

This was Brought Forth by You as Well

by Master Dharma Teacher Jacob Perl

I met Do Am Sunim ten years ago. Who would have guessed we'd be here like this now? (Laughter)

I must tell you that what just happened when Do Am Sunim was answering your questions was very interesting. I have had a chance to attend such happenings twice as a spectator, and once I was the subject myself. Whatever it may look like from the outside, it is impossible to imagine how difficult it is, until you find yourself in that situation.

It is important because you see try mind very clearly. Various feelings appear at such an occasion, due to the various relationships among us. I remember how it was when we had the first inka ceremony, for George Bowman and Barbara Rhodes, a long time ago. Dae Saen Sa Nim said something that I want to paraphrase for you now; it struck me at that time, and I think it will be very helpful for everyone. Dae Soen Sa Nim said: 'Maybe someone is very happy. If so, this happiness will add even more energy to that person's practice, because it is nothing special—anyone can do it. Maybe someone else is jealous—but, also, being jealous is neither good nor bad. Our job is not to check our feelings but to put energy into our practice. If someone is jealous, that person should just practice, so he/she can attain everything, better than Do Am Sunim, better than me. Better than Dae Soen Sa Nim. Maybe someone else is angry: 'Oh, gee . . . Do Am Sunim is such and such! Small anger is not necessary, only practice. Then small anger may become great anger. Great anger means only, 'how to help others?'

So whatever feeling appears, please put it into your practice and from that moment on only try harder. Try harder means, as Do Am Sunim has said before, not to make anything special, only to go straight moment to moment. When we are doing something, in Dae Soen Sa Nim's words—**ONLY DO IT!!**

I am truly very happy for this is a great occasion. Here in this country the first Dharma Master has appeared who was born and raised here, who lives here, and who knows the culture, this language, all of you very intimately. But one Dharma Master is not enough. [The audience laughs!] So for everyone it is the proper occasion to make a firm decision.

In congratulating Do Am Sunim, I would like to congratulate all of you, because what has been created here was brought forth by you as well; in our practice we always clean each other by rubbing up against one another. In this way we help each other. These experiences which helped Do Am Sunim can also help you; they helped this ceremony to happen. You have helped him to receive inka from our teacher. Now it is his turn to help you. [Laughter.] Thank you very much for your presence here and also for your very good questions, very difficult ones! I don't know what I myself would have done with those questions, but this time I was lucky to be in the audience.



Congratulations, Do Am Sunim, on becoming a Master Dharma Teacher. Congratulations to the Polish Sangha that this one great man appeared; Congratulations to Polish Buddhism, because it will become independent.

Buddhism means to become independent. It began in India and went to Tibet, and Tibetan Buddhism appeared; then it went to China, so Chinese Buddhism appeared; then it went to Korea—Korean Buddhism appeared; then it went to Japan, where Japanese Buddhism appeared. Most recently it came to the Western World and American Buddhism began to appear; and finally it has come to Poland, where Polish Buddhism is appearing. People from many countries, from Japan, from Tibet, from Korea, are coming to Poland and teaching here. This is a very important moment.

Bodhidharma went to China and taught Buddhism. Before, only Sutras were taught. When Bodhidharma came to China he hit [meaning "challenged"] all the Sutra teachings and started to teach the *become independent practice*. The name of that practice is Zen. Zen is the result of Indian meditation and Chinese Taoism coming together. Together they became Zen. Next Zen Buddhism continued to Korea, and it went to Japan. Now it has come here to Poland.

Masters come to Poland and teach how to become independent. Ten years have passed since I first came here. Now a Polish teacher has appeared. This is the beginning of Polish Buddhism's independence. So today is a very important day—a day of great happiness, a very wonderful day.

Becoming a Master Dharma Teacher is very difficult. Also it is very easy. If you are thinking, it is very difficult. Everyone has had an interview with Do Am Sunim today. Some answers were very good and some of them were . . . OK. It is his first teaching. First teaching is very difficult! If you do not believe in yourself 100% then you may under-

stand something [meaning "know how to answer a challenging question"], but the answer will not come out! It is his first teaching today. Even great masters make big mistakes sometimes. For instance, Zen Master Jo Ju, who when asked: 'Does the dog have Buddha nature?'—replied, 'Mu!' (or "No").

Buddha once picked up a flower and no one understood—only Mahakasyapa, who smiled; Buddha said: 'I transmit my true Dharma to you!' That was a great mistake! If I were Mahakasyapa, I would have already smiled. That meant that I already had my Dharma, and I would have said, 'Thank you Buddha, but I already have it. I don't need your Dharma!' Then Buddha would have had a problem. That was Buddha's big mistake. Today Do Am Sunim made some mistakes, but this is not a problem. How to make correct, how to function correctly—that is the important point!

When you finish high school you may teach at a primary school. The first time it is very difficult. Then you teach and teach, and soon the teaching habit appears. Then—no

Colonial Buddhism Is Not Necessary

Talk by Dae Soen Sa Nim

problem! If you finish University training, you may teach at high school. The first time you may be confused and teaching is very difficult. But every day, as you are teaching, you are getting better and better at it. So you and Do Am Sunim are helping each other to practice everyday, to teach each other everyday. One day Polish Buddhism will grow up. Finally Polish Buddhism will become completely independent.

pletely Polish Buddhism will appear and it will save all beings from suffering.

When I come to Poland I am always very happy. The Polish Sangha is very strong, stronger than in America, stronger than in Europe, stronger than in Asia. I think this is because everyone here understands both communism and religion—both God and the materialistic way. But our Sangha is following neither God's way nor the materialistic way.

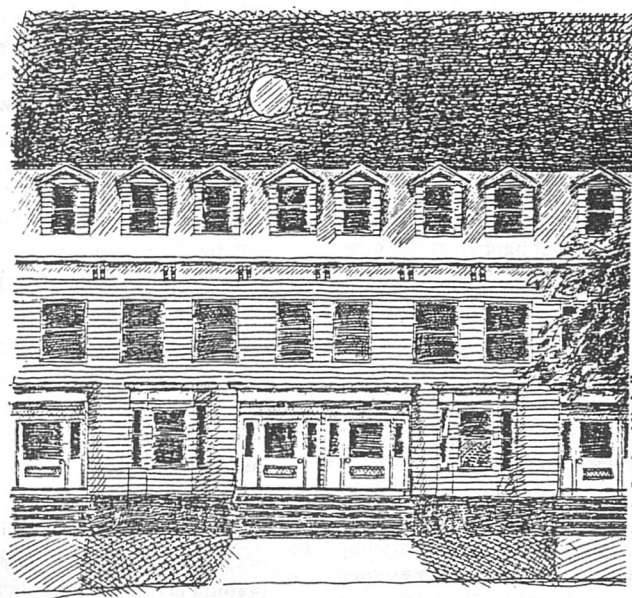
"Our Sangha is following neither God's way nor the materialistic way. Here everyone becomes independent from God and materialism."

If only teachers from other countries come here and teach their style—only Korean or Tibetan style and say 'You do this!' or 'You do that!'—then you will have only colonial Buddhism in Poland. Colonial Buddhism is not necessary. It is very important that the Polish style of Buddhism become independent.

Polish Sangha, practice strongly!! Then a second Master Dharma Teacher and a third Master Dharma Teacher and many Master Dharma Teachers will appear. Then someone will get transmission and become a Zen Master. This is very important! Now it is just the beginning—a Polish teacher has appeared. So I hope you will practice together, just do it, and get enlightenment—then a com-

Here everyone becomes independent from God and from materialism. This is Zen Buddhism—to become one. The direction of the Polish Sangha is very strong, its meditation is very strong, and its practice in daily life is strong. I hope that soon many Master Dharma Teachers will appear, a great Zen Master will appear, and Polish Buddhism will become completely independent. Then it can help the American Sangha, the European Sangha, and the Asian Sangha. It is possible!

I hope that you will practice strongly, attain enlightenment, and save all beings from suffering.



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