

Sept. 6 - Oct. 31
Two Month
Residential
Zen Training



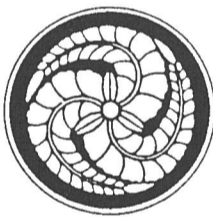
- Daily Meditation
- Classes
- Guest Lecturers
- Work Practice
- Soen Yu
- Visits to Other Zen Centers
- Free Time
- Easy Access to San Francisco and the Bay Area

Write for more Info.

空 Empty Gate
門 Zen Center

1800 Arch St.
Berkeley, Ca. 94709
(415) 548-7649

Sonoma
Mountain
Zen
Center



Introduction to Zen Workshop

Orientation for beginners to learn Soto Zen Meditation, Buddhist perspective, form and ritual; informal discussion and a vegetarian lunch.

June 17 & Oct. 14 9am-4pm \$25

July Ango Practice

Opportunity for guests to experience a month of daily practice, evenly structured and focused with 6 meditation periods, prostrations, oryoki ritual meals, chanting, and work to enhance "mindfulness and constancy" moment after moment. One week minimum participation.

July 6-August 5 \$18/day
\$550/month (includes sesshin)

Sesshin Retreat

Silent meditation intensive for experienced sitters to "Still the Mind" in a rigorous schedule which begins at 4:45am, with prostrations, 10 periods of meditation, dharma talks, chanting, mindful work, & private interviews. (\$25/day).

June 1-4 July 23-30 Oct 5-8

One Day Sitting

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

Sep 9 & Nov 4 \$15

On 80 acres of rolling hills, the center is under the guidance of Jakusho Kwong-roshi, dharma successor in the Soto Zen lineage of Shunryu Suzuki-roshi.

6367 Sonoma Mountain Rd.
Santa Rosa, CA 95404
(707)545-8105

News from Europe

What is Thinking For?

Edited by Nina Davis

Nina Davis is a Senior Dharma Teacher in the Kwan Um Zen School, and Head Dharma Teacher at Chogye International Zen Center in New York City.

For six weeks during the Fall of 1988, I traveled with Dae Soen Sa Nim around Europe. Our home base was at the Paris Zen Center where, in Dae Poep Sa Nim's care, we rested and enjoyed all the fabulous sights, sounds and foods that great city had to offer. From Paris we traveled to Germany, Spain, Switzerland and Italy giving public talks and weekend workshops or retreats. The trip culminated in a weekend of ceremony and celebration at the Paris Zen Center where both Dae Soen Sa Nim and Dae Poep Sa Nim presided over the Kwan Um Zen School of Europe. During this weekend there was a birthday party in honor of Dae Poep Sa Nim and a precepts ceremony.

In each of the five countries that we visited, there were completely different situations and needs to accommodate. Some of the centers were old, some of them were brand new; and in Bologna, Barcelona and Geneva, there were no centers at all. However, in spite of the constant logistical adjustments such as where we were going to sleep or where would we set up the interview room, our hosts and the retreatants warmly welcomed us and enthusiastically looked after our needs. For regardless of the chaos which often appeared upon our arrival, the seriousness of the students coupled with the wonderful teaching style of Dae Soen Sa Nim and Dae Poep Sa Nim quickly brought us together as a group by addressing that which is most important: What is this?

Of all the wonderful workshops and retreats that I attended during that six week tour, the stage in Geneva was the most powerful one for me. Dae Poep Sa Nim and Dae Soen Sa Nim co-led the two-day workshop, offering private interviews, Dharma Talks followed by questions and answers, and formal practice periods—the standard workshop fare.

Although I had attended two of Dae Poep Sa Nim's weekly Tuesday night classes in Paris, I had never had an interview with her and was thrilled to have the opportunity in Geneva. I had no idea what to expect as I entered the small interview room. After bowing, but before I had settled onto the cushion on the floor, Dae Poep Sa Nim began one, long sentence that lasted about ten minutes. She told me about my past life, my present life, and some hints about the future. She talked of my family, my husband, and my practice in detail that only my closest friends are privy to. Dae Poep Sa Nim had been able to read my karma just by looking at me. In ten minutes, she gave me information that I've spent the last thirty years discovering. Dae Poep Sa Nim also gave me a mantra practice with a set number of mantras to repeat everyday. This mantra practice, she said, will support my practice. I bowed gratefully and left the room with my head spinning.

Because of the clarity of her mind, Dae Poep Sa Nim has the ability to reflect the minds of her students. And in doing so, she helps them to perceive, then attain their karma. Once one's karma has been attained, then correct function becomes possible so one's actions, words, and thoughts benefit all beings.

The following exchange at the Geneva stage between students and Dae Poep Sa Nim and Dae Soen Sa Nim will hopefully give people who have never practiced under the simultaneous guidance of these two masters a taste of what it is like. All of the students that I spoke with in Europe recognized both Dae Soen Sa Nim and Dae Poep Sa Nim as their teachers. The wealth of their combined capacity to teach the Dharma is a unique and unusual gift that I feel grateful to have ex-

perienced. My hope is that the opportunity to have access to both of these masters' teachings will continue to grow and that a stronger overseas bond can be created between the students of the American and European sanghas.

Question: This morning during interview you asked many questions, but I thought that a kong-an was just one question?

Dae Soen Sa Nim: I don't have many questions. First question: What are you? That is the original question. Many questions are designed only to help our practicing: "Where are you coming from? What is your name?" That means you must strongly keep this mind. That name is don't know mind. That name is

"If you have thinking, you can get enlightenment. If you have no thinking, you cannot get enlightenment."

mantra mind. Moment to moment clear, mantra is clear. Don't know clear means that your direction is clear. Only just do it. Okay?

Question: You speak a lot about cutting thinking. What is thinking for?

Dae Soen Sa Nim: What is thinking? That is thinking. (laughter) Thinking means checking mind. What is that? All the time checking, checking, checking. And holding, wanting and attachment. Checking mind, holding mind, wanting mind and attached mind are all thinking. Only try mantra, mantra, mantra . . . only do it. Do it mind means no subject, no object, no inside, no outside. Outside and inside become one. Become one mind means to become clear like space. Clear like space means clear like a mirror. So, if you keep clear like a mirror, everything is clear. Sky is just blue. Tree is just green.

Dae Poep Sa Nim has energy. That means energy mind, which is clear like space. That is one mind. That is primary point. Primary point is before thinking. It is just do it mind. Then there is no thinking. So, Dae Poep Sa Nim keeps this mind. It is clear like space. Clear



Dae Poep Sa Nim

like a mirror. Somebody comes in front of Dae Poep Sa Nim and Dae Poep Sa Nim's mind is clear so she reflects your mind: "Your before life was this, this, this. Your karma is this, this, this." So, get energy and your problems will all disappear. Dae Poep Sa Nim sees clearly, she just reflects. If you keep practicing strongly you will become like Dae Poep Sa Nim, get Enlightenment, become Buddha. No problem!

Dae Poep Sa Nim: Thinking is just like when a floating cloud suddenly appears in the blue

sky. The cloud never says I'm coming or I'm going. You don't do anything, but all of a sudden, thinking appears. If you can keep thinking this way all the time, then you won't have a problem. But usually when this kind of thinking appears, you follow it for a while, then it disappears. You cannot keep it. That's what you call delusion. That's why we say that if you think, and if you can keep it like this without checking ten thousand years, then your life will be no problem. Not hindered by your karma. You will always keep clear mind, then you will become Buddha or God or whatever you want. So, thinking, if you cannot keep thinking for more than five minutes (you have to check it yourself), then that's nothing but delusion. But if you can keep it, clear, clear, then that is your truth and that's not thinking. That's seeing your true self.

Dae Soen Sa Nim: So, thinking is no problem. Thinking is wonderful. If you have thinking, you can get enlightenment. If you have no thinking, then you cannot get enlightenment

(laughter). We have much thinking, so enlightenment is very important. If you had no clouds, then this world would have many problems—no rain, no shadows, no snow. Then what? But thinking appears. Don't attach to thinking. Just return to primary point, only try mantra, then this thinking by itself will disappear. Also, I think for what? For me? For other people? It doesn't matter. If you are not holding your thinking, that thinking is for other people. The Diamond Sutra says don't attach to anything that arises in your mind. That is a kind of thinking, but we do not call it thinking. That is correct opinion. Not my opinion—correct opinion. That is very important.

There are five kinds of thinking: Small I, Karma I, Nothing I, Freedom I and Big I. Small I means thinking is attached to name and form. That is opposites thinking: good and bad, high and low, coming and going, much suffering, much desire, many attachments. Then, Karma I, which means attached to thinking. That means, I like Catholicism, I like Zen, I like energy. Attached to everything. Then,

Nothing I, which means no thinking. If you are not thinking, nothing; no opposites. That is absolute. So, that is what we call primary point, Nirvana or Samadhi. Samadhi is okay, but if you attach to Samadhi, then you'll go into emptiness; you will be unable to do anything. So, the next step, Freedom I, is necessary. You can do anything with no hindrance. Finally, Big I. Then you are not attaching to anything that arises in your mind. You are always thinking about other people. That is our Great Vow: Sentient beings are numberless, we vow to save them all. Just do it mind. If you have energy, try mantra, mantra, mantra . . . then you will get much energy and you can believe in your true self 100%. If you have energy then "I want to do it" appears. So, just practicing, practicing, then you get Big I. That name is Just Think. Just Think means moment to moment correct situation, correct function and correct relationship. That name is Great Love, Great Compassion and the Great Bodhisattva Way. So, all these kinds of thinking are different. Thinking is not good, not bad. For what? For whom? That is very important point.

Dae Poep Sa Nim: Also, by this thinking, people have many problems. Let's realize this. Because of one thought, we will receive our form for ten thousand times; maybe we will not even receive our human form. With this

(continued on page 15)

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 ten affiliated groups, of which the Head Temple is Warsaw Zen Center. In 1985 a Kwan Um Zen School of Europe was established, with its Head Temple at Centre Zen de Paris.

Soen Sa Nim travels worldwide leading retreats and teaching Buddhism. 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.

Published works by and about Zen Master Seung Sahn's teaching include **Dropping Ashes on the Buddha and Only Don't Know** (collections of his teaching letters and Zen stories); **Ten Gates** - the Kong-an teaching of Zen Master Seung Sahn; **Only DOing It** (the 60th birthday tribute book with anecdotes from students and friends and a biography); and **Bone of Space** (a book of poetry).

He has given "inga" - authority to lead retreats and teach kong-an practice - to seven senior students. Called Master Dharma Teachers, they regularly travel to Zen Centers and affiliates in North America and abroad, leading retreats and giving public talks. They are: **George Bowman** and **Mu Deung**, Cambridge Zen Center; **Barbara** and **Lincoln Rhodes** and **Jacob Perl**, Providence Zen Center; **Robert Moore**, Dharma Sah (Los Angeles); and **Richard Shrobe**,

Chogye International Zen Center of New York.

Training Programs: Zen Centers offer daily meditation practice and introductory talks on a regular basis. 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. (Providence Zen Center requires a 50% deposit.)

90-Day Intensive Retreat (Kyol Che or "Tight Dharma"): Conducted in total silence, long intensive meditation retreats are powerful tools for examining and clarifying our lives. The daily

schedule includes 12 hours of sitting, bowing, chanting and formal silent meals. Personal interviews and Dharma talks are given frequently. Registration is for 90 days, 21-day periods or a one-week intensive. The School offers annually three long Kyol Che's (one in Poland, Korea and the United States) and a three-week summer Kyol Che at Providence Zen Center. See schedule.

Chanting Retreats (Kido): Occasionally chanting retreats are offered. 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 to the **NEWSLETTER** for \$6.00 a year and to **PRIMARY POINT** for \$10.00 a year. □

Native Tradition in Korean Zen

continued from page 4

At the age of fifteen, Chinul went to live in a temple and took the formal precepts of a novice's life. One interesting fact about Chinul's life is that he never had a formal teacher, one who may have guided his intellectual or spiritual development. He had a preceptor, like any other Buddhist monk, but he always studied on his own. His self-study program was quite remarkable and innovative for a monk of his time, for he combined his study of sutras with Zen practice.

Ever since the arrival of Zen in Korea with the establishment of the Nine Mountain Schools, there was a fierce rivalry between Zen and the sutra schools and neither wanted to have anything to do with the other. The sutra schools insisted on studying the sutras for twenty or thirty years, and gradually becoming a Buddha. The Zen schools started with the premise that you are already a Buddha and all you have to do is to rediscover that through personal meditation. Thus studying the sutras is quite irrelevant. Chinul became the first thinker in Korean Buddhist history to effectively resolve this conflict between the two approaches, and it was resolved in his own experience.

Chinul had three major awakenings or enlightenment experiences in his life. The first was when he read the Platform Sutra of the Sixth Patriarch (Hui-neng). The second awakening was one when he read the Avatamsaka Sutra and the third was when he read the Records of Zen Master Ta-hui. Two of these documents, the Platform Sutra and the Record of Ta-hui are classic statements of Zen tradition, whereas Avatamsaka Sutra is the basic document of the Hua-yen (K: Hwa-om) School which was the most influential sutra school in Korea. Thus, throughout his life, Chinul laid big emphasis on a simultaneous cultivation of both doctrinal understanding and personal practice.

At the age of twenty-two, Chinul came to the capital city to take his monk's exams but was dismayed to see all his fellow monks struggling for fame and power. They all wanted to pass the exam and get a position at the royal court with prestige and influence. As a reaction to this jockeying for power, he wrote a manifesto urging his fellow monks to leave this worldly struggle and retreat into the mountains to form a practicing community. He was able to have ten other monks sign this manifesto and they decided to meet together at some time in the future and start the community which they proposed to call "Jung Hae Sa" or "Samadhi and Prajna Community". Samadhi means meditation practice and Prajna means wisdom or intuitive understanding.

It is a tribute to Chinul's influence that today there are at least fifteen temples in Korea that call themselves Jung Hae Sa. Our own lineage comes from Su Dok Sa temple on Duk Sung mountain where one of the major temples is Jung Hae Sa. This temple was established by Zen Master Mang Gong in the early 1930s for the training of his senior students. Dae Soen Sa Nim calls this Jung Hae Sa the primary point of our lineage; so, Jung Hae Sa

of our school and the Jung Hae Sa community that Chinul founded have the same focus.

At this point, it is useful to note some remarkable parallels between the lives of Dogen and Chinul. They were near-contemporaries, Chinul being older. They were both dismayed by the struggle for fame and power at the royal court and went into the mountains to establish their communities of monks. They both dedicated their lives to intensive practice and lived very pure and simple lives. There is nothing dramatic in the lives of either Dogen or Chinul. They had both a very strong direction in their life and dedicated their entire energy in following that direction. It is not an accident that Dogen is considered the most original thinker in Japanese religious history, and Chinul occupies the same lofty position within the Korean religious tradition. It is interesting to note that Thomas Aquinas appeared in Europe at approximately the same time, roughly after Dogen, and became the fountainhead of all subsequent Christian theological thinking. Thus, within a period of fifty years, these three original religious thinkers appeared in different parts of the world, and shaped their traditions in such a way that their influence is felt even today.

When Chinul did not hear from his fellow monks who had signed the Jung Hae Sa manifesto within the agreed time, he went traveling and lived in a temple in the southwest corner of Korea. There is speculation that he chose to live in this part of the country because this was the only area of Korea to have any maritime contact with China. As a result of Khitan invasions in the north, Korea did not enjoy any diplomatic or overland trade relations with China. The port towns along the western coasts of Korea were the only places where merchants could carry on any kind of trade with China. It is possible that Chinul may have hoped to get hold of some news of Buddhist activities in China through these merchants. However, he never went to China. It is also interesting to note that two of the greatest thinkers in Korean Buddhist history, Won Hyo and Chinul, never went to China, although it was quite common, even obligatory for Korean monks to go to China, study under a great teacher and come back to establish their own temple. Won Hyo and Chinul never made it. But Chinul did come into possession of Ta-hui's writings during his stay in the southwest and these writings were a lifelong influence on his thinking.

In the next issue, Part II: The Teachings of Zen Master Chinul

What Is Thinking For?

continued from page 5

one thought, karma is created. With karma, we keep on reincarnating and are slaves to it. So, through thinking we can have five different kinds of enlightenment. Like Dae Soen Sa Nim said, thinking is not good, not bad. But if you utilize it correctly, this thinking can lead you to great enlightenment, and you can become an enlightened person. When one thought appears, Dae Soen Sa Nim said don't attach, but not attaching to one thought is very difficult. How do you not attach to your thinking? First of all, when a thought appears, if we attach, then you think only you don't want suffering. You don't

want to lose your afterlife. So, you keep thinking, thinking, thinking. But thinking actually creates your desire. We have five different kinds of desire: desire for sleep, sex, fame, food and wealth. But you must remember that all these kinds of desire are impermanent. Nothing is permanent. So, when a thought appears, ask yourself, is this permanent or impermanent? When you see and attain that everything is impermanent, then thinking will not bother you. You must attain impermanence. Mountain becomes water. Water becomes a mountain. Young lady becomes an old lady. Old lady becomes a baby. Understand? Everything is impermanent. So, when you attain impermanence you can eliminate your rubbish thinking. When you eliminate thinking, you will attain everything as emptiness. We come from emptiness and we are going back to emptiness. So, if you attain that everything is emptiness, then whatever thinking you have attached to you can easily detach. We come from emptiness and we will return to emptiness, why am I holding this thinking? If you hold onto your thinking, you'll lose a lot of energy. By following your thinking, you'll lose tons of energy. That is why when people get old they get a lot of wrinkles—because they think too much. So, if you attain emptiness, you can stop holding your thinking and like Dae Soen Sa Nim said, your mind becomes clear like a mirror. Clear like a mirror is just like the exquisiteness of the Universe. That clarity is our divine power. From this divine power, you create this Universe. Trees, mountains, water, human beings and animals.

So, from there, I can give energy to people and perceive their karma. That is exquisiteness of enlightenment. Once you attain this "without thinking," you can see that the tree is green. You can attain: why is the sky blue? You can attain: why is the floor red? Which means, you attained the truth. When you know that everything is the truth, you will know exactly what is correct function in your life without being attached to your thinking. If you understand how to function correctly in your life, as Dae Soen Sa Nim said, your thinking won't waste your energy. You can just deal with every moment. When moment to moment is clear, then you won't be hindered by anything.

Question: When you do business it is difficult not to think.

Dae Soen Sa Nim: Go to movie (laughter), then no problem. Ah, wonderful! E.T. or a cowboy movie, then not thinking. If you don't like the movies, go dancing. No thinking. That's all. Just do it. When you are eating very good food, no thinking, only eat. Do not think, "I like this," "I don't like that." When you're doing it, there is no thinking. But that is an outside condition. My desire cuts all thinking. But that is not correct cutting thinking. My energy or practice cuts all thinking is very important. So, Dae Poep Sa Nim has given everybody a mantra. First time is very difficult. In one day, three thousand times. Very difficult, but try, try, try. . . Dae Poep Sa Nim does ten thousand mantras everyday. Only try, try, then automatically every day will work. When you're talking, sitting, eating, or driving, the mantra constantly goes around and around inside, so you cannot think. If you cannot think, your mind is clear. If your mind is clear, then

everything is clear: driving, talking, office job, or business. If you have three hours of work, in three minutes you're finished. You'll have this much power. So, practicing everyday is very important. Everyday many people are not practicing, they are only thinking, thinking, thinking. . . always, non-stop. So, cutting off thinking is very difficult. Everyday, you must practice, then a new habit will appear.

Dae Poep Sa Nim: Many people ask this question. Using a mantra is very important. Of course in business you have to think and plan for now, next month, or next year. But what Dae Soen Sa Nim means is, don't attach to your plans. You plan, but if you keep digging into it, you are attaching to it. Sometimes your computer's movement is very clear. Sometimes your thinking cannot move anywhere, cannot move forward or backward. It cannot find a good idea. At that time, do the mantra and completely forget about business. For example: you go to work at ten o'clock and try to think about something but there is no way you can find a result. Then drop it. Don't go any deeper. Then do the mantra. This mantra will make your entire brain work. Whatever blockage you have will come completely clear. Then, all of a sudden, your mind will become very clear. For example, you go for a walk or to a coffee shop. You're drinking coffee and doing the mantra. All of a sudden, a thought appears about what you were worried about. Just like a cloud. Ah, that's right. I'll take that. Then put that into your computer. Which means, that when your mind is clear with a mantra, you don't have to think. Just like a movie, it just appears. Ah, I better do that. To each person, I give a different number of mantras. When you finish that number, everyday, that means you have eliminated your screen or cover that much. Once you have finished your mantra that day, you have taken off the cover on your energy. Then your mind is clear. Then "just thinking" appears. What ever you have forgotten before, it comes up. Oh, I have to send some money to this company. You weren't thinking about it, but it appears. That kind of clear thinking comes from your practice's energy power. So, it is not "not thinking." It is clear thinking. People say, cut off thinking; if I don't think, what will happen? It's not that. The best way to keep clear mind is to do the mantra, finish the number and your mind will automatically appear. Just like seeing a movie. Ah, I have to plan to do this, next month I have to do this, I have to call this guy. Just keeping doing your mantra all the time and you will become an expert.

Classified Ad

The **INFLATABLE ZAFU** is actually an inflatable beachball inside a fine quality zafu cover. It's lightweight, convenient and guaranteed. Colors: Plum, Burgundy, Navy Blue, Royal Blue, Black and Green. Cost: \$16.50 Freight-Paid. Free brochure on this and traditional meditation cushions. Carolina Morning Designs, Dept. P, Box 31-B, Hot Springs, NC 28743, (704)622-7329.