

# PRIMARY POINT

PUBLISHED BY THE KWAN UM ZEN SCHOOL

VOLUME FOUR, NUMBER TWO

528 POUND ROAD, CUMBERLAND, RI 02864 (401) 769-6476

JUNE 1987

In 1980, when I first came to this country, I had no temple, food or home. I was very poor. Arriving in New York City, Master Soen Sa Nim opened his Zen Center to me. He was the first Zen Master in America to help. Soen Sa Nim has said, "When you become a monk, you become a millionaire. Any temple you enter is your home—one million; any food which is needed, is given—two million; and all the clothes you will ever wear are provided—three million."

Our Sangha is a large family. Masters, when spreading the Dharma, bring this family close together. Students, when practicing Buddhism, bring the Dharma to life. When Soen Sa Nim gave me refuge in his New York City Temple, he became a living Buddha.

It is my prayer that all Buddhists will bow

## IN CELEBRATION OF SOEN SA NIM'S 60TH BIRTHDAY

Selections from the tribute book compiled by Diana Clark

together in the Dharma, that we may all attain Buddha Nature, and lasting peace.

Ven. Maha Ghosananda  
New England Khmer Buddhist Society

Congratulating 60th Birthday of Seung Sahn Zen Master

"Golden Staff Traverses  
Endless miles of emptiness

*Harmonizing with clouds, with rain --  
Nurturing true mind  
Atop mountain-firm vows  
The scenery is unique:  
Unmeasurable prosperity, infinite life,  
Deep is the ocean of merit."*

Ven. Hakaya Taizan Maizumi Roshi  
Zen Center of Los Angeles

[this is a translation of the Chinese poem]

DO YOU SEE THIS?

An Appreciation of Tubby Teacher

Tubby Teacher raised his hand before the Maui Sangha. "Do you see this?" he cried out. I was astonished, and so was everybody else.

Continued on page 2



Photo Courtesy of Lexington Zen Center

## INDEX

### High Energy Land Purchased In Kentucky Mountains..... 8

- Poems by Soen Sa Nim, Stanley Lombardo
- Story by Robert Genthner

### The Third Interview

A retreat story by Jerry Shephard..... 8

### A Thank You to Our Many Donors..... 13

### Books Reviewed:

- Death and Dying: The Tibetan Tradition*
- How the Swans Came to the Lake, 2nd edition*
- Moon in a Dewdrop: writings of Zen Master Dogen*

## THE SCENERY OF ZEN

Jakusho Kwong Roshi, Dharma successor to Suzuki Roshi's lineage and Abbot of Sonoma Mountain Zen Center in northern California, has jointly led several sitting and chanting retreats in the past several years with Zen Master Seung Sahn. In these retreats the Zen styles of the two teachers (Japanese and Korean) were blended and students of both teachers practiced together. In April 1984 Roshi and his wife Laura visited the Providence Zen Center. The following exchange occurred between the Kwongs, Zen Master Seung Sahn, and teachers and residents of PZC. Roshi was asked to talk about his life and how he started practicing and teaching Zen.

(Holding the ceremonial Zen stick above his head, Jacob brings the point of it down on the altar table with force.)

Budda saw a star, got a great enlightenment. (Hits the altar again)

Guchi's attendant saw a finger, got a great enlightenment. (Hits the altar a third time)

Today we celebrate Buddha's enlightenment, but we also celebrate Guchi's attendant's enlightenment. Which one is greater? Which one?

Hoh!

## A dialogue with Jakusho Kwong, Roshi Abbot of Sonoma Mountain Zen Center

**Kwong Roshi:** This is actually our first time on the other end of America, and our first time here at your Zen Center in Rhode Island. Your hospitality, life, simpleness and directness is very commendable....

Reflecting back when I was three years old, I was a frail child, and when I went to just cry by myself, the Scotty dog next door would follow me and we would cry togeth-

er. (laughter) The dog knows. The dog was very kind and compassionate. He didn't tell anyone. We shared this mutual secret of truth and seemingly, weakness. I think it [one's motivation for practice] goes back further than how we began [actually] practicing, what our ideas were when we began,

Continued on Page 4

## THE PILGRIMAGE TO AWAKENING

By Master Dharma Teacher Jacob Perl

The following formal Dharma speech was given at Buddha's Enlightenment Day ceremonies at the Providence Zen Center on December 6, 1986.

Today is Saturday.

This is the traditional form. Everybody is familiar with it. We celebrate this experi-

ence because it's worth celebrating. Shaky-muni Buddha—Shakymuni means "the awakened one." That means, prior to his,

enlightenment experience, he was not awake, he was asleep. In the Buddhist scriptures we often read that the way we live is as if in a dream. So it is our job, according to the Buddha and the patriarchs, to awaken from this dream.

That's what happened one day to this person called Gautama Buddha. That's also what happened to Guchi's attendant. So we celebrate their experience, but of course, this experience is not just limited to Buddha or Guchi's attendant. At any moment this

Continued on page 6

## Excerpts from New Book Honoring Zen Master Seung Sahn on his 60th Birthday

In honor of Soen Sa Nim's 60th birthday, which will be celebrated August 1 at Providence Zen Center and later in the month in Korea, a tribute book has been put together by long-term student Diana Clark, co-founder of Empty Gate Zen Center. The book includes a long biographical sketch of Soen Sa Nim's life before he came to the United States (augmented by recent interviews with him), an outline of the major landmarks of his teaching here and abroad since then, and delightful contributions from many of his students, friends and other teachers, written especially for his 60th birthday.

The contributions are varied: poems, anecdotes, remembrances, drawings, often humorous and warm-hearted. Many photographs spanning Soen Sa Nim's life are included. We are printing a sampling of the contributions, with Diana's permission. The book will be available at the School Congress August 1 at Providence Zen Center. Thereafter, write to the Kwan Um Zen School.

The 60th Birthday in the Orient is very important, because it means that an entire cycle of the Chinese calendar has been lived. It is traditional that a person reaching that age is honored by the gathering of his or her whole family, by gifts, by lots of good food. It is a time of great celebration. It is also a fitting moment to review the events of the person's lifetime, to put them in some perspective, to look with wonder, to say thank you....

This book has been fascinating to watch develop. It began in a very small way, with the idea of collecting a few letters of congratulations and perhaps some anecdotal

material about our teacher, Zen Master Seung Sahn, to commemorate his 60th Birthday. The response has been heartwarming. People have come forward not only with many personal experiences of his impact on their lives, but also with new stories about Soen Sa Nim or that they have heard him tell. Others have sent poems, photos and drawings. It has grown into an amazing potpourri of many tastes, many impressions, many offerings of love and deeply felt gratitude.

Diana Clark, editor  
of Soen Sa Nim's 60th  
birthday tribute book

continued from page 1

"Tomorrow morning we will do 108 bows," he said. And they did. Fortunately I wasn't there, or probably I wouldn't be here.

Since then we have had several encounters, something like a comet rushing in from the unknown universe and engaging all the little asteroids for a few moments, and then rushing out again into the vast reaches of empty space.

Where does he come from? Where is he going? Can we catch him to make him 60?  
I offer nine bows, my best effort.

"Skinny"  
Robert Aitken  
Koko An Zendo  
Diamond Sangha, Hawaii

Soen Sa Nim's first visit to Sonoma Mountain. From the Valley of the Moon he saw three rainbows, while we on this mountain saw a double rainbow. I said to myself, "This is a very special day!" In tradition, when Buddhist teachers meet, it is quite natural to prostrate before each other in mutual recognition. After that we were both beaming with joy! Then we, spontaneously, held hands! This was the first time I had ever experienced this love with a Zen Master. We didn't stand face to face with some intense Zen gaze. In fact, we were standing side by side, not even looking at each other. This simple gesture of fingers touching, a purring, was just like time standing still.

I wanted to give him a present, something that I valued greatly, but he declined each as our eyes fingered through the many Buddhist things. Just the day before, Demian, my teenage son, had found a paper rainbow lying in a downtown parking lot. It was now lying on the livingroom floor. Soen Sa Nim said to us with a great smile, "This I can take!" We all laughed!

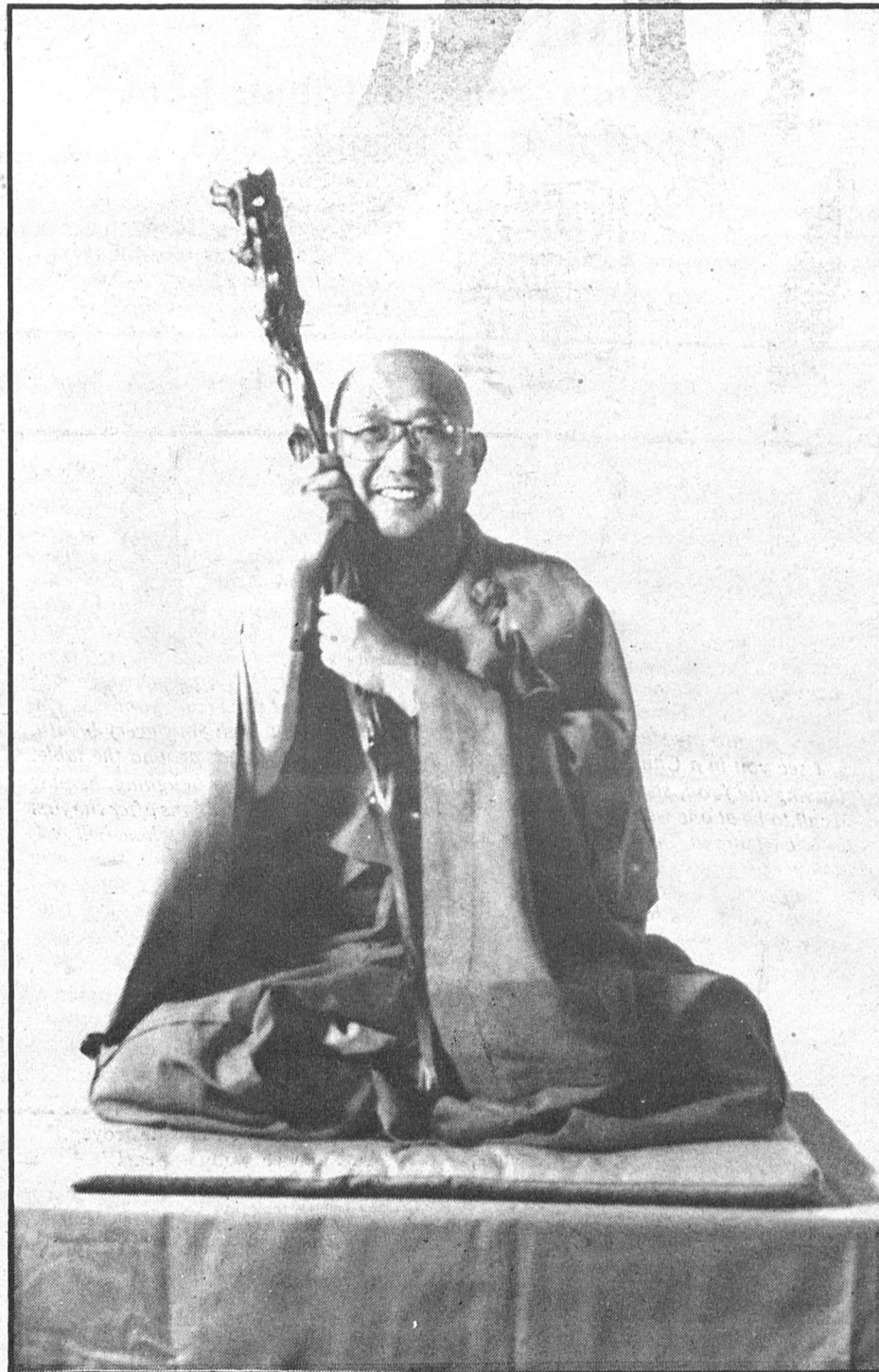
Jakusho Kwong Roshi  
Sonoma Mountain Zen Center  
Santa Rosa, California

Soen Sa Nim said that the true way is not to be dependent on any idea of God; it is becoming independent. Christians, he said, are too dependent on an idea of God. They only believe in God, but do not find God. How can you believe in God when you cannot even believe in yourself? First you need to believe in yourself, then you can believe in God. Then you can answer the question of who is the "I" in Christ's statement, "I am the Way, the Truth, and the Life."

He shared the kong-an he has developed about Christianity: "Christ died and rose again; so where is Christ now?"

What is most important, he said, is to make clear your direction, step by step. The first step is to attain stillness. Then you make clear your relationships, to your family, your teachers, your friends... And all of this comes together as JUST DO IT! Out of this kind of teaching can come a new reformation, based on a clear teaching of this path, beginning with stillness and moving to correct relationships.

Rusty Hicks, Christian Minister  
and former Abbot of the  
New Haven Zen Center



Zen Master Seung Sahn

Soen Sa Nim's first attempt at establishing an American Zen Center was in a small apartment in Providence, Rhode Island. The apartment was located on a street named Doyle Avenue. Soen Sa Nim probably didn't care about the fairly violent and unhappy mood of the street, which would at times stage drunken brawls and knife fights. What he saw was a house with two relatively large rooms and a very low rent of \$150.00 a month....

Everyone that came to the apartment in those first six months only needed to be there a half an hour before they understood his purpose and direction. Soen Sa Nim wanted to make a Zen Center out of the apartment. He wanted the altar to be the heart, the Dharma Room to be wide and clean so many people could gather and practice together and find their own hearts. He made his students feel comfortable and warm by laughing and joking with them in the kitchen. He'd suddenly decide to make a huge batch of kimchee, containing every

vegetable imaginable. Or he'd be sitting at the kitchen table for hours, diligently writing letters to unknown people in Korea and suddenly look up and ask everyone if they liked noodles. Often he'd have to look the word he was searching for up in his Korean-English dictionary, that never left his side. "NOODLES! You like noodles?" Of course everyone would smile inside and out, loving his accent and his enthusiasm and give him a big nod. Then he'd proceed to convert the entire kitchen into a flour-filled noodle factory, producing in less than an hour a soup that surpassed even his last, filled with delicious homemade noodles. And he'd be so unabashedly pleased that everyone liked it, telling them repeatedly, "In Korea, anytime this style soup. This style is Number One. Eat this, become strong -- much energy, yah? Then he'd laugh.

Master Dharma Teacher Barbara Rhodes  
Providence Zen Center

### Time Traveler

60 years earth-born,  
The Old Man teaches whole world,  
Spewing forth lies and gossip  
On deaf ears.  
If you want to know the true way of Buddha  
And Old Man's original face,  
Look to the clock.

Tick, tock.  
Tick, tock.  
Tick, tock.

Robert W. Genthner

a jade tree  
falls a clay pot shatters empty  
on the floor here the shards  
of the zen master empty  
as truth empty  
as Soen Sa Nim

heat moves wind  
moves pushes  
anything a door  
open a mind a  
table over in its way a broken  
clay pot holds no  
rain the zen  
master drinks  
water from the bowl  
before the sky  
will crack

only the willow changes only  
days I sit there is so  
little time no. there  
is no time all  
of it there is only  
Soen Sa Nim

where's that clay pot where's  
that Soen Sa Nim?

Linda Parker  
(reprinted from *Sea Birds* by  
permission of the author and Fathom  
Press)

I remember us wondering how Soen Sa Nim would manage to give interviews for about 140 people during one three-day YMJJ. For us it seemed particularly difficult because he was also going every day to downtown Warsaw to do shopping. So, Friday morning after bows Soen Sa Nim called me to his room and asked how many people were sitting this retreat. "One hundred forty people," was my answer. Soen Sa Nim said then, "Okay. New students come eight people at once for interview, older students come four people for interview, and you and several of the oldest students come one by one." "Yes, sir," I answered, and a thought came to my mind, "There's nothing like having been in the military—nothing is a problem!"....

We used to have in the Warsaw Zen Center a Polish van. Its quality was very poor. Its old type two-cycle engine with only 70 horsepower used tremendous amounts of gasoline and was extremely loud. In this car we went with Soen Sa Nim all around Poland. Inside we put a sleeping mattress on the floor for Soen Sa Nim to take naps on the way. Every now and then the van broke. In such cases, Soen Sa Nim used to give me a suspicious look and say, "You, Andrzej, didn't like the car, so now the car doesn't like you!"



Calligraphy by Jakusho Kwong Roshi  
Abbot, Sonoma Mountain Zen Center

Another time we were going with "terrific" speed, 55 miles/hour, and the engine was moaning very loudly, causing a lot of noise inside. Soen Sa Nim shouted at the top of his voice, "Good car! Very strong engine! You can hear how loudly it works."....

There was a time when Soen Sa Nim was doing a lot of special practices and exercises. It happened that he visited Poland during that time (in spring of 1982). Nobody in Poland knew about his special practices, which he used to do mostly in the middle of the night. The Warsaw Zen Center was located then in a rented three room house. A YMJJ with 60 people sitting had just started. It was very crowded in there. Everybody slept on the floor in the Dharma Room, one of the bedrooms and the hallway. Soen Sa Nim stayed in the other bedroom. Suddenly, just after midnight, terrible roars rent the air. Clearly they were coming out of Soen Sa Nim's room. Everybody woke up and sprang to their feet in the instant. And the thought popped into our minds, "Maybe somebody is just now trying to kill Soen Sa Nim, or maybe Soen Sa Nim got poisoned by the Polish food and is dying in terrible pains." We gathered at the door of Soen Sa Nim's room and started to knock on it and ask Soen Sa Nim loudly if he needed any help. The door stood ajar and Soen Sa Nim appeared, only in his underwear, asking us why we had made so much noise, what had happened in the Zen Center—after all, a YMJJ was in progress and it should have been held in silence. Appeased by such instructions we went back to sleep in total silence, interrupted from time to time by wild cries coming out of the room which we called, next day, the "cave of the keen-eyed lion."

Do Am Sunim  
Abbot, Kwan Um Zen School of Poland

We had just finished winter Kyol Che in April of 1984 and a conference of some sort was planned. Mu Ryang Sunim was arriving in Providence and I volunteered to go pick him up. For some reason Soen Sa Nim's car was the only one available, so I drove it into town, listening to the radio for the first time in three months. Then a song by Bruce Springsteen (called "Rosalita") came on the radio and I turned up the volume. Approaching an intersection just as the light turned green I drove through... and was hit and spun around, crashing backward into a fire hydrant, having been hit by a truck

*When I think of you in England, a whole series of scenes comes into my mind. Our first view of you at the airport on your first visit, for instance, when we who were meeting you did not know what you looked like but saw you at once—for who could mistake that square, solid figure with its twinkling-eyed 'teaching' face, its total aura of Zen master? In the bus back from the airport you fell asleep; in the hotel, while rooms were being fixed up, you flicked through magazines. 'Is this how a Zen master behaves?' I thought, 'Surely he should be more aware?' I was to learn that that is exactly how you behave and it was I who was picking and choosing among all my ready concepts, my glib expectations of how a Zen master should be. Thank goodness you didn't fit into my stereotypes, thank goodness you were you with your every breath. I see you in a Chinese restaurant with a large group of friends around the table, passing the food, sharing the pleasure of being together, relaxing, laughing, helping us all to be at one with the occasion. And I see you answering questions after the first public lecture in England by one of your Dharma teachers—with the whole hall suddenly waking up, paying great attention to your answers, even though they were given in what was then for you a difficult language, and yet they understood and wanted more. I also see you walking through sleazy Soho and passing a strip club where a couple of touts shouted out mockingly, 'Are you a karate man?' From deep down in your diaphragm came your answer, 'Yes!' No more mocking after that!*

Anne Bancroft  
author of "Zen: Direct Pointing to Reality"  
Dorsert, England

from the Providence Fire Department. Soen Sa Nim's car was totalled... "Clear mind, clear mind—don't know." So, after giving a report and getting a ride home with Mu Ryang Sunim in Sol Sandperl's car, we all went to sleep. The next morning Soen Sa Nim was giving mid-month interviews and I had signed up for the first one—just at the beginning of sitting. I was pretty sure that it was too early for anyone to have told him about his car... How loud would he yell at me for wrecking his car?? I went in and bowed and said, "Soen Sa Nim, last night I was driving your car and I had an accident."

"Oh? You okay?"

"Soen Sa Nim, I have a question."

"Yaa? What?"

"In the Platform Sutra it tells how Hui Neng, upon hearing a certain phrase, got enlightenment."

"Oh...which one?"

See Hoy opened the book to the page, put it on the low table in front of Soen Sa Nim and began to read out loud, underlining the words (which he had long since memorized) with his finger. "If you want to un..."

Suddenly Soen Sa Nim slammed the book shut on See Hoy's finger and said, "No more reading! Put it down!"

In a mild panic, See Hoy stuttered, "Then what can I do?" Soen Sa Nim replied, "Who are you?"

See Hoy could not answer. "WHO ARE YOU?"

"Yes sir, but the car is destroyed."

"Ah...new car soon appear!"

That was all. No problem. Then we continued with the interview.

Do Ryun Sunim  
Seoul International Zen Center  
Korea

Soen Sa Nim is always talking about our "Back Seat Driver." Anybody who's ever had the occasion to drive him around has a good idea of what he's talking about. He usually knows the city as well as or better than the person who's driving, and he never hesitates to give directions. "Over there. Turn, turn! Go left! No, no, this way!"

There was a long silence. Soen Sa Nim finally said, "No more reading books. Only go straight, 'What am I?'"

For one week See Hoy was in a complete daze. He would watch the busy streets outside the temple and feel like there was no meaning in anything. He decided to become Soen Sa Nim's student and practice until he understood his new question. He did not read a single Zen book for eight years. Sometimes he would peek at a newspaper and even then he would feel guilty.

In 1984 at a small ceremony at the Providence Zen Center, Mu Deung was given a stick and a kesa in the same tradition as Hui Neng, and became a teacher. To this day he reads almost nothing.

A story told about  
Master Dharma Teacher Mu Deung

And, of course, "Only go straight." If you've driven with him, you understand this.

One day, I was driving him to Dr. Kang's house for a meeting with Korean professionals. Soen Sa Nim was directing me through the intricacies of the back roads along the way, when we came to an intersection. I'd been there once or twice before, but wasn't completely sure of the way, although I thought I was supposed to turn left. As soon as the light turned green, Soen Sa Nim exclaimed, "Only Go Straight!"

"But Soen Sa Nim," I said, "don't we turn left here?"

Without missing a beat, he demonstrated freedom from attachment to words. "Yah, yah, sometimes, 'Only go straight' means 'Turn left.'"

Ken Kessel  
Chogye International  
Zen Center of New York

For the next month, Seung Sahn Sunim stayed with us at Bok Jun Am temple. During that time, he never slept; he only practiced. He was not so happy to see the nuns sleeping so much, so at 2:00 o'clock each morning, he would hit the maktok and chant loudly in front of our door. Sometimes he would pause from his chanting and kick the door with his foot and shout, "Get up! Get up! Time to practice! Do you want to go to hell?"

Sometimes I would become angry at him because he would not allow us nuns to get our regular sleep. He would always argue back and then we would frequently quarrel over this matter. After our quarrel, he would pick up his wooden flute and play for hours and hours on end. He played the flute for as long as it took for my mind to settle down.

Over the next four years, Seung Sahn Sunim would come and go from Bok Jun Am. During that time I became closely acquainted with him. He had such a delicate, sensitive mind. I remember him strolling through the autumn leaves at Bok Jun Am temple. Suddenly he would break out into a wonderful song. His voice was rich and deep. As he sang, tears rolled down his cheeks. The song was about his lost homeland in North Korea—he could not go back. I also cried. Many times he would sing this song; each time we would both cry.

Kyung Sun Sunim  
Bok Jun Am Temple  
Tae Cheon City, Korea

# Scenery of Zen

continued from page 1

and what our ideas and experiences are now. How it seems to change!

Over a period of 24 years [of practicing] I've become more aware of my foolishness. (laughter) Don't know much about Zen anymore. But I do know going straight [practicing] is very immaculate and an undeniable truth that Dharma is good in the beginning, good in the middle and good in the end. How did I see it, and how did I begin exploring? Maybe [I did that] in a more simple way.

For instance, doing zazen [meditation] practice and trying to attain no-mindedness, there is a way to get on that wavelength, just like when you bow and all the thoughts stop at the end of your exhalation. There is a way to stay on that somehow without this mind projecting into and interfering with it. Somehow I thought that was zazen, that was good zazen when that happened.

I read a book called *Approach to Zen* written by Uchiyama Roshi (who was then the Abbot at Antai-ji in Japan) in which he described zazen from his practice of maybe 40 or 50 years. It was quite inspiring to me, because he said, first of all there's the zazen line which you try to maintain, to jump on. But inevitably, "sweep as you will, you cannot empty the mind." [a quote from Keizan Zen Master] This is a very important statement. As soon as you jump onto that line, it [mind] inevitably goes off, just in one thought. That's not bad, one thought, which means the mind has stopped thinking. But then two thoughts is thinking, three thoughts is sequential, and it gets longer and longer. Before you know it, the bell rings and zazen is over.

The other aspect was sleeping. He describes sleeping very much the same as thinking. First is sleeping, then you begin dreaming, three, four... So the most difficult things in Zen practice are sleeping and thinking. He calls them "the scenery of zazen." If you just have one thought, that's very good. Just the scenery of zazen. But he subtly infers that zazen is to wake up within your zazen. So whether it's one thought or two, thinking in the dreaming stage, or thoughts in the thinking stage, it's all just scenery; you must accept your present condition.

You sit there and you wake up. You return to your breath, or breathing from your tanden [lower abdomen] or whatever you're doing in your zazen. But the point is, you can wake up and return. That's the whole point of zazen, on a very subtle basis. By waking up, your everyday life will have some kind of strong root and most likely will not be tossed by the rains and winds of our everyday life experiences. That kind of explanation of zazen practice is very important, and seeing that when we sit down, we are still alive and thinking will naturally happen. If there's no thought, there's no scenery, there's no life. So when there is life as in sitting, there is also scenery. The point is just to WAKE UP back to zazen.... Further there is the stage of no thinking, no scenery, no life, no sitting, and no you! This is also the scenery of zazen.

Q. I heard that you and Soen Sa Nim had a retreat together last year, and I was wondering whether you thought that was helpful? **Kwong Roshi:** It's so important that we all work together, because if we can't, how can we have world peace? It's wonderful. Sometimes we get so busy, so narrow-minded just in our own way. When you have another group coming, especially Soen Sa Nim, to do it another way is very wonderful. It's just like the many manifestations in this room, we are many manifestations of some deep way. I like it very much. May we do it forever! (Laughs) Every year. **Soen Sa Nim:** Every year.

Q. What is your style of sitting practice? **Kwong Roshi:** Shikantaza. "Shikan" means "wholeheartedly" or "100%" "Ta" means—(Roshi hits the floor with his hand). "Za" means sit. Soen Sa Nim once

mentioned to me that in China, where the term came from, there were originally four more characters, "ta jo i hen," which means become one. So basically—(Roshi demonstrates the sitting posture). Or, Gutei's holding up one finger, or you answering when someone calls your name.

Q. When you sit, do you use some mantra, like we do here, or some way to keep your mind?

**Kwong Roshi:** Yes. Shikantaza is as I've described earlier: just one thought, two thoughts, thinking....wake up. Just exactly what's going on in your mind.

**Soen Sa Nim:** Shikantaza means, use a kong-an or not, doesn't matter. Hit your true self, become empty. You must "hit," then become empty mind and just sit. Hit and just sit is not enough. Anytime there is subject and object, or inside and outside, you must hit and become one. That means, when you see this world, just world and you become one. When you see the sky, sky and you become one. That's "hit, become one."

Q. Are people happy there?

**Kwong Roshi:** Probably not. (laughter) I don't think so. There is some happiness, of course, but when the potatoes rub together, some skin falls off. That's how it is. (laughter) Zen is not only to accommodate others, but also to encounter the self; many things come with that. Just as a beautiful peace is formed only through the condition of irritation.

**Soen Sa Nim:** All day long cry, cry, cry. (laughter)

Q. How did you start teaching?

**Kwong Roshi:** I was ordained in 1970. Also I worked in commercial art. I went to one early training period at Tassajara, and Suzuki Roshi said to everyone, cut your hair maybe three fingers [long]. So Laura cut my hair, I looked like a porcupine. So she said I might as well cut it all off. When I came back to work, the businessmen asked what happened. They didn't want me there. My form didn't fit the consumer world. So I had to find some other way to provide for my family.

## Events Marking Soen Sa Nim's 60th Birthday

### In The U.S.A.: A Special Congress and Zen Master Seung Sahn's Birthday

celebration will take place from Friday, July 31 to Sunday, August 2 at the Providence Zen Center. The Fifth Annual Kwan Um Zen Congress will be held at this time: members and friends from all over the country come together to strengthen their practice, discuss issues, and simply have fun.

Saturday afternoon people will gather for the birthday ceremony honoring Zen Master Seung Sahn on his 60th birthday and commemorating his 15 years of teaching in the West. Many special guests are expected to attend, including friends from other Buddhist schools. Saturday evening the Dharma Room will become a stage: there will be musical entertainment, and each Zen Center will present a short skit or song as tribute to Zen Master Seung Sahn.

The entire weekend promises to be fun-filled: a special experience of sangha. For further information, contact your local Zen Center or the Kwan Um Zen School.

**In Korea: "The Whole World Is a Single Flower,"** a special gathering, will take place on August 27 and 28 at Su Dok Sah, a temple where Zen Master Seung Sahn trained. The schedule will include sitting, kido chanting, and talks on different aspects of practice. Special guests will include Taizan Maezumi, Roshi; Jakusho Kwong, Roshi; Ven. Maha Ghosananda; and Dharma Master Ji Kwang Poep Sa (Dr. Danette Choi). Master Dharma Teachers, monks, and many students of the Kwan Um Zen School are expected to attend.

On August 29 the **International Young Buddhist Peace Symposium** will be held in Seoul. Many dignitaries from the world of Korean Buddhism, as well as the special guests who had gathered at Su Dok Sah, will speak at this event. (The evening of the 29th will feature entertainment and a special meal.)

### A 7 Day Tour of the Country and Its Historic Temples

will take place from August 30 to September 5. Korea's temples are a unique cultural, historical, and architectural testimony to a glorious Buddhist civilization. Haein-sa temple has the "Tripitaka Koreana," the entire Buddhist canon carved in 1251 A.D., on 81,137 blocks of wood; near Bulguk-sa temple is the Sokkuram Buddha, perhaps the finest achievement of Buddhist sculpture in the Far East; Naksan-sa temple has the largest statue of Kwanseum Bosal (Kuan-yin) in Asia right on the edge of the sea...the tour will also include visits to the museums and other significant sites within the city of Seoul.

For further information on the Korean trip, including details of travel arrangements and cost, please write to the Kwan Um Zen School, 528 Pound Road, Cumberland, RI 02864, or call (401) 769-6476.

Q. When you have a retreat and have interviews with your students, do you use koans?

**Kwong Roshi:** No, we don't have koan practice.

**Soen Sa Nim:** Nowadays, a little bit.

**Kwong Roshi (laughing):** A little bit.

Q. So what happens in your interviews?

**Kwong Roshi:** There are many questions. I may ask a question, a student may ask a question. Therefore the students teach me. Many things appear with this kind of intimacy.

Q. What is your daily schedule at Sonoma Mountain?

**Kwong Roshi:** We looked at your schedule here and it's basically the same. Residents, getting up in the morning, zazen, samu [work practice], eating together, same.

Q. How many people are there?

**Kwong Roshi:** We have a small community right now, either 12 or 15 including the children there. Most of the people live in the valley, and some people come all the way from San Francisco, especially for Saturdays, our big day. Sunday's a day off. Every month we have sesshin, either a one-day or a three- or a five-day.

A friend suggested to me that I should teach school, so I went to Suzuki Roshi and asked him. He said, "You're not a good teacher." (laughter) Right away, "He's a no-good teacher." Then he asked me how much money I would be making. [When he heard the answer] he said maybe I should teach in school. (laughter)

So even though I wasn't a very good teacher, I began to learn a lot. I was out front. Later on, when I went to the training period, I gave talks. Actually it's not been very long since I started. Sometimes your teacher will ask you [to teach] and you don't want to, and sometimes when you want to, the teacher will not ask you. Somehow it works together.

Q. Will you talk a little bit about experiences you had with Suzuki Roshi, and something about how you feel about the student-teacher relationship?

**Kwong Roshi:** I've always been more traditional. Whatever Suzuki Roshi said, I didn't fight against it. Maybe my projection was big. Whatever he said, I would try to do, try to work with. Maybe it was my upbringing.

As for teaching, there were the Dharma talks in the zendo, but my struggle was just

to stay awake and [deal with] pain in my legs—that was about the first seven or eight years. My mind can't remember his teaching, but maybe my body and my ears could remember. It wasn't until later when I began giving talks that my mind began to be used more. For a long time I don't think my mind was being used because of my misunderstanding of what the practice is.

The teaching was very everyday, just like with your own teacher when you go to Boston or drive in the car with him. Sometimes you think it [teaching] should happen in your retreat or some brilliant flash, but many times it'll be at home by yourself or with him—driving a car, cooking together, something very ordinary.

One of the stories I remember was when my family and I lived in Mill Valley across the bridge from the San Francisco Zen Center. In Japantown the Zen Center was then called Soko-ji. In order to keep me practicing with the sangha, Suzuki Roshi asked me to cook in the morning. I would come for zazen and then cook breakfast, and then go to work. One morning I was cooking and he had this very special teacup on a very long table. My job, after we finished eating, was to get all the dishes and wash them. This time I was probably in a hurry and I had two teacups, one in my hand and the other one was this special one on the table. As I was getting it, it slipped out of my hand. I knew it was a very special cup, so I put the other cup down and went to catch it as the special cup fell through the back of the chair, but I missed. It broke into a million pieces, just shattered.

Suzuki Roshi was at one sink and Kata-giri Roshi was at the other sink, and they both went "Ohhhhhh....oh...." (laughter) I said, "Oh my goodness, this is terrible!" And they went "Oh, oh, oh, oh, oh" like a chorus. Then Suzuki Roshi said, "No problem." (laughter) No problem, right? But inside I still had a problem, because I wanted to fix it. I picked up all the pieces, thinking maybe I could glue it together, because it was worth a lot of money. After I picked it all up, Suzuki Roshi took all the pieces and dumped them into a paper bag and shoved it deeply down into the garbage can. It was just the way he did it, shoved it deeply down into the garbage can, that my attachment disappeared. No problem, finally. The next day Mrs. Suzuki asked Roshi, "What happened to the temple treasure?" Roshi said that he had mistakenly broken it. I was so relieved and thankful!

Just simple things like that, I'm sure you experience and know when it happens, or after the happening, that it's very good.

Q. During all your years of training and being at Sonoma Mountain, you also raised a family, four sons. We were talking today about how there aren't very many instructions for doing all that. Could you say anything about that?

**Kwong Roshi:** Laura, do you want to say something?

**Laura Kwong:** (laughing) Actually, people have asked us many times how we did it. When I look at it, I realize it was immense, but I didn't actually think about it too much. You just do it day by day. The first thing to realize is that there is no model. You learn as you go along. If you make it into a problem, then it becomes a problem. [It helps] if you make it into a situation that you simply have to deal with. You don't have the solutions. Nobody does. It's just like becoming anything—we don't know. Even Buddhism here in America is a question.

All I realized was to take care of the children when I could, to sit when I could, just to do my best. Did you want something more practical...?

**Kwong Roshi:** Becoming parents is like student and teacher. For American teachers [of Buddhism], this is our first time. Then for children or students, this is their first time, too. So we make mistakes, back and forth. So let's help each other. It's just the first time, you know.

**Laura Kwong:** I don't know how this relates to Zen, but I feel my having four sons was Karmic. Having four sons and having to take care of them was very, very deep practice for me. It wasn't so much about taking care of my sons—I don't know whose sons they were, actually. I mean

Continued on page 5

# VEN. CHOGYAM TRUNGPA, RINPOCHE INTERNATIONAL BUDDHIST LEADER DIES IN NOVA SCOTIA



The Vidyadhara (a Sanskrit title meaning "holder of great insight"), the Venerable Chogyam Trungpa, Rinpoche, an international Buddhist leader whose teaching attracted thousands of Western students, died in Halifax, Nova Scotia on April 4. He was 47 years old. He had moved to Halifax last year to establish a new international headquarters for his work, previously based in Boulder, CO.

Thousands of people attended the cremation ceremony held at Karma-Choling on May 26. It was the first time that the traditional Tibetan funeral rites for a high Tibetan lama were performed in North America. The rites were presided over by His Holiness Dingo Khyentse Rinpoche, His Holiness Shamar Rinpoche and other major teachers of the Kagyu Order of Tibetan Buddhism, including the Vajra Regent Osel Tendzin, the American student empowered in 1976 to be Ven. Trungpa Rinpoche's dharma heir, or spiritual successor.

Among those attending were religious leaders and diplomats, United Nations ambassadors, and Buddhists from around the world, including many members of Vajradhatu. The traditional ceremonies were held in a large meadow on the Karma-Choling land and featured a processional to the cremation site accompanied by monks playing Tibetan horns, reed instruments and drums.

The Ven. Trungpa Rinpoche was noted for his intense energy and creativity. He founded Vajradhatu, an international association of more than 100 Buddhist meditation and study centers in North America

and Europe, and Naropa Institute in Boulder, CO, an innovative accredited liberal arts college combining Eastern and Western fields of study. His work at Naropa attracted major intellectual and artistic figures and became the focus for an annual conference on Christian and Buddhist contemplation. He founded Shambhala Training, the United States Committee of the United Nations Lumbini Project, and was a founder of the American Buddhist Congress.

Born in 1940 in eastern Tibet, he was recognized at 18 months, in accordance with Tibetan tradition, as the eleventh rebirth of the historically important Trungpa lineage, and enthroned at the age of five as Supreme Abbot of the Surmang monasteries and governor of the district. Years of intensive training in the Tibetan monastic tradition followed. In 1959, during the Communist Chinese invasion of Tibet, he escaped to India, eventually studying at Oxford and founding a meditation center in Scotland. He gave up his monastic vows in 1968 and subsequently married an English woman. In 1970 he moved to Boulder, CO, and established Karma Dzong Meditation Center (currently one of the largest Buddhist communities in America) and Karma-Choling, a contemplative center in Barnet, VT.

A prolific author whose work has been translated into 11 languages, Ven. Trungpa Rinpoche wrote 11 books, including the widely read "Cutting Through Spiritual Materialism" and "The Myth of Freedom," an autobiography called "Born in Tibet" and most recently, "Shambhala: The Sacred Path of the Warrior." □

A great teacher has died.  
Not one to compromise his teaching  
in order to avoid controversy,  
he inspired many to pursue  
the way of clarity and compassion.  
As we mourn his death—  
where did he go?

Heaven?  
Hell?  
Earth?  
Sky?  
Where? Where?

KATZ!

With folded hands, facing to North.  
Jacob T. Perl  
Abbot, Kwan Um Zen School

continued from page 4

deeply, I do not know. As I start maturing in my practice, I realize that I don't know a lot of things. Somehow I was gifted with these four sons, and when I started practicing, it was because I went to Suzuki Roshi and asked him how to take care of my children, and what being a mother was. I didn't know how and I was scared.

Somehow I realized that if that was the place where I was so frightened of losing the self, then that was the place I ought to be. For many years I used that as my practice, and didn't care what it looked like from the outside. If somebody says, "Oh, are you practicing?", I know I'm practicing something and not just taking care of children. It's relative and absolute: are you really taking care of children, or are you taking care of the Buddha?

I rather look at it as though I am giving my whole heart to the Buddha, and it comes in the form of children, my children. (laughter) So that very specific situation was a catalyst for me and a place where I started with a lot of devotion. I used that situation, I cornered myself in that situation in the same sense as you would if you were sitting in zazen: no exit.

## "Are you really taking care of children, or are you taking care of the Buddha?"

**Q.** If somebody came to you and said, "I want to start a Zen Center," what would you tell them?

**Kwong Roshi:** It depends who the person was.

**Q.** Oh, a very clear Zen Master.

**Kwong Roshi:** A very clear Zen Master? Then why ask me? (laughter) What's the problem?

**Q.** Because he doesn't know anything about America and you've been in America most of your life, so....

**Kwong Roshi:** Maybe it's better not to say anything. That person has beginner's mind, it's open....In the Zen climate in America, a lot of monks want to open up temples,

not sitting groups, and it's not that simple.

**Q.** There have been a lot of problems.  
**Kwong Roshi:** Yes, it's a very deep thing and I myself asked Suzuki Roshi [if I could] do the very same thing. But actually I wasn't ready. It's a very deep thing, because you sit with people, and later on they'll be asking you questions. If you can handle all that, it's fine. But it should be done in a very thorough way for American Zen students or disciples.

**Q.** Recently we have heard about difficult times at the San Francisco Zen Center with teacher-student relationships. Is there anything in this experience that's a lesson for us as Zen students or in terms of being correct students?

**Kwong Roshi:** It's a hard question, how to be correct students. In one way, we should definitely be able to talk to each other and mirror each other, regardless of whether we become very big or small. To have that kind of channel open is very important. It's also a very good time when these things happen. The puritanical way of looking at things is very strong in this country. That's our karma reflecting. That is coming out so we can take a look at it. It's a very good time, and also it's a painful time, a lot of "pulling the [dead] grass."

**Q.** How was it for you when Suzuki Roshi died?

**Kwong Roshi:** It was awful because I relied on him. I believed in him more than I believed in myself. It was more awful than I think I would admit. At least my idea then was to be a strong Zen student, to go straight [practicing] or be strong. But actually it was a very sad and big loss. For myself, my own karmic life, to [be] cut off from Roshi, was a teaching. It was the last teaching. You cannot be attached. I think after he died, I began understanding more and feeling closer than when he was alive. For the first ten years I didn't know him that well. It was only afterward, because I was trying somewhat to do what he was

doing. Knowing why he was doing these things, I become very close in that way. Your teacher Soen Sa Nim is still alive; please appreciate this.

**Kwong Roshi:** When Soen Sa Nim says, "cut thinking" (like when you're sitting zazen), there are only two things in operation: your awareness and perception. The other three skandhas have dropped off (form, sensation, discrimination). The only thing left is perception and awareness. When you join them, then I know someone



Photo By Ruth Klein

just walked in with a gray robe on and that's Richard. But when they're not quite joined yet, you have the awareness of only "someone," a real subtle awareness of just one thought, but no sequentialness. That's "not-thinking." If it goes to thinking or sleeping, that's the scenery of zazen. There's no judgment of "this is better than that." This is what I would call "no thought," the vastness of no thought.....

By becoming aware of whatever exactly is happening in your zazen, your spiritual practice will mature. That's a very peaceful place. Your body feels like a mountain, immovable, and there's hardly any thinking because body and mind are one. Sometimes there are many thoughts, sometimes there is



## SONOMA MOUNTAIN ZEN CENTER

### INTRODUCTION TO ZEN WORKSHOP

Orientation for beginners to learn Soto Zen meditation, Buddhist perspective, form and ritual, informal discussion.

June 20 & Oct 17 9-4 pm \$25

### JULY ANGO PRACTICE

Opportunity for guests to experience a month of daily practice, evenly structured and focused with meditation, prostration, ritual meals, study, chanting, work, to enhance "mindfulness and constancy" moment after moment. Note there is a 7-day sesshin from July 19-25.

### SESSHIN RETREAT

Silent meditation intensive to "Still the Mind" in a daily schedule of prostrations, chanting, 5 hours meditation, work, dharma talks, formal meals.

July 19-26	\$20/day	\$140 full-time
Oct 1-4		\$ 60
Nov 30-Dec 5		\$100

### ONE DAY SITTING

For beginners to experience a taste of silence in moderate schedule of prostrations, meditation, chanting, work, outdoor walking. 4:45 am-5 pm.

Sept 5 & Nov 7 \$15

On 80 acres, the Center is under the direction of Jakusho Kwong-roshi, dharma successor to Soto Zin lineage of Shunryu Suzuki-roshi.

6367 Sonoma Mountain Road  
Santa Rosa, CA 95404  
707/545-8105

sleepiness, but neither one is better than the other. They're all just scenery of zazen. Because if "this" is better, you become more attached to "this."

This is what is happening in the present, this is genjo. When you acknowledge what is happening in the present, you are awake. You have to be there! Even before being, that's Zen!!!

**Q.** You encourage people to take that sitting mind into action, like going to work or being with their families, but how do you take that from sitting to your everyday life? How do you teach that?

**Kwong Roshi:** That's the most difficult. There's the possibility that if it exists here in this one room, then it could also exist outside. So you just find yourself in action (which is the most difficult thing), within everyday life, doing things wholeheartedly. You're not thinking about breathing or posture—it's just happening wholeheartedly. It's an attitude. It can take a long time, or it can even happen within an instant; that's prajna. [wisdom]

**Q.** You've been practicing for 24 years or so. Could you comment on whether you see any difference between the motivation that started you practicing, and the motivation that keeps you practicing now, years later?

**Kwong Roshi:** I don't think there's much improvement. (laughter) It's basically the same thing. For me in particular, it [the motivation] is suffering. It's just the same thing as the Scotty dog. It happens very early [in our life]. We don't change that much, you know. I see it, not only in the Scotty dog, but now in other people's faces and my own. It keeps me going. There's something about "improvement" which is also puritanical. "When we study, we're really going to become this being"...

But actually you don't improve that much. At the bottom line, suffering is still the same. You have to deal with it, but maybe you can deal with it in a more wholehearted way. That's what we call compassion; without suffering there is no compassion. □

experience can be ours. Someone asked about enlightenment and having problems in our lives. It's hard for people to understand how someone can be practicing very hard and still have many problems. What's the relationship?

Here we are in this moment. What more does there need to be? This moment is a very precious moment, and if I've been saying that a lot in my Dharma talks lately, it's because I'm coming to appreciate this more. You can never regain this moment. Once it's gone, it's gone forever. Soen Sa Nim puts it a little differently. He says, "Time does not wait for you."

Every moment of our life we have this incredible chance, every moment of our dream we have this wonderful chance to wake up. Then we can experience this moment and it can become truly ours. Buddha saw a star and experienced something. What did he experience?

There's an interesting story about Master An Sang who had a dream. In his dream he went to Maitreya's place. I don't know where that place is, but it must be a very nice place where people are practicing very hard, because the moment that Master An Sang got there, he was in an assembly full of monks. He was given the third seat, one of the seats of honor in front of the assembly. Then an old monk who was head of the assembly knocked three times with the gavel on the table and said, "And now the Dharma speech will be given by the monk of the third seat."

**"You can never regain this moment. Once it's gone, it's gone forever."**

Master An Sang also hit the table with the gavel three times and said, "The teaching of Mahayana goes beyond the Four Prepositions and the One Hundred Negations. Listen carefully. Listen carefully."

What does this mean? If we listen carefully, if we see carefully, if we pay attention to this present moment, then maybe we can find out the true meaning of Master An Sang's dream. If we want something, if we are attached to something, then we are losing this moment. When we lose this moment, in a way we are losing our life. So our life, our practice, is to become alive. Not to lose this moment means we can then be the awakened ones.

Maybe one moment we are awake and the next moment we fall asleep. Then we travel into our own dream world and lose this awakening. In the past while talking about the growth of our School, I used the image of an avalanche, how it starts off very small and very subtly. One person, two people, a Zen Center starts, and then grows and grows. And it has grown.

It's the same way in our practice. It starts off innocently. Just for one moment we make a moment of "try-mind"—in order to become clear, to help others. This one moment has its own special symbolism, because it is the beginning of the Dharma avalanche in our life. We lose it and we try again. Maybe this next try is not as fast, because we are busy in our lives and have many things to accomplish, but there comes a time when we try again. Then maybe we again lose it, this effort mind, this "try-mind," this mind that tries to be awake in the present, to "be here now" as a famous book said long ago. We lose that and we go off again into our own dream world.

**"Our way is the way of our pilgrimage, the way of don't-know."**

Whether it is caused by our ignorance or laziness or some kind of attachment, we lose that try-mind. Then, again there is the energy of this first precious moment of effort, and the second, and the third. Something is happening, so we try again. We try a little more, and before we know it we are wearing grey robes and a kasa. Many things start to happen and the process continues because we cannot stop. Whatever we do, somehow coming to this kind of assembly and making a decision, however weak, to try this practice will bear fruit.

# THE PILGRIMAGE TO AWAKENING

*Continued from page 1*

At the university I came to the conclusion (this was my great "intellectual enlightenment") that we live in order to die properly. In a way, our life is a preparation for our death. I still think this is not a bad conclusion. There will come a culmination of this vehicle when we have to put it aside. If we want something or are attached to something, this process can be very painful. If we can stay awake, this process can be very wonderful.

At that time I was disenchanted with the world of politics through which I was hoping to make the world a better place. I started reading about yoga and Buddhism and the mind and what is our human potential, our potential as sentient beings. At

that time the question of life and death became very fascinating. I enjoyed reading about great masters passing away. There are many accounts, and one that fascinated me was about the famous Chinese layman called Pang.

Layman Pang was a family man, and it was said that his entire family—his wife, son and daughter—had attained enlightenment. He became famous when one day he put all of his worldly possessions in a cart and pushed the cart into a river. I believe his wife and son left him after that. I don't know whether it was a coincidence or had something to do with his action, but they separated amicably. He stayed with his daughter, who made things out of bamboo and sold them in the market.

He was also a poet. In a way, he lived like a monk, but he would never cut off his hair or wear monk's robes. He used to go around and challenge all the teachers to Dharma combat.

When Layman Pang understood that it was time to die, he made the announcement in advance. When the day came, he washed and put on nice robes and sat on his cushion in his hut. He told his daughter, "Let me know when the sun is at the zenith." After a while, his daughter came into the hut and said, "The sun is being eclipsed." The layman said, "Are you sure?" The daughter went out and came back in and said, "Yes, it's being eclipsed. You'd better take a look."

When he went out of the hut, she quickly climbed onto his cushion, sat in meditation position, and died. He came back inside and saw her sitting in his place, dead. He said, "Oh, you beat me to it," or some-

thing to that effect. "Wonderful, now I cannot pass away. I have to take care of business. There has to be a ceremony for her."

In those days it was the custom to make a fire, burn the corpse, then spread the ashes around. For one week Layman Pang postponed his death and took care of this business. Then he sat down, composed himself, and also died. A friend, with whom he had left instructions, performed the ceremony for him, burned his corpse and spread his ashes around. Half of the family was now gone.



Photo By Ellen Sidor

Word got back to his wife, who was living with their son. They were supporting themselves by farming. The wife said, "Oh, that stupid old man and that foolish girl—they had to do that without letting me know." She went out into the fields and told the son, who was working the ground with a hoe. He made an exclamation, "SSSSSSAAAA!" Then he stood for a while and died, standing up.

The mother said, "Oh, that idiot son of mine." Then she went around to take care

**"In a way, our life is a preparation for our death."**

of business, said goodbye to all her friends, and disappeared. There was never a trace of her again.

This story fascinated me because our practice means to really become alive. That's what I understood. It also means being able to die, but most importantly it means the death of what we call "the dream." The basic truth of Buddhism, is impermanence. Nonetheless, we continue to grasp that which cannot be grasped, because it's impermanent. In this way, we go from life to death.

*Jacob Perl, named*

*Abbot of the Kwan Um Zen School early in 1987, has been a Master Dharma Teacher since 1984. A resident teacher at Providence Zen Center, he was born in Poland and speaks Polish fluently. Traveling to Poland several times a year on business, he leads workshops and retreats and gives public talks on Zen. His presence has greatly encouraged the growth of the Polish Zen community. A Kwan Um Zen School of Poland was formed in 1984 and now consists of four Zen Centers and more than 10 affiliated groups in different cities. Jacob was elected president of the Polish KUZS.*

*Jacob was one of Zen Master Seung Sahn's first students in the United States, meeting him while an undergraduate at Brown University. Prior to this meeting he studied Buddhism at several other Buddhist centers, including the San Francisco Zen Center and the Tibetan Nyingmapa Meditation Center under the direction of Tarthang Tulku Rinpoche. A student of martial arts, Jacob earned a fifth degree black belt in Shim Gum Do (Zen Sword) in 1978. He manages a real estate business in Providence.*

On my last trip to Poland, we did a kind of religious pilgrimage. Originally our idea was to have an ecumenical meeting of Soen Sa Nim with people from different religious traditions, but things did not work out. When we planned the meeting, we just picked a date and by some coincidence it was exactly the date of a meeting of many religious leaders in Assisi, Italy, called together by the Pope. So our pilgrimage came to be held in the spirit of Assisi. This was very nice because it was something the Polish Catholic church could relate to and which opened many doors.

Usually a pilgrimage means visiting some special place or person that is important to our direction in life. This pilgrimage was to several places in Poland of special significance to Polish Catholics, in particular. (There are no holy Buddhist spots in Poland yet, but soon there will be.) Still it had special meaning for us as Buddhists. There were some parallels we could draw between this pilgrimage and the pilgrimage of our lives. The pilgrimage itself was not so special, because we are all pilgrims. The pilgrimage we have undertaken is simply the pilgrimage to become awake.

Whatever the outward form of our pilgrimage was, whatever the outward form of this assembly is, whatever the outward form of our jobs or any activity we are involved in is—the point is always the same, because we have undertaken a kind of vow. Sometime in our life we made a decision to find our true self or to help beings. But how can I help all beings? What is this "I" that is going to help all beings?

We don't know. Our way is the way of our pilgrimage, is the way of "don't know." That's the basic speech form of our teaching. That is, what are we doing at this moment? Let's not lose it. This way of "don't know" or "enlightenment" or "true pilgrimage" or "true life" or "true death," how can we make this way real in our life? With each moment, how can we make it work, make it ours?

In traditional Buddhist teaching, we talk about the "Four Difficult Things." To be born with this human body is considered the first "difficult thing." For most of us it was very easy. We just appeared. The next difficult thing is to hear about the Dharma, and the next is finding a keen-eyed teacher. The final difficult thing is what we call "enlightenment." But traditional teaching says that the most important thing is to find a keen-eyed teacher. If we find one, if we get good teaching, then surely someday we will all become awake.

"Someday" may be far away. Somebody said, "Buddha's enlightenment is far away." Maybe this moment now is better. Why wait?

Before, Buddha saw a star and Guchi's attendant saw a finger. In order to find this, we must find good teaching. So listen carefully, listen carefully.

(Hits the altar table with the Zen stick) A great teacher once said, "Form is emptiness, emptiness is form."

(Hits the altar table again) A great teacher once said, "No form, no emptiness."

(Hits the altar table a third time) A great teacher once said, "Form is form, emptiness is emptiness."

Which one of these teachings can help us? Which one of these teachers can help us? Which teacher is our true teacher, our enlightenment teacher, our Buddha teacher?

Hoh!

Thank you.

(Jacob bows to the assembly.) □

# PRIMARY POINT

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

PRIMARY POINT is published three times a year in February, June and October. Subscription cost for one year is \$10.00 (\$11.00 for Canada and Mexico, \$20.00 for foreign). If you would like to become a member of the Kwan Um Zen School, write to the nearest Zen Center or to the School Director.

Average circulation of PRIMARY POINT is 6,000 copies. For information on advertising rates or distribution, contact the business manager.

School Abbot: Master Dharma Teacher Jacob Perl  
 School Director: Richard Streitfeld  
 Teacher Editors: Master Dharma Teachers Barbara Rhodes and Jacob Perl  
 Editor-in-Chief: Ellen Sidor  
 Senior Editor: Richard Streitfeld  
 Contributing Editor: Shana Klinger  
 Art Director: Mel Ash  
 Production Group: Ralph Gauvey, Eleanor Ash, Mark Herz  
 Financial Manager: Mark Herz

Contributors to this issue: Mark Herz, Bob Geuthner, Stanley Lombardo, Jerry Shepherd, Do Mun Sunim, Mu Soeng Sunim, Do Haeng Sunim, Jakusho Kwong Roshi, Laura Kwong, Maynard Silva, Rick Fields, and Heidi Stetson.

Copyright 1987 Kwan Um Zen School. All rights reserved. KUZS, 528 Pound Rd., Cumberland, R.I. 02864. (401) 769-6476.

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

## KUZS CONTINUES EXPERIMENTS IN "BLENDED ZEN"

Zen Centers in the Kwan Um Zen School are continuing to experiment with the blending of Korean Zen forms with various other traditions, some Buddhist and some Native American practices. Many other Zen centers in the country offer talks from different traditions, but it appears that offering of retreats in traditions not their own is fairly unusual. Guided by the outreaching example of Zen Master Seung Sahn and his belief that different spiritual traditions must learn to work together, the experiments are dependent to a large extent on the willingness of other teachers to put down some of their barriers of form. In the past several years, several Zen Centers within the KUZS have been offering retreats, workshops and conferences led by teachers outside the School.

In November the Providence Zen Center hosted a retreat for over 50 participants, led by Jakusho Kwong Roshi of Sonoma Mountain Zen Center in California. The three day meditation retreat united practices from several traditions, including the Kwan Um Zen School's 108 prostrations and Korean chanting, Vietnamese Zen Master Thich Nhat Hanh's walking gatha during a daily 45 minute walk, and Soto Zen style sitting, chanting and three-bowl style silent meals. A brief highlight of each afternoon meditation was a 20-minute period in which retreatants gave each other a back rub.

In addition to leading regular Soto retreats at his own center, Kwong Roshi recently led several retreats jointly with Zen Master Seung Sahn and Master Dharma Teacher Mu Deung Sunim and members of the Empty Gate Zen Center in Berkeley. In this his first East Coast retreat, the Roshi was assisted by his wife Laura, who took the role of Doan (time and bell-keeper), PRIMARY POINT Editor Ellen Sidor as Head Dharma Teacher, and KUZS Director Richard Streitfeld as Second Head Dharma teacher. These four met for an intensive half day before the

retreat to work out forms and to familiarize the PZC staff with the elements of Soto ritual that were to be used. Retreat participants were for the most part enthusiastic about the results.

In the past three years, Providence Zen Center has hosted retreats by Maurine Freedgood Roshi (who also led a retreat last fall at the Lexington KY Zen Center) of the Cambridge Buddhist Association and Thich Nhat Hanh, as well as numerous conferences, including a series hosting women Buddhist teachers. This summer it is holding a workshop co-led by Zen Master Seung Sahn and Stephen Levine, noted for his work with the dying. In September a second conference uniting Zen with Native American practices will feature Cherokee leader Dhyani Ywahoo, Seneca Elder Twylah Nitsch, and Kwan Um Zen School's Barbara Rhodes.

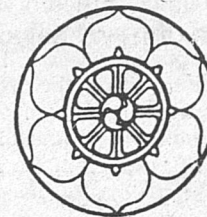
Cambridge Zen Center featured a retreat with Toni Packer of The Springwater Center, Springwater, NY, and speakers from many different traditions. Dharma Sah Zen Center of Los Angeles has been active for the past several years in All-Sangha Day activities, an annual West Coast spring event which includes Buddhists from many different ethnic backgrounds.

## School News

Using the Zen Center practice schedule, simple vegetarian diet and her own skills as a counselor and healer, Ji Kwan Poep Sa Nim (Dr. Dànette Choi), resident teacher at CENTRE ZEN DE PARIS, has developed a new kind of workshop that is creating a lot of interest among European professionals in health, education and human services. In late February, 47 people attended a 3-day workshop entitled "Psycho-Energy and Zen" that was designed to heal physical and emotional problems and to promote personal and spiritual growth in a setting of daily life activities.

The workshop used the Zen Center environment and diet, work periods and Zen practice schedule, in addition to talks and healing sessions with Dr. Choi. Attending were psychiatrists, doctors, psychologists, hospital personnel, teachers, dentists, healers and psychics. Abbot Do Mun Sunim said, "It was surprising to see professional people sleeping together in the meditation room, sharing two toilets and eating simple and healthy temple food." Residents and Zen Center members took time off from work to support the kitchen and household staff.

Similar workshops have been held in Spain, Norway, Belgium, Switzerland and Austria, keeping Dr. Choi on the road. She is booked up for the rest of this year and next, and is receiving return invitations to many meditation and psychology centers in other countries.



BOOKS ARE IN THE AIR....The first book of the newly formed Primary Point Press was published in April. "A Gathering of Spirit" is a collection of talks of women Buddhist teachers who spoke at the Women and Buddhism conferences at PZC in 1983, 1984 and 1985. The editorial board for the press consists of Ellen Sidor (PRIMARY POINT editor), Mu Soeng Sunim (Director of Diamond Hill Zen Monastery), Richard Streitfeld, (Director of the Kwan Um Zen School), and Jacob Perl (School Abbot). The next book, due out in July, is entitled, "Ten Gates," and is an explanation of Soen Sa Nim's kong-an system. Stanley Lombardo and Dennis Duermeier of Kansas Zen Center put the book together, with help from Dhananjay Joshi of Chicago Meditation Center....Mu Soeng Sunim's first book is on the verge of publication. "Thousand Peaks: Korean Zen — Tradition and Teachers," will be published in several months by Parallax Press of Berkeley....Diana Clark's labor of love, a tribute book for Soen Sa Nim's 60th birthday (excerpted in this issue), will be published by the end of July.

### CLASSIFIED ADS

A WALK FOR ALL LIFE: August 6 -September 7. A New England Walk for Peace, Disarmament, and Social Justice, beginning at the Peace Pagoda in Leverett, Massachusetts, and continuing through Worcester, Boston, Plymouth, and Providence to Groton Connecticut. For more information, contact:

Paula Green or Jim Perkins  
 49 Richardson Road  
 Leverett, MA 01054  
 (413) 367-9520

THE INFLATABLE ZAFU weighs under a pound and is very compact. Inflatable zafus and traditional zafus, zabutons, and support cushions are available from Carolina Morning Designs, a small home based cottage industry located in the Smokey Mountains. Free brochure. Write: Carolina Morning Designs, Dept. P, Rt. 1 Box 31-B, Hot Springs, NC 28743 or call 704-622-7329.

Southern Dharma Retreat Center in the Great Smokey Mountains offers meditation retreats and workshops. Call or write for summer program: Route 1, Box 34-H, Hot Springs, North Carolina 28743, 704-622-7112.

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

## SPRING WIND

### BUDDHIST CULTURAL FORUM

DHARMA ★ FEATURES ★ BUDDHIST TALES  
 NEWS ★ ART ★ CROSS CULTURAL EVENTS

A quarterly journal dedicated to providing reliable information about Buddhist culture and practice in nontechnical language. Regular features include discussions of Dharma by Zen Master Samu Sunim or invited guest authors; Buddhist Tales from the Land of the Morning Calm; biographical and autobiographical sketches of prominent Buddhists; Cross Cultural Events & News, focussing on the relations between Buddhism and other religious traditions; international Buddhist news and short articles by scholars of Buddhism; book reviews and list of new Buddhist publications. A nonsectarian journal, Spring Wind concentrates on a selected theme each issue.

Past issues include:

- Buddhism & Peace (Vol. 4: no. 1) \$3.00
- Zen & Community Life (4:2) \$3.00
- Zen in North America (4:3) \$4.50
- The Christian Experience of Buddhism (4:4) \$4.50
- Buddhism in India Today & Survey of Buddhism in Canada (5:1,2) (Double Issue) \$6.50
- Buddhism in the Performing Arts (5:3) \$5.00
- Pure Land Buddhism in America (5:4) \$5.00
- Women & Buddhism (6:1,2,3) (Triple Issue) \$17.00

To subscribe, remit \$20/year, \$38/2 years (Canada & U.S.) \$25/year, \$48/2 years (International) by cheque or money order in U.S. funds to:

Spring Wind  
 46 Gwynne Avenue  
 Toronto, Ontario, Canada  
 M6K 2C3

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

## NIKKI LEGER

The Alexander Technique  
 718-855-0563

British-trained

Hours in Manhattan  
 and Brooklyn

### Richard Shrobe, C.S.W., A.C.S.W.

Psychotherapist

Specializing in the Gestalt approach

201 East 34th Street, 5th Floor  
 N.Y., N.Y. 10016 (212) 689-7740

Photos Courtesy of  
Lexington Zen Center

## New Retreat Center to be Built in Kentucky Mountains

After years of search, a beautiful mountain property in Kentucky has been found for the site of a new retreat center for the Kwan Um Zen School. Robert Genthner, Abbot of Lexington Zen Center, recently purchased the 110 acre site, located on one of the highest elevations in Kentucky. The land consists of fields, woodland, streams and springs, and cliffs from which spectacular views of the Kentucky countryside may be seen. Unoccupied for 20 years, the property has long been recognized by local people as a site of natural beauty and power. Zen Master Seung Sahn declared that he had never seen a more perfect place. "Many great men and women will be born from this spot," he said.

Soen Sa Nim held a dedication ceremony on March 29 for the new retreat center, which will be called Kwan Seum Sang Ji Sah, or "perceive world sound high land temple." Planning for a retreat building is already underway. The following account was sent to us by Bob Genthner.

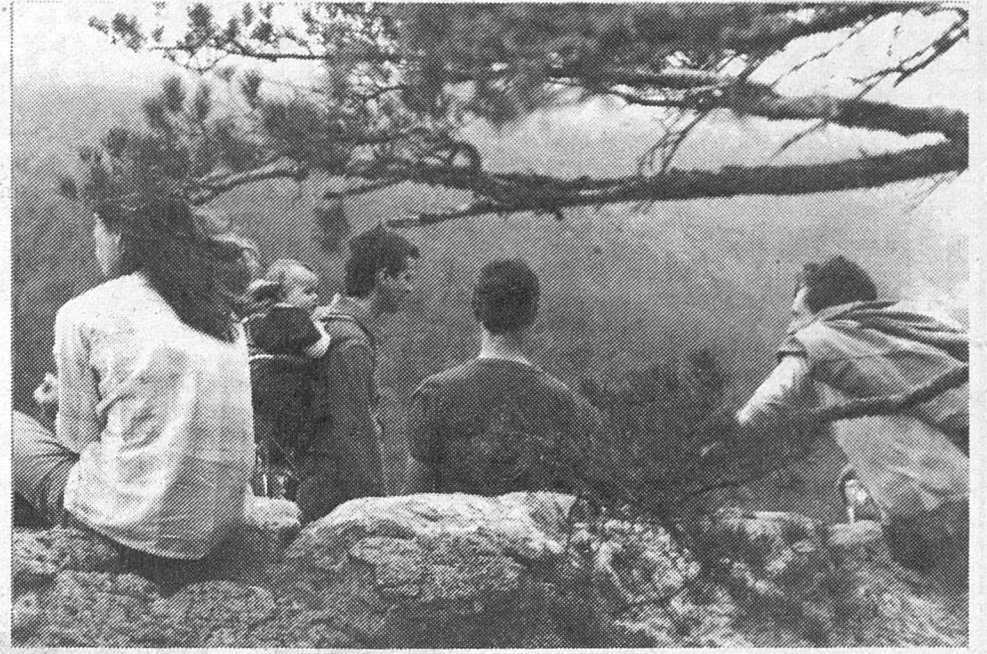
Sitting here on the edge of a mountain. Buddha fairies masquerade as dogwood blossoms flickering everywhere. Do Haeng Su Nim and I are sitting in the "Nest." The spring sun is warm and golden. Above we can hear the sound of Buddhas rappelling off the cliffs of "Amitabul Rock." They are hanging like children on the clothes of their parent.

We are somewhere in the bowels of America, deep in Kentucky in what is called southern Appalachia. Concern has rung across America, not because of its spectacular springs, dogwoods, redbuds and fruit trees that rival any Asian ritual, but because of its poverty, mountain people, Appalachians children. Here we sit on the edge of it in the Golden Chicken's Nest. Welcoming Spring and ourselves. Welcoming our true selves in this wonderful power spot.

On March 29, Soen Sa Nim and 20 of us dedicated the land by chanting Kwan Seum Bosal into the Pure Land. The Pure Land traditionally is West, which is the direction that the great Amitabul Rock faces, looking down a long valley and overseeing the great Power Spot.

Korean geomantic lore [geomancy is the study of wind and water geography] says that power spots must have certain ingredients. Like the human body, mountains and geography have meridians that work to protect the "womb of power," the Tandien. Arms, legs and body trunk all support the "energy garden" from which new life is created and born. In geomancy, the head is called Turtle (Amitabul Rock), the north arm White Tiger, and the south arm Blue Dragon. In the distance a mountain called Red Bird holds the energy in, with Golden Chicken hatching Golden Egg in the womb-nest of his multi-armed, multi-legged earth beast.

What is wonderful about this land is that



it has all the essential ingredients prescribed by geomancy for a power spot, with its many mountains near and far supporting this one spot. Residents of this area already know its power and hold it in reverence. People visit the rock regularly since the land has been mostly unoccupied for 20 years, and they are happy that we will not restrict their coming to visit. Public access to the top of the rock does not cut through the farm so it should not interfere with retreats.

Soen Sa Nim named the land Kwan Seum Sang Ji Sah (Perceive World Sound High Land Temple). In the headdress of statues of Kwan Seum Bosal is Amita Buddha, the Buddha of the Pure Land (High Land). Also in this land a huge rock sits in the crown of the mountain farm below.

On the farm is 110 acres of fields and woodlands. There are some old outbuildings and a small log cabin. Caves and cliffs

where American Indians roamed are abundant and there are lots of trails with spectacular views. "This land is very holy," Soen Sa Nim said, "a very special place. We must build a temple for people to come and get energy, not just for sitting and formal practice but for healing of all kinds: psychotherapy groups, a school for children, workshops for the sick and dying, and so forth."

So this has become our vision and direction to use the land for others. Currently the cabin, equipped with electricity and free natural gas (the land has its own well), is habitable. We are clearing land for the temple site, fixing the road and improving the water system. There are several natural springs. Solo retreats are possible and camping sites abound. Currently we are planning to build a retreat structure in the Nest. Please come and visit if you can. □

### Kwan Seum Sang Ji Sah Temple Dedication Poem



Great Energy,  
No name, no form.  
Only follow situation. Make everything  
The sun, the moon, the mountain appear.  
Earth, Air, Fire, Water merge.  
Dharma appears.  
Name and form appear.  
Energy, name and form interpenetrate.  
Energy coming, going.  
Everything appears, disappears.  
Big energy, great things.  
No energy, nothing.

Turtle, White tiger,  
Blue dragon, Red bird,  
Golden chicken hatches golden eggs.  
Big energy comes, get enlightenment.

Where is big energy?  
Do you understand?

KATZ!

Kwan Seum Sang Ji Tah Temple  
In Kentucky.  
Tree grows up, water flowing.  
Just Do It!

Zen Master Seung Sahn  
March 29, 1987

## The Third Interview

by Jerry Shepherd

My heart is pounding in the palms of my hands as I come into the interview room, make my bows and take my place before Zen Master Seung Sahn.

Entering my third and final interview of the retreat with this man, I am again stricken with awe and, this time, something more: Fear. Fear of failing a test I have read about but never faced...till now.

I settle my legs, calm my hands, take a deep breath, and wait.

"What is your name?" the Master says.

My third interview came on the second full day of a three-day Zen retreat that a friend and I attended—the first full retreat for either of us. Wendy Swenson and I had been sitting weekly with an Indianapolis Zen group for three years; but that did not prepare us for the remarkable experience we were about to have...an experience that for me would climax in that third interview.

We had arrived Friday evening at Bob and Mara Genthner's home, which serves as the Lexington Zen Center.

When we arrived the others had already begun the evening chanting. Knowing nothing about the rituals, practices and protocols of this particular group we went down the stairs and took our places, trying to be unobtrusive.

It was then that I saw Zen Master Seung Sahn for the first time.

The Master was seated on his red mat, eyes closed, singing powerfully, his face gleaming with sweat in the warm room. He accompanied the singing with a percussion instrument that he struck with such skill that he made the sound come and go in waves, ebbing, flowing, and reverberating through the room. I was moved by the sound.

The Master was seated at one end of the room, facing the figure of the Buddha at the other. Between these two spiritual poles, lining each wall in rows facing each other, sat some thirty retreatants, all chanting.

We were handed chanting books and joined in, watching everyone else to know what to do.

I was struck by the chanting, and as the

days passed I came to appreciate its beauty more and more.

After chanting we meditated for two hours in 40-minute sittings. During our sitting meditation the interviews began. As the Master's bell sounded from the interview room we left the room (called the Dharma room) one by one in a prescribed order, to meet him. Interviews continued through the retreat.

That evening during meditation I tried to calm my mind amid the tempest of new sensations and experiences, both within and without me. So much was new, so much was different....

After meditating, we had a brief orientation; then it was time for bed. We made our beds wherever we could. Lights went out at ten; then all I could hear was the soft breathing in, breathing out of the other retreatants throughout the house.

Just breathe in, just breathe out, breathe in, breathe out, in, out....

"What is your name?" he asks as my third interview continues.

I hit the floor as I have learned to do in the earlier two interviews: An action to cut off thought at the moment it arises.

"Only that?" he asks.

"Jerry Shepherd."

"How old are you?"

I hit the floor.

"Only that?"

"Thirty-eight."

He nods. Clad in his robes, seated on his red mat and cushion, he is a powerful, imposing man—centered, solid, resolute. He has been sitting here, legs crossed, for nearly two hours.

Before him on the floor lies a varnished gnarled wooden stick, a foot and a half long. To the right, in front of the stick, sits his bell. His hands are poised, one on each knee.

He now picks up the stick and holds it before him.

"Unnum\* said the Buddha is a dried shit stick," he says. Then he points at the stick. "Is this a dried shit stick?"

\*Zen Master Unmun (c = yun-men: 862-949)



A bell sounded: Saturday morning, 4:30: Time to wake. Not used to such early rising, I forced myself to get up, roll up my sleeping bag and prepare for the day...though I had no idea yet what the day would hold.

I waited and watched the others for cues as to what to do next.

A gong sounded. We silently assembled in the Dharma room. There we sat on our mats and awaited Master Seung Sahn, whom his students called Soen Sa Nim.

He arrived. After making our ceremonial bows to him, we began our morning's calisthenics of the spirit: 108 prostrations.

I found the prostrations very invigorating; not only did they awake my body and mind, but doing them as part of a group made me feel that I and all the other retreatants were coming together. This feeling grew throughout the retreat.

Around 5 we finished our prostrations. Then an hour and a half of meditation, followed by chanting for an hour led by the Master. Through it all I watched the others closely and tried to follow along.

Seven forty-five: Breakfast, and with it my first experience with "four-bowl style" meals.

By itself, I could have eaten the food easily enough. By itself, I could have handled the form. It was doing both at the same time that threw me. But by watching others closely, I managed to avoid making a complete fool of myself.

I was amazed at how quickly the meals were conducted. Ten minutes were spent in setting out the food and serving it, and five—if that many—were spent in eating it and cleaning our utensils.

I watched the Master out of the corner of my eye, trying to follow his lead without seeming to do so. I couldn't keep up with him. When he had finished his food I was still straightening my bowls. When I had finished my food he was calmly sitting, waiting for tea. When the tea came he drank his down, scalding hot, with one gulp. I needed three swallows, and still my eyes stung from the pain.

By the end of the retreat I not only had learned the ritual but had begun to appreciate its beauty and simplicity.

Through the meals, and through all the other activities of that day, I began to feel my mind becoming calmer, more centered and more clear.

After breakfast, one hour's work. We pulled weeds. Cleaned the gutters. Scoured the bathrooms. Washed dishes. Swept the driveway. Raked leaves.

Ten o'clock. Once again the gong called us to the Dharma room for another two hours of meditation. Forty minutes of sitting, then walking, then sitting, walking, sitting.

Meanwhile, interviews continued. The bell called to us one by one to the interview room. I had never had an interview with a Zen Master; but as the other retreatants went and returned to the room, one by one in the prescribed manner, my turn grew closer and closer, and the anticipation charged me.

The bell rang again: My turn had come. Actually it was my turn and two others' as well, for we three beginners were to see the Master at one time. We rose and proceeded in.

For years I had looked forward to this moment with the most profound desire. I had read many books about historic, crucial interviews between Zen masters and students—interviews that ended sometimes in triumph, sometimes in disaster; interviews that altered the course of Zen and changed lives. I had read so much of this that I was now both excited and terrified: fearfully eager.

At that moment, as we stood outside the door of the interview room, my heart pounding, I had a sudden, crazy comic vision:

A fleeting, slapstick image of the three of us marching into the interview room, all in a row like cartoon characters, and bumping heads as we bowed, and knocking things over, stepping on the Master's foot: A scene straight out of *The Three Stooges* in "Zany Zen Monks," maybe, or *The Marx Brothers* in "A Night at the Monastery."

We entered; and my flash of comic vision faded just as quickly as it had come. I was in the presence of the Master now. I was there. It was time.

We bowed and took our places. The Master smiled and said good morning. The interview began. It lasted about five minutes, I know; but it seemed to be over instantly, so great was my attention, so keen my enjoyment.

He dismissed us; we withdrew. That was my first interview. It had been fun; it had been easy; it had gone smoothly, predictably. The Master was friendly, even jovial, and seemed more like an older brother than a Zen Master as he gently taught us about clear mind and hitting the floor and blue skies.

But now, in my third interview the next day, he seems different. The Master is less brotherly, more masterful now. He seems serious, never forbidding as he continues the line of questioning:

"Is this a dried shit stick?"  
I answer with a gesture.  
"No." He taps my knee with his stick in reprimand: a symbolic thirty blows. "No,



no smell," he says. "It is a dried shit stick. Is it a dried shit stick?"

I hit the floor.  
"Only that?"

I hesitate, then answer in words.  
He nods. "Buddha say all things have Buddha nature. Joju says a dog does not have Buddha nature. Does a dog have Buddha nature?"

I bark.  
"You say woof." Joju said Mu. Which answer is right?"

I hesitate again, then answer.  
"Only that?"

Another answer.  
"Yes." He nods. "The sky is blue. What color is the sky?"

Answer.  
"Yes. The walls, what are they?"

Answer.  
He laughs and taps my knee again with his stick: Second reprimand. "No."

Another answer.  
"Good." He nods, then leans forward on his stick. "Now, a man comes into the temple, smoking a cigarette. He begins to drop ashes on the statue of Buddha. He

closed with chanting from 9 to 9:30. This evening singing was both calming and invigorating, subduing and at yet exalting. The singing seemed to penetrate me.

Lights went out at 9:30. My first full day of Zen living came to an end. I lay in bed listening to my own breath come in, go out, smooth and slow as time itself. Then sleep.

Sunday came. Waking, prostrating, meditating, eating, working. A second interview, equally easy, equally swift as the first.

Through the course of the day's activities I came to feel sharper and clearer in everything I did.

I felt myself penetrating deeper and deeper through the everyday world where I usually lived, and into the true world beneath it, the world of mind. Everything I did partook of this change—meditating, working, eating, walking, chanting. Indeed, it was in walking meditation and chanting Sunday afternoon that this feeling manifested itself in a remarkable way.



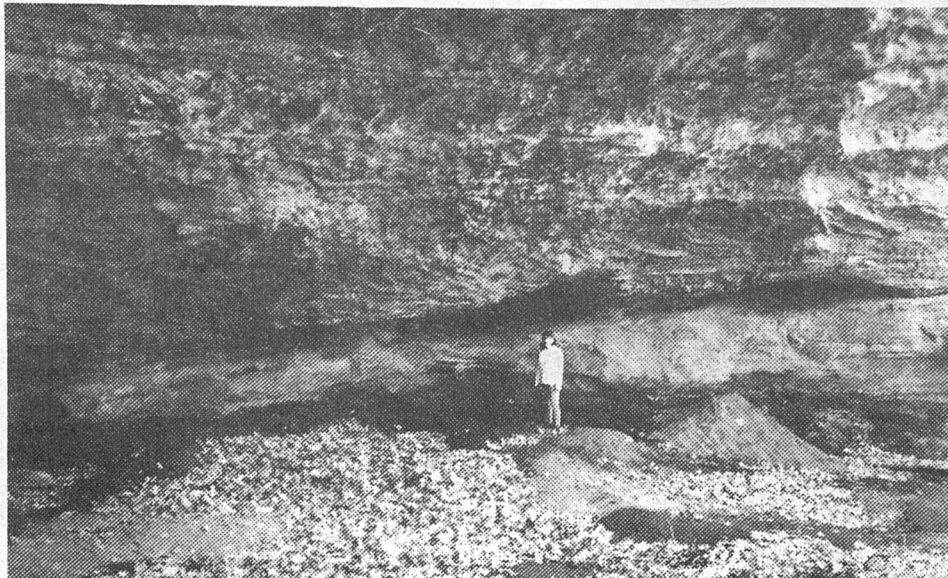
We were chanting "Kwan Seum Bosal" and were walking in very close quarters, because of our numbers; the closeness seemed to concentrate the feeling of community. We were walking very slowly, much more slowly than we walked at our Indianapolis group. The whole activity had a calming yet energizing effect on me.

Suddenly I found myself weeping. I had the feeling that I was everyone in that room: I was myself, and yet I was also the woman in front of me whose back I was gazing at...I was the man behind me whose voice and rustling robes I could hear...I was everyone there, and yet none of us.

I had the idea that what I was doing at that moment was reflected in an endless series of mirrors...as if I were chanting not just at that moment in that place, but chanting for all time, everywhere...chanting since time began...then, now and forever.

That moment exploded outwardly for all time: An eternity packed into an instant.

\*"Kwan Seum Bosal" is the name of the Bodhi-attva of compassion, often used as a repetitive chant.



says if you try to stop him he will hit you. What do you do?"

My heart thumps once, hard. Then I suddenly know what clear mind is: I have no answer at all.

Saturday moved on. We sat Zen from 1:30 to 4, enjoyed some free time at 5, worked or wrote or read or walked around or napped. Dinner came at 5:30, then chanting, then sitting Zen again from 7 to 9. The day

Sunday drew on, and time for my third interview approached. Eating, sitting, working, resting, napping, working kongans, listening to the daily Dharma talks: each of us filled his day.

The Master continues my third interview: "This man is dropping ashes on the Buddha. What do you do?"  
I answer.

"No, no." He shakes his head and taps my knee with his stick: Third offense.

He holds the stick up. "This man says he is already enlightened and he will hit you if you try to stop him. What do you do?"

Another answer; confusion.  
"No." He shakes his head. "No, he will hit you if you do that. You will start a fight. Do you understand what I mean by hit?" And he puts his stick over his right shoulder as if preparing to swing at a pitch. "Hit. Hit."

Monday. The last day, a day of summing up and celebrating. In the morning four retreatants took the Five Precepts\* in a ceremony led by the Master.

\*The first five lay vows of Buddhism.

Then one of his Dharma teachers gave a talk.

Afternoon came, and the retreat neared its end. Our silence began to lift in the middle of the afternoon; I talked for the first time to many people whom I felt I already knew. And we closed with a circle talk in which everybody shared an insight, a thought, a moment remembered.

Monday evening. One by one, or by carloads, we said goodbye to the Master and to our hosts and headed back to the busy world of office and factory we had left three days before...each of us carrying a little spark back into that darkness.

"What do you do?" he asks me again, resting his stick point down on the mat in front of him.

I give another answer, starting to feel disheartened now.

"No." he says softly, shaking his head, then taps my knee again with the stick, another thirty blows. "No. You must have clear mind. When your mind is clear it is like a mirror. When red comes, what do you see?"

I answer.  
He nodded. "When white comes, what do you see?"

Answer.  
Nod, eyes closed. "Must have clear mind."

His hands form a hapchong\*, he makes his dismissal bow, rings his bell: The interview is over.

I bow and leave the room, very discouraged.

Halfway back to the Dharma room I suddenly understand.

\*Palms pressed together.

The man who left my home and went to Lexington Zen Center and the man who returned to my home three days later were the same man, and not the same man: Not one and not two.

For at the retreat I met myself. During the retreat a powerful feeling grew and continued to grow after I had returned home and resumed my everyday life: A feeling that I had connected briefly with a source of infinite power...a feeling that I had stuck my finger in a cosmic light socket.

During the retreat I seemed to be living in a world of more than the usual number of dimensions. Life had more depth than usual, and yet it was depthless...the world around me was more varied than ever, yet simpler...and everyday objects—a bowl, a cushion, a polished stick—took on a wondrous new substance, and yet remained the same. Everyday acts took on a subtle power: The ordinary became extraordinary.

The simple act of raising a bowl to my lips became wonderfully charged, indescribably real...walking, working, bowing, eating, all suddenly made sense in a way they had never made sense for me before.

To take delight in picking lint from someone else's zafu\*: I understood then what was meant by the words "Chopping firewood, carrying water—marvelous activity!"

For three days in Lexington I touched that marvelous activity in everything I did. I found how rich a single second can be. □

\*meditation cushion.

Jerry Shepherd works as a communications consultant for Blue Cross-Blue Shield in Greenwood, IN. He has been practicing Zen for about five years and describes himself as an amateur fiction writer, pianist and photographer.

# WHAT IS PRIMARY POINT?

by Zen Master Seung Sahn

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

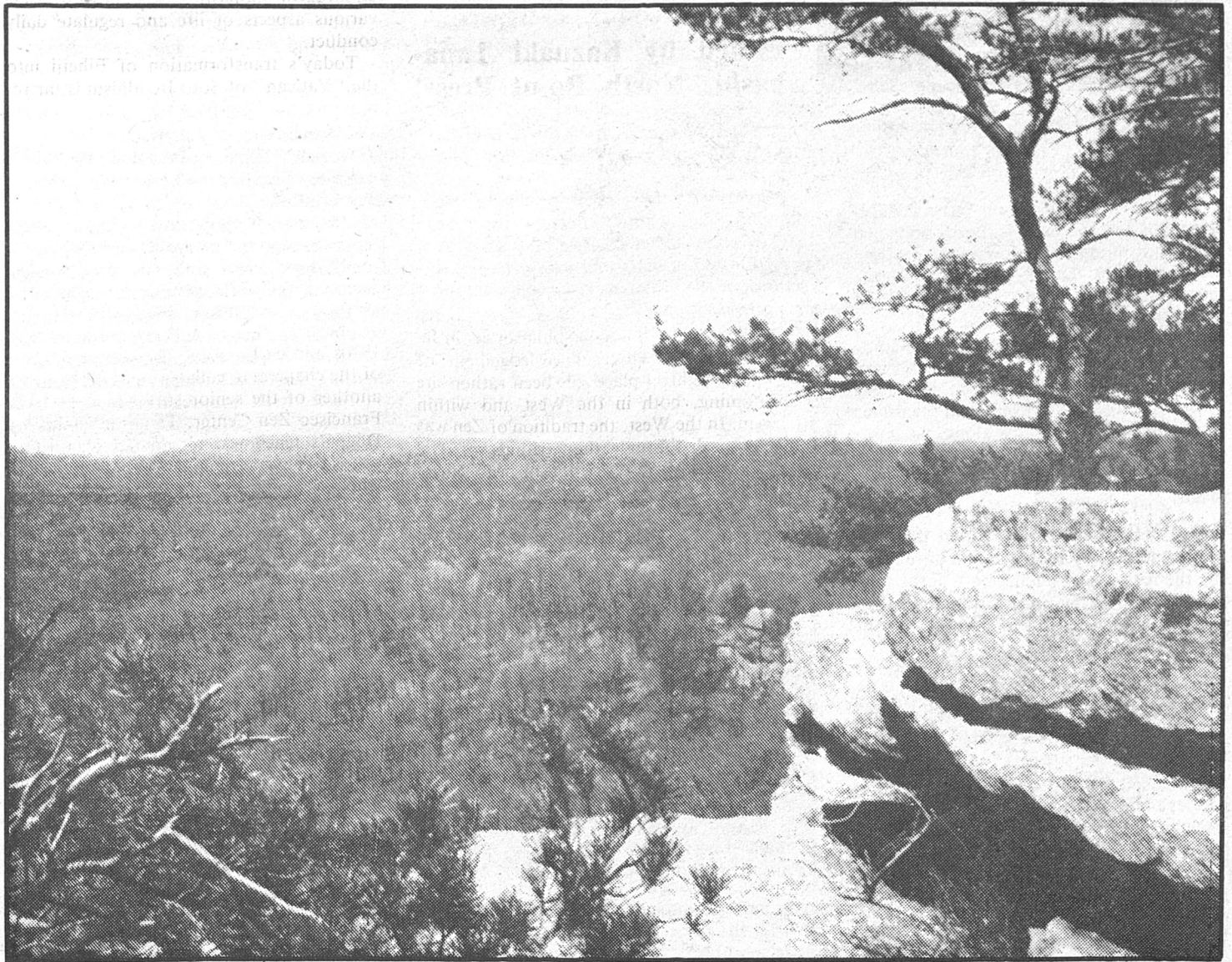
If you haven't found your primary point, it's like taking a heavy object off the scale and having the pointer stay at "ten pounds." Or the pointer moves back only part way, it doesn't go com-

pletely back to zero. Then your scale does not weigh correctly. If you put a heavy object on it, it may break completely.

So first you must find your primary point and keep it very strongly. A taxi

has weak shock absorbers, so it bounces up and down. A train has strong shock absorbers, so it's very steady. If you keep your primary point, your mind will become stronger. If you keep practicing, your mind can carry heavier loads. Then

when you meet a big problem, your mind will move less and less and soon return to primary point. Finally, your mind will be very strong, able to carry any load. Then saving all people is possible.



## TIBET STAMPS

GENUINE SHEETS, COLOR REPRINT SET  
SCOTT #1-5

\$10. EA. 3/\$18.  
J. CROW CO. NEW IPSWICH, NH 03071  
ALSO

NIRVANA BRAND  
AROMA - THERAPEUTIC  
MEDICINAL INCENSE WITH AQUILARIA  
\$5.00 EACH 3/\$12.00



## PERCEIVE WORLD SOUND

## ZEN CHANTING

Zen Master Seung Sahn and his students have created a masterpiece of sound—clear and profound chanting that cuts through our thinking minds to stillness and compassion. This tape includes the morning and evening bell chant and regularly practiced chants professionally recorded at Sprague Hall, Yale University.

Copies of these high quality tapes are available at \$10.95 each and can be ordered by writing to the New Haven Zen Center, 193 Mansfield St., New Haven, CT 06511. Connecticut residents should add a 7% sales tax. Shipping is free.



## BUDDHIST PEACE FELLOWSHIP

Membership Form

To become a member & to receive the BPF quarterly newsletter please send \$15 to: Buddhist Peace Fellowship, PO Box 4650, Berkeley, CA 94704

Name \_\_\_\_\_

Address \_\_\_\_\_

## PRIMARY POINT ADVERTISING RATES

Full 10"x15" \$400	1/2" 5"x15" \$250	1/2" 7 1/2"x10" \$250
1/4 5"x7 1/2" \$110	2 1/2"x7 1/2" 1/8 2 1/2"x7 1/2" \$65	BUSINESS CARD SIZE 2 1/2"x4" \$35

**Mechanical:** PRIMARY POINT is a tabloid printed by web offset on newsprint with no color. Please supply high contrast camera-ready art of 85 line screen, or photostats with veloxes in place, camera-ready positives, or mechanical art and glossy photos.

**Page size:** 11"x17 1/2". Images size: 10"x15"  
**Format:** 4 columns wide (2 1/2" columns)

**Deadlines:** PRIMARY POINT is currently published three times a year, in February, June and October. Space reservations should reach us by January 1, May 1 and September 1. Camera-ready copy is due January 10, May 10 and September 10.

**Discounts:** We give frequency discounts to all advertisers placing more than a one-time ad. In addition, non-profit organizations are entitled to further discounts. Send for our rate sheet.

**Charges:** We charge \$15. per hour for all composition and lay-out work. Irregular ads will be charged at \$6 per column inch (1" deep by 2 1/2" wide).

Your message will reach at least 5,000 readers in the Buddhist and meditation communities.

Non-profit organizations are entitled to further discounts.

To place an ad, write advertising manager, PRIMARY POINT  
Kwan Um Zen School  
528 Pound Road  
Cumberland, RI 02864  
or call (401) 769-6476



**PROVIDENCE ZEN CENTER**

A Zen meditation community practicing simplicity and compassion in daily life. Sample a taste of clarity in a peaceful setting as a guest or resident.

- 50 acres of woods, ponds, and fields in rural Rhode Island
- three Master Dharma teachers in residence
- a traditional, Korean-style monastery for long retreats
- a daily schedule of meditation, chanting, work and community participation

\$285 monthly training fee includes:

- room and board
- conferences & workshops
- monthly retreats
- weekly interviews with teachers (kong-an practice)
- dues

Write to: Director  
**Providence Zen Center**  
 528 Pound Road  
 Cumberland, RI 02864

**MOON IN A DEW-DROP**

**Writings of Zen Master Dogen**  
 Edited by Kazuaki Tanahashi. North Point Press, San Francisco, 1985. Paperback, \$15.95.

Reviewed by Mu Soeng Sunim

Zen Master Dogen, the founder of the Soto School of Zen in Japan is today acknowledged as the foremost religious thinker Japan has produced. Some have argued that he is the most original philosopher in Japan's history. This acknowledgement of Dogen's rightful place has been rather late in coming, both in the West and within Japan. In the West, the tradition of Zen was introduced through the writings of Dr. D.T. Suzuki whose orientation was Rinzai Zen.

As a result, Dogen got almost no mention in Dr. Suzuki's writings. It was through the fortuitous circumstance of two Zen roshis from the Soto tradition establishing their centers in California (Shunryu at the Zen Center of Los Angeles) that Dogen's writings first became available in the West. Within Japan, Dogen's writings were not available to academics and lay people until the early 1920s. MOON IN A DEW-DROP, to date the most comprehensive collection of his writings, is a new and welcome addition to the growing body of Dogen literature in the West.

During his short life (1200-1252), Dogen's main concern was the transmission of the authentic principle and practice of Buddhism. This he called the "true dharma eye." His main work is *Shobogenzo* ("Treasury of the True Dharma Eye"). Dogen's career as a teacher was spent training

a small number of monks at his mountain temple, Eihei-ji. Necessarily therefore, his writings are addressed to the practical conduct of his disciple monks, and are replete with practical instructions: how to concentrate body and mind, how to understand and follow monastic rules, how to view various aspects of life and regulate daily conduct.

Today's transformation of Eihei-ji into the "Vatican" of Soto Buddhism is far removed from Dogen's efforts and writings. Dogen's lasting contribution to Zen tradition is to insist on the interpretation of practice and enlightenment—"To Dogen, understanding the wholeness of practice and enlightenment is mastery of Buddhism or the true dharma eye."

This book was compiled under rather interesting circumstances. The editor, Kazuaki Tanahashi, was guest scholar at the San Francisco Zen Center in late 1970s and early 1980s. He translated each of the chapters in collaboration with one or another of the senior students at the San Francisco Zen Center. Thus the vitality of Dogen's teachings, already in plentitude, seems to have been enhanced by translators who are practicing and applying these teachings in their everyday life. The book is succinctly organized into sections on different aspects of mastering "the true dharma eye."

One section deals with practical instructions which include not only the rules for Zazen and sutra studies, but also rules for residence in the monastery and instructions for the cook.

To Dogen, the Tenzo (cook) was a person practicing zazen at the highest level. An interesting feature of this book is the first-ever collection of Dogen's poems. Another section endeavors to clarify (in Dogen's own words) the poetic imagery he used in his sermons. The language in Dogen's writings is somewhat dreamy and tantalizing, only partially revealing what is meant. Through the use of metaphors from nature—such as mountains, water, spring blossoms, autumn foliage—Dogen sought to

outline the "correct" or harmonious life and practice for his monks.

All in all, MOON IN A DEWDROP ought to be a cherished item on every serious Zen student's bookshelf. □

**HOW THE SWANS CAME TO THE LAKE**

A narrative history of Buddhism in America (Second edition, updated)

by Rick Fields

Shambhala Publications, Boston and London, 1986. 445 pages. Paperback. \$14.95

This book has fast proven itself essential in understanding and enjoying the sight of Buddhism alighting in yet another new culture. Historians will delight in it, and so will anyone interested in the contemporary Buddhist scene in America. In this second edition, Rick Fields has added valuable new information that has come to light since the publication of the first edition in 1981.

That a second edition was needed so soon after the first one demonstrates the remarkable speed at which Buddhism is now changing and adapting to our culture. Rather than having a judgmental approach to the contemporary struggle which involves among other dimensions the gradual and sudden passing on of the original charismatic Buddhist leadership, Fields describes the growing pains dispassionately. The last chapter, "Continuing Buddhism: the present as history" has very recent information on many new American Dharma heirs, whose names will undoubtedly be before us for generations.

The list of sources and index are lengthy, a rich resource for those who want to delve further into any particular American Buddhist school. Heartily recommended for your spiritual library. Reviewed by ES. □

**THOUSAND PEAKS: Korean Zen—Tradition and Teachers**  
 by Mu Soeng Sunim



The first comprehensive history in English of the rich tradition of Korean Zen, little-known in the West but probably the only living link left today with the vigorous and ancient tradition of Chinese Ch'an. This history contains a wealth of anecdotes bound to enrich our knowledge and appreciation of Zen and its origins.

The author, a Buddhist monk and scholar, is a student of Zen Master Seung Sahn and Abbot of the Diamond Hill Zen Monastery in Cumberland, RI. Zen Master Seung Sahn, the first Korean Zen Master to live and teach in the West, has written an introduction. Paperback, 250 pages. ISBN 0-938077-03-1. \$12.50.

"A scholarly treatment of the subject with a genuine, heartfelt appreciation of the tradition. In writing this book, Mu Soeng Sunim has rendered a great service to American Zen by bringing us face to face with our ancestors."

Zen Master Seung Sahn

The internationally noted Vietnamese Zen Master's talks to American peace activists and students of meditation on the nature of suffering and how each one of us can "be peace" in order to make peace. Illustrations by Mayumi Oda. Paperback, 115 pages. ISBN 0-938077-00-7. \$8.50.

**BEING PEACE**  
 by Thich Nhat Hanh



Please send me \_\_\_\_\_ copies of Being Peace (\$8.50)  
 \_\_\_\_\_ copies of Thousand Peaks (\$12.50)

Add \$2 per order (\$4 for overseas) for postage and handling. California residents, add 6% sales tax.

Order from: Parallax Press  
 P.O. Box 7355  
 Berkeley, CA 94707

Name \_\_\_\_\_

Address \_\_\_\_\_

Zip \_\_\_\_\_

**Expanding the Circle;**



Sept. 19-20, 1987

**Converging the Paths**

Twyla Nitsch, Dhyani Ywahoo and Bobby Rhodes meet during this autumn weekend to present a blend of Seneca, Cherokee, and Zen Buddhist traditions. This year's gathering provides an opportunity to encounter a collective wealth of experience and training, as these three respected teachers explore and share their understanding among themselves and their students. A variety of practices, including chanting, meditation, movement, a fire ceremony, and group discussion will provide participants with a view of the accumulated wisdom of three ancient traditions.

The teachers:

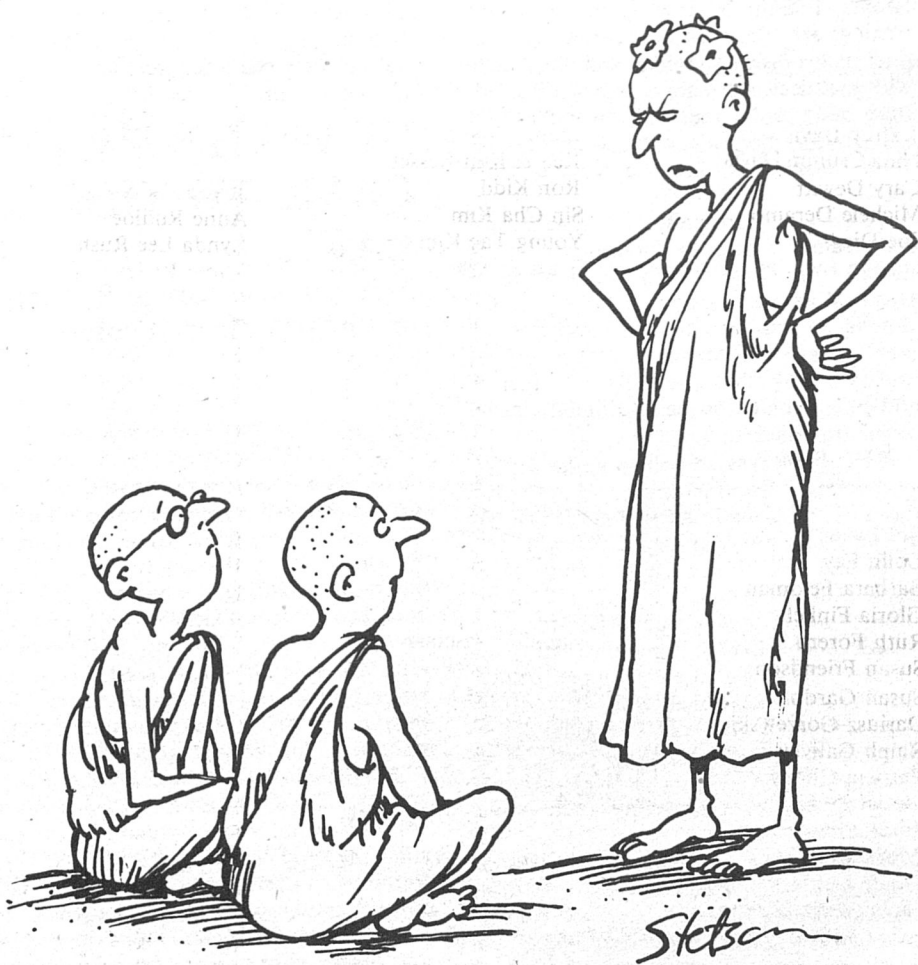
**TWYLA NITSCH**—A Seneca elder, Wolf-Clan mother, and the keeper of the traditional dance

**DHYANI YWAHOO**—A Cherokee woman, 27th holder of the Ywahoo lineage of the Cherokee nation; founder of the Sunray meditation society

**BARBARA RHODES**—Master Dharma Teacher in the Kwan Um Zen School for ten years, she is a nurse for Hospice of Rhode Island and a wife and mother

Costs: KUZS members—\$95; Non-members—\$130; Children (5 to 15 years)—\$35. Childcare—\$30/child.

Participants must register for the full two days. For a registration form, please write the Providence Zen Center at 528 Pound Road, Cumberland, RI 02864 or call during office hours at (401) 769-6464. \$10 deposit required.



"All right - so who's been using my razor?"

### On Amitabul Rock

Sent my mother a card before heading out  
To Amitabul Rock in Kentucky,  
On the cover a black bear eating blueberries  
Beneath a crescent moon,  
Told her I was going to sit in a cave three days,  
Still looking for the one pure and clear thing.

Old Stone Age Buddhism on Amitabul Rock.  
Sandstone cairn buddhas on the ridge trail  
And in the cave's grottoes. The escarpment faces  
The Western Pure Land. Light  
Filters through green spring Appalachian woods,  
Scatters up off white dogwood blossoms in the valley.

Sitting, chanting, bowing, clearing the trail,  
Our work on Amitabul Rock. Cutting thornbushes  
Near the peak my sister finds blueberries  
Half an hour after we sighted the crescent moon  
In the sunlit sky. That night we traced out  
Ursa Major's stars, not just the Dipper  
But the bright claws, the round of his haunch  
And shoulder, his lowered face, saw him  
Prowling the sky's dark field,  
A black bear patterned by blue stars and human minds,  
And lay there grinning at him like Daniel Boone.

Midnight in the cave, candlelight, buddha shadows,  
The graveyard shift. Sitting on the dirt floor  
In the Earth-witness mudra, feel the tidal pull  
Of sun and moon through our Mother's sacred body,  
Slip into her as naturally as you put on a sweater  
In the cold night. How were you ever  
Separate from her sorrow, how could you bear  
Ever to be separate again?

Walking down alone  
Through the meadow and old fruit trees  
Toward the log cabin, whistling like summer,  
Remembering what it was like to be  
In a woman's body, mother, beloved,  
Earth herself, the soul exploring  
Womb and breasts, feeling for nerve endings,  
Seeking connections like a pilot in a new craft  
Already on its way into the heart  
Of the Buddha of Infinite Light.

Note: 'Amitabul' (Korean) is in Sanskrit Amitabha, from a-, 'not,' mita-, 'measured,' and bha, 'light' (as from a star). Amitabul is the Buddha of Infinite Light. Amitabul Rock is located on land owned by the Lexington Zen Center in the Daniel Boone National Forest.

Stanley Lombardo

### LETTERS TO THE EDITOR

Thank you very much for your sensitive and straightforward appraisal of the "growing pains" of Zen in the United States. [June 1986 issue] The Buddhist nurturance is badly needed by the Christian tradition. People are hungry. Those of us who practice—in Zen Centers, alone, with Christians rediscovering the New Testament in the light of Buddhism—all of us need patience and, as Suzuki Roshi says, "a deep confidence in our original nature." Great and deep patience.

Many and serious pitfalls have developed in the Christian tradition, especially (following, for example, St. Augustine) concerning women and sexuality. Isn't it interesting that many of the "problems" encountered by Zen communities have been concerned with sexuality and the role of women? The pitfalls, the "problems," were in a sense already there. To negotiate the path of growth and true compassion will require, by all of us, patience, confidence, and steady breath by breath mindfulness. The comments by [Zen Master] Seung Sahn (the issue in which the "Growing Pains" editorial occurred) were very encouraging. Thank you for mailing to me. The best to you all.

Dick Johnson, Rector  
St. Mary's Episcopal Church  
Lampasas, Texas

I would like to comment on Terry Cronin's letter in the February issue. He seems to be carrying a lot of excess baggage in his head, such as "thought provoking," "forms," "rituals," etc. He has missed the whole point of the teaching, and that is all it is—just a point, with no "provoking thoughts," no "forms," no "rituals." He writes, "Students may come to believe that the Master knows something that students don't." An old master once said, "Students think that the Master has something that others don't have, but they have nothing others have."

A student is like someone lost in a deep forest, the Master will show him or her a way to get out but cannot take his hand and lead him out. Once you have been shown the way then you must depend on yourself, not the teacher.

The mother bird tends her baby bird and brings it food. One day it becomes strong enough to fly away and find food for itself. The essence of the teaching is that there is nothing to be taught, only to strip the mind of all false thinking and beliefs.

In the Dharma,  
Norm Corstorphine  
Vancouver, British Columbia

P.S. Regarding his difficulty with Soen Sa Nim's statement, "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." Then Mr. Cronin says, "This sounds like the old saying, 'Do as I say, not as I do.'"

Many years ago a wise man said, "When the right person makes use of the wrong means, the wrong means work in the right way. But when the wrong person uses the right means, the right means work in the wrong way."

#### BOOKS RECENTLY RECEIVED:

TRANQUILLITY & INSIGHT, An introduction to the oldest form of Buddhist Meditation, by Amadeo Sole-Leris. Random House, New York, 1986. Paperback, \$7.95.

WAKING UP, Overcoming the Obstacles to Human Potential, By Charles T. Tart. Random House, New York, 1986. New Science Library, hardcover, \$17.95.

TRANSFORMATIONS OF CONSCIOUSNESS: Conventional and contemplative perspectives on development, by Ken Wilber, Jack Engler & Daniel P. Brown. Shambala, New Science Library, Boston and London, 1986. Paperback, \$14.95.

I just came home after our group practice and looked at the interview with Toni Packer. My feeling was that there was some mistake. So I sat down and wrote a poem. I would like to dedicate it especially to Jacek Dobrowolski [Toni Packer's interviewer] and to all who would like to find where the mistake is.

Zen Master Seung Sahn said: "You must become completely independent."

Toni said: "That's ideal, occupied with the ideal. Are we free to discover how dependent we are?"

Krishnamurti said: "Don't follow anybody, especially the speaker."

One Zen Buddhist monk said: "He was a very slippery fellow."

Some people do want ceremonies, some not.

Some say, "avenues without judgment?" Some, "That's still Zen training."

So, who is correct?  
Who is mistaken?

KATZ!

The spring sun is shining through the window.

Do you see the shadows on the floor?

Best wishes! Yours in the Dharma,  
Lodz Zen Center, Poland

P.S. I have read much of Krishnamurti's teaching, also practicing Zen, and there was a time I had a problem, what is the true meaning of such words as "independent," "be aware," "find true nature," or "there is no method." If someone is listening only to words, then such a person remains confused. We haven't a choice in our life. The sky, trees, pain and pleasure, everything is our teacher. If we cling to any particular thing or idea, we cannot see things as they really are. Also methods and teachers' words.

So I send the best "no choice" wishes to American practitioners, especially to those who want to find some "mistake" or "correct teaching." Thank you for the great work you do, its results we can see in Poland. I hope it will make peace in this world.

Dear Zen Buddhists and anyone,

I appreciate the printing of Steve Short's letter in your Oct. issue. Steve is a legitimate, maturing Christian and the letter was accurate. Your editing enhanced the valuable comments....Thank you.

I offer to correspond with you or anybody regarding Bible-described Christianity and my developing experience thereof...I have defected to the nation of Jesus Christ and his holy people. Behind me are the Roman Catholic church, American and family citizenship, my college "reputation" (education), and my "self-image" of being a white male.

God's love is my life, reward and resource in my present Boston-Brookline non-denominational labor among the homeless of Boston and my friends in this area. I live in the shelters, and occasionally stay with friends who receive me and my example and teaching and encouragement....With thanks to God, offering freely,

Bill  
c/o Steve Short  
47 Cumberland Avenue  
Brookline, MA 02146

#### INDO-TIBETAN BUDDHISM

Indian Buddhists and Their Tibetan Successors. Vol. I by David Snellgrove. Shambala, Boston, 1987. 303 pages. \$18.95 paperback.

#### PRIMORDIAL EXPERIENCE

By N. Norbu and K. Lipman, translators. Random House, New York, 1987. \$14.95 paperback.

#### THE LAST DALAI LAMA

By Michael Harris Goodman. Random House, New York, 1987. \$15.95 paperback.

#### MAHAMUDRA

By Lobsang P. Lhalvngpa. Random House, New York, 1987. \$25.00 paperback.

# THANK YOU!

School members, Zen Centers and groups, Dharma teachers, Bodhisattva and traditional monks and nuns, PRIMARY POINT and newsletter subscribers, and friends

for supporting the work of the Kwan Um Zen School and contributing to our fundraising drive for 1986-87. Virtually all of our funding comes from your dues, donations and subscriptions. If you have not yet contributed and would like to, please use the form below. Thank you very much.

Yes, I want to help support the on-going programs of the Kwan Um Zen School in 1987. I will contribute \$500 \$250 \$100 \$50 \$30  
Other \$15

\_\_\_\_ Please bill me.

\_\_\_\_ My check is enclosed.

\_\_\_\_ I am pledging \$ \_\_\_\_\_ per month \$ \_\_\_\_\_ per quarter

Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_ Zip \_\_\_\_\_

Please make checks payable to: KWAN UM ZEN SCHOOL, 528 Pound Road, Cumberland, RI 02864. Your donations are tax-deductible.

- |                        |                  |                            |
|------------------------|------------------|----------------------------|
| Paul Amore             | Becky Birtha     | William & Miriam Brown     |
| Bob Anderson           | John Bizzaro     | John Bullitt               |
| Mel & Eleanor Ash      | Bruce Blair      | Salvatore Carletta         |
| Peter Ash              | Bob Blankfield   | Mark Cassidy               |
| Ralph Ashodian         | Vincent Borrelli | Chamisa Zen Temple         |
| Michael Atkinson       | Roger Bower      | Michael Chang              |
| Rev. James Audlin      | George Bowman    | You Hong Chun              |
| Bib Seigetsu Avstreich | Jonathan Bowra   | Mr. & Mrs. Hai Ryung Chung |
| Suzanne Baker          | Glenn Bradley    | Diana Clark                |
| Raymond Barbehem       | Susan Brady      | Kathryn Coon               |
| Kevin Bell             | Mark Bramble     | Catherine Crimmins         |
| Ken Berman             | Ken Brandon      | Dan Dailey                 |
| Debra Jan Bibel        | Aaron Brown      | Rick Davenport             |

- Jeffrey Davis  
Nina Crumm Davis  
Cary Dewitt  
Michele Deramo  
Joe Diggs  
Do Won Sunim  
Tracy Dolge  
Heidi Dorris  
Dennis & Carol Duermeier  
Gregory Dunne  
Sara Dustin  
Guillermo Echanique  
Elizabeth Edgerly  
Toni Ehrlich-Feldman  
Ruth Emers  
Bill Evans  
Colin Fay  
Barbara Feldman  
Gloria Finkel  
Ruth Forero  
Susan Friendson  
Susan Gardos  
Dariusz Gorzewski  
Ralph Gauvey  
Patricia Ghany  
David Gibbs  
In Ok Gibson  
William Gilchrist  
James Gordon  
Barry Gorfain  
Paul Green  
Greg Gruzalski  
O.R. Gulbrandsen  
Paul Gulick  
Charles Harak  
Laurie Harrington  
Anderson Harris  
John Harris  
Gillian Harrison  
Bob Harwood  
Ralph Hendrix  
Nancy Herington  
Nancy Highsmith  
Rusty Hicks  
Grace Hinrichs  
Chris Holmes  
Helen Holske  
Bob Horowitz  
Mark Houghton  
Sun Ae Hwang  
Cameron Ives  
Kyung Hee Jang  
Robert Joplin

- David Jordan  
Dhananjay Joshi  
Sidney Kemp  
Ken & Kim Kessel  
Ron Kidd  
Sin Cha Kim  
Young Tae Kim  
Evan Kimble  
Sabina Klein  
Mary Ann Kraus  
Michael Lara  
David Ledebor  
Kyoung Sun Lee  
Sang Dae & Mi Ok Lee  
Seung Joon Lee  
Dr. Sung Lee  
Mark Lieberman  
Hal Litoff  
Russell Long  
Will Love  
Richard Madden  
Marlene Mascoux  
Jack Martinelli  
Fred Masteka  
Jean McCoy  
Jane McLaughlin  
Michael McOwen & Beth Storie  
Syndria Mecham  
K. Alan Mills  
R.A. Morse  
David Mott  
Mu Deung  
Gary Nakarajo  
Frank Norman  
Margaret & Jan Norris  
Dan Novak  
Sang Geum Park  
Linda Parker  
Tina Pearson  
Jacob Perl  
Hella Petros  
Philadelphia Won Gak Sa  
Angie Phoenix  
William Poteau  
Jan Potemkin  
Dorothy Pratt  
Neil Pregozen  
Premena  
David & Rose Ann Press  
Tom Putnam  
Michael Quattro  
Scott Restivo  
Bobby & Linc Rhodes  
Tom Riheimaki  
Brendan Robb

- Jay Rochelle  
Judy Roitman & Stan Lombardo  
Joyce Roop  
Anne Rudloe  
Lynda Lee Rush  
Karen Ryder  
Tony Sager  
Marsha Sands  
Stanley Schaake  
Jan Sendzimir  
Judith Share  
Chuck Sharpling  
Gail Shields  
Richard Shrobe  
Charles Shultz  
Ellen Sidor  
Peter Silva  
Nancy Smith  
Ann Smukler  
You Song  
Myong Sook  
Marjorie Soule  
Betty Spango  
Paul Sprosty  
Robert Starcher  
Paul Stevenson  
Richard Stoll  
Richard Streitfeld  
Mary Sullivan  
Nancy Tamarask  
Miles Tarter  
Cornelis Thieme  
R. Clay Thurmond  
Jeff Tipp  
Carolyn Townner  
Jane Trechsel  
Richard Tuoni  
Llewain Scott Van Doren  
Adrienne Vanelli  
Vivion Vinson  
Marion Wagner  
William Walz  
Steven Warren  
Carol Wartenberg  
Laurence Waterbury  
Jeff Weiss  
Sheldon Whitehouse  
Searle Whitney  
Won Myung Sunim  
Richard Yakavonis  
Alta Yancy  
Jonathan Yanow  
Fred Yen

This list covers contributions and pledges through April 5, 1987.

## SUMMER KYOL CHE RETREAT

July 10-30



## PROVIDENCE ZEN CENTER

This summer's 20 day retreat will be led by Master Dharma Teacher Barbara Rhodes, who has been practicing with Zen Master Seung Sahn for the past fourteen years. The retreat will be held at the Diamond Hill Zen Monastery, located on the beautiful grounds of the Providence Zen Center. Conducted in silence, the daily schedule includes nine hours of sitting meditation, with chanting, bowing, and formal meals held in the traditional temple style. Barbara Rhodes will give regular talks and interviews.

Registration is open for any number of the 20 days, with a minimum of three full days. Entry days are Mondays and Fridays in the evening. The retreat will begin on the evening of the 10th, with an opening talk.

To register, please specify which days you will attend, and send a \$20 deposit.

Costs: Members	Non-Members
20 days \$300	\$400
7 days \$110	\$160
per day \$ 18	\$ 27

For information, please contact:  
Providence Zen Center  
528 Pound Road,  
Cumberland, RI 02864  
or call during office hours (401) 769-6464.

## ZEN MOUNTAIN MONASTERY



## ZEN

*"The ultimate truth is vast, boundless. When we have correctly transmitted the truth to ourselves, at that very moment, we manifest just this truth."*  
Resident Zen teacher,  
John Daido Looi

### RESIDENCY PROGRAM & WEEKEND RETREATS

Residential training program includes: dawn/evening Zen meditation, Buddhist services, caretaking practice, Dharma talks, private interview with Daido Sensei, monthly week-long Intensive Zen Meditation Retreats, and special weekend retreats and seminar series.

Residency: \$500/mo. or \$1200/quarter  
Weekend retreats & seminars: \$95-\$125

### Fall Weekend Seminar Series "Shakyamuni's Flower"

Traces the journey and transformation of Buddhism from ancient India to contemporary America. Scholars include: Dr. Peter Gregory, Dr. Carl Bielefeldt & Dr. Alan Sponberg.

Introductory Zen Training Weekends: Sept. 4-6, Oct. 2-4, Nov 6-8

Intensive Zen Meditation Retreats: Sept. 14-20, Oct. 26-Nov. 1, Nov. 16-22

For further information contact:  
ZEN MOUNTAIN MONASTERY  
Box 197P S. Plank Rd.  
Mt Tremper, NY 12457  
(914) 688-2228



## BUDDHIST MEDITATION SUPPLIES



### RETAIL & WHOLESALE

Statues • Cushions • Benches  
Bells & Gongs • Altar Supplies  
Incense • Clothing • Books & Tapes  
Rosaries • Posters • Jewelry

For fully illustrated and annotated 41-page CATALOG, send \$1.00 to:

SHASTA ABBEY  
BUDDHIST SUPPLIES  
Dept. P, P.O. Box 199,  
Mt. Shasta, CA 96067  
Tel. (916) 926-4208

## LETTERS TO THE EDITOR

My husband and I are old friends of Soen Sa Nim and receive Primary Point regularly. We wanted to congratulate you on your February issue, "Healing the Mind and Spirit," which contained such valuable material.....

All our good wishes,

Anne Bancroft  
Dorset, England

Every issue brings back don't know mind like a hand striking the floor. The magazine continues to be excellent. Real people, real problems, coming back to some place with freshness. Keep on.

Mark Jansen  
Columbus, Ohio

It seems like such a long time since Primary Point came into my postbox. I hope everything is going well in Cumberland. As for the journal itself, I find it lovely in its unpretentious and simple character. Perhaps it would be a good idea to have some of Soen Sa Nim's instructive letters in, once in a while. I would be happy to know when the next issue may turn up!

Yours in the Dharma,

Staffan Humlebo  
Hudiksvall, Sweden

## PRIMARYPOINT

GIVE A GIFT  
SUBSCRIPTION



# 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 (Kyoil 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 Kyoil Che's (one each in Poland, Korea and the United States) and a short three-week summer Kyoil 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

May	23	Opening of 90-day Kyoil Che at Diamond Hill Zen Monastery	August	1-2	School Congress; ceremony & celebration of SSN's 60th birthday - Providence
June	5-7	Cambridge (RS) Kansas (JP) Providence (GB)	7-9		Dharma Sah (BM)
	6-7	N. Florida (LR)	14-16		Cambridge (*)
	12-14	Seattle (BM)	15		Providence, 6-hr sitting (*)
	13	Chogye, 6-hr sitting (RS)	21		End of 90-day Kyoil Che, Diamond Hill Zen Monastery
	26-28	Empty Gate (BM)	27-28		"The whole world is a single flower" retreat/gathering at Su Dok Sah, Korea
	27	Chicago, 1-day sitting, no teacher	29		International Young Buddhists Peace Symposium, Seoul, Korea
	27-28	workshop at Providence: Conscious living, Conscious Dying (SSN, Stephen Levine)	30-Sept. 5		Tour of Korea and its historic temples
July	29-Jul 2	Providence (SSN)	Sept. 19-20		Providence, "Expanding the Circle" conference with BR, Dhyani Ywahoo, Twylah Nitsch
	10-12	Dharma Sah (BM) Lexington (JP)			
	10-30	Providence, 21-day Kyoil Che (intensive retreat, BR); Minimum reg. 3 days.			
	11	Killam's Point, CT, picnic (sponsored by Dharma Teacher's Association)			
	17-19	Cambridge (GB) Chogye (SSN)			
	24-26	Empty Gate (BM) New Haven (SSN)			
	31	School Council meeting at Prov.			

\* 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; MD, Mu Deung; JP, Jacob Perl; RS, Richard Shrobe; BM, Robert Moore.



## TEMENOS

Temenos is a center for retreats and workshops on a wooded hillside in Western Massachusetts. During the '87 season we have planned workshops on Blessing the Earth with Dance; Confrontation vs. Openness in Social Activism; Women's Council and Dance; Huichol Indian Experience, and others. Individual sojourners welcome except during workshops. Our spacious lodge is available for rental. For information, write Temenos, Star Route, Shutesbury MA 01072 or leave message at (413) 253-9281.

## THIRD INTERNATIONAL 90-DAY ZEN MEDITATION RETREAT

A unique opportunity to train in a traditional Korean monastery setting—Su Dok Sah is one of the five autonomous training centers in Korea, and is located on Dok Seung Mountain, which has numerous small hermitages and monuments, each with its own special history. Zen Master Seung Sahn did his early training here, he encourages his students to train here at some point in their practice, because he considers Dok Seung Mountain the "primary energy point" for the Kwan Um Zen School.

This retreat is for seasoned Zen students who are able to live with few amenities in a foreign, monastic setting. The schedule includes twelve hours of formal practice a day, including rising early, sitting, bowing, chanting, working and eating together in total silence. The schedule also includes a weekly bath at the local mineral hot spring. Zen Master Seung Sahn will be present for some portion of the retreat. At other times it will be a teacherless retreat, although periodic public talks by the resident Zen Master of Su Dok Sah are expected.

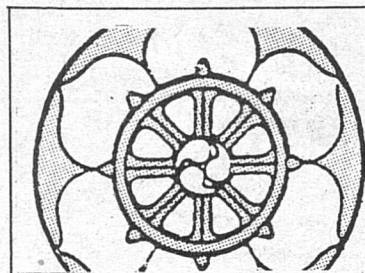
There is no charge for monks, nuns and those willing to shave their heads. For others, the cost is \$300. Time for sightseeing in Korea will be arranged after the retreat.

If you are interested in doing the retreat, please write to:

Do Gong Sunim, Director  
Seoul International Zen Center  
Hwa Gye Sah Temple

487 Su Yu Ri, Su Yu Dong  
To Bong Ku  
Seoul 132, KOREA

(82) 2-902-2663



### The Official Kwan Um Zen School T-Shirt

Four-color hand silkscreen on silver T-shirt

Only \$7.50

Send to: Kwan Um Zen School (plus \$1.25 post. & hand.)  
528 Pound Rd., Cumberland, R.I. 02864 Indicate size: S, M, L, XL

Proceeds benefit Kwan Um Zen School



To Be Held At Su Dok Sah, Korea  
December 5, 1987 to March 5, 1988

### DEATH AND DYING The Tibetan Tradition

by Glenn H. Mullin. An Arkana paperback from Routledge & Kegan Paul, Boston & London, 1986, \$12.95.

Reviewed by Maynard Silva

This book is an extremely well crafted survey of Tibetan literature concerning death. The author is a man who has spent

most of his adult life among the Tibetan exiles, and he is a skilled writer and translator. The material is drawn from a variety of sources covering a range of death-related topics.

The Tibetans, of course, are famous for their "Book of the Dead," as well as for their ancient traditions of Buddhism and their relatively recent suffering at the hands of the Chinese. The idea of compiling a book of this nature must have been obvious to conceive but difficult to realize. Fortunately, Mr. Mullin has absorbed the Tibetan culture and is up to the task. His years of

study and practice give him a grounding in Tibetan Buddhism, and his linguistic and literary experience give his prose and translations great authority.

Mr. Mullin serves on the research and translation bureau of the Dalai Lama's library, and has a dozen other books to his credit. He also experienced, at close hand, the death of his teacher, an account of which is contained in this book. When a practice is described here, one feels a little distance between author and experience.

The material includes 9 selections, each on a specific topic drawn from a traditional

Tibetan source. Included are writings from early Dalai Lamas as well as from both Yellow Hat and Red Hat Lamas. It ranges in nature from basic Dharma to more esoteric topics relating to death. No punches are pulled, and you're liable to be provoked to embarrassed laughter by some of the passages.

Then again, our stock responses to death are usually either embarrassed laughter or self-conscious solemnity. This is not an "easy answer" book, but it shows us that a culture can have a sincere, compassionate and courageous way of facing death. □

## Primary Point Press Announces Its First Two Titles

### A Gathering of Spirit Women Teaching in American Buddhism

Edited by Ellen S. Sidor

Bhikshuni Ane Pema Chodron  
Ruth Denison  
Maurine Myo-On Freedgood, Roshi  
Gesshin Prabhasa Dharma, Roshi  
Dr. Joanna Macy  
Jacqueline Schwartz Mandell

Toni Packer  
Barbara Rhodes,  
Master Dharma Teacher  
Jan Chozen Soule, Sensei  
Plus a panel discussion  
and a list of 50 recommended books  
(includes 23 photographs)



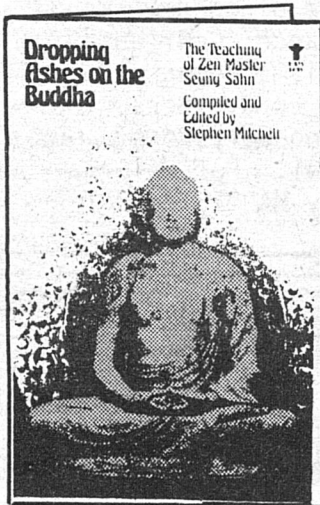
Here is the authentic voice of a new spiritual culture growing in America: women practicing and teaching Buddhism. Never before in the long history of Buddhism, and probably not since ancient times at the height of Goddess worship, have women begun to play such a prominent part in shaping their own spiritual lives. Increasing numbers of women are drawn to the powerful message of equality inherent in the teaching of the Buddha, one of humanity's great enlightened figures. Contemporary Buddhist teaching is a refreshing change from the dogmas of the past, and is finding a strong resonance with an ever-widening variety of people in Western culture.

This book is not about dry, detached theory, it is the words of women vibrantly connected with dialy life and rooted in daily spiritual practice. Here are nine remarkable yet ordinary women: teachers, mothers, a scholar, a nurse, a pediatrician, a concert pianist, a Buddhist nun and a Zen Master. Their example touches us in the heart of our everyday life: in our loves, our families, our work, and our spiritual striving.

\$6.95

ISBN 0-942795-00-8

### OTHER 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 and 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



#### 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

A collection of letters from the correspondence between Western students and Zen Master Seung Sahn, the first Korean Zen Master to live and teach in the West. Contains a rich selection of letters representing the full range of human concerns—about love, relationships, work, suffering—and the response of a brilliant, kee-eyed Zen Master. (Four Seasons Foundation, 1982) \$7.95

## Ten Gates

### The Kong-An Teaching of ZEN MASTER SEUNG SAHN

"To confront the koan—the most discussed, least understood teaching concept of the East—is to address the very essence of Zen itself."

—from Zen Experience by Thomas Hoover

"The kong-an is the one unique and distinctive feature of Zen tradition that immediately sets it apart, not only from other Buddhist meditation practices, but also from all other spiritual traditions. In its original form, a kong-an is a seemingly illogical question posed by a Zen teacher to test the mind of his or her student. During the golden age of Zen creativity in the T'ang Dynasty in China (618-907), teachers and students lived in close proximity and spontaneously confronted each other with everyday life situations. There were numerous instances when the exchange between teacher and student helped the student reach enlightenment.

from the introduction to Ten Gates

To the uninitiated, kong-an practice might seem like a dry intellectual game between teacher and student, or a competition between students. In this remarkable book, a brilliant contemporary Zen Master demonstrates his simplified approach to kong-ans and returns vitality, humor and clarity to this vastly misunderstood teaching technique. Ten kong-ans, culled from a collection of 1750, have been selected and illustrated through Zen Master Seung Sahn's worldwide correspondence with students.

The great appeal of this book is that it elucidates and dramatizes the kong-an system of a prominent modern Zen Master. In its focus, it will be unique in Zen literature.

\$7.95

ISBN 0-942795-01-6

### ORDER FORM

Please send me the following number of copies:

- \_\_\_\_\_ Ten Gates (\$7.95)
  - \_\_\_\_\_ Dropping Ashes on the Buddha (\$9.95)
  - \_\_\_\_\_ Only Don't Know (\$7.95)
  - \_\_\_\_\_ Bone of Space (\$4.95)
  - \_\_\_\_\_ Gathering of Spirit (\$6.95)
- Shipping cost: \$1.25 per copy
- Overseas: surface \$2.00  
airmail \$4.50

My check for \$ \_\_\_\_\_ is enclosed. Please allow 3-5 weeks for delivery.

For Ten Gates and A Gathering Of Spirit only: On orders of 3 to 10 copies of either book, there is a 10% discount off the list price and a reduced shipping charge of \$.75 per book.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_

We accept payment by check or money order drawn only on a U.S. bank. Canadian and overseas customers: please send Canadian Postal Money Orders in U.S. dollars, International Postal Money Orders, or bank checks payable on any U.S. bank or banker's agency. Make checks payable to:



primary point press

528 Pound Road  
Cumberland, RI 02864