quiet section of Paris, we now have a large center at a well-known address, 9 full-time residents, more than 30 regular committed members and hundreds of students who come from all over Europe. We have a yearly program that alternates three months of intensive teaching (including trips through Europe), with 1 and 1/2 or 2 month periods of quieter practice and work on the Center.

Extra practice, retreats, work projects and preparations for Soen Sa Nim's and Poep Sa Nim's visits are done during these latter periods. Classes, workshops, extended "Social Buddhism" retreats, a steady stream of visitors for counseling and healing with Poep Sa Nim, travelling, and the daily functioning of a Zen Center fill the periods when the teachers are in Europe. These alternating periods together have created a program of Zen practice strongly related to every day life.

Teacher trips through Europe by Soen Sa Nim and Poep Sa Nim, separately and together, continue to be an important part of the program. This fall we visited Norway twice, England, Spain, Italy and Belgium and set the stage for new centers in Barcelona (Spain) and Oslo (Norway). Soen Sa Nim also went to Poland and Russia. Over

50 people attended each workshop, with many people also seeing Dr. Choi individually. Most students understand our "primary point" teaching after one day of workshop and one interview with Soen Sa Nim. But Soen Sa Nim's and Poep Sa Nim's teaching of correct life—finding correct situation, correct function, correct relationship moment to moment—is new to them. These trips often result in people coming to Paris to spend time in the Zen Center, to see Dr. Choi and to deepen their connection with the teaching and practice.

Many people in Europe practice healing, psychic reading, astrology, etc., and Poep Sa Nim's fame as a clear and profound healer, counselor and advisor continues to spread. She is becoming known as "the healer's healer" and "the psychic's advisor." People come from many countries to see her. In early November she held a special 3-day workshop, introducing these people to practicing. Daily, the Zen Center has taken on the feeling of a doctor's office, as people wait to see her.

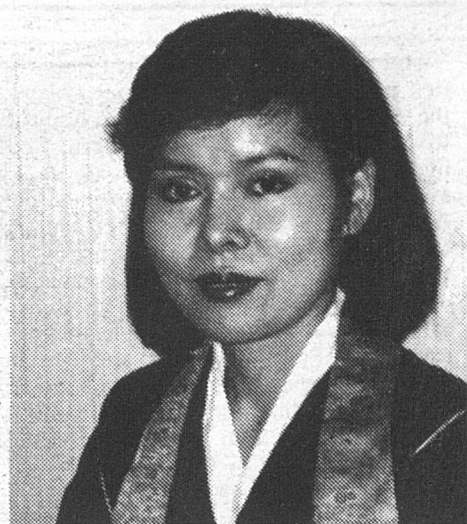
She also gave a 7-week program of healing for Parisians, with everyone feeling a great improvement in their health and general vitality. While students in many Zen schools in America find it necessary and valuable to see psychologists, Poep Sa Nim's counseling ability and deep understanding of practice has been filling that need effectively and much more quickly here in Europe. I hope that sometime, students in the United States can meet with her again and work more closely with her.

The Centre Zen de Paris is a combination of our [Kwan Um Zen School] more or less

monastic Zen style and the more "social Buddhism" of Dr. Choi. We rarely have formal meals, and informal parties are frequent. People enjoy hanging out together, but a lot of work always gets done. The family room and the meditation room both function as the centers of the temple. However, all residents, including new students, do individual practice, usually bowing, sitting or Soen Yu [Zen Wind, a series of breathing and movement exercises], before going to bed. The warmth and family feeling of the Zen Center is somewhat unusual for a practicing center here, and combined with the strong practice and the clear teaching and direction, makes a powerful healing environment.

Many people who might not be normally interested in practicing come to spend one or two weeks, one or two months, to practice and live together with others. During October and November, when Soen Sa Nim and Poep Sa Nim were both often in Paris, there were regularly 15 or 20 people living at the Center. Dr. Choi also speaks before groups of psychiatrists and psychologists, and the entry of our teaching into the social life of Europe grows.

The Centre Zen de Paris and Hawaii Dharma Sah have made a close connection, with Hawaii Director Randy Koseki and Head Dharma Teacher Jim Pallet both visiting Paris this past year. Poep Sa Nim also now offers three week vacation/retreats twice yearly in Hawaii (August and December) and students from Norway, Switzerland, France and the United States have traveled there to participate this past year. Students who know both teachers say



Dr. Danette Choi

that living with Poep Sa Nim is like traveling with Soen Sa Nim—exciting, fun, sometimes like a retreat, you cannot hold on to your opinion—and it is relaxing as well.

Do Ryun Sunim has taken some time out of Korea to come to Paris for three months, where he has been a great help with the teaching and running of the Zen Center. In November, 16 French students took Five Precepts and Daniel Friart and Catherine Praslon (from France), and Pedro Pomar and Pilar Barcelo (from Spain), became Dharma teachers. Daniel and Catherine are our first two French Dharma teachers!

Two of Poep Sa Nim's mottoes are "loose but tight" and "you don't have to leave your everyday life to practice, practice, practice." Our teaching in Europe continues to grow and we hope the exchange of students between Europe, the United States, Poland and Korea continues to everyone's benefit. □

Soen Sa Nim Goes To Moscow



continued from page 1

government pass. So I talked to the doorman and explained that these were Buddhist students who needed to talk with me, and he let them in. My clothes were very interesting to people, especially my black [knitted] hat. This hat, which is a Korean monk's winter hat, is Mongolian design. They thought I was a high Mongolian official.

The next day I went sightseeing around the Kremlin, Red Square, Moscow University, downtown, Lenin Library, and a big Russian church. I took the subway, it was very beautiful, the most beautiful subway in the world. Stone mosaics on the floor, walls and ceilings, big sculptures everywhere, just like a palace.

We went to find a restaurant. Very difficult. There are coffee shops, but very few regular restaurants. The working people have little money, so there is not much need for restaurants. Most of them are government restaurants. Walking around was no problem. I could go where I wanted, except some places where a policeman barred the way.

The Buddhists were very warm and open, they had strong human love.

ES: Do the Buddhists practice together?

Soen Sa Nim: No, they practice alone. In the south of Russia, I heard there were some Tibetan Buddhist centers, but there is nothing in the north.

I also talked to Korean government officials while I was there. One day I was supposed to meet a Polish student at the airport, but he did not appear. So I had no camera and could take no sightseeing pictures. [Editor's note: the Polish student also had a time-limited visa, and as the train trip from Poland took two days, when he got to Russia he could only stay one hour and had to turn back.] So I went to a big department store and bought a \$55 camera, but it broke after only two pictures. The next day I went back very early to the store and bought an \$80 camera, which worked. I couldn't bring it home, so I gave it to a student.

On the 22nd in the morning I went sightseeing and took pictures. Then in the afternoon I flew to Paris.

My feeling about the Russian people is that they have two minds. They are interested in knowing about Western style freedom. On the other hand, Russia is a big country and it helps many poor countries, which is very wonderful, so they are proud of their country. They read that America makes poison, so they feel it's not such a good society, not helping very much.

I may go back next year. There is a karate school I would like to visit, if I can get a government pass to see it.

(Soen Sa Nim then described briefly what he said to one group that he met with during his stay.)

(1) Philosophy and Zen.

What is the relationship between philosophy and Zen? Philosophy means understanding emptiness and existence, but it doesn't understand where these come from. They come from thinking, which comes

from the mind, which comes from the true self.

(2) Psychology and Zen.

It's very important for psychologists to unconditionally reflect. In Zen, we unconditionally reflect. Zen means in everyday life, moment to moment, keeping our correct situation, function, and relationship.

(3) Scientists and Zen.

Physicists used to say that time and space, cause and effect are absolutes. Now they say that time and space are only subjective. Without thinking, there is no subject, no object. Without thinking is beyond time and space, cause and effect. Then controlling time and space, cause and effect is possible. Everything is created by our mind alone.

(4) Energy and Zen.

Original energy = space energy = great energy = universal energy. Without thinking, breathe in, breathe out, slowly. Then you connect with universal energy. If you get universal energy, you can do anything. Your center becomes stronger, stronger. Finally, your energy is clear like space. Which means, no subject, no object, universal energy and you become one. Then helping other people is possible.

(5) Biology and Zen.

Inside everyone is an automatic system. Outside is the nervous system. The nervous system is very strong and pushes on the autonomic system, then any kind of sickness appears. For example, anger. When we are angry, the blood rushes to our head and stays there. It doesn't come down. Then the heart doesn't work correctly, the stomach doesn't work correctly. Then pain appears, and sickness. Legs, back, head, heart, any-

place in pain. So correct practicing means controlling the nervous system so that it does not push the autonomic system. Controlling the intellectual, the emotional, the physical centers means putting them in balance.

If you want to control the nervous system, put down your opinion, condition and situation. Then you can see clearly, hear clearly, smell clearly, taste clearly, act clearly and think clearly. The sky is blue, the tree is green. The dog is barking, woof, woof. Sugar is sweet. Just like this is the truth. Then you can attain the correct way, truth, and correct life. Moment to moment, keeping your correct situation, function and relationship is possible. That name is great love, great compassion, the great Bodhisattva way. Zen is not special, just everyday life. Everyday mind is the true way. Then help other people.

But all this is only understanding, only thinking. Zen does not mean academic study, does not mean religion, believing or not believing in God or Buddha. Only attain your true self and completely become independent.

(6) How to attain the true self.

Then I taught the group how to sit, how to breathe in and out slowly, how to perceive mind through kong-an practice. Try, try, try, then your center will become stronger, stronger, then you can completely control your functioning, condition and situation. Then you can believe in yourself 100%. That is Zen practice. After that, I taught then Soen Yu [Zen Wind, a series of exercises coordinated with breathing]. They liked this very much, and asked me to come again next year. □

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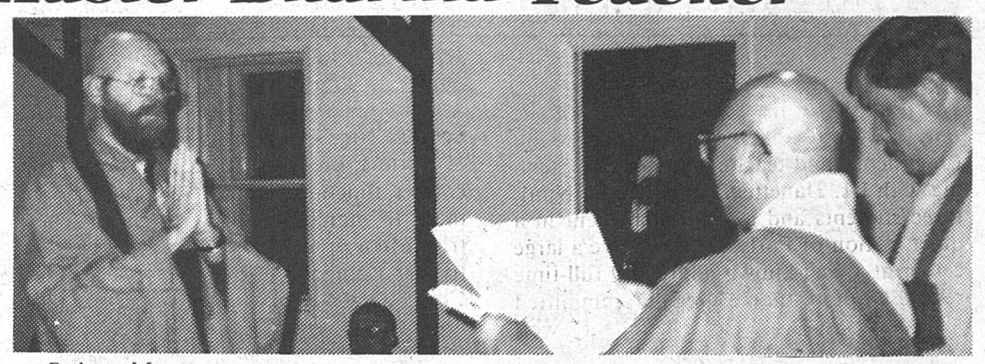
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Robert Moore Becomes 7th Master Dharma Teacher

Robert S. Moore, 45, a Texas-born jazz musician and martial arts teacher, was certified as a Master Dharma Teacher on Dec. 6, 1986. In an evening ceremony at the Providence Zen Center officiated by Zen Master Seung Sahn, Bob became the seventh American Zen student to be named as an MDT, which is equivalent to "sensei" in the Japanese tradition. He has been a student of Soen Sa Nim's for 12 years.

Married and the father of three children, Bob teaches music at the University of Southern California in Los Angeles, is a Tai-Chi instructor at the Aikido Ai Dojo in Whittier, and leads a small Zen group there. A former professor of music at Yale University, he was a co-founder of the New Haven Zen Center in 1975.



Robert Moore receiving his Master Dharma Teacher certificate from Zen Master Seung Sahn.

The highlight of the certification assembly was a lively 30-minute "Dharma combat" in which Bob answered questions from the audience in formal, Zen interview style. Sitting alone in front of the altar of the main Dharma room, Bob received people one by one as they made a prostration before him, then sat and delivered their question. The often fierce and dramatic questions and Bob's pointed or witty answers to them occasioned much good-humored laughter in the audience. Bob revealed himself as a warm-hearted and clear teacher.

Following the combat, Bob received from Soen Sa Nim his certificate as an MDT, an orange kasa for ceremonial wear, a Zen stick, and the teaching books of the School. His Dharma name is Hae Um, which means "ocean sound." Certification as an MDT means that Bob will be leading retreats in the Kwan Um Zen School in about six months, following a series of retreats to be co-led with Soen Sa Nim and several of the other Master Dharma Teachers. He will be available twice a month at Dharma Sah Zen Center in Los Angeles, and will be giving talks and interviews at Empty Gate Zen Center in Berkeley, and at Seattle Dharma Center.

Bob Moore's background

Born in Texas, August 22, 1941, Bob's talent in music developed early. He worked his way around Texas and the Gulf Coast as a jazz musician in high school and through college. In 1964 he received a BA from Centenary College in Shreveport, LA, and took MA and PhD degrees in music composition in 1967 and 1969 at the University of Iowa.

Bob's first teaching position was at the Conservatory at Oberlin College in Ohio. His first encounter with Zen practice occurred in 1969 when he joined a student meditation group at Oberlin run by the college Chaplain. Two Japanese monks visited the group. Bob started reading about Zen and also encountered Zen ideas through the work of composer John Cage and others. He started sitting on his own in 1970.

In the summer of that year he married Marilyn, an art history graduate student he had met at the University of Iowa. They now have three children: Rane (9), Lian (6), and Devin, (6 months). Marilyn, who has a background in both studio art and art therapy, is administrator of an art gallery at California State College at Fullerton.

In 1973 Bob received a grant from the National Endowment for the Humanities to do research at MIT. During that year of living in Boston, he became involved in Buddhist temples and began looking for a teacher. He sat a retreat with Eido Roshi in New York. In 1974 he became a Professor of music composition at Yale. There he began a close friendship with David Mott, a recent music graduate who was serving as an instructor. David, who had been teaching martial arts for years, had a martial arts club at Yale, which Bob joined.

Bob and David started sitting together along with Katie Kahn and Steve Cohen, two New Haven residents also looking for a spiritual teacher. In 1974, having made contact with Stephen Mitchell (then a Zen monk named "Mu Gak Sunim" living in Cambridge and a co-founder of the Cambridge Zen Center) they met Soen Sa Nim and invited him to give a talk at Yale, which he did in the fall of 1974. In early 1975 Bob and the others sat a 7-day retreat at Providence Zen Center and took the Five Precepts. At Soen Sa Nim's request, they formed the New Haven Zen Center in a rented apartment.

Later that year David Mott's father bought him a big house on Mansfield Street. David and his family lived in the downstairs apartment, and the new Zen Center rented

the top two floors, just as it does today. Bob was named the Head Dharma Teacher. "That was my first formal position in Zen," Bob said. In 1976 Bob, Steve and David all took Dharma Teacher Precepts.

Bob stayed in New Haven until 1979, then moved to California to take a job at University of Southern California and to help out at the Tahl Mah Sah Zen Center in Los Angeles. He began to practice regularly there in 1979. However, he lived 35 miles away from the Zen Center. About four mornings a week he would get up before 4:00, dress for work, eat breakfast, and drive to the Zen Center. At that hour in the morning it took about 45 minutes; during rush hour it was almost a two-hour drive. It was a very difficult schedule and Bob eventually went through a period of about six months when he stopped going. With Soen Sa Nim's encouragement, he resumed and in 1981 became Head Dharma Teacher at Tahl Mah Sah.

In 1981 he also began an apprenticeship with Tai Chi Master York Loo. In 1985 Master Loo authorized him to teach Tai Chi and other Chinese internal (ie. non-aggressive) martial arts. When Frank McGouirk, head Aikido teacher at Aikido Ai Dojo (which is near Bob's home), found out about Bob's Zen practice, he made a Dharma room in the back of the dojo big enough for about 15 students. Bob started a meditation group there in June 1985, which meets on Sunday mornings and has about a dozen regular students. The group became an affiliate of the Kwan Um Zen School in December 1985.

Highlights of the Assembly

An opening speech was given by School Abbot Lincoln Rhodes, who noted that this was the fourth MDT certification assembly held since Soen Sa Nim started teaching in the United States in 1972. Soen Sa Nim explained the meaning of the ceremony, and Master Dharma Teacher George Bowman gave a congratulatory speech thanking Bob for his wholehearted practice over many years. Excerpts from the Dharma Combat and the text of Soen Sa Nim's talk follow.

Bob: No questions about ducks!
[Genthner loves to tell jokes about ducks.]
Bob Genthner (Abbot of Lexington, KY, Zen Center): So, you have hair on your face, but no hair on your head. So, are your face and your head the same or different?

Bob: You already understand.
BG: But I ask you.

Bob: (taking Genthner's hand and putting it to his scalp, then his beard): Smooth, rough.

BG: (pointing to his beard): Smooth is necessary.

Bob: "Ok. (taps scalp). This is sky. (taps beard) This is earth.

[applause]

George Bowman (Master Dharma Teacher): If you had to sum up your practice as a martial artist, your practice with Soen Sa Nim, and your practice with your family in one word, what would that one word be?

Bob: You already understand.
GB: So I ask you.

Bob: Give.
GB: Is that all?
Bob: You want more?
GB: No more.

Ellen Sidor (Editor of PRIMARY POINT): So, for many years you lived and taught on the East Coast. Then you

moved, and now for many years you have lived and taught on the West Coast. So tell me, are they the same or different?

Bob: You already understand.
ES: I don't understand. Tell me.

Bob: California - smog. New Haven - snow.

ES: Is that all?
Bob: You live there, you want more?

Hear this voice? (referring to his laryngitis)
ES laughs and bows.

Jane McLaughlin (Director of Cambridge Zen Center): Hi Bob. Congratulations.

Bob: Thank you.

JM: Soen Sa Nim always says, put it all down. But another famous teacher said, pick it all up. What does it mean, pick it all up?

Bob: You already understand. Put it all down. [great laughter]

JM: Thank you.
Bob: What famous teacher was that? You?

Lincoln Rhodes (School Abbot): Hi.

Bob: Oh, the old man. Have to deal with the old man first.

LR: Fancy meeting you here.

Bob: Yeah. This really is odd, being on the other side.

LR: You and I share rather extensive academic training and we've trained with some of the best intellectuals in the country—Yale, MIT. Wonderful. Then we ran into Soen Sa Nim. So, after you throw away all that great intellectual training, however clever we might be, we even have to throw away the wonderful words we got from Soen Sa Nim, because they can be used in the same way. Then what's left?

Bob: You already understand.

LR: So I ask you.

Bob: You have a good face tonight.

LR: That's all that's left?
Bob: You want more?
LR: No. Thank you.

At this point Soen Sa Nim hit the moktak, signalling the end of the Dharma combat. The audience applauded. After a short intermission, the assembly reconvened. Bob stood up in front of Soen Sa Nim who read Bob's certificate in Korean. Lincoln Rhodes then read it in English: "Master Dharma Teacher Certificate. Dharma name: Hae Um Poep Sa. Name: Robert S. Moore. Date of birth: we won't go into that. The Kwan Um Zen School certifies that the above-named person is authorized as a Master Dharma Teacher. December 6, 1986. (Signed) Zen Master Seung Sahn."

SSN: In the old Chinese tradition there are two kinds of transmission: secret transmission and public transmission. The Sixth Patriarch had secret transmission, because at that time 700 monks were living in the Zen Master's home temple. The Head Monk had been practicing for many years with the Fifth Patriarch and everyone thought he would get transmission. But this Sixth Patriarch was not a monk, he was a layman. If he got transmission, maybe many monks would kill him. So he got a secret transmission at night and went away. For 18 years he only hid. Then he cut his hair and became a monk. That was secret transmission.

Ma Jo Zen Master got transmission from Pai Chang in a big public ceremony. That's a famous story. Before transmission is what we call "inga," which means your practicing is okay. It's possible for you to teach

other people. Inga means many Zen Masters are possible. Transmission means only one Zen Master.

Inga and transmission are different. Our Master Dharma Teacher title is like the Japanese title "sensei." In Korean, we call it "Chong Yong Sun"—your practicing is okay, teaching other people is possible. This title has almost disappeared in Korea, although it still exists in China. In Korea we now have the title Head Monk—"Ip Sung Sunim."

Now we have the Master Dharma Teacher ceremony, which is very important. Why? In this ceremony we come together and believe him. Also, how strong is his center? If the Zen Master gives inga or transmission only privately to this person, sometimes the other students don't understand. So our Master Dharma Teacher ceremony means that everyone can come here and ask him any kind of question, and he must answer. Good answer, bad answer, doesn't matter. How much he believes in himself 100% is the most important point.

Even my teacher, Zen Master Ko Bong, had young Zen Masters coming to him, challenging him. There is a famous story of the time a young Zen Master asked him, what did the monk whisper in Zen Master Duk Sahn's ear? (this is from a famous kong-an) Duk Sahn Zen Master hadn't heard the drum (announcing meals) but he carried his bowl into the Dharma room. That was a big mistake, so this is a mistake kong-an. So what did the monk say to him?

My teacher was stuck. He was thinking a little bit, like everyone does (even Zen Masters), and he was stuck. This young Zen Master wanted to become a great Zen Master, so he came and hit my teacher. So when my teacher could not answer, the young Zen Master said, "Aigo! Aigo!" This means, "You are already dead!" Then he went away.

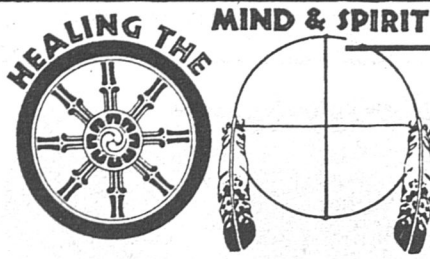
After one week the young Zen Master understood. So he came back and said, "Thank you for your teaching." This kind of thing happens. So whether the answer is good or bad doesn't matter. The Master Dharma Teacher test means how much does he believe in himself 100%? Today I saw that Bob Moore is very good. He believes in himself 100%. That is very important. Zen means believe in your true self 100%.

When asked what is Buddha, Ma Jo Zen Master used to say, "Mind is Buddha, Buddha is mind." That's not correct. These are bad words. Then next he said, "No mind, no Buddha." These are bad words, too. If somebody gave that answer today, they would get hit! But that's okay.

So in this ceremony we check two things: center and wisdom. Checking the center means, does the answer appear quickly or not? If there's no hesitation, that's a strong center. If the answer is sometimes a little slow in coming, that means the center is not clear. Next, we check whether the answer is correct or not. Correct answer means wisdom.

In the future some other people may become Master Dharma Teachers. Wisdom and a strong center are necessary. A strong center means your mind is not moving, your mind is clear like space. You can reflect action. Whether or not your answer is correct, you can reflect action. That is center.

So today we have a Senior Dharma Teacher becoming a Master Dharma Teacher. Congratulations. Our School is very happy to have this happening. In the future, everyone must practice strongly and many Master Dharma Teachers will appear, to help our School, and help all beings. Thank you. □



The Fire Is Bright Within Us

By Dhyani Ywahoo

Ritual is a sacred form, a path, a way of doing things. All people have rituals and in these times, new rituals are evolving....Ritual is an offering, a receiving, a thanksgiving. It's the wise practitioner who realizes, "Yes, I have good opportunity to be alive." Even with the suffering that we see in this world and experience in our own mind, there are still joy markers to be found. A joy marker is something you find that says, "Oh, it's good. I learned something from the Creator, from friends and family, something good. These joy markers can be found when you're hungry or sad, and are something that takes your mind away from sadness or hunger. A joy marker enables you to see what was perceived as suffering, as an opportunity to realization.

In these times people are suffering greatly. Many children have been traumatized by parents who have forgotten how to love and who carry on negative patterns of relationship. Energy of grasping is quite strong. People want this, they want that. So it is challenging for human beings to be well centered, in the moment.

Ritual is a fire that you can maintain in your life in every step. It is your inner mantra. The power of sacred words, tuning in your mind to those sacred sounds, enables you to transform the illusions of suffering and to call forth your inner medicine, that you can bring forth what is good for yourself, your family, your clan, the entire planet. We are all in relationship. As you find peace in yourself, as I find peace in myself, we send our around the world an energy of transformation. The fire of compassion radiating from your heart, ignites the hearts of others.

So we have the ritual of saying, thank you, the ritual of giving away, of receiving, of seeing with our breath and of observing the flow of the wind as a gift in our life. Such rituals enable us to fan brighter the fire of clear mind. To the native people, the fire is the gateway, the doorway, the mystery which feeds form, born of emptiness. All beings around this universe when looking at fire can be in touch. Whether we call ourselves Hindus, Moslems, this or that, we can all look at the fire and we are united by that.

The fire reflects equanimity, compassion, and care for all beings. As we look at it, we notice it has certain qualities. First we look at fire and observe our breath. Then the mind gets pretty still as agitation is pacified. The conflicts of the day begin to fade away, as we look at the beautiful gateway of the fire. We look a little more into the fire and notice certain thoughts arising and they become more apparent. We say, "Oh, we don't need that." We cast it out.

Now the fire is purifying our minds. We continue looking and we think, "What can I do for my people, my family? How can we make our lives better? How can joy and abundance shine in our family life?" This is coming to the stage of magnetizing the vision of abundance, of peace. Everything is there. It is just for ourselves to know how to be receptive to it.

So as we watch the fire, we begin to call forth a vision of hope for family, clan, nation, future generations, and here we find the sacred energy of magnetizing. This is the power of ritual, that which we do on a regular basis, with commitment to stabilize, to purify, to bring forth what is good for the people. That's sacred medicine, inner wisdom, and each one of us has that sacred medicine within.

It's time for all the caretakers of the earth to arise, and know that wherever we come from, we have something to do. This arising from the earth is the recognition, first, that we are one with it and that we have no dominion over the earth and no dominion over one another. The wise practitioner develops

the meaning and sovereignty of one's own nature, that is, to recognize your responsibility, understand your true purpose, your true entity. Rein in the wild horse of mind, to become master of your own destiny.

Why have you been given this opportunity? What does the universe need from you? It's a big opportunity to have human life. It's a very good opportunity to be living in these times. Everything is changing. We can say, "Yes, we are one with creation," or "No." It's our choice. To make this choice, there needs to be in everyone's heart a certainty of faith that there is an underlying current that brings forth this dream, whatever you call it: God, Allah, Sacred Mind, Jujū, Great Mystery. It underlies this dream, this vision that we are all living.



Faith is something that you have, or may take for granted. When you don't have it, you feel like "Where is it?" and want it. To cultivate faith so that one can hope for tomorrow, you look at the small things that happen in our lives and be fully present with them. What can you be sure of? When you inhale, you'll exhale, that's a fact. So you can have faith in your breath. One of the names for the Creator, in the Cherokee tradition, is "the one who makes the breath." By tuning into one's own breath, we recognize there is some force that keeps us going, something that keeps us alive. The Breath carries the Mind—without breath, mind and life do not move.

To cultivate faith is a first step in bringing the mind to stability. As we cultivate faith, we begin to look around and see how we can help one another. This is generating the energy of altruism. How can we be good caretakers for the present generations, our family and friends, the future generations? How we treat the earth now, we're going to have to come back and deal with it. We can't expect the great-great-grandchildren to be responsible for the messes that are made now. In this moment, you are already ancestors of those yet unborn. So what can you do?

First step, what are you sure of? Inhale, exhale. That's one thing you are sure of. The sun rises and sets. That's another thing you are sure of. Then you look around at yourself and feel the body. "I am sure of that, I am thankful." So each moment is an opportunity to realize the vastness of the universe. Buddha mind, Great Mystery, Christ mind, is all happening in your mind. What's in the way of your knowing? Ashes in the fireplace. Pffft! Blow them out. Let's get the bellows going.

Here's where chanting is an effective medium, where people singing and dancing together is very powerful medicine. By the movement of the breath, those illusions that obscure the pure fire within are blowing away. I invite you to sing a little song and feel the earth energy rising up in your body and be

thankful for what she offers us. She's our mother. Each one of us was fed through the navel by her. Five streams of energy became five organ systems in our bodies through her benevolence, her kindness, her caring. Now children have responsibility to their parents. We have responsibility to our grandmothers to listen to the teachings that are given, to listen and be thankful, and to give something in return.

Your true nature is peace. Your mind, Your being, is well. Illusions and confusions arise as ideas. Your essential nature is clear, like that sacred fire. It is for us in these busy times to come again to the center, to be in good relationship with the earth and the heavens. Ah, so it is. That sound opens the door that we may see the relationship of our thought and action and what is manifesting tomorrow. There is no real accident. There is nothing to say "excuse me" for....

It is natural that you are moving in the world. Human beings feel doubt, wondering "Am I doing right, am I moving in harmony with the sacred law? Am I doing right for my family, my friends, the people, the future generations?" Even though you may not be thinking it in words, your heart, your quiet nature, is thinking these things. Basically human being is good being and wants to bring forth what is good. When we see confusion in the world, when we find we are reacting to that confusion with more confusion, we feel great sadness. This sadness is what brings people to the spiritual path....

How can it be that we can purify ourselves? By prayer and by putting aside certain things we may have been attached to, and by developing generosity, and by spiritual practice which we call ritual. Just the moment you sit down with the intention to stabilize your mind, to purify your action, you have instituted a medicine ritual. Coming home again, coming to be friends again with your family and friends—this is the great medicine of forgiveness. Without this we cannot go far on the spiritual path....

What we think is bringing our tomorrow. If we believe the idea that it is hopeless, if we believe it cannot be better,

"It's time for all the caretakers of the earth to arise, and know that wherever we come from, we have something to do."

then it will be that way in one's life. We can awaken the spark of clear mind in ourselves, and all is better....How do you ascertain that you are really seeing the truth? Evaluate how you are feeling, when is the energy strongest, when can you see the nature of your mind most clearly? That's the natural indication that you are walking in the right path.

All paths eventually lead home. A couple of them have cliffs that are dangerous. It is the wise practitioner that looks carefully and says, "I want to take the path that will get me home in a whole way. get us home in a whole way." That is, to bring together in our own nature, the mother and father energy that has given us life....

There is a lot happening in this world. If we look at the suffering and take it to heart without knowing how to transmute it into health, it hurts. We all have something to do. When we look around and see people suffering and are concerned for them, let's do something about it. Our spirituality, our creative mind, is not just sitting in a beautiful place, it's walking on the mean streets. In the woods, everywhere, our spiritual duty is calling us to move with dignity and to generate an energy of love. For it to change, it is up to us to change. By putting aside attachments to blame, by transforming the anger, it becomes a power. When anger is replaced by indignation, then we can change.

When you walk and see hungry people

on the street and your heart becomes appalled, that's a message you can do something. If you have repulsion, you can do something. If you have attraction to help, then you need to do something. What can you do? People are doing it everywhere: simple folks getting together making food kitchens, taking food out to those people who are living on the street, and reminding our legislatures it could be our grandparents the next day.

The nation reflects the people, and people have to put aside their grandparents, their children, and close their minds to the suffering of the very people who have given us life. As you look around the cities, in Providence too, you find some homeless people. Why is this, when the earth is the home of all of us? It's because we've somehow forgotten the energy of compassion. We think it's them and not us. Well, we're all in this together, and the way our old people and our children are treated is the way you and I will be treated tomorrow.

For so long there has been an energy of racism and oppression of the native people, black people, women people. Now this energy of oppression has gotten so out of hand that even the white man—who used to be able to say, "I'm free and 21 and I can get a job"—is finding he's being aced out as well. How come? Because we allowed that thought-form of superiority and separation to go on in this earth. We as individuals need to put aside conceptions of them and us and realize it is we who create this dream.

Remember this forgiveness meditation, that we may forgive ourselves for our own racism and ignorance, and that we can set a new thought in mind of good relationship. I pray we make ourselves caretakers of the earth and begin in whatever way possible to start taking care of our friends and neighbors. When you see somebody hungry, you have enough beans in your pot to share. When you visit an Indian family, there's always something in that pot to feed you. Always.

We're fortunate we're living in a land of abundance. So let that energy show from our hearts. Forgiveness is a very powerful medicine, because we can

change the thinking of our leaders, who are supposed to be our walking sticks. We can change their thinking by calling them correct. Let us do it in a loving way. They may say, "That's past." The past has determined the present. Let us make a change, why not feed the people? "Well, the people can get jobs." Really? Where are the jobs?

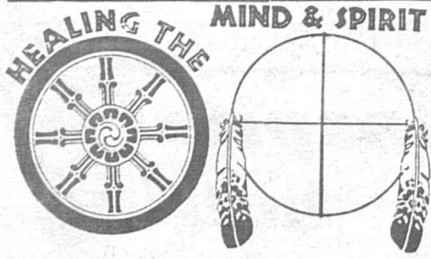
We must talk to one another and take our responsibility as citizens seriously. It will not get better without us doing something. So there is the inner process of generating clarity, pacifying and purifying our minds, realizing its true nature is pure. Then there is the mind of altruism we need to develop. That is yet another piece of wood to put in the fire, the mind of caretaking. So let us put all this wood in the fire and make a large fire to burn away illusion and scarcity and fear. Let us put aside the illusions of "us" and "them" and forgive ourselves for what might have been, could have been, should have been.

It can be better, so please remember these things. Aho.

You Have a Gift

We will begin to find that we have quite a capacity for sitting still, for focusing the mind on whatever needs doing. Most important, you become like a battery, generating energy of love and good will for all beings. That's the greatest gift you can offer. When you practice, the light goes from your heart.

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Finding Your Sacred Space

By Twylah Nitsch

Among our people, the Senecas, we have ways of finding out who we are. I'd like you all to stand and find a partner. Now we're going to do something rather strange...I'm going to ask Dhyani how much space, through her body language, she needs to grow. She's going to think how she extends her hands and think of a pattern that she needs in order to grow. I'm going to do the same thing, and because we're friends, we have to figure how this pattern is going to integrate with each other....The minute we come up to someone, we need to know how we can blend our energy....

(Quoting one of her teachers) "Through your life it's important that we all make our circle within the mind, and that we stay within that circle, because that's our sacred space. If we make it small, we can't get in. If we do get in, we have to be on our toes"....That circle has to feel comfortable to each one of us or we cannot grow. We come into this work as we are, big heads, "I want" all the time. Some people never grow out of that, it's always "I want." The things we do reflect what's going on inside our heads and hearts. We can stretch out... but if we do not know within ourselves where the extensions are and how far we can extend beyond that, then we're in trouble.

The space that we require needs to feel comfortable, because we wear it all the time....We sit at the bottom of our circle and the direction is always straight ahead....So someplace along in the far ancient times, our people said we are looking toward our wisdom and we cannot walk toward our wisdom unless we use strength. So our wisdom and strength are always ahead of us, and that's our focus.

When we look to the east, that is where the sun rises...that is our inspiration. The west is what we want to make out of our lives, our goals, our wishes. Also there is inner knowing, because when we come into this earthwalk, we have a knowing and that knowing is truth....When we see something that is truthful, we've learned a lesson. In the meantime, all these lessons are coming into our circle, and we can stretch out as far as we can to see how much beyond we can bring that truth within our circle. When we see it and it feels comfortable, we can wear it. It becomes part of us, then we never have to learn that lesson over again....

A Legend of the Wolf Clan

We're going to jump from our wholeness of being in our own sacred space, and listen to a legend that has been passed down from the Wolf Clan of the Senecas that tells us about our sacred space. Many long years ago when people did not measure time, there was a beautiful city made of marble across the center of this great universe in the east. The people had grown to a great dimension of awareness, but they had lifted themselves up above the earth mother and felt they no longer needed her.

It so happened there was a tree of life in the center of this great metropolis. It had all kinds of beautiful blossoms, all kinds of leaves, all kinds of bark, but it had the same root system that was connected to the earth mother. The roots spread in many directions. There were people called "the Earth People," because they honored the gifts of the earth mother, who congregated around this tree.

Then the birds that used to congregate there no longer visited the tree. Other creatures that lived there began to leave and the "Earth People" became alarmed. They went to the tree of life and asked, "Why is this happening? You are the last tree." While the earth people waited for an answer, some strong people with big heads appeared. They were called, "Those People." It was hard for them to walk tall because their heads

were so heavy. They brought a strange light beam and with it severed the tree which disconnected it from the earth. The tree fell slowly and all of the Earth People went to take parts of the tree: leaves, flowers, fruit. But the leaves and the flowers crushed in their hands because they couldn't hang on to them, and the fruit tasted bitter. They didn't know what to do.

A voice within them spoke, "Take the bark." Quickly they grasped the bark and hung onto it with their left hands. Someone said, "This tree will grow again." But the Big Heads said, "No!" because it was the only language they spoke. "Those People" were the ones who were disconnected from the earth. "Those People" dug out the roots and piled them as "The People" took parts of the roots and held them in their right hands.

Suddenly there was a thunderous roar and water gushed forth from the hole where the tree stood. The water rose high into the heavens above where they could see. It made holes in the clouds and forced water to pour down through the holes. The people stood in awe as the waters began to rise. Soon it covered the heads of all "The People." "The People" who had the bark in the left hand and the root in the right hand walked into the holes of the earth and remained there. No one knows how long "The People" remained underground. The others drowned.

When the time came, the voice spoke, "Come out of the holes with the bark and the roots." "The People" came out, the birds came out, all the animals came out and they walked together because the ground had consumed most of the water. There was the earth again. "The People" planted the roots and laid down the bark and then trees began to sprout and grew tall. From all over the world "The People" emerged from the earth and began to populate the world.

"There are two ways we can play: play sick or we can play well."

After awhile, some of "The People" had lost their earth connection and became "those people" among us today. "The People" are still here and they are teaching earth connection. "Those People" are floating around in the sky. It is up to "The People" to help "Those People" connect to the earth. It's the earth we need to honor. We honor our sacred space the moment we recognize that we are earth-connected.

Playing sick or playing well

Why are we here? Because our faith looks toward wisdom and inspiration comes in the door to help us learn about the future. That's why we are here. We are going to play a game. There are two ways we can play: we can play sick or we can play well. Some people love to play sick. Little folks learn to play sick. "I got a headache, I don't want to go to school, so Mom or Dad, say it's ok." There are examples of good parents who help that little girl do the thing she needs to do. She needs to have the responsibility of going to school. This is keeping her in her own sacred space, dancing in her own sacred space, loving her own sacred space—that's where it all begins.

When we come into this earthwalk, we come into it with our own rhythm. This is a very important thing to remember. People marry people whose rhythm is not compatible and if the marriage doesn't last, we wonder what happened. It's due to the difference in rhythm. Although everything else might be compatible, our children have a different rhythm from ours.

Mom stands there and says, "Clean up your room, hurry up!" The kid says, "I'm

gonna take my time." That's where the rhythm is not working. We go to a picnic and father's out tooting his horn in the car, mother's trying to get the kids together. Father's saying his rhythm and mother's rhythm is covered with a cloak called patience or impatience. So we wear these garments of rhythm.

Before each one of us were born, we decided what our lessons would be. Therefore, each time we come into this earth, we come in with a particular mission and we stay here until we finish it and then we leave. We choose our parents, we even choose our name....

The Importance of Trees

Trees are very important people. I'll tell you a story. One day I was lying out on a limb, inching out to the edge, and my grandmother said, "nonono" and I stopped when ever she said that because I knew I was doing something wrong. I tried to inch back but I wasn't successful and the branch began to break. It went down slowly but I didn't get hurt. They told me that I had broken the arm of the tree, that I hurt the tree, and how would I feel if someone had broken my arm? When people break their arms, it's just like a tree break and it has to be patched.

This was a big limb and we all got together—my grandfather, the hired man, my grandmother and me—to get that limb back where it belonged, and they wrapped it. Every day I had to sit on the roof of a little shed and talk to that tree and apologize for hurting its arm. Everyday I touched it, caressed it, hugged it—not too hard, so that my energy helped it to heal. And it healed. I'll never forget that as long as I live. I don't know how old I was, maybe five....

I lived with other people, I've been baptised four times, and that was fun. These are all experiences that came into my sacred space, they come in equally. We we accept them as lessons, then we can use them and we realize where the

truth is. We can grow from this, grow like a tree, send out our limbs and support our bodies. Stories can help us keep our balance within this sacred space....

Suppose the boss comes up and says you've been doing poor work. You think, "Ah me, what am I supposed to do to have my boss appreciate me?" We want to be appreciated. That's a lesson, because if our boss said we did wonderful work all the time and if we were the shining light in our boss's eye, we'd never grow. We have to be buffeted around many times, so that every time someone tells us that we are not doing something well, that's when we have to look within and say, "How can I improve this?"....

When this building was born, it selected this as its sacred space. Every blade of grass, every tree, every plant selects its sacred space so that it can grow. At my home there is a tree nursery on my land. Those trees started in little boxes as seedlings and were grown at one farm and then moved to another farm. When they come to our place they grow tall. When they leave, they are taken to the place where they are going to be for the rest of their lives. The reason they are at our place is that we sanctify the ground and the sacred place of every tree. We walk around and do this. When that tree feels comfortable and has this extra energy from the two-leggeds, then it can go to its other place where it will stay.

We couldn't exist without trees. We constantly honor the sacred space of everything. When we bring things into our house, like a chair, we put it somewhere and look at it and say, "That looks good there." That chair has life. It was born in someone's mind. It had been



given energy and became a reality. Then people buy it because it fits something that they feel they want. It's a desire. They put out money in exchange for the chair and that money helps a lot of people get something they want. So money has a sacred space, the chair has a sacred space. So long as we honor it, it will live. It's the same with clothing, all things have a sacred space.

If something happens, then we look at that particular thing and say, "There's a lesson for us." Everything that happens to us has a purpose. If we run around and stub our toe, ouch! It means, watch where we are going. If we stumble over a stone, we should pick it up and look at it. It has taught us a lesson. Look at the markings on the stone. Things talk to us. This is the way native people have always lived. All the things around us are speaking.

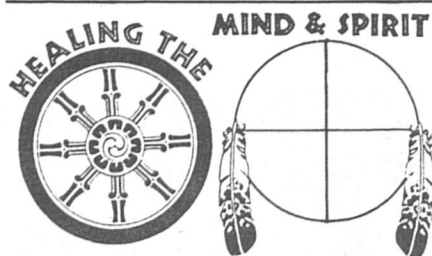
Our clothes speak to us. When you go to the store and buy something, do you ever think of the many hours that people have put into making that final garment? How much respect do we have for these people? We don't think of things like that. When we go to the store and buy food, how many of us think how wonderful it was that mother earth nourished it so that we could put it into our tummies today? We just shovel it in and sometimes forget to be thankful. This is the awareness that we need to be addressing in our lives, the Sacred Spaces of everything around us.

We take better care of our car than we do our physical body. If it doesn't work, we get angry. One day I saw a fellow kick his flat tire. Well, that hurt his foot. We have these bodies. What we make of it is from the mind that is within the body. So we need to think and play well, not play sick. These are the best things we can put into our minds, "If I'm playing sick, I'll become sick, If I play well, I'll be well."

From this sacred space we develop our sacred point of view. When native people honor the left hand is placed on the abdomen with the right hand over the left. This is how we honor everything that's from the infinite. When we unfold, we open our center. Our hands are folded in the center. We extend our hands forward and we honor with both arms extended upward. Then we come back and reversing the procedure and bring the hands into our center as we began. If we did this every day, we'd be better centered at all times.

I would like to take some time for questions. Elders do the teaching in our culture, the students ask the questions. In this way, both of us grow. In today's culture, the teachers give out the work, do the talking and ask the questions. If the students can't answer them right, they're not growing. This doesn't help anyone develop self-esteem. In Native American culture the main thing is to develop self-esteem. So if there's a question, I'll do the best I can to answer it. □

TWYLAH NITSCH, a Seneca elder, is a Wolf-Clan mother and keeper of the traditional dance.



I'm struck by how difficult it is to talk about this subject. As Linc [Rhodes] mentioned, we go back a long way. When we first met Seung Sahn Sunim, we were struck by the simplicity of some of the things he would say. One of them was, "when you open your mouth, you're wrong." As soon as you say something, it can turn to shit in your mouth, because there are limits to what one can say in words about being. Normally we spend enormous amounts of time and energy **doing**, and if you get into the spiritual trip, you can spend enormous amounts of time and energy **doing being**, one example would be talking about how wonderful yoga or Zen is all the time. Another would be attempts to imitate other people who you think are someplace special. Words often just compound the difficulty. You might start to talk the way you think those "special" beings are supposed to talk. As we all know, it can be a trap.

That's not to say that speech is not extremely important, but I find in my work that it's hard to know what to say. It's very hard to advertise a way to healing, to health. We're not very precise when we use terms such as "health" or "healing" or "medicine". My work takes place in an unusual environment; a clinic in a large medical center in which people are trained in meditation, mostly from the Zen and Vipassana traditions.

In ways that are hard for me to completely understand, I was able to establish this clinic. People are referred to this unit by their doctors for a wide range of medical problems usually involving a significant degree of physical and psychological suffering.

It's hard to label this training. It's not that we can't call it meditation; we do call it that. But we don't tell Zen stories, for instance. It's an attempt to bring people from a point of suffering into an intense involvement with a process that is, to a large extent, outside the boundaries of their consciousness or awareness. Very often our patients come feeling that their internal resources are extremely depleted, and they usually do not have the belief system that it is possible to change.

The potential for change is already here, already inherent in one's being. You don't have to go anywhere, or get anything, and there is no method. Our challenge is to guide an individual using his or her own energies and not become an authority figure in the process. How can you help a person move in the direction of greater wholeness and health, when he or she is whole to begin with? Our view is that this wholeness is not being perceived correctly by either the individual or by their family or physicians, or our culture's way of viewing illness.

I really don't know what we are attending this conference for. I certainly don't know what I'm here for, except that I couldn't turn down the invitation to visit because I have strong "karmic" bonds with certain people here. But as long as I am here, I thought it might be of interest to give you a sketch of one alternative way of working with meditation practices from similar traditions, but within a world in which people do not know about nor would they ever come to a Zen Center of Buddhist monastery. It's not that they couldn't benefit from it, but that it's not in their domain of conscious or even subconscious possibilities.

The other thing that drew me here was the opportunity to try to find common ground with Native American spiritual traditions and to learn more about them from women who are living examples of their vision.

At the ceremony last night many people offered their separateness to the fire, to the consuming energy of the fire. On the deepest level, there is no separateness to be offered. We are not recognizing that we are already connected, al-

Meditation Practice in a Hospital Setting

By Jon Kabat-Zinn

ready whole. In Buddhism there is an image that likens individuals to waves on the ocean. We rise up like a wave with birth and manifestation, and then sink back into the ocean with death. Waves "wave" to each other—"Hi, I'm over here." But we're just waving to another part of the same ocean. In fact, when the wave moves, it's not the water that is moving. The wave has its own existence or life, but it's basically an illusory separateness.

I'd like to share something with you that we share with the patients in the stress reduction clinic. It's a quotation from Albert Einstein, and when I first read it in the New York Times in 1970, I almost fell off my chair because it's such a remarkable expression of Buddhism, coming from the person who completely and singlehandedly revolutionized our notion of space and time and energy. Coming from a yogi or a saint would be impressive enough, but coming from a scientist of the stature of Einstein I am even more impressed by the message of connectedness.

I've probably given away thousands of copies of this quotation. By way of introducing it, when Einstein was living at the Institute for Advanced Study in Princeton, he used to get letters from all over the world. Everybody knew of him—his friendly face, hair going everywhere, that mustache, a face of tremendous compassion, no socks, sloppy dress, but everybody knew him as "the smartest man in the world" and that he had a reputation for compassion, so many people would write to him about their personal problems. The amazing thing was that he wrote back.

An ordained Rabbi had written explaining that he had sought in vain to comfort his 19 year old daughter over the death of her sister, "a sinless beautiful 16 year old child."

Einstein wrote this: (I'll read it the way he wrote it, but you can interject "she" for "he.") "A human being is a part of the whole called by us "universe," a part limited in time and space. He experiences himself, his thoughts and feelings, as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures, and the whole nature in its beauty. Nobody is able to achieve this completely, but the striving for such achievement is in itself a part of the liberation and the foundation for inner security."

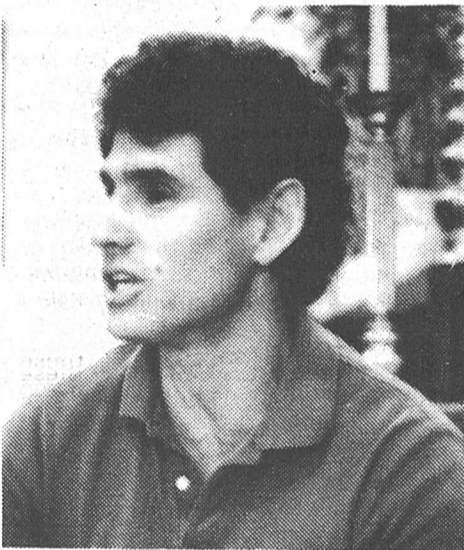
Keep in mind that this is Einstein here talking about us being limited in time and space, the man who revolutionized our entire comprehension of time and space. What he is basically saying is that from the point of view of physics, we are the entire universe. We contain it not just in terms of atoms, but also the sky, the earth, everything. The practice of mindfulness, or any way which brings one in touch with the whole, is the practice of healing. That is what the words healing, health, and healthy mean, **wholeness**.

Our task is to see if we can be honest enough with ourselves to contact the multiplicity of levels in which wholeness expresses itself simultaneously. The fact that you have a body doesn't negate the fact that there are other people in the room who may have different feelings and experiences. It's important to develop a multi-dimensional sensitivity, so that you're not stuck being right on one level and missing the boat on the other levels. That's easy to do. But to pay the kind of attention that Ruth is suggesting, that requires discipline.

(From Sunday workshop) What I'd like to do is continue the momentum of

what Ruth was working with this morning, because she was really zeroing in on a very precise and beautiful way on the essence of mindfulness practice. You could see very rapidly how much of a screen comes up between the actuality of our experience and the feeling of it. So when there's sound, almost immediately there's something accompanying it—thinking, interpreting, liking, disliking, comparing with other people—and it prevents us from really owning, being with sound, really hearing it, really listening.

If you just consider sound for a moment, what comes up in the mind with sound can create enormous problems in our lives, especially when we try to communicate with each other. The word communication means communing, being with, connecting. As soon as you hear something, if your own mind is chattering, thinking about what you're going to do in response and how you're going to come out on top or look better, you're not really listening. There's no harmony. It's not surprising that language becomes an occasion for disunity, for misunderstanding and miscommunication, rather than that kind of harmony which is potentially there. It all lies in not attending, not paying attention.



So this practice, whether it be under the name of Zen or Vipassana or yoga or any other name, has to do with re-learning this capacity to really attend in the moment. Since our lives to some extent are denatured, we have lost that. We need to work at it. It's discipline, a commitment to remember or bring back into focus the ways in which we tune out so frequently.

As everybody in this Zen business knows, anything can happen. You hang out a shingle that says "Zen" and it is a magnet for anything and everything. So you have to be in the business of "whatever comes up, that's what we're going to do." In a sense, we've created a clinic where you don't need a particular diagnosis. Anything that comes up is okay, because it's all included within this domain of life and life stress.

We had a fireman referred to us who was in his early 40's, and had been a fireman for 20 years. He was in a burning building and at a certain point the roof collapsed and several of his colleagues died. He was overcome with smoke and had to be dragged from the building. After that, every time he tried to put on his gas mask to go into a building, he had an intense panic reaction, accompanied by hyperventilation. Losing consciousness a good deal of those times, he had to be taken to the emergency room. In addition to the embarrassment of this, he found he really couldn't function in his job anymore.

He saw a psychiatrist and was put on a number of medications, but nothing worked. He spent over a year very depressed and not able to fight fires. His fellow workers were very good about it, but he was like a shell-shock victim. Somehow he was referred to us.

He started off in the first class of the stress reduction program focusing on breathing. Of course, since he had hyperventilation, paying any attention to

his breathing triggered his panic reaction. We worked with him over a period of weeks, suggesting that he stay with it and not run away from the experience, that this was in fact the front line of what he needed to face, because this was his reality at that moment. He was willing to do that. He gradually got into feeling a sense of friendliness toward and acceptance of his breathing. After a few weeks of sitting, he could reach the point where the breath would come in, the breath would go out, and it was okay.

To make a long story short, within four weeks of practicing the meditation, he was back in burning buildings fighting fires and wearing his mask. He had solved his problem. He came for that and he got it, although he might not have predicted that. What really happened is that the practice changed his entire way of seeing himself. His whole life changed. He began to experience that he had power to handle his own problems. His relationship with his wife and children changed. He had all sorts of loose ends and scars that needed to be healed within the family. That was what really came out.

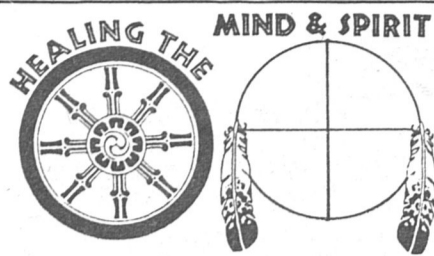
Very often a person comes in with a particular label, a particular problem. Usually one makes some progress towards it, not always spectacular, but a good deal of progress. But the most interesting work is not that at all, but has to do with the way that people begin to heal themselves by feeling their own authenticity and the fact that they're not just on a trip from birth to death that they have no say about. My personal feeling is, that as long as you're breathing, there is more right with you than wrong with you.

Even if you're a day away from death, acceptance of that and allowing things to be as they are is really all that is required to step into consciousness. Since we have that available to us in every moment, we're making a big deal over nothing. So we work on the most elementary level with people, helping them to tune into their bodies, their breathing, their fear. They begin to see that one does not have to be caught by everything that was formerly associated with terror or despair or feelings of hopelessness. Within that stuff, you can work with it in such a way to rediscover your own connectedness.

I enjoy pointing out to the medical students that the words "medicine" and "meditation" come from the same root meaning. Medicine means "to cure", in Latin. But its root meaning in Sanskrit is "to measure." Medicine is the restoring of right internal measure. It's not the modern Western view of an external standard of measure, like measuring how tall you are with a ruler, but it is the right internal measure that every aspect of the universe has in itself. Medicine is the helping, by administration of medicines and care, to reestablish that right internal measure, but it has to come from within. Everybody knows that, except doctors sometimes forget. (laughter)

Meditation is nothing other than perceiving right internal measure—of sensation, of thought of the moment—of all things that we almost never really attended to. The practice is ruthlessly simple. An alternative to the exercises that we did for the past hour would have been just to sit for an hour. It can be very painful if you're not used to it. The point is, there's enormous wealth in that "non doing." We are so busy all the time, doing, doing, doing, and creating all this stuff, that very often the intoxication of the stuff creates a screen and prevents us from simply hearing, moving, eating, loving, touching.

So it all becomes complexly hearing, complexly touching, and so forth, and that creates stress, disunity and separation within what we already have, which is unity. There is no separation, as Einstein told us.



Seeing Things As They Really Are

The method of Vipassana meditation

By Ruth Denison

It is wonderful that we are together here, exploring healing the mind. That is what I teach, and invite people to turn to; healing or training the mind. "Mind" is a most ambiguous term. We talk about "empty mind", "universal mind", and we can talk from the psychological points of view. We can talk about "your" mind, and "my" mind, about the "conditioned" mind. So, we speak of many minds.

What is mind? Where is it? We know that it is with us and that it is for communicating. Also, it gives us experiences. The mind lets us hear, think, emote, see, feel, smell, and taste. So, the mind is everything we do. It is, so to speak, "lord" in our life.

We have come here to talk about healing the mind, so that indicates that the way our mind lets us experience our life is not quite satisfying, not quite healthy. When we talk about healing, that means there is some sickness. The mind does not serve us well. We do not feel well with it. We want to find out about healing the mind so that it can serve us better.

I want to talk about a form of healing or cleansing the mind which comes from the teaching of the Buddha. It is a very ancient, proven method, by which he came to complete health of the mind, to total vision and clarity about the nature of the mind process. His method is seeing clearly who and what we are, and how we make things wrong in ourselves.

It is a way to come to clear vision, to understand the nature of existence. That we want to "heal" it, shows that we do not understand it correctly. Healing does not mean giving it medicine. The mind is intangible. We cannot give it anything from the outside. It has to be brought into understanding and balance, where it can heal itself through its own effort.

The mind has within it its own understanding that there is something wrong, something to be recognized: because the "sickness" is brought about by the mind itself, by not understanding itself. Seeing clearly, then, is the method that I invite you to use to come to balance in the mind, which will enable us to see very clearly the sickness and condition in which we live, and the cause for it. Seeing things as they really are, in the way we express our life, in the way we



relate in our life, in that very seeing and understanding, is the healing process.

Doing this means relying on our own effort and ability to see in such a way that we are free from all judgements, prejudices, thoughts, and interpretations. The mind has to be brought to an exquisite balance, where it no longer feels the need to act on craving and aversion.

I have nothing to offer. I cannot give you any ritual, any tool. I can only invite you to come to a balance in your mind by which you are able to see, in this very moment, without any interpretations, to know what is occurring in the mind: to just be present in the moment, in the beauty of your being. When we can provide this balance in ourselves through mindfulness, it is supported by faculties like right effort, the willingness of your heart to investigate, and by calm and equanimity. These faculties are, in fact, the heart.

When we open our heart, we fall into a space of tolerance, love, and kindness, where we are just there for what life is presenting, without resistance, without pushing it away, without wanting any-

"The mind has to be brought to an exquisite balance, where it no longer feels the need to act on craving and aversion."

thing. That is the quality of mind which I invite people to cultivate. This method of cultivating the mind is the teaching of the Buddha, the heart of the Buddha. This attitude provides equanimity, calm, and compassion.

This mindfulness enables these qualities to function and mature. When they have matured, we have freedom from all our burdens, from bondage to pain, craving, and sorrow. Pain may still be there (as some pain is intrinsic to life), but our mental attitude becomes so spacious and endowed with understanding of the nature of our lives, that we accept it. We then have the tolerance and love to see life as it really is: containing pain and hardship. The causes for it are mostly our insistence and desire to have it otherwise, our inability to accept life as it is.

The more one reflects about this practice of mindfulness, the clearer it becomes. We allow space for certain qualities in our mind to mature, bringing about cessation of suffering. The beauty of it is that with such clarity, non-interference, calm, and balance, we can see what is happening in the moment. Resistance arises (pain and depression), but where there is no interference, it is a very loving atmosphere for anything that is noticed, and in that openness the pain and sickness can heal. It is like the love and care of a mother for her only child, and in this whole life can be healed.

Our life is body and mind, so we observe it with this non-interfering attitude when it breathes, walks, bends down, sits, or lies down. We come to understand the body's nature: change, constant movement from one thing to the next. On the level of sensation, we discover that nothing is solid. All is in flux.

Then, there is the area to be observed which exerts a very broad control over our life. That is the atmosphere which we call "pleasant" and "unpleasant". In this training, it is important to understand when we are reacting to these things. We crave when it is pleasant. When it is not pleasant, we avoid, we push the world away. When we allow the arising of that which is pleasant to simply be in our attention, we stop further desires and craving. In the same way, if we permit attention to the unpleasant, our tendency to plunge into aversion is diminished. And this balance is very healing.

It must be understood that the healing space is happening in our own mind. There is nothing from outside. We have to come into the rhythm of allowing that space in us, which balances all aspects of the mind. This takes time. In the beginning it is hard because of the enormous disturbances we have in our minds. Because of the tendency to react to the pleasant and unpleasant, there is not enough balance, calmness, or acceptance of things as they are. Because our mind seeks excitement and stimulation, making these efforts can, at times, be boring. So we have to bring forth these efforts again and again. That is, observ-

ing these tendencies of pleasant and unpleasant.

We also begin to understand how mind, when it is not observed and not in balance, creates our unhealthiness and suffering. How can we get hold of the cause for unhealthiness? The tool is nothing but a space in the mind that is already there. It is a self-illuminating process. You look, and you look again. You look to body and mind, to what they do from moment to moment. The patterns by which we create our suffering become clear. In that very recognition, healing takes place.

So this practice illuminates itself by cultivating the state of mindfulness and bringing attention to bodily expression, to its breath, sensations, emotions, and thoughts which we always experience. We also bring attention to the pleasant and unpleasant feelings which drive us and determine how we relate to the world and to our mind.

The mind also has a quality of knowing, which brings about understanding in the intellect and transforms it into comprehending what to do next. We have this wisdom in ourselves, and together with the aspect of investigation, we come to see what is true about ourselves. We see that there is constant change on both the mental and physical levels. In seeing and experiencing this quality of impermanence, we begin to understand the unsolidity of our life. Everything changes. There is nothing to hold onto.

The "I", or ego, we have lived with disappears as we see a process of change and unsolidity. We recognize our wrong identification. Mind is apt to hold onto this misconception of having "I" as a separate entity. We see here our decep-

tion: relating to a sense of "I" compels us to express ourselves in all kinds of unwholesomeness and suffering.

All the methods that are presented here today are directed toward the same goal, but with different ways of coming to it. The way of practice that comes from the Buddha's teaching is simple, but not easy. It is because we have to pull ourselves up and make effort to provide this space in ourselves; kind and loving, receptive without rejection and aversion. If we remind ourselves, we can live this way in every moment; when standing, sitting, eating, breathing, moving, and thinking.

So, the medicine is mindfulness. And with diligent practice it is no longer a method, but becomes a way of life. You continuously reconnect yourself to what is happening in this very moment in body and mind. This brings joy and a feeling of accomplishment. Why? Because you are in connection with things as they really are. You always see in this moment what is occurring, and in the open mindfulness you are able to accept everything as it is. Even if it is very uncomfortable, you go slow and live it through, because now you have this strength in the mind for doing so. You can deal with life with balance and harmony.

In that very looking at what arises in the moment in body and mind, the intelligence knows what to do next. In whatever moment you find yourself, you have this presence, this self-illuminating aspect, always telling you what to do next. It is supported by your diligent investigation, by your burning desire to get out of suffering. It is supported by calm and equanimity, by concentration and attention. You know in the moment what you see and what the answer to your question is. You just need to sit and allow this mindfulness.

It is a joy to live with this self-illuminating mind, but the difficulty is how to do it, how to get out of the extremely uncomfortable stuff we are in. We get run over by our emotions, our negative thoughts. By simply being attentive to all of this, they become our teacher.

It is as if you were cultivating in your body the divine principle. The end of it is the truer being, the goddess, or god in us, if you like. It is not outside of you. For it is your purified mind, or wisdom. Wisdom knows the nature of existence, which is impermanence. It understands our mortality, the fleetingness of our lives. It understands that suffering and dissatisfaction have something to do with refusing to look at this fact that we are not eternal, that there is change in us.

Then, this strong and purified mind is nothing with which to create suffering and sickness. It is nice to live like that. There is a self-sufficient happiness in it. It is difficult in the beginning, but when it catches on, if you are trained enough, it can sit up in you and guide you. This all-seeing invites you, moment to moment, to be awake and in that awakened state, the healing takes place. □

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THE WORK OF THIS MOMENT

An interview with Toni Packer

Springwater Center, NY (formerly Genesee Valley Zen Center)

By Jacek Dobrowolski

(After many years as a student of Zen teacher Philip Kapleau, Toni Packer gave up being co-leader of his Zen Center in Rochester, NY, and in 1981 founded a city center there, and later a country center in Springwater, NY. Interviewed in July 1986 by Jacek Dobrowolski, a Zen student and scholar from Warsaw, Toni is author of "Seeing Without Knowing." The Springwater Center has a staff of 12 and over 200 members around the country. Jacek, a resident of Cambridge Zen Center, is starting graduate studies in comparative religion at Harvard University.

Due to space limitations, we are unable to print the interview in full. An expanded version of it will be published in Toni's forthcoming book, "THE WORK OF THIS MOMENT." Toni's statements do not necessarily reflect the teachings of the Kwan Um Zen School. However, they are provocative and we invite our readers to comment.)

Jacek: Toni, two years ago you attended the "Woman and American Buddhism Conference" at the Providence Zen Center and you gave a talk there on clinging to images versus clear seeing. The talk was later published in *Primary Point*. From what I have heard it was well received and several Dharma teachers remarked: "She is very clear." But also some criticism emerged like: "She has a problem with form," "she is attached to freedom," "this is spiritual claustrophobia," suggesting that no matter how deep our insight is, we always have to manifest as somebody and we need not fear forms, but use them, and we need not fear labels imposed on us, these come anyway. What can you say to such comments?

Toni: I don't have any problem living with "forms"—what does it mean? We are human beings who think, feel, eat, drink, sleep, defecate, learn, work, create, recreate, communicate with each other and so forth. I left an established Zen center, because it became absolutely clear that I could not continue to function and question freely within a system dedicated to teach and propagate a specific religious tradition. It was as simple as that. As long as there is investment and identification with any system, one cannot inquire and see clearly. Where the optic nerve is attached to the retina, there is a blind spot where the eye cannot see. We have such blind spots wherever we are attached. Can we see that we are attached—become clearly aware of it? When attachment and investment are seen completely—root cause as well as the consequences that arise from it—then the seeing is the dropping.

The criticisms that you mentioned, as far as I can tell, stem from people who may have listened to a talk by Toni (or talk about Toni), but themselves may never have delved deeply into questioning our total psychological conditioning. So, before

forming any ideas and speculating about what Toni is doing, what her problems are and what she is attached to—if one is really interested in finding out, why not come here and question it directly with her? I am open to it whenever you come to open it up. I don't think I'll ever tire of looking at anything from scratch. The reason we are sitting and working together is to discover what is going on in the human mind and body - to question our deep-seated assumptions and conclusions, our beliefs, traditions and teachers, and to find out why we cling in the first place.

The diagnosis "spiritual claustrophobia"—what does it mean? Does it mean being afraid of living in a "spiritual box?" Being boxed in by spiritual ideas and programs? When one actually realizes that one is trapped in a box, one steps out of it, doesn't one? The intelligence of seeing makes that possible. Claustrophobia means panicky fear of enclosure without finding a way out. The direct insight that one is caught may be the end of the confinement. If it is, one does not go back.

Jacek: I remember Soen Sa Nim [Zen Master Seung Sahn] saying last spring at Providence Zen Center that "the worst kind of mind is dictator mind, then there is no love, no equality, no freedom and no harmony." He also mentioned that the Buddha never said: "Follow me, believe in me." Towards the end of his talk he said to his students: "You must become completely independent." Certainly you agree with such words, don't you?

Toni: It's not a matter of agreeing with anybody's words, whether they were Buddha's or anyone else's. Does one clearly understand for oneself what the person is saying, where he or she is coming from, and, if one doesn't, is one free to question it thoroughly?

The admonition "You must become completely independent"—is it just setting up the ideal of independence? As long as we are occupied with the ideal, are we free to discover how utterly dependent we are?

When we join a spiritual group or training center, there is usually a host of activities, ceremonies, etiquettes, rituals, vows and so forth that we are expected to participate in. There isn't even the consideration of a choice whether to participate or not. Any kind of hesitancy is equated with "ego," while participating in what is demanded in spite of doubts is called "lowering the mast of ego." The mind quickly becomes conditioned to the new ceremonies and to the expected ways of relating to "teachers," "senior disciples," "advanced students," and "beginners."

The brain has already previously been conditioned to all these patterns at home, in school, at work, in church, and so forth. Now there is reinforcement of old patterns in a new place. One sees the venerated teacher participate fully and sanction what is going on. And not only this present teacher—one is ceremonially linked with a whole lineage of past teachers who have all done and sanctioned what we are doing now.

A heavy conditioning is being perpetuated without any encouragement to question and doubt. On the contrary—doubting is "giving way to ego." The mind is readily finding refuge in the whole thing. Feelings of guilt, anxiety, loneliness and isolation are assuaged. And now the teacher says: "You must become completely independent." Another teacher says: "The function of the teacher is to withhold his influence from his students." But what does that really mean? Doesn't the teacher stand for everything one has become engaged in and committed to? He or she stands for the whole past tradition! How is one going to be completely independent of that? It is an enormous question, isn't it? Can a human being be independent of the past—not in theory, but actually?

So—can one start by looking and listening to what is actually taking place from moment to moment, understanding clearly what is happening right now and what has happened in the past? How one constantly seeks refuges which one defends, rather than face fear, guilt, loneliness, insecurity...

Jacek: How one imitates...

Toni: How one imitates! Imitation gives a sense of belonging, a feeling of identity, and one isn't even aware of it! There is just this longing to be like someone one admires or worships—trying to be like him or her without any critical awareness.



Jacek: You have challenged the dictatorial way of teaching, but no matter how well one guards oneself against being a father, or a mother figure, or any authority figure, if one speaks out with certainty, a great deal of certainty, people who hear it may try to push you into that role, or even unconsciously become dependent on you and you may not be able to detect each and every such attachment.

Toni: There are two aspects to your question. One is, does a person who speaks out with certainty, who talks to people and points out things, does that person influence the listener through personality, through the association with authority figures, through the power of words? Is the listener influenced to become a follower, an adherent who believes what is said without questioning the validity, just following or repeating mechanically what has been said?

The other question is: what happens if the person who is talking to lots of people coming for help? Is this creating images for her or him like "I'm someone special, somebody important, I'm spiritually advanced, enlightened..." "I know and you don't know." "Just do obediently whatever I tell you and eventually you may know too." Can such ideas and images be seen instantly and dispelled? One can never assume that one is beyond such images. One has to see. If they are not seen and not dispelled, they perpetuate illusion and separation.

Let's look at the first question again. Obviously all of us are influenced by the words and actions of authority figures unless there is direct insight. If one doesn't see the truth or falsehood of what is being said, regardless of who is saying it, comprehension remains intellectual at best. Or one will just believe in the words, follow and repeat them faithfully without any insight. This kind of influence happens no matter who the speaker may be.

You also asked, can you detect whether another person is becoming attached to you? I may or may not detect it, but we can always open up this whole question of authority and attachment in talks and meetings. We do talk about it again and again. Whether or not someone will really have insight into attachment and drop it...no one can do this for anybody else. It is up to us to discover truth for ourselves. This brings me back to the question of what happens to the person to whom people come for help. Am I dependent upon people coming to me and listening to me? This would be a very dangerous thing, I do pay close attention. We discuss it and look at it together. I think that a teacher who depends on having students, inevitably uses them. How can it be otherwise? Can there be freedom and love when there is dependency and attachment of any kind? So I feel that I am utterly responsible for what I am doing and saying, but how people receive it, use it, interpret or misinterpret it is not up to me alone.

Jacek: What you say in your talks is very similar to what the late Jiddu Krishnamurti

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has been saying for decades, speaking of attention, questioning and inquiring, speaking and seeing, dependency, freedom, and unconditioned love. How do you see him and how close do you feel to Krishnamurti?

Toni: My husband and I have gone several times to Ojai, California to listen to K., and we have also heard him speak in Switzerland and once in England. We have never personally met him. It was only after coming in touch with his work that veils started dropping from my eyes and things became clear. The questioning intensified about what I was doing at a Zen Buddhist Center giving talks, holding meetings, participating in ceremonies and rituals, and later being in charge within this formidable setting. The whole question of authority and influencing people burst open and it was no longer a matter of choice that I left the whole tradition. I just had to do it.

You are asking how close I feel to Krishnamurti. When two human beings, you and I, see the same thing directly, wholly, this instant, then there is no longer any question of "closeness." There is no "you" and no "me," no separation of any kind. Something entirely new is functioning freely, and it does not belong to anyone. It is not dependent upon anyone.

Jacek: How do you see him?

Toni: Krishnamurti never ever put his person into the foreground. "The speaker is not important" was his constant admonition. What is important is to see clearly for oneself the truth or falsehood of what is being said. There has never been the shadow of a demand for discipleship, followership or worship. He referred to all of that as "nonsense" and said that it was an abomination to him.

Jacek: I have heard one Zen Buddhist monk say that "Krishnamurti was a very slippery fellow" since he did not propose any formal meditative practice. You do offer it at your Center. There are seven-day retreats held in silence, consisting of periods of sitting and walking and a period of manual work. Every day you give a talk and interviews, called meetings for people who want them. Sitting is optional, but from what I have noticed people rarely skip rounds. The atmosphere of the sitting room, as you call it, is that of vibrant awareness and purity. In spite of the lack of an altar, and the presence of beautiful green plants standing in pots in the center of the room and in one of its corners, there is a definite aura of a meditation hall.

The etiquette is minimal, no bows, no kyosaku, no chanting, almost no instruments, just a bell signalling the end of a sitting or walking period. During walking you can hold your hands any way you wish, even loose on the sides or in your pockets, yet people move with attentive care and a certain form seems to be arising. When I described it to George Bowman [a senior teacher in the Kwan Um Zen School], he commented: "No matter what she calls it, if there is sitting, walking, talks given and interviews held it is still Zen training." What would you say to that?

Toni: To a casual passerby, some of the forms you are describing might match very closely a textbook definition of a Zen retreat. However, we are constantly re-examining these forms and they do change. We are specifically looking at them from this point of view: do they provide something conducive to a smoothly functioning, quiet retreat, or have they been retrained because of unquestioned assumption or just habit? We state on our information sheet that people may use the schedule in any way they wish as long as they do their retreat job and maintain silence. Incidentally, in spite of what you observed at that particular retreat, there are many times during the day that only very few people are present in the sitting room. Also, people can sit on any kind of chair and they do.

But let me also ask again: why does one have to compare and pin a label on something that is going on? We do it all the time. But does anything really become any clearer by being named and compared with something else? The important thing is to be directly aware of what is happening in the mind as it is happening—to be aware of comparison, for instance, and observe its immediate effects. At the instant of comparison, where is the awareness? Hasn't it been replaced by a narrow memory channel which now connects with all kinds of ideas,

feelings and emotions?

If someone says, "Toni is still doing Zen training..."—what is that person really trying to convey? Why is he saying it? I can speculate about it but I would have to talk with him or her directly to find out. When people come for a silent retreat, we question immediately what is going on in the mind. Why did one come to this retreat? What does one want? It is easy to say: "Don't have any goals, just sit quietly, embracing the present moment without thoughts of enlightenment." But is this what is actually happening? One has to look!

The moment one sits still and attends for brief instants at a time, doesn't one see the thought of wanting something and of getting something arise? It happens. We have been conditioned that way from earliest childhood and have seen it in others ever since we can remember. "Do something." Be somebody. Get someplace." Or "Be quiet. Stop fiddling. Don't do this. Don't think. Don't want this or that. Just be in the moment."

Can there be awareness without judgment of this running stream of thoughts, commands, reactions, desires, goals, without any reaction for or against? If there is any holding on to the idea that I want something or should not want anything, wanting itself does not come into awareness. The wanting is just running its habitual course. What is wanting? Can we see?



Do you see the difference between wanting, and the actual process of wanting as it manifests throughout the mind and body? I always come back to the question: is one wondering how the mind actually functions from moment to moment, and if so, can one begin to attend quietly, in all simplicity?

Jacek: What kind of inquiry do you advocate?

Toni: I am not advocating any kind of inquiry, but I am inquiring. Can there be awareness this instant that the brain is asking for a "HOW"—a method to latch on to? Do you see that? Can there be simple,

quiet observation, silent listening to what is actually happening this instant?

Jacek: Then how should one carry on the questioning?

Toni: Listen! There is breathing, isn't there? Let's just listen quietly for a moment. It doesn't need to be counted, it doesn't need to be called "inhalation and exhalation," it doesn't need to be concentrated on. It doesn't need to be known in any way. Just simple listening... Not saying to oneself, "I am breathing," or "I am aware of my breath," or "I know what it is," but listening wordlessly, inwardly, without knowing...

Is this separate from the sound of the birds? The car? The airplane? The moment we "know" the sound, the instant the brain reacts with naming, with liking and disliking, there is separation—many separate sounds, and me separate from what I hear. Can you see this? Listen again—just openness without knowing...

Jacek: What kind of questioning may take place?

Toni: I don't know what kind of questioning it is. It is just questioning, wondering, inquiring, listening openly. No prescribed method! The moment you find a technique, you become attached to it and there is no longer any open listening. The mind clings to methods because it finds safety in them. Real questioning has no methods, no knowing—just wondering freely, vulnerably,

what it is that is actually happening inside and out. Not the word, not the idea of it, not the reaction to it, but the simple fact.

Anxiety arises...will one immediately react by "knowing" it from previous times and bracing against it? "Oh, not that again—I hate it—it's going to get worse—how can I get rid of it," and so forth. Simply meeting it as for the first time, attending quietly, feeling it, letting it move on its own, revealing itself for what it is without any interference by the brain.

Jacek: Do you think it is possible to transcend a given tradition and yet act from

within it? Do you feel that your way of leaving the tradition is the only way?

Toni: It is often pointed out to me that if truly great teachers did not leave their tradition, what arrogance and ingratitude of me to have left it. Of what use are comparisons? Don't they instantly lead away from the work at hand? If one really needs to find out the cause of human division, violence and sorrow, doesn't one have to work empty-handed, free from the accumulation of any kind of knowledge? Tradition is accumulated knowledge. A seeing mind does not know—it understands the limitation of all knowledge.

You ask whether I feel that my way of leaving the tradition is the only way? What do you mean by "way?" It is not a way from "here" to "there."

I did not leave tradition as a matter of protest or principle, but because any kind of authority, any kind of following, any adherence to what is known, remembered and cherished does not reveal truth. There is no way to it. Therefore there is also no "only way." Truth is not found by striving for attainment of a goal in the future, but it has to do with questioning, wondering, and seeing what is this instant.

I am not engaged in comparing what we are doing here with what other people are doing. If other people wish to compare, that's up to them, but can one detect comparison in the mind and see the effects of comparison in our daily life, in our relationships? As long as I compare myself with you, with an image I have of you, how can I be in direct touch with you.

Jacek: Recently you have decided to drop even the word "Zen" from the name of your center and it will be called simply Springwater Center. Do you feel that by doing it you are severing your last connection tying you to your former teacher and the Zen patriarchs?

Toni: The ties to tradition and teachers were severed long ago. The reason that the word "Zen" was dropped was that even though we were using it in, let's say, a "generic" way, it remained a "brand name." In many people's minds "Zen" is firmly associated with its specific tradition, with Buddhism, with Japanese cultural patterns, or just something "oriental." There is either attachment to the name and what it stands for, or people do not even want to come to this place because of their negative associations with "Zen." Incidentally, even though we have registered our name just as "Springwater Center," we are adding "for meditative inquiry and retreats" wherever needed. Springwater is the place, geographically, where the center is located. With this beautiful word, we don't have to look for any other.

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*Master Dharma Teacher Lincoln Rhodes is currently on leave as School Abbot.

Letters to the Editor

To the Editor:

The opening article in your October issue of *Primary Point*, "Zen Means Never Follow The Teacher," was thought provoking, but raised issues which, for me, remain unsettled.

The article centers on the problem of students becoming too dependent on teachers. The underlying question is to what degree do students create their dependency by not believing in themselves, and to what degree do the forms and rituals used by the schools **teach** students to be dependent on teachers?

The psychodynamics of the individual looking outside him or herself for answers, validation, etc. are fairly well addressed in the article. However, less attention is given to how our forms and rituals make it easier for dependency to arise.

Two exchanges in the article, taken together, highlight this complicated problem of forms breeding dependency. First, Soen Sa Nim stated that "The Master Dharma Teachers still need to grow up." When challenged to clarify that statement he responded, "When a Master Dharma Teacher grows up, then he/she gets transmission, becomes a Zen Master, then a new school appears."

But who determines that Master Dharma Teachers have grown up, and by what criteria is this measured? Since only Zen Masters can give inga or transmission, the student may come to believe that the Master has something or knows something that students don't. And, the student may think, if the Master has a special awareness to see some things more clearly than other people, like the Master Dharma Teachers being grown up, how far does this awareness extend? What else does the Master see clearly that the student may not?

So with the current form of Dharma transmission, self-doubt and dependency are likely to arise, especially in newer students. Soen Sa Nim's second statement that raises the problem of structures leading to

dependency is "If you believe in the Zen Master, you never check. ...I only believe him, I believe his Dharma. I don't care about his actions, I only follow his Dharma."

This sounds strangely like the old saying, "Do as I say, not as I do." This teaching, combined with a Dharma transmission form which allows the thought process outlined above, spells trouble for another teaching: Zen students must believe in themselves. A student who has been taught "Don't check your teacher's actions" and who is thinking, "Perhaps the Master is aware of something I am not aware of here" is hardly likely to believe in her or his intuition if it is saying "This teacher's behavior is bullshit!" Unfortunately, recent examples abound, in Buddhist and non-Buddhist communities alike, of teachers' actions which caused great suffering for their students, but which went too long unchecked by students who did not sufficiently believe in themselves.

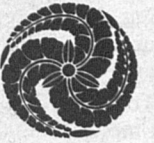
If we are really serious about not wanting students to be dependent on their teachers, then we need to carefully examine the forms, structures, and rituals of our religious traditions and decide whether what is gained from them is worth the dependency they may encourage. In the Zen tradition, perhaps we need to pay most attention to the position of Zen Master, and begin to talk quite openly about what that is—and is not.

Thanks for listening,
Terry Cronin
Waterville, ME

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ANNUAL DESERT RETREAT: The International Zen Institute of America announces its annual desert retreat March 1-28, 1987, in the Vipassana Center at Joshua Tree, California. Zen Master Geshin Prabhava Dharma, Roshi and her senior disciples lead the retreat, which consists of two fourteen-day periods and includes the traditional Zen practices of zazen, kinhin, chanting and koan study. Roshi gives dharma talks and interviews on a regular basis. You may attend one or both periods. Rates are US \$600 for both periods or US \$375 for either period, from March 1-14 or March 15-28. Enrollment is limited, so please send a deposit of US \$50 before February 15, 1987. For further information, please contact IZIA at 213/738-7938, 3054 West 8th Street, PO Box 145, Los Angeles, CA 90005, USA.

CONFERENCE

WORLD BUDDHISM IN AMERICA

JULY 10 - 17, 1987

Buddhism is one of the oldest surviving contemplative religions in the world. Placing more emphasis on ethical purity than on external forms of worship, and putting supreme value on overcoming one's own selfish tendencies rather than on self-indulgent political conquest or material acquisition, the straightforward religion has always had a strong appeal to people who treasure gentleness and wisdom. Dating back to the sixth century, it has spread in the past 2500 years from its native India to every part of Asia. Partly as a result of Asian Buddhist immigration to North America in recent decades, and partly because of its appeal to North Americans, Buddhism has taken firm root on this continent and shows every promise of playing an increasingly important role in North American spiritual life.

In its transition to a new environment, Buddhism has inevitably undergone changes in form. The meeting of two cultures, Asian Buddhist and North American, has already resulted in a transformation of both. As is to be expected, this has also led to problems and issues that are new both to Buddhism and to North American society. Many Asian Buddhist teachers came with the intention of serving the needs of their own ethnic communities that had migrated to America. But on arriving they discovered English-speaking North Americans eagerly seeking their spiritual guidance. Struggling to overcome language problems and cultural barriers, a number of Asian Buddhist leaders have done a remarkable job of discovering and then tending to the spiritual needs of a modernized fast-paced society that tends to have little place for traditional values. But success in ministering to Americans has also sometimes led to tensions between the needs of newly arrived immigrants and already established Americans.

The Conference on World Buddhism in North America, scheduled to be held July 10-17, 1987 at the Zen Buddhist Temple in Ann Arbor, Michigan, will be the first conference of its kind. It will draw on the collective experience both of North Americans who have become Buddhist teachers and of several prominent Asian Buddhist leaders who have made North America their home. And appealing to the expertise of a number of North America's best respected scholars of Buddhism, this conference will explore a wide range of religious and social issues that have come to be prominent in North American Buddhism.

Further details on the conference and on the participants can be obtained by writing or telephoning Zen Buddhist Temple, 46 Gwynne Avenue, Toronto, Ontario, M6K 2C3 Canada [Tel: (416) 533-6911]. Or Zen Buddhist Temple, 1214 Packard Road, Ann Arbor, Michigan 48104, U.S.A. [Tel: (313) 761-6520].

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This year's Intensive Meditation Retreat will be held in the Diamond Hill Zen Monastery, located on the grounds of the Providence Zen Center, a residential center on 50 acres of woods and fields in rural Rhode Island. The monastery is constructed in traditional Korean post-and-beam style with a curved tile roof and has a spacious, airy meditation hall overlooking a small pond.

Held in silence, Kyol Che is a rare opportunity to intimately look at what is happening in our lives; it is a time when all of our energies, under the guidance of a teacher, are devoted to deepening and clarifying the meaning of what it is to be a human. Such training then is a powerful tool for enriching our everyday lives with greater clarity and direction.

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MEDITATION IN A HOSPITAL SETTING *continued from page 8*

We have worked with over 2000 people over the last 8 years who have been through the stress reduction program, and 80% of them report that they're still practicing in some form or another. Most have been very open. If one person like the fireman I told you about has a dramatic improvement (of course, we had him come back and tell his story on the first day of the next class) in the first or second week, then most of the other 20 or 30 people in the class suddenly find that their level of belief in their own possibilities goes up accordingly....What we're doing, in the context of the medical model of illness and health, is quite

revolutionary. Yet we are finding that there has been minimal resistance, if any, to using meditation in the context of stress reduction training, either by the patients or the physicians who send their patients.

I find it very interesting work. For instance, if I showed my patients this flyer [for the "Healing The Mind And Spirit Conference"], they would never show up. I consider what we're doing to be priceless, to be extremely important to the well-being of our planet, particularly in this period of time, that people begin to recognize our connectedness and power, individually, to make changes in our lives, to grow and heal and collectively do the same....What we're finding is that you can take this teaching and give it to ordinary folks in an unadulterated fashion without the trappings that we

may have become used to in a Zen Center. For example, a gold Buddha would not be helpful to my clients (laughter)....

It's wonderful for me to come back here [to Providence Zen Center]. My heart just bursts, because I trained in this tradition and I absolutely loved it, the chanting in Korean, the bowing, the gold Buddha...But it wouldn't wash at the University of Massachusetts Medical Center. What I'm learning is that I care about mindfulness and I could care less about the packaging. I think it's so important that we should all take responsibility in our own ways to be as mindful as we can. Within the practice, that's all you need to do, because the rest of it just spills out, takes care of itself no matter what your job is. There's no real difference between "us" and "them", there is no us and

them. We don't think of "the patients" or "the staff", we are all just people.

You have to be sensitive to how easy it is to turn people off, or to get them to feel that you're on one side of the fence and they're on the other, how easy it is to create boundaries that become solidified and then reduce possibilities....Ram Dass once received a letter from a student in which she told him: "When I was a Buddhist, I had all sorts of problems with my parents. But when I became a Buddha, everything was okay."□

Jon Kabat-Zinn, Assistant Professor of Medicine and Director of the Stress Reduction and Relaxation Program at the University of Massachusetts Medical Center in Worcester, is a longtime student of Zen and teacher of yoga.

FINDING YOUR SACRED SPACE *continued from page 6*

reaches to all worlds to help our relatives, friends, co-workers and even those yet unborn. All are benefitted by one's inner practice. This is foundation practice.

Anything else that we learn...is vibration. All is thought and wishing to communicate with one another. You are waiting to hear from the trees, and the trees are waiting to hear from you. By doing this practice, we become more aware of that inner sound, the stream of clear mind. The message of the earth is more apparent to our ears. We recognize how the illusions of separation, of anger, of "us" and "them", are but thought forms. Essentially, we are all one in the stream.

In this time, what we can do to help is awaken from the dream, awaken ourselves and others to the realization that all is essentially well. The clear light, the fire, is right within us. What we need to do is get out some good brooms and sweep out the fireplace, sweep out the hearth. What are these ashes that get in the way of that light burning brightly? Pride. Pride has many faces. It's also pride when we think we're not good

enough. That's like saying the Creator didn't have enough good sense when s/he gave you this body and these gifts....

The wise person looks to cultivate the thoughts of peace and harmony. First, by recognizing what are the thoughts that cause discord, disease, in my own life....How are my thought, word and deed contributing to the apparent confusion? What can I do to make it better? Then you make an affirmation: "I affirm that I have the skills and ability to communicate essence to essence with others, and to accomplish the goals that have been set for myself and others." You make that affirmation in the beginning of the day and say, "I will do 3 things this day that I may accomplish my life purpose of harmony, peace, and good relationship...."

You have a gift the earth needs right now, to bring peace on this earth. Take it out of the closet, let it be apparent. How? By ascertaining what are your life skills. What gifts have you brought to this life? What are you good at? When do you feel clearest, brightest? When is there most energy? That's an indication of what your skills are. Then you want to refine those skills so that there is a one-pointedness of mind, and no doubt that you are doing your work that is beneficial to all beings. This comes through practice and affirming, "I shall accomplish these things for the benefit of family, clan, nation, the planet." Just

by saying these words over and over, we counteract those poisons and doubts that curtail our completing a task....

Your gifts are needed. So many people have a talent for poetry, and their poems might free another person from grief, yet that person puts off writing the poem. "The family needs me to wash dishes." "This is more important." "That's not going to make money." So you put aside that gift.

That gift is your muse, your power, your totem. When you know you have a creative gift and you put it aside, you're putting aside some of your life force and some of the hope for future generations. To cultivate your art, to clarify your mind, is not just a thing of fun, it is also a spiritual duty so that you can bring abundance on all levels to your family and friends. As long as the gifts that are flowing within you are unmanifest, other gifts will also be held back in the large circle of life.

For example, we are sitting here in this beautiful temple. Sweat, hard work and sacrifice made it happen, and people's practice keeps it going. From here, there goes into the earth an energy that gives the earth strength, that purifies the atmosphere around here, that transforms some of the suffering in the city. Just because people sit here with stillness of mind and making prayer, they make this even more sacred space, and we receive that benefit wherever we are.

Suppose in our hearts we say, "I don't believe the earth is alive, I don't believe in God, I don't believe my mind counts." That's closing a door to one of the rivers of life force that goes from the holy places. Eventually people with doubt all over the world close the water of life. Earth is making new water all the time. It is only human beings holding back emotion, feeling scarcity: not enough love, not enough time. Human beings holding back mind, holding tight, then closing the life force flowing through the earth. Then there's less energy in the atmosphere.

It is a reciprocal relationship between you and the earth and the sky. What we are thinking, how we are feeling, affects the entire circle. If you are feeling sadness or anger and you go to the office, certainly it will be reflected back to you in a flash. It is like that even with our mother the earth. So when you make peace with yourself, when you are willing to stabilize your mind and cultivate that energy of generosity, it is good for everyone around the earth.

To open our hands, to manifest our heart's creative gifts, is something that is done by walking upon the land. Your creative potential, which may yet be unmanifest, is waiting to come through your hands. It flows through the energy of the heart. So the wise practitioner gets to know the nature of their own mind, looks deeply at one's own heart and recognizes, "These thoughts are here. Are they appropriate in this lifetime? If not, I cast them to the fires. Are these thoughts appropriate to bring forth the creative gifts? If so, I shall plant them as seeds of good cause, that may have good relationship for many generations to come."

Our thought is making it happen. How you feel about yourself is determining how nations will respond to one another. If you cannot forgive yourself, then how can nations overcome the illusion of "us" and "them"? That's why it is so important that we come to good relationship around the child within us, that we recognize our parents for what they are, ourselves for what we are—without blame, without shame. Each one is unique and we've chosen to be together....

Even now there are beings looking at us when we meditate, contemplate, pray, who are saying, "Is this the opportunity that we may bring something good to the earth?" Remember, somebody is watching you, thinking, "Are you the doorway?" Can the light beings pass through? Can they be born? Are you making the effort?

Someone's always watching. So let us be alert and generate energy of love and compassion, so that the beings of the coming age see a fertile ground to come into. What is the ground? Our consciousness. What are the seeds being planted? Our intention to do something good. What are the weeds? Confusion. What is our duty? To keep the garden clear. That's our life....

The world needs your special gifts, so you cannot keep these seeds away too long. They will even sprout in the darkness, unattended. Why not bring them out to the garden of clear mind and let something good happen? They say that we can even disarm missiles with our thoughts of peace and love. I certainly saw native people make planes and tanks stop. Even tanks stood still.

Let us make enough love that this war machine comes to peace. What are nations but individuals? It just takes a few of us singing that song of peace to make a difference. You are the one to tip the scale. So take care. Ho.□

DHYANI YWAHOO, a Cherokee woman and 27th lineage holder of the Ywahoo lineage of the Cherokee Nation, is founder of the Sunray Meditation Society in Bristol, VT.



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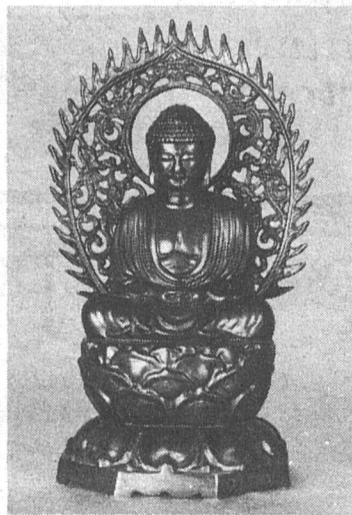
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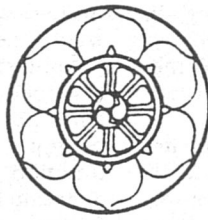
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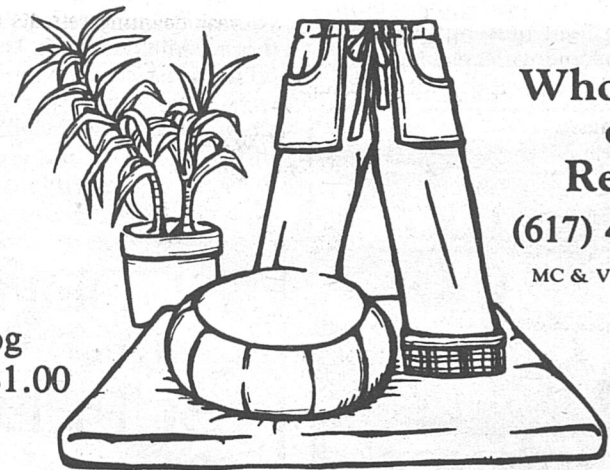
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INFORMATION ABOUT THE KWAN UM ZEN SCHOOL

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 50 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 7 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 and Lincoln Rhodes and Jacob Perl, Providence Zen Center; Mu Deung

Sunim and Robert Moore, Dharma Sah (Los Angeles); and Richard Shrobe, 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 affiliate nearest you, or become a member-at-

large by writing directly to the School. You do not have to be a member to participate in any of the training programs. However, rates for members are reduced and include a free subscription to the 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

February	6-8	Chogye (GB) Kansas (BR) Providence (JP)	18	Introductory workshop, Providence
	13	End of International Kyol Che, Korea (MDSN)	20-26	7-day retreat, Cambridge (SSN)
	20-22	Cambridge (GB)	24-26	Chogye (RS)
	21-22	Special retreat in Birmingham, AL (LR) (Call KUZS Director for details)	May 1-3	Providence (*)
	26-27	New Haven talk and Mid-Month Interviews (BR)	June 22-24	Cambridge (*)
March	6-8	Providence, retreat with sitting, kido and Native American chanting (BR)	June 5-7	Providence (*)
	9-15	7-day retreat, Kansas (SSN)	19-21	Cambridge (*)
	13-15	Seattle (GB)	27-28	Workshop at Providence: "Conscious Living, Conscious Dying" (SSN, Stephen Levine)
	20-22	Cambridge (JP), Empty Gate (GB), New Haven (BR)	July 29-	Providence
	21-22	Gainesville (SSN)	July 2	(SSN)
	24-26	Abbey of Gethsemane, KY (SSN)	July 10-31	21-day Kyol Che at Providence (*)
	27-29	Lexington, KY (SSN)		
	28	6-hour sitting, Providence (JP)		
April	3	End Providence Kyol Che		
	4	Buddha's Birthday, Precepts at Providence (SSN)		
	11-12	Chicago (SSN)		
	14	Talk; Toronto (SSN)		
	17-19	Ann Arbor (SSN)		

WINTER KYOL CHE PROVIDENCE ZEN CENTER (JP)

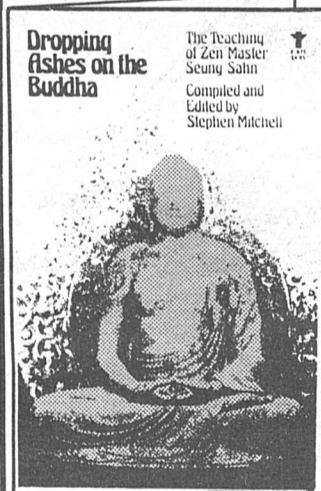
February	15-22	Intensive week
	22	3rd period begins
March	15	4th period begins
April	3	4th period ends

* teacher to be announced

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; BM, Robert Moore.

Refer to p.2 for the tentative schedule of Soen Sa Nim's Spring trip to Europe.

3 BOOKS BY ZEN MASTER SEUNG SAHN



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) \$9.95

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



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.



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) \$7.95.

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Include your name and full mailing address with postal code. Spring Wind is published by the Zen Lotus Society, a nonprofit religious organization.

School News

TAHL MAH SAH ZEN CENTER in Los Angeles has changed its name to **DHARMA SAH ZEN CENTER**. Originally with close ties to the Korean temple Tahl Mah Sah and renting a building on the temple property until 1985, it is now in a new location on S. Cloverdale Avenue. Dharma Sah hopes to grow and have people associate a different practice and orientation with its new name....Master Dharma Teacher and Abbot Mu Deung Sunim left in November to lead the 90 day Winter Kyol Che (intensive meditation retreat) in Korea. Other residents on long retreats were Hisun Won, in Korea, and Financial Manager Sue Park who did a one month solo in Maine in October....Current officers at the Center are Joe Donovan, Director; Glenne Bradley, Do Gam (Vice-Abbot); Mike Quinn, Head Dharma Teacher; and Kim Syphers, Housemaster....Members are looking forward to regular visits by the School's newest Master Dharma Teacher Bob Moore, for many years the Head Dharma Teacher at Dharma Sah. Bob lives in La Mirada. (See the full story on Bob's new role elsewhere in this issue.)

Members of the **SEOUL INTERNATIONAL ZEN CENTER** are coordinating the 90 day Winter Kyol Che retreat, which began in late November and ends in February. Twelve people, mostly from the United States, are sitting with retreat leader Master Dharma Teacher Mu Deung Sunim at Su Dok Sah, including four monks of the School....Prior to the retreat, Mu Shim Sunim and Do Gong Sunim hosted 35 members of the Royal Asiatic Society for a tour, dinner, and talk at Hwa Gye Sah, the Korean temple in Seoul which serves as home base for SIZC. Sangha members make periodic visits around Korea to give Dharma talks and are trying to get used to coverage by Korean TV and newspapers. Recent trips included four towns on Cheju

Island and the city of Tae Cheom....In September Soen Sa Nim arrived for the annual ceremonies observing his teacher Zen Master Ko Bong's death. Accompanied by Zen Master Byok Am Sunim and Hwe Gye Sah Abbot Oh Ryun Sunim and SIZC members, Soen Sa Nim spent several days traveling and lecturing in southern Korea. Soen Sa Nim, Byok Am Sunim and others did a 3-hour hike up Cheju Island's extinct volcano, Halla-San, the highest peak in South Korea. Sangha members enjoyed a summit view of the rugged island and hearing stories of "the old days" told by the veteran monks. Soen Sa Nim gave a lecture to a large audience in So Gwi Po City and toured Cheju Island, which is undergoing extensive development....SIZC Director Do Gong Sunim manned the Buddhist Information booth at the Asian Games, which were underway in Seoul recently.

For the past two years **DIAMOND HILL ZEN MONASTERY** has been offering 90-day Kyol Che retreats both summer and winter, in association with the Providence Zen Center. The 1986 winter retreat as well as the 21-day summer retreat in August were both led by Master Dharma Teacher Barbara Rhodes. On January 4, nine people began sitting the 90-day winter Kyol Che. Master Dharma Teacher Jacob Perl is leading it. Places are still open for 21-day periods or longer. The retreat ends April 3.

The 1987 summer Kyol Che will begin May 22 and end August 21, and will integrate a 21-day retreat led by a Master Dharma teacher (July 10-31).

Over the past two years, the function of the monastery has become clearly defined: that it is a place for long-term retreats. With the rhythm of summer and winter Kyol Che's, it has become the best expression in this country of the Korean Zen tradition brought by Soen Sa Nim. By making shorter periods of these retreats available to people who cannot commit themselves for the whole 90-day period, it is hoped partici-

New Affiliates In Norway, England and Japan

Two new sitting groups in Europe and a small Zen Center in Tokyo have recently become affiliated with the Kwan Um Zen School. The Ko Bo In Zen Center (Ko Bo In means "Korea Buddhist Chogyo Order Headquarters) was started by Soen Sa Nim in 1964, who served as Abbot there for a number of years during a nine-year stay in Japan. The center serves as a bridge between Korean and Japanese Buddhism, as Korean monks there while studying in Japan. Current Abbot is Myoo Gak Sunim, a Dharma brother of Soen Sa Nim's.

A sitting group called Dharma Sah—Oslo Zen Group meets twice weekly in the town of Hvalstad, Norway, in the home of Od and Astri Gulbrandsen, which is about 20 minutes outside the city of Oslo. The Gulbrandsens, both psychologists, have been writing to Soen Sa Nim for several years. When they read in PRIMARY POINT about the establishment of a Zen Center in Paris, they flew to Paris last summer and sat with SSN.

As a result, Dr. Danette Choi, resident teacher at the Paris center, visited them twice in Norway in the fall to lead workshops, and Soen Sa Nim paid an unexpected visit as well in October. These visits introduced a number of new people to KUZS practice. The Paris center donated a Buddha and constructed a temporary altar, under SSN's supervision, in the Gulbrandsen's home. Four people have visited the Paris center to sit for varying lengths of time, and five people went to Hawaii in December joined by some of the Paris sangha to sit a retreat with SSN at Dr. Choi's Dharma Buddhist Temple in Honolulu. The Gulbrandsens are now practicing daily and are looking for a location for a residential Zen Center in Oslo.

A sitting group outside of London is being coordinated by John Arnell. There is no regular meeting time, but the group stays in touch and members are very interested in meeting Soen Sa Nim and Dr. Choi. Recently an older member of the group was seriously ill and wanted to see Dr. Choi. She flew over from Paris, accompanied by Centre Zen de Paris Abbot Do Mun Sunim, and did much to improve the patient's morale and that of his family, according to John. Soen Sa Nim plans a visit in June.

(Complete addresses for these groups are listed on p. 15 of this issue.)

pants can gain access to the core of the Korean Zen tradition. This core is the extended sitting, day in and day out, raising the "don't-know mind," and living a pure and simple life.


Robert Genthner of the LEXINGTON KY ZEN CENTER purchased 110 acres of land to build a retreat center. The property includes one of the highest elevation points in Kentucky, an apple orchard and a turn-of-the-century log cabin. Bob has been looking for an appropriate property for several years.

BOOKS BY THICH NHAT HANH		and other new books		from Parallax Press	
<i>Being Peace</i> Lectures to American Dharma students on being peace in order to make peace. New \$8.50	<i>Zen Poems</i> Poems by Nhat Hanh with drawings by Vo Dinh in a beautifully hand-stitched book. \$6	<i>History of Korean Zen</i> by Mu Soeng Sunim \$12.50 (June)	<i>The Return of Lady Brace</i> by Nancy Wilson Ross \$10	P.O. Box 7355 Berkeley, CA 94707	
<i>A Guide to Walking Meditation</i> "Walking meditation can be very enjoyable. We walk slowly, alone or with friends, not to arrive, just for walking." \$6	<i>The Miracle of Mindfulness!</i> "It is possible to realize a tranquil heart and clear mind." \$8	Name _____ Address _____ City _____ State _____ Zip _____ Phone _____		Qty. _____	Title _____
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"... to reach the maturity where we are willing to surrender ourselves so profoundly that we melt or dissolve into the entire universe. Then, following that utter dissolution, we return to our more usual consciousness and we are astonished to discover that the entire universe is our home."

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