

# "THE WHOLE WORLD IS A SINGLE FLOWER"

By Mu Soeng Sunim, Abbot of Diamond Hill Zen Monastery  
Assisted by Richard Streitfeld, Director of Kwan Um Zen School

*A narrative beginning in August of the year 1987, in which a warm and hectic pilgrimage to the faraway land of Korea is depicted, wherein some 75 intrepid Zen students and teachers from North and South America, Western Europe, Poland and Korea gathered to celebrate their teacher's attainment of sixty mortal years, and furthermore in enduring several adventures within strange subcultures, encountered a rare glimpse of unity among diversity.*

There have been group pilgrimages to Korean Buddhist temples before in our school, usually every other year. However, the 1987 August tour brought a special rush of anticipation, not only because we were going to celebrate Soen Sa Nim's 60th birthday on a grand scale in his native country, but also because of the urgency in Korea's political situation. All spring and summer, TV showed the anti-government



Temple dragon. Photo by Karen Ryder

demonstrations in the streets of major Korean cities. There was speculation that martial law might be imposed. If things got worse, we might not be able to go there at all. Then came the remarkable political concessions by the Korean government, and a cautious euphoria. We could go after all!!

Our first encounter with the new political reality came literally with our first steps on Korean soil. There were no handlers to unload our baggage from the airplane - they were on strike. Until a few months ago, Korea was run along assembly lines that would have made the first Henry Ford beam with joy. Now there were strikes, workers' unions! Some of us empathized with the workers' demands despite our discomfort.

Planeload after planeload of passengers arrived at Kimpo Airport, danced into the baggage retrieval area with expectant steps and became part of a restless, irritated multitude. We waited six hours for our bags to be unloaded. Our tired, patient hosts also waited, on the other side of the customs barrier. One unexpected result of the delay was that our New York and Los Angeles contingents converged at the airport.

We were finally driven to Hwa Gye Sah, our host temple on the outskirts of Seoul, where Soen Sa Nim was the Abbot for many years. Arriving at 2 a.m., some of us had not slept in 36 hours. As a rare concession to our situation, we did not have to get up at 4:30 a.m. for practice. Even so, first-

timers couldn't help being introduced to a new subculture of Buddhism, because at this hour a monk walks around the temple compound chanting "The Ten Thousand Eyes and Hands Sutra" with a moktak. The familiar chant has a different melody here. The stillness of early morning gave the chant a mystery and enchantment rarely experienced in America.

Breakfast in the morning ensured that newcomers understood they were in a different culture. Portable folding tables were brought into the "kunbang," our sleeping/living/practicing area, followed by what was the first of a series of identical meals: white rice, soup, kimchee, side dishes and condiments. The guessing game of the trip was to speculate what new side dishes we would get at "special" meals, of which there were many. The variety of these dishes was tantalizing and apparently endless. Nuns' temples were especially famous for supplying many of them to their visitors. While the structure of the meal was simple and functional, the meals were delicious and also choiceless. Unanimous agreement: we ate well.

Our first day in Korea was for acclimatization. Some people went in town for a more intimate contact with the shopping district of Seoul. Soen Sa Nim and all the monks went to KBS studios, the nation's leading TV station, and sat for nearly four hours under hot kleig lights while an interview was taped with Soen Sa Nim and the host of Korea's leading talk show, the Korean equivalent of Johnny Carson but cut from a Confucian mold! That evening the European contingent arrived via Hawaii, chaperoned by Do Mun Sunim from the Paris Zen Center. There were now about 75 of us from all over North and South America, Western Europe, Poland and Korea.

The next day we packed up and crowded into two buses to drive to Su Dok Sa, about a four-hour ride. This temple, situated on Duk Seung Sahn Mountain, is one of four "chongnims," or teaching temples of the Chogye Order. Soen Sa Nim trained here as a young monk and considers it to be the root-temple of the American Kwan Um Zen School. Up further on the mountain is tiny Jeung Hae Sa temple. Both of these temples were associated with Zen Master Mang Gong, who in the 1930's and 1940's almost single-handedly revived Korean Buddhism. Nearby was Kyong Seong Am, one of the largest nunneries in Korea, also established by Mang Gong Sunim. The large temples and the small hermitages on this mountain are all paeans to his spirit. Even the theme for our conference at Su Dok Sa - "The whole world is a single flower" - comes from one of Mang Gong Sunim's famous sayings. For our first-timers, it was a glimpse into Korean temple life as it has been carried on for nearly a thousand years. Above all, it was a monks' community with its own well-established rules and regulations.

Since Su Dok Sa received the status of a chongnim only recently, it was still renovating and expanding. A huge new two-story meditation hall was under construction. The mountain stream had been dammed

and was to be redirected so that it would go around the new hall. Since an enormous hole had been dug down to nearly 30 feet, the massive hall seemed to float in the air with a mysterious power. Even though it was only half-finished and the sides were still open, we were to have our conference in this hall.

We were very fortunate to be joined on the trip by some other very prominent teachers besides Soen Sa Nim. The Venerable Taizen Maezumi Roshi, and old friend of Soen Sa Nim's, came from Zen Center of Los Angeles. Jakusho Kwong Roshi and his wife Laura, both dear friends of our sangha, came from Sonoma Mountain Zen Center in northern California. Ven. Maha Ghosananda, leader of the Cambodian Buddhist community in America and a near neighbor in Providence, R.I., was with us as was Ji Kwang Poep Sa Nim (Dr. Choi), primary teacher of the KUZS European contingent and also a teacher in Hawaii. Six of the seven Master Dharma Teachers in the School were travelling with us, as were nearly all of the KUZS monks.

Our arrival at Su Dok Sa was a preview of the etiquette we were to follow at each of the many temples we were to visit in subsequent days. Immediately upon arrival we went to the main Buddha hall, bowed three times to the altar and chanted the Heart Sutra in Korean. If the Abbot and/or resident Zen Master were available, we bowed to them three times as well. In most Buddha halls, our large group was barely able to squeeze itself in. The Buddha hall at Su

meditation hall at Su Dok Sa. The Women were quartered nearby in slightly larger accommodations at Kyon Seong Am, the nuns' temple. We all ate together in the meditation hall, our numbers overflowing out onto the porches of the hall as well.

The opening ceremony for the conference was at 10 in the morning. On a raised dais, Soen Sa Nim sat with Won Dam Sunim (resident Zen Master at Su Dok Sa), Maezumi Roshi, Kwong Roshi, Maha Ghosananda and Ji Kwang Poep Sa Nim on the upper tier. On the lower tier were our six Master Dharma teachers. Monks and nuns from all over the mountains and nearby cities came for this ceremony. Each of the teachers gave a short talk about the theme, "The whole world is a single flower." They were followed by representatives from each of the countries represented in our party, who were asked to use only one action or one word to express the theme.

In the afternoon and on the next day, the teachers offered workshops built around specific topics. These were times of solid teaching and dialoging with the teachers. In the evening we celebrated Soen Sa Nim's 60th birthday in "Su Dok Sa family" style. Many of the Korean monks and nuns joined for this festivity and it was a fulfilled, happy event with people singing songs of their native countries. A Korean singer who is a "national cultural treasure" gave a virtuoso performance. More than any other event of the trip, it was here that the whole world seemed to manifest itself as



DIFFERENT ZEN TRADITIONS walked together at Zen Master Seung Sahn's 60th birthday celebration in Korea last September. From left, Jakusho Kwong, Roshi of Sonoma Mountain Zen Center; Soen Sa Nim, and Taizen Maezumi, Roshi of Zen Center of Los Angeles. In the background is Kwan Um Zen School Abbot Jacob Perl.

Dok Sa was awesome in its history, first built in 600 AD on this very site! Last rebuilt in the 13th century, it is one of the very few Buddhist sites in Korea not destroyed during the Japanese invasions of 1592 and 1598. Chanting in these old Buddha halls always seemed to add a new dimension of energy and power.

We were at Su Dok Sa for two days. The men in our group stayed in a very small

a single flower.

The conference closed with a ceremony adopting a resolution which expressed the sentiment of the assembly. (see box on p. 6)

The next day was the showpiece of our trip, "the Peace Symposium" at the Hyatt Regency Hotel in Seoul, another slice of Korean culture quite different from the simple mountain environment at Su Dok Sa. Here there were layers of contemporary

## ANNUAL DESERT RETREAT

with  
ROSHI GESSHIN PRABHASA DHARMA

from March 17-April 17 1988 in the Mojave Desert in southern California. A daily schedule of Zen-meditation, hatha yoga, writing poetry and calligraphy, private interviews and dharma talks.

Three intensives are scheduled. For information:

INTERNATIONAL ZEN INSTITUTE OF AMERICA

3054 W. 8th Street P.O. Box 145

Los Angeles, CA 90005 (213) 472-5707

## SEVEN-DAY RETREAT WITH ZEN MASTER SEUNG SAHN

at new retreat center in Lexington, Kentucky May 1-7

The retreat will be a 7-day intensive sitting meditation retreat with daily opportunities for interviews with Zen Master Seung Sahn. This is one of the few retreats schedules with him this year in the southeastern United States. It will be held at the new Kwan Seum Sang Ji Sah—"perceive world sound highland temple."

The weather in Kentucky in May is usually warm, in the 60's and 70's, and the flowering dogwoods are at their peak—an excellent time for sitting at this special energy spot. The retreat center, located on a 110-acre mountaintop farm in the foothills of the Appalachians, has been described by Zen Master Seung Sahn as having nearly perfect energy configuration.

Costs: \$25/day for non-members;  
\$15/day for KUZS members.

Entry times: Saturday, April 30 and  
Wednesday evening, May 4.

Contact: Lexington Zen Center  
345 Jesseling Drive  
Lexington, KY 40503  
(606) 277-2438



western glitz and luxury. The huge hall of the hotel was overflowing with an estimated crowd of 2000 to 2500 people. About half of them were monks and nuns, the other half were laypeople who form the core of popular Korean Buddhism. The symposium was organized under the auspices of "The International Buddhist Symposium for World Peace and Unification of North and South Korea."

All of the distinguished teachers who were present at Su Dok Sa were here, in addition to many other dignitaries: the President of Korea's Chogye Order, the President of Korea's Taego Order (order of married monks and nuns), the President of the Buddhist Association in Korea's National Assembly (also a member of Korea's parliament and leader of the Buddhist political party), and the President of the Korean Young People Buddhist Association.

The purpose of the symposium was to continue the theme of "The whole world is a single flower." In Hwan Sunim, an old friend of KUZS and a professor at Dongguk (Buddhist) University, was one of the keynote speakers. He was so short a footstool had to be brought for him to stand on so that he could reach the microphone. He took it in good humor.

Robert Genthner, Abbot of the Lexington Zen Center in Kentucky, was the other keynote speaker. An excerpt from his talk follows.

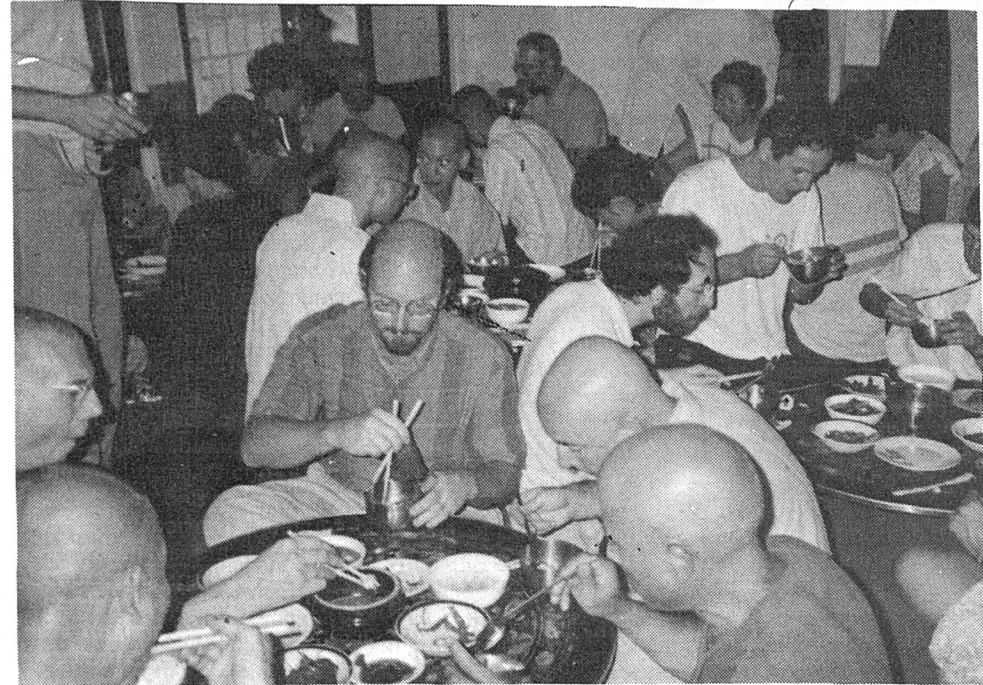


Photo by Karen Ryder

"....most people say they want world peace and they are probably sincere. Out of this desire opinions become ideas, and ideas become beliefs. Beliefs solidify into systems that become exclusive, oppositional, and destroy the very peace-seeking that inspires their development. The world has no scarcity of ideas and plans for peace. We don't need another ideology for solving our problems. And so, we might ask, what is the way out? Are we destined to destroy ourselves with the very ideologies we have proposed to thwart destruction?"

Perhaps the solution lies not in more or better ideologies for peace, but in a willingness to look deeply at our own personal conflicts. Perhaps peace on earth can only occur after each of us faces our own humanness, finding our own true nature which is beyond duality.

Once we realize the fundamental error of our dualistic thinking and put an end to it, then seeking world peace is no longer necessary. There is a realization that the very seeking is the source of individuation, separation, and inevitably of conflict. Without separation, unification is not necessary. How do we go about facing our own opposition? The question arises: can we have a willingness not to get caught up in our own opinions, in our own desire to

seek personal comfort and satisfaction without indulging in an ascetic martyrdom? Making a commitment to world peace must begin on a personal level...."

Following the speakers, representatives from each country came up to the stage as before and expressed in various ways the conference theme. The first half of this symposium closed by our adopting the same resolution we had adopted at Su Dok Sa, only this time it reached a much larger number of people.

The second half of the symposium marked the publication of a big new Korean biography of Soen Sa Nim compiled and produced by Dr. Han, a former Taego monk and now a lay Buddhist teacher. Dr. Han was emcee for this part of the symposium and went through the highlights of Soen Sa Nim's life. The book was a massive document, about 700 pages long and weighing 5 lbs! Since none of us in the American-European contingent could read or understand Korean, it all seemed rather mystifying.

The President of the Chogye Order gave a talk in which he regretted the fact that the Chogye Order was not able to provide much support for Soen Sa Nim while he labored single-handedly in the early 1970's to bring Korean Buddhism to America. Jacob Perl, Abbot of the American KUZS, presented two gifts to Soen Sa Nim on behalf of the international sangha. One was a

hand-carved gold-engraved plaque with the inscription "Thank you for your teaching" in the languages of his various students. The other was a huge quilt with original squares made by Zen Centers and groups throughout the world [now on display in the Dharma room at Providence Zen Center].

Then it was picture-taking time. The crowd surged onto the dais. Hundreds of flashbulbs exploded. As soon as the last picture was taken, all the Koreans rushed off to the buffet tables. Within minutes all the food was gone! The Westerners, thinking to be polite, had been shy about pushing themselves to get to the food; the result was they didn't get any. Everyone felt hungry and a little bewildered - to go hungry in a luxury hotel like the Hyatt?

The next day was another sharp contrast. In the morning we visited the National Museum, housed in the old administrative headquarters of the Japanese Governor-General during the Occupation years. The building seemed closer to an Italian renaissance palace than to anything oriental - tons of marble everywhere. Lunch and dinner were at two of the ultra-deluxe, ultra-western hotels in Seoul.

The following day we visited Chogye Sa in downtown Seoul, the temple attached to



Bulguk Sah temple in Korea. Photo by Karen Ryder

Chogye headquarters. It was an enormous colorful hall, at any time of the day full of bosal nims (devout ladies) who came from all over town to offer prayers here. In the headquarters building next door, we had a little ceremony in which Soen Sa Nim was again felicitated and gifts were exchanged. Lunch was at the large nunnery, Bo Mun Sa, not far from downtown. In the afternoon we visited Don Guk University, Soen Sa Nim's alma mater, and chanted the heart Sutra in the Buddha hall of the university's famous temple.

Next morning we packed up again and left on a 5-day tour of Korean temples. Everyone had been looking forward to this part of the trip and since Su Dok Sa, had wanted to see more mountain temples. Since our time was short, we visited mostly the better known and larger temples rather than small temples hidden in inaccessible mountains. First stop was at Poep Ju Sa, one of the six major temples in Korea. We had a delicious lunch there. The enormous

built in 751. Dating from Silla dynasty, these steps are the only remaining parts of the original temple, which has been rebuilt several times since then. Up on the mountainside we visited the grotto housing the famous Sokurram Buddha, probably the finest example of Buddhist sculpture in East Asia. The huge granite Buddha has an unmatched serenity and power about it.

Late in the afternoon we arrived at Mun Su Am. No one in our party had been to this small temple before. We had no idea of what lay in store for us. Passing through the port city of Ulsan, home of the huge Hyundai plants, the giant ship and auto maker, we passed street demonstrations. In our hectic movement from temple to temple, we had had no sense of the tremendous political changes taking place all around us - here was our second big whiff of the new political reality.

In this part of Korea, heavy summer rains had caused extensive damage to crops and roads, also many people had died in the

*"The massive Buddha hall seemed to float in the air with a mysterious power."*

standing figure of Miruk Bosal (the Maitreya Buddha) which some of us had seen on earlier trips, had been taken down for repairs. In its place, the temple was building a new complex. It was sad to miss this familiar landmark of Korean Buddhism.

Boarding the buses again, we headed for Haein Sa, the premier temple of the Chogye Order and the largest training center for monks. It houses the famous *Tripitaka Koreana*, a set of 81,258 wooden blocks carved in 1251. Originally carved as a national prayer for protection from the invading Mongols, it is the oldest and best preserved Chinese translation of the entire Buddhist canon. The building housing the blocks was in itself an engineering marvel. The air circulates in such a way that the wood does not get worm-ridden or mildewed. No high-tech replacement has yet been found for housing this famous collection. We were housed in one of the sub-temple buildings, where Samyong Taesa, chief disciple of Sosan Taesa and the military commander of a monks militia during the Japanese invasions of 1592 and 1598, spent the last years of his life.

We left Haein Sa the next morning and arrived at Bul Guk Sa in time for lunch. This temple along with Haein Sa is one of the two temples most visited by tourists in all of Korea. No Korean honeymoon is complete unless the newlyweds have their picture taken in front of the marble steps

floods. We stopped at a gas station and transferred to mini-wagons called "bongos" - ideal for mountain roads. We expected the bongos to go directly to the temple gates; instead we were let off at a clearing in the middle of nowhere. We looked up at the mountains and way up on the cliffs people were waving at us. That was Mun Su Am!

How would we get from here to there? Then we noticed the cables strung between the clearing and the cliffs; a bucket (a contraction like a ski lift) travelled between the two points. Is that how we would go up - in a bucket? Some of us were excited by the idea; others were scared. We soon found out that the bucket was just for carrying bags. The owners of the bags had to hike up to the temple. It was an exhilarating 45-minute hike and when we got to the top, we found a long table laid out with snacks

*Continued on next page*

**SONOMA  
MOUNTAIN  
ZEN CENTER**



offers  
**RESIDENT & GUEST  
PRACTICE PROGRAM**

Daily Meditation • Classes  
Monthly Retreats • Work Practice  
Individual Retreats • Workshops


In country environment, the Zen Center is a lay residential practice center under the guidance of Jakusho Kwong-roshi, dharma successor to Soto Zen lineage of Shunryu Suzuki-roshi.

6367 Sonoma Mtn. Rd.  
Santa Rosa, CA 95404  
707/545-8105

## 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.

  
**PERCEIVE  
WORLD  
SOUND**



## A SINGLE FLOWER

continued from page 5

and juice. Weary travelers welcomed the liquid. Before our eyes was a spectacular view of the hills and valleys. Although we were not far from the crowded streets of Ulsan, we might as well have been on the other side of the moon.

In front of the temple was a big sign, "Welcome, International Buddhist Leaders." Did that mean us? We were here at the invitation of the Abbot, Chang Hae Sunim, an old friend of Soen Sa Nim's. They had met years ago while teaching in Hong Kong and had kept up their friendship. The main Buddha hall, the only temple building at the cliff, had a brand-new, mint condition interior. One could imagine it being taken apart piece by piece and shipped to New York to be recreated at the Metropolitan Museum - nothing else would give a better idea of Korean temple art.

We wondered how they built something like this way up here - did the single bucket

going up and down the cliff haul up all the building materials? The logistics of human labor and material involved in building this cliff temple were just staggering. But Mun Su Am is not unique - almost every small temple in the mountains evokes the same response: awe at the dedication and hard labor of the people who built these temples. We wondered what motivated them.

We ate an extravagant meal, then chanted. Squeezed into the Buddha hall, our voices were one, strong and unified. Later there was a party with more food and treats from our hosts. Again people from different countries sang songs. Maezumi Roshi tried a solo Japanese melody and succeeded with a little help from In Ok Gibson and her sister. Kwong Roshi and Laura Kwong sang a verse from "You Are My Sunshine." Even Soen Sa Nim got into the act, contributing a melody from the Morning Bell Chant. We even had the song that inspires the sisters at Bryn Mawr. The best singers, however, were from Spain. Their last selection, "La Bamba," had the audi-

ence rollicking and the mountains dancing.

Next morning we prepared to leave. After our bags had been transported down to the clearing far below, we witnessed an act of incredible daring. One of the young men helping with the bucket lift grabbed the cables and slid all the way down, holding on only with his hands!

The next temple to visit was Tong Do Sa, another of the "Three Jewels" temples in Korea. Haein Sa is the "Buddha's Words" temple (it has the *Tripitaka*). Song Gwang Sa is the "Buddha's Mind" temple (it has been the premier Zen temple for nearly a thousand years). The "Buddha's Body" temple is Tong Do Sa - it houses the "sariras" (supposed body remains/crystals of the historical Buddha). It is also the largest temple complex in Korea.

After lunch we went to Pusan (second largest port city of Korea) and nearby Bo Mo Sa temple, a huge temple with a "lifetime retreat" Zen hall. People enter this hall with the vow that they will not leave unless they get enlightened. Access to the hall was restricted and we could not visit it.

On to Dae Won Sa in Pusan itself, our first exposure to a "neighborhood" temple. Its Abbot, who had invited us to stay for the night, was an old friend of Soen Sa Nim's. The place was so small that it was beyond imagination how all of us were going to find a place to sit, never mind lie down to sleep. Earlier in the day Mu Shim Sunim, one of our American monks, had been bitten by a poisonous snake. Before we retired, we chanted Kwan Seum Bosal for his recovery. Every nook and cranny of the temple was taken over by sleeping-bagged figures. Despite the crowded conditions, the temple hospitality was wonderful and we took an emotional leave of the Abbot the next morning.

Lunch was at Sang Gye Sa, a temple with a pagoda under which was reputedly buried the head of Hui Neng, the Sixth Patriarch of Zen, which a Korean monk was said to have brought from China. Some of us had been to China several years ago and visited the Sixth Patriarch's temple where we viewed the entire embalmed body of the Patriarch. Did Hui Neng have two heads? What was going on here?

Late in the afternoon we arrived at Song Gwang Sa, seeing heavy flood damage along the way. A dam was being built near the temple and many villages had been relocated. On an earlier trip, Song Gwang Sa had seemed a study in timelessness. Now jackhammers and caterpillar tractors were the order of the day with several buildings under renovation. The main Buddha hall had a renovation budget of a million dollars! This huge hall swallowed up even our large party in its vastness.

When Ku Sahn Sunim was resident Zen Master here, there was a large sangha of western monks. Since his death in 1983 they

had dispersed. Only an Australian nun, Ji Kwang Sunim, remained, living in a hermitage about a mile away from the main temple. As she traveled with us on our trip, we were very grateful for her insights into Korean Buddhism and her command of the language. We had a delicious dinner. For a change, sleeping accommodations were not crowded. We even had enough room to do Tai Chi exercises. Before we left the next morning, we were given copies of Ku Sahn Sunim's books for our Zen Centers. It was



A temple painting at Hae In Sah temple.

a good visit, and the last temple on our itinerary before going back to Seoul.

However, we stopped in Taejon City and visited Sae Deung Son Won, a nun's temple. The Abbot Sae Deung Sunim, received "inka" from Zen Master Ko Bong, Soen Sa Nim's teacher and thus she is Soen Sa Nim's Dharma sister. It was always a pleasure to visit this temple, one of the largest nun's temples in Korea and one with legendary hospitality.

We arrived back at Hwa Gye Sa late at night - the last night in Seoul for most of our party. In the morning the New York contingent would leave, in the afternoon the Los Angeles contingent, and in the next evening the European contingent would depart. Only a few people were to remain behind, including Soen Sa Nim, staying for another week before going on to Japan. The sangha was dispersing again to the four directions. But for a few amazing days we had caught a glimpse of the whole world as a single flower.

"Spring wind blows.  
Single flower blossoms." □

Resolution adopted by the Conference.

*"This entire world is one very beautiful and perfectly complete single flower. But now this world has many problems. Political ideologies oppose each other around the globe, having created a tense nuclear stalemate and the partition of countries, like Korea, divided at the 38th parallel. Religions also fight each other and amongst themselves, each claiming to be the truth. Nations vie for economic supremacy on the world market. Meanwhile, hundreds of millions of people die from starvation, disease, and warfare. So this beautiful world flower is very sick. How can we revive it?"*

*In this world, cause and effect are very clear. Everything has a primary cause, condition, and a result. Take away the cause, and it is possible to change the result. Holding my opinion, my condition and my situation is the primary cause of all the present world problems. Let go of my opinion, my condition, and my situation, and the primary cause disappears. Then the correct condition, correct situation and correct function appear and everything becomes harmonious. The sun, the moon, and stars, mountains and rivers, animals and human beings, all things become harmonious and perfectly complete. This is the true meaning of "the whole world is a single flower."*

*To demonstrate this, people from countries all over the world have gathered here at Su Dok Sa's temple in Korea. The tense confrontations on the Korean peninsula make it a micro cosm of the world crises: democracy or dictatorship, capitalism or communism, Christianity or Buddhism, traditional or modern, eastern or western. The division of North and South at the 38th parallel is indeed the symbol of these opposites fighting each other in our mind. For the United States and the Soviet Union to wake up and take responsibility for this tragic division, each person must wake up and take away this "opposite mind." Therefore, many international people, practicing together, talking together, working together and eating together, not holding my opinion, my condition or my situation, taking away "opposite mind," can attain harmony and make world peace.*

*A long time ago, Buddha sat atop Yong San mountain and picked up one flower. One thousand two hundred disciples in the assembly did not understand the meaning of this. Only Mahakasyapa smiled. Buddha picked up the outside flower. Mahakasyapa attained the inside flower. Outside and inside thus became one flower. So everyone must find this flower, and attain the correct way, truth, and correct life.*

*After World War Two, great Zen Master Mang Gong picked up a flower, dipped it in ink, and wrote the calligraphy, "The whole world is a single flower." Is that an inside or an outside flower? If you make outside or inside, you go to hell like an arrow. But if you don't make outside or inside, you are bitten by the stone dog. Why?*

Look! Look!

Spring wind blows. Single flower blossoms."

The authentic voice of women vibrantly connected with spiritual practice and daily life. Includes Bhikshuni Ane Pema Chodron; Ruth Denison; Maurine Myo-On Freedgood, Roshi; Gesshin Prabhava Dharma, Roshi; Dr. Joanna Macy; Jacqueline Schwartz Mandell; Toni Packer; Barbara Rhodes, Master Dharma Teacher; and Jan Chozen Soule, Sensei. Plus panel discussions and a list of 50 recommended books.

86 pages, 23 photographs, \$6.95 ISBN 0-942795-00-8

## A GATHERING OF SPIRIT

Women Teaching in American Buddhism

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.

Also available through Primary Point Press:

### 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) \$10.95

**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 keen-eyed Zen Master. (Four Seasons Foundation, 1982) \$7.95

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.



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. 139 pages, 12 photographs, \$7.95 ISBN 0-942795-01-6

# Ten Gates

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

Please send me the following number of copies: Shipping cost:  
\$1.25 per copy

\_\_\_\_\_ Ten Gates (\$7.95)  
\_\_\_\_\_ Only Don't Know (\$7.95) Overseas: surface \$2.00  
\_\_\_\_\_ Gathering of Spirit (\$6.95) airmail \$4.50  
\_\_\_\_\_ Dropping Ashes on the Buddha (\$10.95)

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

Name \_\_\_\_\_

Address \_\_\_\_\_

Zip \_\_\_\_\_

Make checks payable to:



**PRIMARY  
POINT**

528 Pound Road  
Cumberland, RI 02864