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PRIMARY POINT

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ONE PERSON'S ENERGY HELPS ALL PEOPLE

An Interview on Family and Practice with
Zen Master Seung Sahn

Primary Point (PP): In many families now, both the husband and wife have to work. They also have children and social responsibilities. How can the parents make a living, raise a family and still have time to practice?

Zen Master Seung Sahn (Dae Soen Sa Nim): If you have children and both parents are working, it can be very difficult to practice, especially if you live outside of a Zen Center. So, some kind of together action practicing with children is necessary. Simple exercises like breathe in, breathe out; hands up, hands down, like in Tai Chi; make a circle with your arms and breathe deeply. Children like doing these kinds of exercises with their parents. You can do this together action at

home every morning and evening, just for ten minutes. Then, maybe you can sit for awhile, with the children joining you for a few minutes. Husband and wife should also do one hundred and eight bows every day, together. Altogether, the practice should take one hour every day.

PP: How old should the children be?

DSSN: At least seven years old. Doing some kind of "Tanjen" practicing (i.e. breathing in and breathing out from "hara" — the area just below the navel) is very important. Then, their consciousness becomes very clear. When children are growing up, they cannot control their feelings. They often have only "I want" mind— anger mind. If you do breathing

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Altered States of Consciousness

by Lincoln Rhodes, Ji Do Poep Sa Nim*

Lincoln Rhodes, Ji Do Poep Sa Nim, holds a Ph.D. in Biochemistry from M.I.T. He has been instrumental in the formation of many Zen centers and groups around the country, and has lived and taught at the Providence Zen Center for many years. He currently owns and manages a construction and home renovation business. This article is composed of selections from dharma talks given during 1983-85 at the New Haven Zen Center.

Someone was talking about using drugs to open your consciousness. I think the evidence is overwhelming that most of this planet is in an altered state of consciousness already and our job is to find out what's it like to not be in an altered state of consciousness. I grew up and my family wasn't too much different than any other family. I had a rather set way of seeing things that was given to

me. You don't realize it but you're given and taught ways of seeing things. When you realize there are other ways of seeing things, that is, as soon as there's not just one, it opens up a whole different ball game. It is very helpful to know that there is more than one way to view things. That's a necessary step somehow. You don't have to know what all the ways are, but you do know there isn't just one way to see.

I was quite shocked because I had all this training as a scientist. I thought while I was doing it that the reason you do it is to discover some ultimate truths about the universe and the way things are. So, I went about trying to do that. Then, lo and behold, I discovered that there are all these controversies about the ultimate na-

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Robert Genthner, Ji Do Poep Sa Nim

Ninth Student Receives Inka

GETTING A ZEN STICK

by Robert Genthner, Ji Do Poep Sa Nim*

At a ceremony held at Providence Zen Center this past December, Robert Genthner, of Lexington, Kentucky, became the ninth student to receive formal teaching authority from Zen Master Seung Sahn. Bob is a long-time student of Zen under several teachers and a practicing psychotherapist. He and his wife, Mara, started the Lexington Zen Center in 1982. Bob and members of the Lexington sangha have purchased a large piece of land in Kentucky that Dae Soen Sa Nim has christened as a major retreat site; it is rapidly becoming an important gathering place for the sangha. This talk is excerpted from a talk at PZC after the ceremony. Excerpts from the formal Dharma Combat encounters that traditionally precede the granting of inka, or teaching authority, can be found on page 6.

The issues of giving and taking, and of generosity appear regularly in our practice. I was reading recently in the Mu Mun Kwan. Case 44 is a case called Pa Cho's Zen Stick. Pa Cho was Korean, and he went from Korea to China traveling around and then he met his teacher and later became a great Zen Master in China. The case goes like this: "If you have a Zen stick, I will give you a Zen stick. If you don't have a Zen stick, I will take it away." Some of you who came for interviews this morning worked on some kong-ans that are like this. The wonderful gift that Pa Cho gives us is Don't Know

Mind. It's very confusing— if you have a Zen stick, I'll give you a Zen stick, but if you don't have one, I'll take it away. It interrupts our thinking. It interrupts our logical analytic discursive thinking. What does that mean? That's the beginning of don't know. To give you an example of Pa Cho's mind (he was a brilliant Zen master), a monk came to him and asked him "what is the water of Pa Cho Mountain." (He was named after the mountain.) And Pa Cho said, "Warm in the winter, cool in the summer." He had an incredibly clear, non-analytic, non-logical mind. He saw the essential nature of things.

In Zen talk, the stick is symbolic of or represents our true nature, our essential nature. And, all of us who have come here today have something in common with Pa Cho, he's our ancestor. We also have in common this way seeking mind. Nobody is here by accident. All of us are here together out of some question, some wonderment, and this is our ancestor who is saying to us, if you have a Zen stick, if you have essential nature, if you have true nature, I will give you a Zen stick, I will give you a good beating. Whap! If you don't have true nature, if you have emptiness, everything is blankness, or nirvana, I'll take it away from you. So, it's not resting on either/or. Not having, not-having. Not resting in some conceptual perspective. Life simply isn't that way. Our life is

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DSSN—"One Person's Energy"

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practice with them, it will help them. Do any kind of exercise where you breathe in slowly and breathe out slowly. This is the most important practice for children. It will help their mind and your mind. When everyone has a clear consciousness, there

DSSN: There are many ways of expressing your gratitude to your parents. You can practice yourself and clean up your karma; then, many people will respect you and, also, think highly of your parents, because you are a good person. If you have the resources, you can make a meditation room or building where other people can practice. Then, merit comes to

and son have the same cycle. That's why they are part of the same family. When you are practicing strongly, its like a television antenna. It connects the energy cycle between members of a family. When you practice strongly, your antenna is a sending antenna; your parent's, or child's or husband's antenna is a receiving antenna. You send them strong, clear energy and they receive it and gradually conform to the same cycle as your strong, practicing cycle.

PP: Thus, it is because you are so close that your strong practice can help your parents?

DSSN: Yes. If one person is practicing strongly, then the whole family is getting good energy from this person and becomes a happy family. One person's energy helps all people. The absolute energy of this person controls the cycle of the whole family.

PP: Can you see this energy?

DSSN: No, this energy cannot be seen. It's like the force of a magnet. You cannot see it, but the force is there. This energy can change your family's karma.

PP: Some people say that even before you are born you have decided who your father or mother are going to be. Is this true?

DSSN: That's try mind. In past life, you did together action with your parents and created strong karma with them. Thus, in this lifetime you are together. Parents have created karma with their children and children have created karma with their parents. If you have strong karma in this life with your parents or with your children, then in the future maybe your parents will be your children or your children will be your parents. The name for this is samsara.

PP: In what other ways does family karma appear?

DSSN: Family karma is always clear. If you are fighting with your family in this lifetime, next lifetime you will

also fight and have much suffering. If you practice together with your family or practice strongly for them, then next lifetime you will have harmony and a good situation for your family. What matters is the kind of together action you do with your family. Good karma/bad karma comes

big waves are like the country karma and smaller waves correspond to family karma. The smallest waves are individual karma. All waves are always up and down, changing, changing.

PP: This country karma seems impossible to change, it is so big.

DSSN: Yes, country karma is very difficult to change. But if one strong person with a clear direction, any direction, appears, then country karma begins to change.

PP: Like China...?

DSSN: Like China or Russia, yes. In this century they have had strong leaders like Mao and Lenin. These people had very strong karma with their country, so they could change their country's karma.

PP: Is this good or bad?

DSSN: Good or bad is not the point. The point is changing the karma, whether it's the country karma or family karma or individual karma. Before this lifetime you and your country shared karma. That's why you were born where you were.

PP: How do family karma and individual karma come together? Many people in poor countries lead simple and pure lives, yet they have much suffering. Is this family karma or country karma? Or something else?

DSSN: This is all together action karma. In India, people have much suffering. But why does a person get born as an Indian? It comes from doing together action with these people in a previous life. Thus, someone becomes an Indian, an American, a Korean. In some past life I had much together action with Korean people, so I became Korean, have Korean parents, Korean country. If in some previous life I had made some together action with Americans then I would have been born in America to American parents.

PP: But if you are practicing strongly....

DSSN: If you practice strongly then you become free. You don't share as much karma with your native land. For example, one of my students was born in India, then came to America, practiced strongly and became a monk. He has not much together action with Indian people, not much suffering. Strong practice helps him and his country. That's very important. I came to America to help American people; that also helps my country. If one person is strong, then slowly, slowly, helping your country is possible. Helping the whole world is possible.

PP: You are then free of country karma?

"Too busy is only speech. Only a lazy mind says 'I have no time to practice.'"

is less fighting and more harmony in the family—not as much anger or desire. If a family is not practicing, then their centers are not strong—only "my opinion is correct"; that kind of mind appears. If a family practices together, it's better than watching television or going to a dance. Practicing together will make a family's center stronger and stronger. Then, not so much fighting, not so much holding my opinion.

PP: What if they are so busy they cannot practice together?

DSSN: Too busy is only speech. Only a lazy mind says "I have no time to practice." When you wake up, if you can practice even for ten minutes, no problem. But if you say, "I am busy, cannot do that," that's lazy mind. If someone says to you, "If you don't do one hundred and eight bows tomorrow, I will kill you," then tomorrow morning you will do one hundred eight bows.

PP: Then, how does a family make this practicing important?

DSSN: Together the family decides a practicing time, every day the same time. Then, they understand, everyday the same way. Everyday wake up, practice 10 minutes or 20 minutes or 30 minutes.

PP: Sometimes children don't want to wake up.

DSSN: If children cannot practice every morning, that's no problem. In that case pick a time in the evening for family practice. In China children start learning breathing exercises when they are seven or eight years old.

PP: Sometimes, one person in a relationship wants to practice and the other doesn't. The practicing person wants to do retreats. The person who does not practice becomes jealous of all the time spent in daily practice or retreats. What can the practicing person do?

DSSN: Then, some clear, persuasive talk is necessary. Say to your husband (for instance): "When I am not practicing, I have more anger mind, more like/dislike mind. If I go to a retreat, I can become more clear, we can help each other more and love each other more. But if I don't practice, I will be more angry, fight with you more. Do you like that?" Then, the husband may see that this is true. Also if you are already strong, then going outside for practice is not so important, just sitting and walking meditation at home is OK. Not only sitting and walking; keep a practicing mind at all times.

PP: So, you say only follow the situation.

DSSN: "Only follow situation" means keep an inside practicing mind. Then, you can practice in any place, any situation. Then, your dharma is working and your center is strong. Then, your dharma spreads to your husband or wife.

PP: You often talk about the importance of expressing gratitude to your parents. How does one do this?

your whole family, not only you but your parents and your children.

PP: What if you don't have the means to provide a practice place for other people?

DSSN: Then, you can go to a center to practice or only do good actions for other people. If you have no money, you can go to the center or temple and just clean the bathrooms. If you don't like cleaning



bathrooms, then only give food to hungry people. Many kinds of action for other people are possible. This is the Bodhisattva way.

PP: Many people have a parent who has a drinking problem or is depressed. What can children do to help?

DSSN: In this situation, strong practicing for the parent is necessary. Do Kwan Se Um Bosal 3,000 times or 5,000 times every day for the parents. Try, try, try. Then, merit will appear by itself. How? When you do Kwan Seum Bosal practice very strongly, you get universal energy. This universal energy is absolute energy. Absolute energy controls the opposites energy of your parent (or child)—the like/dislike, the anger mind. Because you are practicing only for your parent, your absolute energy can change your parent's opposite energy slowly, slowly. If you have only good speech and good action for them then you will be able to help.

PP: What about when you see your children or parents and they are very angry, don't even want to talk to you. What can you do?

DSSN: Same thing. Only good speech, good action. Never have an angry mind toward your parents. Then slowly, change becomes possible. Everyone in a family shares the same karma cycle. A father and son have the same karma cycle, mother

"If you have a Bodhisattva mind and only help other people then the whole universe is your family."

from the kind of together action you do with and for them.

PP: Are different parents possible?

DSSN: Yes. If you have a Bodhisattva mind and only help other people then the whole universe is your family. You have not so much attachment to your own family. You have big mind, big family. Then, it is possible to connect with many, many people as parents or children.

PP: Does a country also have karma? Is this similar?

DSSN: Country karma is a very big version of family karma. In the ocean there are big waves, and within these big waves are smaller waves. Within the smaller waves, there are still smaller waves. The

DSSN: Yes, then you are free. Then, any country is no problem. If you practice strongly then any country or any family is no problem. You will always have a good situation. If you don't practice, you will make more together action with the same country and same family. Same action, same suffering. If your country is suffering, you also suffer; you suffer and your country is also suffering. But if you practice strongly, your country may be suffering but you are not suffering. It is possible for you to help your country and your family. Not only your family and country but also the whole world. Only practice can make it possible.

NATIVE TRADITION IN KOREAN ZEN

by Mu Soeng Sunim

Mu Soeng Sunim is senior monk and Abbot of the Diamond Hill Zen Monastery in Cumberland, Rhode Island. He is the author of "THOUSAND PEAKS", a history of Korean Zen.

(Part one of a talk given at the Providence Zen Center in January, 1987)

One time someone asked Dae Soen Sa Nim about the importance of the history of Zen, and he said, "Knowing the history of your tradition is like coming face to face with your own ancestors. These ancestors are your roots; when you know these roots, you also know something about yourself." So when one studies within a certain tradition, it is a natural curiosity to want to know about the roots of that tradition, where the tradition has come from, and what are the sources of inspiration within that tradition.

This talk is primarily about the thirteenth-century monk Chinul, who is the founder of the native tradition of Zen in Korea. But it is also, by necessity, a talk about the larger spectrum of Chinese and Korean Zen traditions. One cannot really understand Chinul's impact on Korean Zen without knowing what went on in Korean Zen before him and that cannot be understood without some understanding of Zen in China.

Chinul is to Korean Zen what Hui-neng is to Chinese Zen. Hui-neng was not only the sixth patriarch in the line of succession from Bodhidharma, but actually he was the real founder of Zen in China. There are four stages of development of the Zen tradition in China. Each of these stages is associated with a historical incident and points to a key ingredient of Zen practice.

The first was the arrival of Bodhidharma in China. He arrived at the court of Emperor Wu and had an interview with him in which the Emperor enumerated the temples he had built, all the charities and the good works he had done. He then asked Bodhidharma, "What do you think? What is the merit of all this?" Bodhidharma, very coolly, said, "None whatsoever." This must have shocked the Emperor because the answer was so contrary to everything he believed. He then

asked Bodhidharma several more questions, to which Bodhidharma gave equally unsatisfactory (to the Emperor) answers. Finally, in frustration, the Emperor asked him, "Who are you?" (meaning, "Who are you to be giving me all these crazy answers?"). And Bodhidharma said, "I don't know," (or, "I have no idea.") Obviously, after this exchange, Bodhidharma was not very welcome at the Emperor's court, and he went off and sat in a cave at Shaolin Temple for nine years. So, that is the first step in the tradition of Zen in China—the example of Bodhidharma sitting motionless and facing a blank wall. This is the way we sit even today in our dharma halls.

The second step relates to Hui-neng. Hui-neng was a poor, fatherless boy who used to sell firewood in the marketplace so he could support himself and his mother.

One day he heard a monk reciting a line from the Diamond Sutra; he was maybe thirteen years old at the time and when he heard the verse from the Diamond Sutra, he got enlightened on the spot. This is the second step, the tradition of sudden enlightenment. I will not get technical about sudden or gradual enlightenment but only know that according to tradition, if one's practice is mature enough and solid enough, enlightenment will happen all of

a sudden. You never know the time or the place where it's going to happen or how long it will take to reach this state. Students of Zen practice in the hope that this event will happen in their life. This is the inspiration from Hui-neng's life.

Up until the time of Hui-neng, all the monks were reading the sutras and building temples, hoping that all these good deeds would bring them merit in the next life. Hui-neng said that none of this was necessary to get enlightenment. He went even one more step and said that even meditation wasn't necessary. That was a very radical step in Chinese Zen. Hui-neng never explained how to get to this state of enlightenment but our own

teacher, Dae Soen Sa Nim, goes all over the world and talks only about this "don't-know" mind. He keeps saying over and over again that if you keep this don't know mind one hundred percent at all times, then you are already enlightened. So, if you keep a don't know mind at all

times and all places, then sitting meditation is not necessary. This is a direct connection between Dae Soen Sa Nim's teaching and Hui-neng's teaching. Later in this article when Chinul and Korean Zen are discussed, it will be seen that Chinul is also talking about one moment

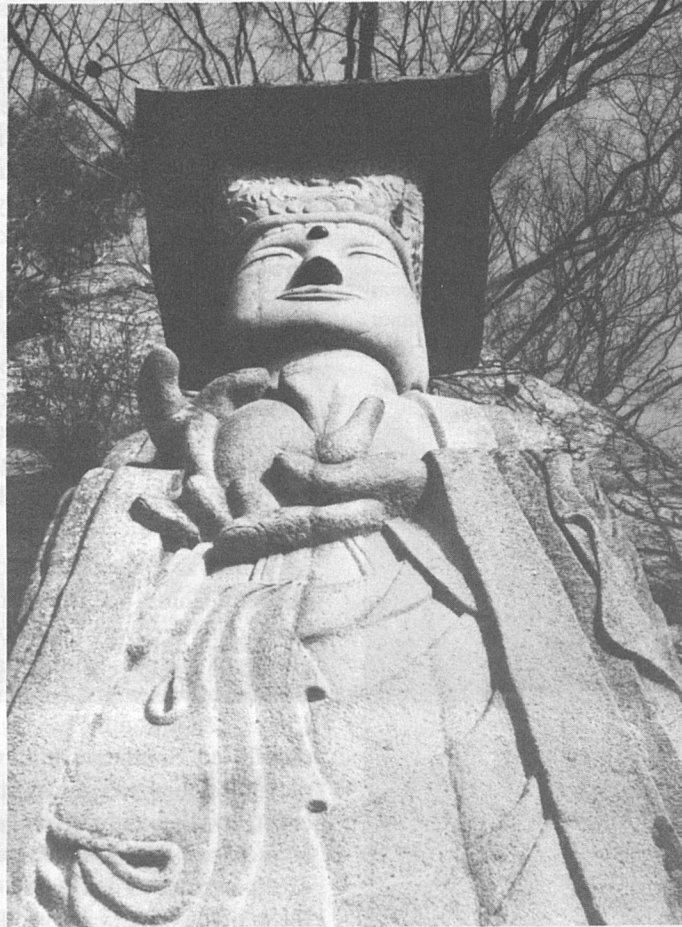
of effort— *this moment of effort*— and that's all it takes.

The third step that took place in the history of Chinese Zen is associated with the patriarch Ma-tsu, who was the second generation successor of Hui-neng. Ma-tsu invented the shock tactics of suddenly shouting at a questioner, hitting the questioner, or suddenly calling out the questioner's name as he was about to leave the room. Ma-tsu was a true innovator in this regard; he wanted to break through all the conceptual thinking we have. Hui-neng talked about arriving at this point but he never talked about how you arrive there. It was left to Ma-tsu to invent all those tactics of sudden shock which jar your consciousness and make a breakthrough.

The fourth step was the complete systematization of the koan system. Ma-tsu and his successors were very gifted teachers. Some of his successors also had relatively few students, so they could have personal encounters with their students and be creative enough and skillful enough to bring the student to enlightenment through a shock tactic. This was the Golden Age of Zen, approximately from 700-900 A.D. However, as the number of students grew, personal instruction became very difficult. So, the Zen master used the stories of the old Zen masters to teach their own students. In Sung China (10th century A.D.), this system was perfected and most effectively used by Zen master Ta-hui.

Before Hui-neng, Zen (or Ch'an) had flourished in northern China. Bodhidharma had stayed at Shaolin temple and his successors were monks from the northern part of the country. That's where they had their temples and some patronage from the royal court. In fact, until Hui-neng, Ch'an was just one of the many competing Buddhist sects in northern China. The story of Hui-neng's transmission is quite well-known so it need not be repeated here, but when Hui-neng had to flee his teacher's temple after receiving the secret transmission, he crossed the Yangtze River and traveled as far south as the present-day Canton. When he finally es-

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Native Tradition in Korean Zen

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established his temple in this extreme southern part of China, a new kind of Zen appeared: it was rural and centered around a community of farming monks. Northern Ch'an had relied on the sutras, on building temples, and patronage of the royal court, but Southern Ch'an was economically self-reliant and revolved around the work ethic. The monks farmed the monastery land during daytime, didn't read any sutras, didn't even have a meditation hall or practice any formal meditation. They kept their practice alive in the midst of doing physical labor throughout the day.

When Zen appeared in Korea, it was a direct successor of southern Ch'an. During the period from 828 to 935, there appeared the so-called Nine Mountain Schools of Zen. These temples and their ethos were a mirror-reflection of what was happening in Chinese Zen at the same time. The marvelous thing about these nine schools is that seven of these schools were started by Korean monks who were students of Ma-tsu's successors.



Ma-tsu is a very interesting figure in the history of Zen. In a comparison to American history, it would seem that Bodhidharma is like George Washington, and Hui-neng is Zen's Thomas Jefferson. Ma-tsu is more like Theodore Roosevelt, the rider on horseback. He was the greatest Zen teacher of his time and it is said that there were, at times, as many as eight hundred monks in his monastery. He gave transmission to one hundred and thirty-nine dharma successors, and is known to history as the Great Patriarch.

Of these one hundred and thirty-nine successors three were some of the most influential teachers in Zen history. One was Pai-chang, who formed the monastic rules that we follow even today, and whose successor, Huang-po, was the teacher of the famous Lin-chi. The second was Nanchuan (Korean: Nam Cheon), perhaps the most brilliant of Ma-tsu's students, and the teacher of Chao-chou (Korean: Jo-ju). The third of these teachers is not quite so well-remembered in history; his name was Shi-tang Chi-tsang. Three of the founders of the Nine Mountain Schools in Korea were students of Shi-tang Chi-tsang, one was a student of Nam Cheon and three were students of Ma-tsu's immediate successors.

Thus, our lineage is from Ma-tsu and from Hui-neng and this is the tradition of Korean Zen. Korean Zen is also called Chogye Zen, after the name of the temple

of Hui-neng in south China. Dae Soen Sa Nim is the seventy-eighth patriarch in his particular line of succession that starts with the Buddha and continues through Hui-neng and Ma-tsu.

When the Nine Mountain Schools of Zen appeared in Korea in the ninth century, they modeled themselves along the same lines as the temples of Ma-tsu's successors, that is, temples in the mountains with the monks working the farm land around the monastery and being economically self-reliant. However, the development of Zen in Korea differed in one significant aspect from Zen in China or Japan. In China and Japan, Zen always had a special place of its own; it was autonomous and quite independent of Buddhism. But that never happened in Korea for a number of reasons: Korea is and was a very small country; they had a period of civil war that lasted for about a hundred years in the fifth and sixth centuries, and Buddhism played a very large part in the formation of the United Silla kingdom in 668 A.D.

Buddhism played the role of a state religion, and was protected and patronized by the rulers. So, when the new branch of Buddhism called Zen ap-

peared in the ninth century, instead of having time to develop its own system and institutions, it was immediately absorbed into mainstream Buddhism and received the same patronage from royal court as other schools. Thus within a hundred years of the founding of Nine Mountain Schools of Zen we find that Zen in Korea cannot be distinguished from the other schools—Zen monks wore the same fancy robes, lived in fancy temples, enjoyed all the riches of food and had access to the power centered at the royal court. The royal court instituted a system of exams for Zen monks corresponding to similar exams for other Buddhist monks. This was one way for the state to have control over the shape and development of Zen. Traditionally, Zen monks were always found sitting in meditation in mountain temples but now here were many monks living in the city temples and spending three years memorizing the sutras and other texts. Thus, within a short time, Zen lost all its vitality and drive.

In the tenth and eleventh centuries, Korea suffered a series of attacks from the north by Mongolian tribes, most especially the Khitans. There was never any peace in Korea during this time and as a result of these conditions, both the affairs of state and religion fell into disorder. This was the situation of Buddhism in Korea in the latter half of the 12th century

when Zen Master Chinul appeared on the scene.

Chinul was born in 1158 A.D. This was a very interesting time for Buddhism in East Asia. Zen Master Ta-hui, who was mentioned before and who perfected the system of koan practice in China, was only one generation removed from Chinul. As a matter of fact, Ta-hui died in 1163, five years after Chinul was born. Also, at a time when Chinul was trying to sow the seeds of a native tradition in Korea, Zen was brought from China to Japan, where Zen Master Dogen became one of its great exponents. By the year 1200 Zen had largely disappeared in China but there was a new flowering in Korea and Japan.

But, why did Zen die out in China? First of all, there was a severe repression of Buddhism in China in 845. Buddhism had originally appeared in China in the first century A.D. and it supplanted Taoism and Confucianism as the state religion for China's dynasties over many centuries. Buddhism gained a lot of economic and political power at the expense of Taoists and Confucianists, so, all this time, they were conspiring against Buddhism, trying to find ways to bring it down. In 845, Emperor Wu came to power and he called himself a Taoist. For two years from 845 to 847 there was extremely severe persecution of Buddhists; the statistics of this repression are quite remarkable: two hundred and sixty thousand monks and nuns were forced to give up their robes; forty-eight hundred major monasteries and temples were destroyed.

This was a staggering blow to Buddhism in China, one from which it has never quite recovered. One of the ironic effects of this persecution was that while Buddhism was wiped out in northern China, Zen in south China was relatively unaffected. Southern Ch'an was not a player in the power games at the royal court, and they didn't have temples with large statues of the Buddha with gold and precious stones. In northern China, when the temples were destroyed the statues made out of bronze and copper were melted down and used for making coins. The monks of southern Ch'an didn't even read sutras and lived a simple life of a farming community, so they didn't have any possessions that could be taken away. They didn't have a high profile and so they didn't have much to lose in the persecution.

When the Sung dynasty came to power in 960 in northern China, the only form of Buddhism that was left in the country was the southern Ch'an. The Sung emperors made it their house religion, and as a result, it too became corrupt and lost its vitality. Zen master Ta-hui was the last major figure to infuse any vitality into the system; once he was gone, there was no teacher of his stature to sustain it.

Returning to Chinul, one finds that he was a sickly child. His parents prayed to the Buddha and vowed that if he recovered they would allow him to become a monk. He did recover, and had his head shaved at the age of six or seven. This is a very graphic example of how Buddhism benefited as a state religion in East Asia—Buddhism was an all-permeating religion with strange beliefs and superstitions far removed from the teachings of the historical Buddha. This happened to many children and Chinul was by no means unique in this respect.

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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.

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To Our Readers

We apologize for the delay in production of this issue of Primary Point. We expect to be back on schedule with the October issue.

— The Editors



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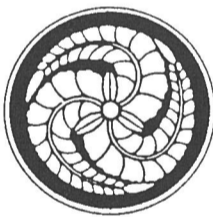
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News from Europe

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)

Getting a Zen Stick

continued from front page

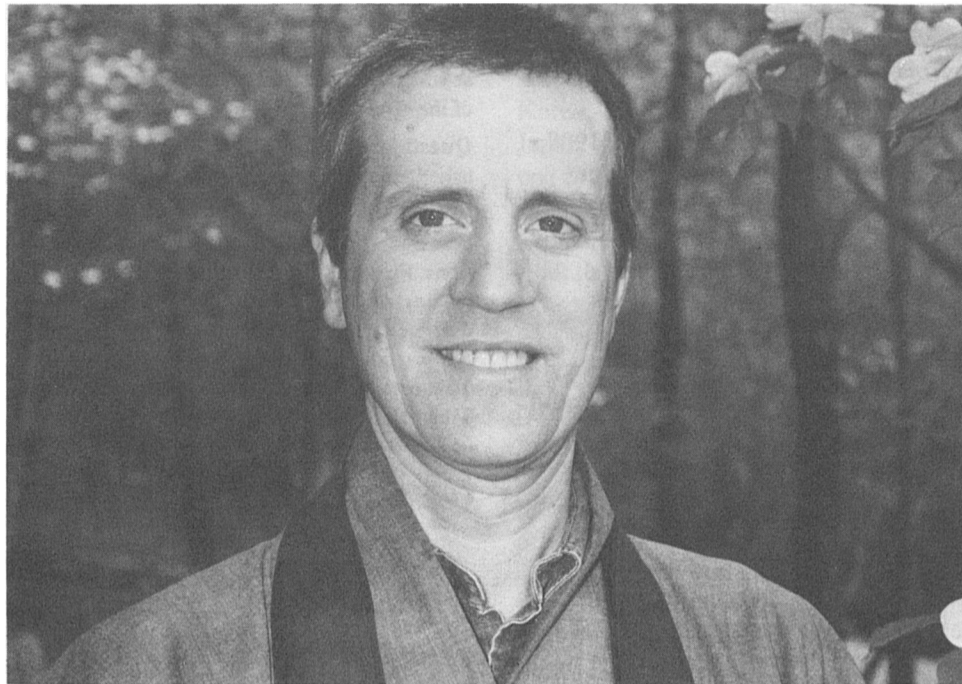
constant moment by moment by moment by moment. So if you have a Zen stick, if you have essential nature, already you have lost your life. You know, you deserve a good beating because you're stuck in that. And if you don't have it, then you're stuck in some kind of emptiness.

So, the point of this koan is to see through that, seeing through having and not having, seeing through being and not being and coming down to what Dae Soen Sa Nim calls just doing. And all of our practice, all of our Zen, can be reduced to that simple phrase, Just do it. Moment by moment by moment. Just do it. Putting aside any idea, putting aside any hope, putting aside any expectation, just do it. Our teaching goes, when you're driving, just drive, when you're eating just eat, when you're listening just listen, when you are thinking just think and when you're talking just talk. And that is our life. And a Zen Master or Ji Do Poep Sa Nim or a Dharma Teacher is no different from you. Nothing special. So having a Zen stick, already you fall into the mud. Not having a Zen stick, already you fall into the mud. What can you do? Even in this moment when I ask that question, one can feel in the group a collective kind of not knowing. What can you do? And it's almost palpable. What? This moment. Just (HIT! He hits the floor with the Zen stick). Just this moment (HIT). (laughter) (HIT) Can you find a good answer?

Question: For me, there's a feeling of specialness. And I don't know if it's because of bowing, prostrations, teachers, and masters, I think "special", and I make it special, or if there really is a certain tradition of specialness or respect for a certain reason having to do with the practice.

Genthner: I can tell you my own experience with that. The first Zen sitting I ever did was at Dai Bosatsu Zendo in the Catskills with Eido Roshi, many years ago. I was married at that time to a woman who was very strongly against Buddhism, and so my going was very much a movement away from a kind of confluence I had with her. But still there was some of that feeling that I carried with me. At Dai Bosatsu Zendo, the Buddha Hall is different from the Meditation Hall and the Zendo. The Buddha Hall is

bows a day) and if you do 500 bows for a couple or few days you realize that bowing is just bowing and that what we're bowing to is our true nature. Your true nature and my true nature are not different. So, if you bow to me, I bow to you. If I bow to you, you bow to me. It



happens at the same time. Within that, there is a certain respect for teachers that we want to communicate. Yes, this is my teacher. There's a receptivity we want to allow.

So, you walk into the room and you bow and they bow back. If you can let go of greater than or less than, of better and worse, then bowing is making love. It's only giving. It's a tremendous gift. Then it's a privilege. It's not "I bow because of their superiority." You come from your own strength—a wonderful humility, or clarity, and just bow. So, bowing is an empowerment. An expression of true self. That's the strength of the bow.

One time we had just finished the Dharma room on this special land that we have in Lexington and Dae Soen Sa Nim was getting ready to leave and I turned just in time to watch him bow. He was so completely giving himself. He was bowing to the Buddha and he was so completely in it that it startled me. To this day I can feel that image in my whole body of his just completely giving himself to that moment. That's what our bowing is—giving ourselves to that moment. A privilege.

That's all technique is, any kind of mantra technique, any kind of kong-an, any kind of shikantaza. In Japanese style Zen, Mu is the first kong-an given and you just sit with MU. All that is is don't know. That's the pure essence of not knowing. Big question, great doubt. So

Question: So, how do I practice with a kong-an?

Genthner: Sit with that question. Let yourself be a furnace, and let it burn up everything. Let the question burn off all knowing. And then... "Oh, of course!", just give ourselves to not knowing. The wall is white, the floor is brown, the cushion is blue. Just like this. When not knowing, the mind stops and there is realization of what's going on in the moment. So if you're sitting there and you have don't know mind, from whatever source, then an answer will appear. You'll be able to see through the kong-an and an answer will appear. That's the second step. The first step of the kong-an is to teach don't know. The second step is to teach correct function. So, you enter the kong-an with don't know mind, then an answer appears.

One important kong-an is "Nam Cheon Kills a Cat", Case 14 in the Mu Mun Kwan.

Once the monks of the Eastern and Western halls were disputing about a cat.

Master Nam Cheon holding up the cat said, "You! Give me one word and I will save this cat! If you cannot, I will kill it!"

No one could answer. Finally Nam Cheon killed it.

In the evening when Joju returned from outside, Nam Cheon told him of the incident. Joju took off his shoe, put it on his head and walked away. Nam Cheon said, "If you had been there, I could have saved the cat."

Nam Cheon held up the cat and said, "if any of you monks can say one word then I'll save the cat, but if you can't, I'll cut him in two". And no one could say anything, so Nam Cheon cuts the cat in

when you sit in great doubt, don't know, then mu, shikantaza, mantra, kong-an are all the same. When we are thinking about it, when we're deciding about it, they're different. So then you have mu, you have shikantaza, you have kong-an, but it's all the same. When you come in and you bow, your bowing is don't know. All coming back to that one point, just this point (HIT). Just this one point (HIT) always. Ultimately, every technique must be discarded. It's a vehicle, a raft.

Dharma Combat

The following are some excerpts from the traditional public Dharma Combat which preceded Robert Genthner's certification as Ji Do Poep Sa Nim.

Question (Q): Oftentimes in his teaching, Dae Soen Sa Nim quotes Descartes: "I think, therefore I am," then poses the question: "If you don't think, then what?" So, I ask you, If I don't think, then what?

Robert Genthner, Ji Do Poep Sa Nim (RG): You already understand.

Q: So, I ask you.

RG: Are you thinking?

Q: Sometimes.

RG: So, what?

Q: Thank you for your teaching.

Q: Somebody once asked an eminent teacher what the difference was between psychotherapy and Zen. His answer was "about \$75 an hour." What's your answer?

RG: You already understand.

Q: So, I ask you.

RG: Yesterday I did psychotherapy, today I sit and talk with you.

Q: Is that the difference?

RG: You want more?

Q: I want more.

RG: \$75, please.

Q: Thank you for your teaching.

Q: Dae Soen Sa Nim says Zen means becoming independent. But the Heart Sutra says "all Buddhas depend on Prajna Paramita." What do you depend on?

RG: You already understand.

Q: No, I don't understand.

RG: How can I help you?

Q: Thank you very much for your teaching.

Q (Bob's wife, Mara): Today is your Ji Do Poep Sa Nim certification ceremony. Thus you have many jobs now—teacher, father, husband... Which one is most important?

RG: You already understand. (He leans over and kisses his wife.)

Q: In one of Dae Soen Sa Nim's letters to a student he said, "Good and bad karma wind around our true self and get tight." So, I ask you: How do you get out of this good and bad karma coil?

RG: You already understand.

Q: So, I ask you.

RG: Just sitting here, talking with you.

Q: No.

RG: You want more?

Q: Not enough.

RG: Dog chases bone.

Q: Thank you for your teaching.

Q: There's a dispute in the sangha and half of your students say they'll leave if you take a certain action; the other half say they'll leave if you don't take that action. What can you do?

RG: You already understand.

Q: I ask you.

RG: Bye, bye.

Q: Thank you for your teaching.

"If you can let go of greater than or less than, of better and worse, then bowing is making love."

where the Roshi gives teisho. You have to go through it to get to the Zendo, and there's this huge gold-leafed wooden Buddha that you have to bow to, in order to get to the Zendo. And I remember the first time confronting it, and I had seen huge Buddhas in pictures, and there was an attendant there guiding me, and we went and he said "Bow." I could feel myself resisting the bow, out of some idea. What am I bowing to, some idol, some false god? And, of course, my checking mind was saying, "What would my wife think if she could see me bowing to this Buddha?" We don't bow much to anything in the West, we have this kind of independent spirit. "I won't bow."

As you practice Zen more and more (we do 108 bows in the morning as you know, and some people do 500 and 1,000

Question: It always sounds very contradictory to me that sometimes there is mantra, sometimes there is empty mind, sometimes there is thinking about koans.

Genthner: Which one do you like?

Question: That simple?

Genthner: Of course, if you like one, try it. In our school we teach not to hold the kong-an. For instance, if you're into this kong-an: If you have a Zen stick I'll give you one, If you don't have a Zen stick I'll take it away—not to hold that but rather to allow the doubt of that. It's called *Hwadu*, Great Doubt, or Don't Know ("Don't Know" is Dae Soen Sa Nim's name for *hwadu*). You put the doubt right in your Hara and let it permeate your every cell. What?...Don't know.

two. That's compassion. That's a kong-an that points to compassion. The question is, if you were there how would you save the cat? So, the first part is "Oh, don't know"; then out of our don't know comes some compassion, some realization—"Oh, of course". We put aside our ideas, we put aside our sense of self, we put aside our sense of separation, because that's what the kong-an is about: the monks of the east dromitory, the monks of the west—that's our minds divided. So, coming together, putting aside our separation, an answer appears, and when you get that answer from your practice then the realization of correct function becomes yours. So, first don't know. Then correct situation, relationship and correct function. Always the kong-an points direction for us.

Question: I'm doing mantra and it's a heavy mantra so it takes a long time to say it, and I get headache. I'm supposed to do a certain number. I've given up that. Is it ok to do it for a while?

Genthner: My first experience doing mantra practice was that it was like chewing gum, that when you first do it there's a lot of flavor, and then it gets stale. I think the staleness arises out of the quality of attention. If you're doing your mantra and it's down here in you hara then your mantra is doing you. But if you're up in your head and you're thinking your mantra then you get headaches.

Question: But I think I do it down there.

Genthner: So, you stop doing it down there, and let it do itself down there. Then who could get a headache?

Question: What is the significance of getting hit with the stick?

Genthner: Have you ever gotten hit with the stick?

Question: No,...only once, at the end.

Genthner: What is the significance?

Question: That's what I'm asking.

Genthner: You've gotten hit with the stick, right? You bend over, and whack, whack.

Question: But what does it mean? Why?

Genthner: So, when you bend over and get hit with the stick, what's that like? What's your experience?

Question: Nothing.

Genthner: Nothing? You don't feel anything? You can't feel it at all?

Question: I feel it alright.

Genthner: You feel what? You feel the Hit, yeh. So, when somebody hits you, what can you do? What do you do? OUCH! huh? Only that.



Furnace Zen Center Dharma Room near Lexington, Kentucky.

Question: Sometimes we are taught the great round mirror has no likes or dislikes, and other times I've heard dharma teachers say stop making good and bad. But the idea has come up recently that in making this place, people had to choose the materials that they used. They had to choose better or worse materials. Somebody used his discriminating wisdom to choose what they're going to do, or decide how to put things together. Would you talk about the difference between when opinion leaps out and makes good and bad, and when it's discriminating wisdom?

Genthner: With our third child, my wife had the baby at home and I was the coach and the principal deliverer. We had no doctor. There was a midwife but she left us pretty much on our own. I had never delivered a baby before. I was present for our middle child's birth but the doctor was in charge. So here I was without any experience, without any knowledge. My

wife had been quite sick before the delivery, and we had considered strongly going to the hospital. When she started to have contractions, things started to get a little crazy, a little panicky. My mind would go: "Maybe we should have gone to the hospital", and then her mind would go: "This is killing me." And we would have this kind of tension. Then letting go of that thought, I would come back to her breathing and we would breathe together, just breathing in and breathing out, and everything seemed to settle, and absolutely what needed to be done was clear. Not by making some kind of conscious analytic choice where I was saying, "Oh, I should do this, I should do that—let's boil water." You know they always boil water. But it became abso lutely clear, and the whole process was a dance that unfolded. That's not making a choice—Ok, now push, now relax—but just being with the very process, and the unfolding happens. When you hear in Zen parlance "Don't make anything," or "Don't make good and bad,"

what that's pointing to is not imposing some kind of will on the situation, but allowing. And when you allow, then correct function appears, out of some clarity, out of some realization of primary point. Then, if somebody comes who's hungry,

what do you do? Feed them, of course. That's making a choice, and that's making a discrimination, hunger vs. not-hunger, but we know what to do out of this primary point, out of clarity, not from some idea or some opinion or some egocentric intention, for me. There is this phrase, "First there is a mountain, then there is no mountain, then there is a mountain." So, first there is good and bad, then there is no good and bad, then there is good and bad again. Let me ask you a question. This first good and bad, and the second good and bad—are they the same or different?

Question: My first response is "no", but really I don't know.

Genthner: "Don't know" is wonderful. And that's the mind to keep—don't know. What is this? So I'm giving you back your question. It's a wonderful question, it's a vital question, and I don't want to answer it in the sense of coming to a conclusion about it or solving it. I want to give it back to you. What is this: good and bad, dualism, up and down, right and left—what does this mean? It's a wonderful question. It's the bone of our practice. Maybe I can say a few things about it, but don't let me make a conclusion for you, don't let me wrap it up. Keep that question alive; it's a wonderful one.

☪

Contributions Wanted for Next Issue

What are the most potent ways of presenting Zen teaching in contemporary culture? How are traditional forms changing? These subjects will be considered in October's "Sounds of the World -- Our Readers Respond" feature. Please send your thoughts and experiences to **Primary Point**, Kwan Um Zen School, 528 Pound Road, Cumberland, RI 02864, or call 401-658-1476.

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Zen And Family Life

This Is Not an Austere Setting

By Carol Duermeier

The Kansas Zen Center has been a residential Zen Center for nearly six years. Now it is leaving home, getting its own apartment, and moving into a non-residential abode.

My husband Dennis, our son Ian, and I moved into KZC on May 1, 1983. We were the first residents. Ian's first birthday was five days later. We celebrated. We invited Grandmas and Grandpas up to the big old run-down house on the hill and they said, "Happy Birthday", and, "It sure needs painting", and "I'll give you five years until you burn out."

But, we were enthusiastic. We knocked down walls, sewed curtains, stayed up late at night, woke up early in the morning, had our first family fights, said, "This is good teaching", and tied the family knot tighter.

We really did not know the other people who moved in with us. But, sangha is Zen family, and just as siblings do not choose one another, yet there is something "familiar" about them, so it is with members of sangha. And the familiar thing is Zen practice. The practice gives us rules to live by. That helps us to care for one another. It's the glue.

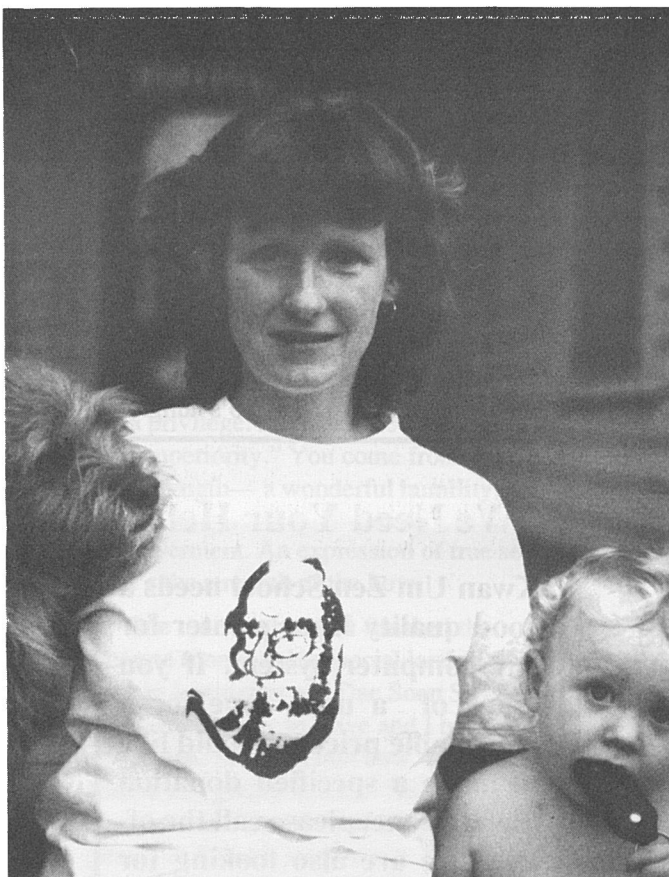
Not everyone who has lived here has ended up being friends, but there is a depth to the relationships that is different than that of an acquaintance. Perhaps, it is because one views the vulnerable side of a person as well as the public face. We see each other day in and day out, in sickness and in health, happy and sad. I remember vividly a fight that I had with another resident. We were yelling at the top of our lungs at one another, looking each other straight in the eye. Then, a surge of love rose from and warmed my very center. I have never felt anything like it before or since.

Perhaps, there are no accidents. Rarely has anyone been turned down who wished to live at KZC. Twice, people were literally walking down the street while we were in the front yard and they asked if they could live here. Yes, yes. Gifts from the Gods. The Zen Center breathes; the rooms empty, the rooms fill, and every one brings their teaching. We all mesh together in a perfect way, cleaning each other as so many potatoes in a pot, smoothing the rough edges, polishing the jewels.

Children in the Zen Center are a wonderful part of the process. They make noise, make messes, make merry, make grown-ups someday. They pick up the pace of the place. They race up and down stairs. They dance around. And, if there is a moktak (the wooden percussion instrument used for chanting) to be found, they bang on it. The world is their playground. To their parents, all of this is familiar music. But, if one is not used to the tone

of children or more accustomed to privacy, it can be jarring.

My husband and I have three children now. Two were born at the Zen Center. This has been the only living situation that they have known. They probably think that everyone lives this way. They are not shy with strangers and Ian's first grade teacher recently told me that he is unusually accepting of new people and situations. The Morning Bell Chant filters into their ears as they sleep. Perhaps it enters their dreams.



Carol and Friends

Many people in other parts of the world live a bit like this—in some sort of an extended family situation. In the United States, families are often isolated and unconnected by our restless, mobile life styles. I feel very fortunate that my children have had the opportunity to have lived with sixty different "aunts, uncles, and cousins." These people have taught them far more than Dennis and I would ever be able to teach them alone. A special way to tie their shoes, songs that I had never heard before. And the children have shared their joy, their innocence, and their genuine need.

Children are great Bodhisattvas. They teach patience. They are where we all have been. Sometimes Ian and Thomas dance around and sing, "Hap-chang-deet-dah." That is how chanting sounds to them. There used to be a little pane of glass missing from the dharma room door. It was just the right size and in the right place for Thomas to fit through. He delighted in crawling into the middle of practice. Tigris, a nineteen month old girl who lives here, sat at the top of the stairs the other night after practice. She ever so solemnly held in hand a stick and metal bowl, and chanted with her heart and

soul. Lillian, at five months old, smiles her greeting to everyone who comes here.

The kitchen is a center of the Zen Center. It is our version of gathering at the well. After practice, people drink tea there. It is the place where all the heart-felt conversations and fights seem to take place. It is the place where we see our karma: How diligent or spaced-out are we with the dishes? Do we sneak bites of other people's food? Do we clean up someone else's dirty stuff when we see it, walk by it or make a conspicuous sculpture of it? The kids are ever present there. They run about chasing balloons and sit on peoples laps to have stories read to them. They tell jokes. They leave rice on the chairs and fingerprints on the refrigerator door. Once we allowed them to draw on the refrigerator with a magic marker. Soon, everyone in the house had taken a turn and it was covered with designs until we scrubbed it for the upcoming retreat.

Last Easter we colored eggs and had an egg rolling contest where contestants, on hands and knees, pushed eggs across the porch, over the threshold, down the hall through the living room, to the finish line at the kitchen door. I doubt that it would have happened if only adults had been present.

This is not an austere setting. There are toys in the yard, dinosaurs in the bath tub, and children's voices can be heard at most times. Oftentimes, people move out, or decide not to move in because of the children. It is an adjustment for each of us to know our boundaries. People generally don't know when it is appropriate to say "no" to someone else's kids. For a long time, I couldn't correct my own kids in front of people without my "back seat driver" listening through what I supposed were the other party's ears. So, my scolding was one step removed and therefore ineffective. I would scold as I thought I should and not with an honest, unbridled response.

Our family has always left during retreats. This has been the most difficult part of living here. I would spend all day trying to put the house in order as the kids came along behind me trailing toys. I would feel this sense of pressure because all of a sudden the house was supposed to look like a "real Zen Center", devoid of toys in the house and yard. The kids would pick up on my sense of tension. They also must have had their own ideas about leaving home and a multitude of new people staying in their rooms. So maybe they would get out extra toys just to stake a claim on their space.

With each child it has become a little trickier living in the Zen Center. With the advent of my third pregnancy, we decided that it was time for a change. I used to cry when people moved out sometimes. Now, I barely bat an eye. But the Zen Center's leaving is stirring my soul. I will truly miss the adventure of living in this situation. It has been a wonderful place for the birth and cultivation of friendship. It has been a great Bodhisattva teacher.

Carol Duermeier lives with her husband, Dennis, a Bodhisattva Monk, and their children, Ian, Thomas, and Lillian in Lawrence, Kansas.

Family Dharma

By Mara Genthner

No time to write for reams and reams
Amidst the children's laughs and screams.
No time to retreat and seek satori
With shopping, planning..."Mom, read me a story."
No time to chat with friends of Dharma
Too busy burning "family" karma.
No time to chant and read the sutras
When faced with hungry Shariputras.
No time for combat with the master.
Honored guests are coming, the house—
disaster.
But Ah! When late at night and all is quiet,
Sitting with the family near.
Searching for this Profound Dharma.
Is it anywhere but here?

Mara Genthner a native Kentuckian, lives with her husband and three children, ages 3, 5, and 15, at the Lexington Zen Center where she is director. Mara works part-time as a clinical psychologist while her youngest children attend a nearby Montessori pre-school. The Genthner family devotes many weekends to enjoying and developing Furnace Mountain Zen Center, an hour's drive from Lexington.

Family Zen

by Jerry Ashmore

I have practiced Zen diligently for ten years. I do not live near a Zen Center, although I get into Chicago twice a month for practice with the Boltasa Zen Group under the guidance of Hong Son Sunim. The essence of practice for me is to "see things clearly and to allow the needs of others to form my life."

The natural environmental conditions that prevail in family life prod us towards the realization of nonself and great love for all beings. My wife and I differ in many ways. This fact naturally leads to tensions. Correct practice is to drop opinion, speculation and judgment and perceive the situation "just like this." These points of contention are the fuel for clear seeing into the nature of suffering and the interdependence of all relationships. Moment to moment awareness is necessary to maintain a healthy relationship with one's spouse or "significant other." From this understanding flows "great love" and Bodhisattva action. This is summed up in the words "allowing the needs of others to form our lives." These are just words. We must tune in and do it. Our Ego screams, "I want this, I don't want that." All this becomes quite clear with practice.

In family life there is no end to the opportunities for this type of practice, no end to the possibilities of understanding this situation right now, no end to sacrificing desire for the needs of others. If you don't believe this, try raising a 14-year-old in this modern society. This poem came in meditation several years ago:

Sitting quietly
Watching thought come and go
Allowing the needs of others to form our lives.

Jerry Ashmore lives with his family in Lake Station, Indiana.

Unfolding Sangha

By Sensei Bodhin Kjolhede

(Editor's note: This article is reprinted by permission. It first appeared in *Zen Bow Newsletter*, a publication of the Rochester Zen Center, Spring 1988 issue.)

Over the course of two weeks recently, three Sangha members, independently of one another, expressed disappointment that the Zen Center does not have more family activities. "Our children's friends have so much they can do with their churches and synagogues. It's too bad our children can't involve themselves more with the Zen center as a religious community." The need for a more family-centered, communal expression of Zen practice has become increasingly felt by the Sangha, as it matures into the responsibilities of family like, careers, and community obligations. Hundreds of Center members who seldom, if ever, attend daily sittings or sesshins retain their membership year after year, paying dues all the while. Why? Surely not just for the community activities, which have been scarce. If they wanted nothing more than social involvements for their children or themselves,

they would have traded Center membership for membership in other groups. Rather, their karmic links to Buddhism have persisted even without their getting to the Center. Clearly, they are still attracted to the Buddha's Way and those who practice it and want to support Buddha, Dharma and Sangha.

It is time for the Zen Center to open up and develop itself as a center of family and other community functions. Ours is an entirely lay Sangha, and we must accept that and make ourselves far more responsive to the needs of lay people. This is by no means a new thought at the Center; in the last couple of years we have taken some baby steps in the direction of a more widely embracing community. What is new is the full conviction that this is an idea whose time has come. Until now we have resisted the temptation to diversify out of concern that to do so would undermine the training. That fear, I believe, is no longer valid.

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Bob Genthner, JDPSN, with Maggie and Sam

The Adventures of Frog and Duck

By Robert Genthner, Ji Do Poep Sa Nim

"What is real?" asked Frog of the floating rubber duck. He had obviously mistaken a bath tub for a pond.

"Seriously," said Frog as Duck laughed until its little air hole blew bubbles. Frog was sitting on a face cloth he had mistaken for a lily pad.

"What kind of questions are you asking?" asked Duck. Duck was a practical sort. "You don't know the difference between a bath tub and a pond and you want to know what is real? Duck was irritated and as he swam away he had to avoid the plastic fish floating on its side.

Frog jumped in hot pursuit. "Please don't go."

Duck saw the jump out of the corner of his eye.

There was something about Frog he liked. Perhaps, it was his greenness or the warts he didn't seem to know he had, but he was likable thought Duck.

Perhaps, it was his persistence. It was hard to say, but Duck definitely liked Frog although he would never admit this to anyone, especially Frog.

"What is real?" Frog asked again, this time to himself as much as to anyone. Duck heard the question, but was losing interest. Frog was losing interest in pursuing Duck. The question seemed to be the only thing he could keep on his mind.

"What is real?" Frog sat on a bar of soap.

Duck was long gone now. Perhaps, he had joined the flock of beautiful white swans that Frog vaguely remembered hearing flying overhead.

Frog sat and sat determined—half crazy, but unable to let go. "What is real? What is real? What is real?" The question deepened.

When all of a sudden...Splash!

A voice called out, "Dad...day, could you give me a wipe?"

It wasn't long before Frog emerged soapy, wet and a little dazed. He towed off, helped his son finish, put on his shirt and tie, and went to work.



Family and Zen?— Just Do It!

By Bruce Sturgeon

I don't know if it's simply a characteristic of the times we live in, if I'm lazy or if I am just poorly organized, but more and more I feel like there aren't enough hours in the day to get it all done.

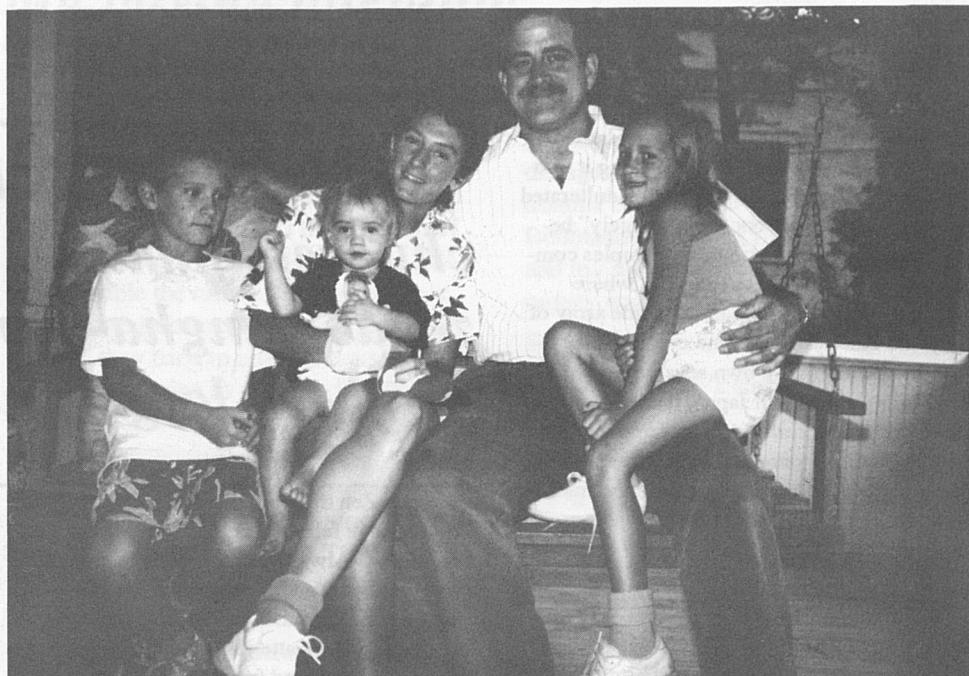
A few weeks ago, while on a plane flight to the West Coast, I was musing on my career, my family, my health, my Zen practice—What is my true direction? After reaching the usual, inevitable state of overwhelm, I decided to zone out and

preparation. Three days a week, I prepare dinner—add 1 hour, I don't skimp.

Commuting—30 minutes. Asheville is a small town. I know how lucky I am.

Work—9 hours. I know the 60 hour work week is the norm for "those who get ahead", but I'm so far behind already. Besides, I'm not as young as I used to be. Who is?

General Time with Spouse—2 hours. This is a broad category including



Bruce with his wife Cathy, Leon, Megan, & Michaela

read *USA Today*. There was an article which assured me that indeed, there aren't enough hours to lead a quality life; that the acceleration of time is the order of the day.

The article went on to itemize the activities composing a typical day for a typical person. I decided this might be a fruitful exercise for me to do. This is what I came up with—I might add my total time was less than the typical *USA Today* person.

Sleep—8.0 hours. This is first on my list because it seems that, as a relatively new father, having children is basically an experiment in sleep deprivation. What with bad dreams, drinks of water, sounds in the night, falling out of bed, changing diapers, making bottles, etc., I feel like a POW. Honestly, I would tell them what they wanted to know, if they would just ask. In fact, if I awaken for the first time since I went to bed the night before and it's morning, I have a sense of alarm that something must have happened to the kids. Usually all it means is that I was so dead to the world that I slept through my wife's getting up. So, sleep time occupies 8 hours but in truth, I don't get that much rest. Besides, all of us have tried to get more done by sleeping less. In the long run, it doesn't work.

Zen Practice—1 hour. This includes 15 minutes for bowing, the same for chanting and 30 minutes for sitting, settling in the right position, stretching, yawning, etc.

Tai Chi Chuan—20 minutes. An inherited chronic lung disorder requires my doing Tai Chi.

Personal Grooming—45 minutes. The basic S,S, & S plus dental care and getting dressed. Take a few minutes to take a good look at the beast in the mirror. Who am I?

Eating—1.5 hours. This represents three meals and a snack plus meal

scheduling, exchanging news, talking, asking ourselves how it is that people like us have three children, etc.

Let me say, that at this point, 24 hours have already been used.

Intimacy/Sex—45 minutes. Not necessarily what you think. This also includes hugging, kissing, snuggling and just being there for each other. Let me say that *USA Today* points out that most hugs last less than 15 seconds, and sex perhaps 10 minutes. True intimacy is difficult and most people would rather tolerate mediocre sex than have to deal with intense intimacy.

Children—2 hours. We have three children ages 10, 7, and two. The two hours includes about 15 minutes each one-on-one. The rest is "together" time which could be group play, sitting on the porch, watching TV, or a bedtime story.

Kitchen Patrol and Housekeeping—1.5 hours. Don't yell at me, I try to do my share and we have a cleaning service come once a week. Besides, I'm getting used to toys, dolls and children's clothes decorating my home.

Errands—30 minutes. Taking the kids to school, going to the cleaners, the post office, the filling station, etc. There's always something.

Grocery shopping—15 minutes. Women take longer than men, it's a fact.

Exercise—30 minutes. Everyone knows that you need at least 20 minutes of aerobic exercise each day plus 10 minutes for a "cool down".

Pets—10 minutes. Through attrition we've weeded our pets and we only have fish left. They do not require as much care as pets such as cats or dogs. Of course, fish are not quite as responsive or loving, either.

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Unfolding Sangha

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In the Buddhist temples of both China and Korea, there was much more going on than formal meditation. Commonly the monks were divided into those who focused on study and those who devoted themselves primarily to sitting. The latter usually kept to their own compound, the better to maintain the concentrative intensity of zazen practice, but in other sections of the large temples other monks might be busy with orphanages, small clinics, schools, and, in calamitous times, distributions of food and clothing. This broad range of engaged Buddhism was well suited to big, sprawling China, with its diverse peoples and pragmatic mentality—qualities for which America is also known.

The Japanese, however, have never had much appreciation for mixtures and diversity. From the Chinese Buddhist tradition they extracted Ch'an (meditation), gave it the name Zen, and applied their legendary standards of excellence and specialization, distilling it into a pure medication system largely unadulterated by social or political concerns. "Largely" because there were exceptions, big temples complexes like Engaku-ji, for example, where outside the sodo (training hall) a wide array of study and other activities and events could always be found. In my own several months at two training temples in Japan, though, I don't remember seeing children or any appreciable signs of family or community activities. These temples concentrated on practice in the traditional, strict sense by which Zen became known as "the Mind Sect."

The first priority of the Zen Center is practice and training, and will remain so. As Roshi's successor, my job is to pass on, as best I can, my understanding of the Dharma, which in essence is no different from Roshi's realization and that of his teachers and his teacher's teachers. This work will not change. It is my paramount obligation, my calling, and can never be neglected. Luckily, conducting daily sittings and sesshins is also immensely fulfilling to me, so there is no chance of our formal training being eclipsed by the rise and growth of a lay community spirit at the Center. If a serious conflict were to arise between sitting practice and other community involvements, the two would have to go their separate ways, even if it meant my leaving the Center. But such an outcome is unlikely in the extreme. No matter how family- and community-oriented the Center becomes, there will always be some whose life circumstances permit them the freedom to put aside everything else, when they feel compelled, to resolve the matter of birth and death. Such people will find a way to forego, either in the short term or over many years, the daily life of family and career in order to devote themselves to resident staff training.

The Center must keep its center: zazen. That is its marrow, its reason for being—to provide a practice environment for women and men who wish to develop the ability to maintain a one-pointed, stabilized mind in motion and at rest. Zen is, after all, the meditation sect of Buddhism, and zazen is not just one among many activities but is the basis of all activity. This focus is something that no member, surely, wants changed; it is what attracted us all to the Center in the first place, and what keeps us here. The daily sittings, the sesshin schedule, and even the regimen of resident staff training, then, will continue.

But let us now look to ways that the Sangha can unify itself and enrich its sense of community. How can we include children more in the Center? Do members want to organize more social and recreational activities? Can we find more ceremonies, rituals and other observances keyed to lay members of our pluralistic, contemporary American society? Let's continue meeting together regularly and crank out a monthly local newsletter to keep better in touch with each other. Let's "reknit our connections" to each other, to use Gary Snyder's words. In doing so we will inevitably find ourselves reconnecting to the vast world outside the Center, perhaps in ecumenical approaches to social and political activism. The abbot, for one, would love to get out in the marketplace more.

Sangha children grow up with a marvelous opportunity to partake in the life of a religious community. The annual Buddha's Birthday celebration and the occasional potluck or picnic have established a firm and fond ground on which to build a communal expression of Zen practice. As these ceremonies have matured, so also have we—as students and adepts of Zen practice, as teachers, and as parents. This is a rich basis for inviting children and families to find a place in the celebrations of the Sangha. Moreover, the wisdom and warmth of those grounded in the non-dualistic faith that is Buddhism is a precious resource, until now largely unavailable to those who work for change in the world. Members who engage in political and social work have had little organized support and fellowship from the Sangha. This must and shall change.

None of these observations are new to the Sangha. The need has been voiced from time to time over the years, but as the Center's work has been seen almost exclusively in

"The 'lay' side... life involving children, families, and all other extra-zendo Sangha-community activities—has been largely neglected."

terms of Zen training, those of us running the Center have felt little choice but to shrug our shoulders. Always the underlying assumption was that Zen was for adults only—in particular, single adults, or at least those who could manage to attend daily sittings and sesshins regularly, and for those who could enter the quasi-monastic program of full-time staff training in Rochester. This model of Zen practice has proven too narrow. It is time now to broaden our perspective on the role of the Center to that of lay community center as well as training center.

From the beginning it has been as if the Zen Center were straddling a fence, a fence marking its dual identity as both training zendo and community center. For two decades Roshi Kapleau nourished the more or less traditional, quasi-monastic training role of the Center, which came to earn for itself the label "the boot camp of American Zen." A regimen of daily sittings and retreats has been maintained by a full-time staff required to follow a structured work-training schedule. This emphasis on sitting and disciplined training has been vital in establishing a strong foundation for teaching, practice, and enlightenment: the three pillars of Zen. But over time many of those unable to participate in many sittings or sesshins—much less in the staff program—came to see the Center as inaccessible. It was as if the Center, although with a leg on either side of the fence, could plant only one foot. The other side—the "lay" side, that side of Center life involving children, families, and all other extra-zendo Sangha-community activities—has been largely neglected.

Now, however, we have grown enough—all tall enough—to plant that second foot on the other side of the fence. In fact, to wait any longer would reflect an ignorance—"ignorance"—of the way things are. While our membership has leveled off to a steady size, its makeup has changed drastically from that of the Center's early years. No longer are we predominantly single young adults experimenting with provisional jobs (often chosen, in the late 60's and 70's, according to how much time off they allowed for attending sesshin). Today the majority of members must juggle the time requirements of growing families, demanding careers, and sometimes social, political, and other community involvements. For most members these large areas of the householder's life have naturally been put before time at the Zen Center, where little more than traditional training has been offered. For all but the handful of members who would devote themselves to their sitting practice—in their own homes if not at the Center—the emphasis of the Center has been too narrowly focussed to be available. What the Center has

offered, in fact, has been so narrow as to fall through the cracks in many people's lives.

So...where exactly do we go from here? I have enough faith in the wisdom of the Sangha to let it decide, by consensus or vote, what activities and programs the Center will undertake outside the zendo. The very process of getting together to decide in what direction the Sangha moves will itself unify and enrich us as a community. I am amenable to anything—short of Wednesday night bingo.

Nor is there reason not to look to our own Western churches and synagogues for ideas. Every Sunday morning the streets in the Arnold Park area are crowded with the cars of parishioners of neighborhood churches. What pulls these hundreds of families out of their homes to Sunday services each week, and what keeps them as members, often not just for years but for generations? The worship, certainly. But it may well be as much the fellowship that draws so many, the community support offered throughout the week as well as

that now practices it in America. Without diluting it.

Let us not imagine that the practice of Zen meditation is something separate from our life in community. Our family, our group activities, our meeting and social programs are all opportunities for training, for applying our zazen in "the world." This is the real work of Zen: integrating our practice and realization with every aspect of daily life. As Zen Master Hakuin reminds us in his *Chant in Praise of Zazen*, "Our dancing and songs are the voice of the Dharma"—if we make them so.

So, the Center will forge ahead now, not in a new direction—our sights remain fixed on the Four Bodhisattvic Vows—but toward a new balance, a new emphasis on the Zen Center as a lay community. This is not so much a decision as a natural outgrowth of change, a response to the needs of the Sangha as it is rather than as it once was or as it could be. We are embarking on a far-reaching development that will have to unfold gradually as the Center adjusts to its new role. More than ever the Sangha will be needed to plan and implement these changes with care and cooperation. For now, the most pressing matter is how to work out the management of the day-to-day operations of the Center without relying exclusively on our small resident staff. Suggestions, comments, and volunteers are more than welcome for the work before us.



Bodhin Kjolhede Sensei is a Dharma Heir to Philip Kapleau Roshi and is the Abbot of the Rochester Zen Center in Rochester, NY.

on Sunday. (It is also true that the transplant of Judeo-Christian culture has a head start on Western Buddhism of some two millennia.) In Zen we have the Buddha's own heart of perfect wisdom, "incomparable profound and minutely subtle"—why are so few people attracted to it? Partly because it is incomparable profound and minutely subtle; never has Zen been practiced by masses of people. But surely we can find a way to make this jewel teaching accessible to more than the tiny population

Family & Zen?—Just Do It!

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Birds—15 minutes. I fancy myself something of a birder. So, I keep feeding stations and a sharp eye.

Reading Newspaper—10 minutes. At first, I insisted on the *New York Times*. Then for brevity, I switched to *USA Today* but found it, also, was too time consuming. Finally, I settled on the news summary found on the front page of the *Wall Street Journal*. The local paper? Forget it, not worth 5¢, much less a 25¢.

Watching TV News—45 minutes. 15 minutes of the *Today Show* (or *Morning Edition* on Public Radio) and the Evening Network News. I used to watch the in-depth, hour-long *McNeil-Lerher Report*. Of course, this means that I do not know anything about local events, but if I need to know, my wife will tell me.

General Reading—60 minutes. I subscribe to over 25 publications a month. I also manage at least a book a month. Some is done during my work period since some of it is work related.

Gardening—20 minutes. This may be a fancy term for yard work since it includes mowing the lawn, picking up leaves and brush, pruning, etc. I call it gardening because at least part of this time is spent walking around my yard day-dreaming about a Japanese garden.

Spacing out/Personal time—60 minutes. I know that I spend at least this much time in the O-zone.

If you've read this far, you'll want to know that these categories represent nearly 34 hours of time. Each day.

The *USA Today* article suggests that the answer is multi-tasking every moment. Flossing in the shower, reading the paper while riding the exercise bike, watching the news while cleaning the

kitchen, etc. This reminded me of the story about Dae Soen Sa Nim, who always admonishes when driving a car, just drive the car, etc. Whatever you are doing—Just do it. Once when he was found reading and eating at the same time. He said, "When eating and reading, just eat and read."

However, I think you'll agree, even with multi-tasking there are too many tasks to get done in a day. Many things in actual practice receive less time than I have indicated and many get post-poned or more likely, don't get done at all. And of course, you've thought of things that I haven't mentioned and allotted time to. For instance, *Primary Point*, my part-time computer sales, my on-going house remodeling, local politics or the public service/volunteering that is so important in this era of the budget deficit.

Unfortunately, my family is dependent on my pay check, so, my work is not negotiable when it comes to time shaving and I've already explained about my sleep. The things that suffer are my wife, my children, my Zen practice, Tai Chi, exercise, and reading. Of course, you have to prioritize but what do you do when everything must be done? All I can say is that I don't really have time to think about it. Moment to moment, I just do it—though sometimes it feels like chaos.



Bruce Sturgeon is Editor of Primary Point and leads a small sitting group in Asheville, NC, where he lives with his wife, Cathy and their three children, Leon, Megan, and Michaela.

Altered States of Consciousness

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of the way things are, and there are people fighting with each other over their views, about what it is, and how you figure it out. The further I looked at it, the more I discovered there's no standard by which to figure it out; it's all different views. That was a real eye opener! I thought there was some real absolute something or other to find.

The same kind of thing happened to me living with a whole other culture, at a Korean temple for a while, finding out there were people that had a completely different way of doing things. It seemed insane most of the time, but I did it long enough that I found out that it wasn't insane, just very different. When we let in other possibilities, when we see that there isn't only one way, that changes the ball game.

In lots of ways, if you watch what Dae Soen Sa Nim does, he's always giving people questions to shake them up somehow. People are always holding on to some ideas about the way they think it should be, or would like it to be. He's always trying to shake that up. There is a gate you have to go through to get anywhere, and that is to say, "I don't know". The gate is to quit thinking that you know the way it is. That's not easy, in our culture we're not accustomed to that way.

Partly because of my training in science and rational logic and going to graduate school, I did some nutty things. There was one period in my life when it seemed that strange states of mind were very interesting. Perhaps a lot of people have experienced this, so I won't go into the details. One experience that really helped me was that during graduate school I had a girlfriend whose mother had been in and out of mental hospitals for years. The mother was not in the hospital at this particular time, but was on medication and was at home. We used to go see her mother, a quite remarkable woman. When I met her she was just sitting in front of the TV, on various medications so she wouldn't have to be in the hospital.

You'd be sitting talking to her and everything would be fine for a while and then she'd whisper, "Don't go out into the back yard, there're tigers out there" and you'd go, "OK." And then she'd say, "I mean it, I've seen them, don't go out there, you're not going to go out there, are you?" That was really interesting to me, she definitely had altered states of consciousness. But, when I actually saw the reality of it, it was incredibly sad. I had to experience that and see what the ramifications of it were in somebody's life and how her family disintegrated. She's in the hospital now, talking about the tigers to anybody that will listen to her. She couldn't help herself, she couldn't change it; she was too far gone somehow to help herself or change her karma. That was a valuable experience, because it had been

such a romantic thing to do all these crazy things and try all these things. After you do enough of that, you have such altered states of consciousness it starts happening on its own without making an effort at it.

I feel like I've spent many years trying to get back to just being in the room, and having that be OK, not having to have some spectacular colors or dream happening to keep me interested.

Once in a while I get to go to New York City; you get on this train and walk out and you're in Penn Station and it's pretty insane. It's difficult in that situation to have any clear consciousness or compassion because there's so much violence and mess—and some beautiful things, too; it's all mixed up. I was walk-



Lincoln Rhodes, Ji Do Poep Sa Nim

ing down the street one time and a van came plowing through a crowd of people walking across the street, against the no-walk sign, as people in New York do, and people, my friend and myself included, had to literally jump out of the way to not get hit by this van. Right after we jumped we heard a loud thump! A man wearing a three piece suit and tie and carrying an umbrella had hit the van with his brief case. He was really angry. The van screeched to a halt. The driver got out of the van and proceeded to beat the guy with the briefcase to a pulp in the middle of the street. All I could do was get a policeman and even he didn't want to

"I've spent many years trying to get back to just being in the room, and having that be OK."

stop it. He called some other cars, and eventually they came, but the driver of the van had, in the meantime, beaten this man up and smashed his glasses.

All this because someone hit his van with a brief case and he was mad at him. New York isn't any different than any other place, it's just so concentrated with people, you can walk around and see that stuff all the time. People who live there all the time, with all that happening, have

to find some way to not pay too much attention to it, or they couldn't live there.

That's an altered state of consciousness; and it's necessary for survival. In a strange way this world is getting like that with all the things that happen. Most of us require altered states of consciousness to block most of it out, to go about our business. That's an interesting state of affairs!

With all this going on, people ask if

"You can't say wait a second, I made a mistake here, I think I'll go back to not paying attention."

there is an "ultimate reality." You can try to express it with words, but it's this incredible need to logically make sense of the mind that is impossible. That's different than expressing music or art. When I was in graduate school, I had a group of friends that were incredible geniuses. It's unbelievable the minds that these people had and the information they took in and the way they tried to analyze it and make sense of it. Trying to describe how this world was and explain it somehow was real enticing to me and incredibly exciting. But what I noticed was that all of these friends were miserable; they didn't have their daily life in order. Their family lives were all disasters. The only time they were happy was when they were in these high states of inspiration with ideas they had, but meanwhile their lives were disastrous. The guy that was the most brilliant of them all killed himself.

It was real tempting for me at first to go that way, use this mind, be clever, figure things out. But I thought there was something wrong there, because something was separating them from the way this ideal world was and from getting along and functioning in this world. For a long time I thought you had to forget about that, it was too crazy, you had to fight it, make it different and then maybe you could figure it out. Then I met Dae Soen Sa Nim. It was really interesting because the experience tapped the same kind of thing. He talked about all kinds of things and had all kinds of things to say about any subject, any time, anywhere. You get an idea of this incredible wisdom, this brilliant mind, so you want the same thing. For me, I got interested again, and here was this person that could teach me. However, the more you listen to him the less he says. It's extraordinary; he says all this stuff and then you go away and he didn't say very much at all—except "pay attention, don't make anything."

One Zen master only used to say, "Don't make anything exist that doesn't exist." That's all, very interesting! Just

don't make anything that doesn't exist. This mind is capable of extraordinary possibilities. Then we don't know what exists any more, what's this mind, what's there, what's somebody else's mind, what's them—we don't know.

Question: When you talk about our being able to choose the Bodhisattva path, it strikes a chord in me. I wonder if that is

true for me? Is something compelling me to stop playing and to get serious?

Rhodes: You don't have too much choice in the matter actually. Sorry. There is this wonderful idea that floats around that I think describes it in the best way. And that is, "Ignorance is bliss." Doesn't it seem that things work that way? But, if you lose some of that ignorance—then you can't go back. You can't say wait a

second, I made a mistake here, I think I'll go back to not paying attention.

Question: I keep thinking I'll get to middle age and I'll sink into something. I just assume eventually I'll get over this Bodhisattva trip and I'll go get my job and my martinis and my house and my money and my car.

Rhodes: Sorry, too late!

Question: There's a strong pull in that direction.

Rhodes: Oh, sure the whole world is doing that and they're saying, "Come on have a good time!"

Question: You're not saying that's not going to happen to me, right?

Rhodes: Well, somehow I doubt that will happen to you, I don't think it's possible anymore. I think it was Trungpa Rinpoche who said "If people ask me if they should practice or not, I tell them not to, because once you start it's all over!" So, you're better off with "Ignorance is Bliss", and if you ask me, don't start. If you have started—forget it. If you wake up, what can you do? I know for myself no matter how hard practicing or facing my fears might be, there is no other game in town.

One of the things that happens to us as we get more awake or pay more attention is that we become more capable of holding two views at the same time. We become capable of having things not become contradictions.

Nuclear weapons are bad, terrible, horrendous, horrible—Yes, but they could also be seen as a wonderful thing. They make people say, wait a second, what's going on here? Maybe they're the best thing that ever happened to us? If we did not have them maybe we'd be out there with martinis, seeking the good life. You don't have to decide. You don't have to say bad or good or like or dislike, it's both or it's neither and that can be OK.

I grew up in what may be described as the age of reason, science and logic and you had to have the answers to everything—there had to be yes, no, good, bad, like, not like. That was the way it was supposed to be for you and if it wasn't then something was wrong. Then you tried to find out what was wrong so you could make it the way it was supposed to be. Most people choose one perspective and then try to defend it or hold on to it. But your life does not have to be this way. Practicing "Don't Know" is a wonderful way to learn how to accept life just as it is. Those human beings that have been able to actualize their human beingness are the people that could live with contradictions.

You can see clearly how suffering is caused by our desire, anger and ignorance, and how people don't want to see it, don't want to do anything about it—

continued on next page

Honoring the Teacher, Honoring Each Other

by Ken Kessel

This article grew out of a discussion at the Kwan Um Zen School Council meeting this past December. There were questions about the implications of being more formal in the relationship between student and teacher. We have a Teachers' Group consisting of Dae Soen Sa Nim and the Master Dharma Teachers, which meets regularly to discuss, clarify and decide matters of formal teaching. There is an ongoing dialogue between the Teachers' Group and the Council. While the Teachers' Group has ultimate responsibility for decisions about teaching, they inform and get feedback from the Council in matters that affect that teaching. The Teachers' Group has initiated some changes in the formalities of the relationships between student and teacher, and the Council has concurred in the value of these changes. This article will describe two major changes, then will explore corresponding questions and implications.

Part of the power of our practice is that it is what we choose to make it. Entering the Dharma Room and bowing to Buddha could be the act of praying to a statue. It also could be a reaffirmation of a commitment to practicing by engaging in the clear and simple act of "just bowing". Similarly, according a degree of formal respect to the teacher might be a confirmation of the hierarchical and possibly patriarchal nature of the relationship. I could also choose to make it an opportunity to reaffirm and reengage in my practice, to renew my vow. Being aware of my weaknesses, my desire, anger, and ignorance, I find value in the forms of bowing, chanting, and sitting. Entering into these forms, I become balanced and more able to give myself to the forms of this world.

My teacher's role is to remind me to practice and to guide me and in so doing, to remind me of the Dharma. For this, I am grateful. Thus, when I see my teacher, I bow to the Dharma, to our own Buddha-nature, and renew my practice. My teacher sees me, is reminded of a teacher's responsibility, and

"The intention was that by requiring greater formality, there would be greater respect and thus greater seriousness about practice."

We will be addressing the Master Dharma Teachers by their Korean title, *Ji Do Poep Sa Nim*. "Ji" means "to point," "Do" means "way" or "path" as in the Chinese word "Tao". In common Korean usage, "Ji Do" means a map or guide; it literally means "Pointing the Way." "Poep" means "Dharma"; "Sa" is "Teacher" or "Master," and "Nim" is an honorific article, appended to a title to show respect. This title, then, refers to *one who is a guide to or provides a map of the Dharma*. The implication is that one teaches by example, and, by the conduct of one's life, points the way of the Dharma. A rough equivalent would be "Dharma Master."

For formal introductions, as for talks, brochures and ceremonies, we will refer to the teacher by their name plus "Ji Do Poep Sa Nim," e.g., "Jacob Perl, Ji Do Poep Sa Nim." (We thought it would be easier to use the English name prior to the title.) Following the spoken or written introduction it is fine to refer to the teacher simply by their name plus "Poep Sa Nim," or just by "Poep Sa Nim." When addressing a teacher directly, as when asking a question during a Dharma Talk, it is also permissible to simply address him or her as "Poep Sa Nim."

Second, we will be according the Poep Sa Nims appropriate respect in the Dharma Room. Thus, during retreats, we will bow to the teacher one time (before morning bows). After bows and after practice, the teacher will leave the room first, while we stand with hands folded. As always, both before and after interviews, the teacher sits with hands in hapchang, while the student does a full prostration.

One of the attractions of our school has been its relative informality. Council members and Teachers were both concerned about whether these changes would adversely affect the student-teacher relationship or people's practice. The intention was that by requiring greater formality, there would be greater respect and thus greater seriousness about practice.

We were also concerned about the possibility that increased formality would alienate teacher and student. Here are some personal reflections emanating from my experience of practice.

also bows to the Dharma. Why have a teacher? Why have a Buddha statue? They remind me of my True Self. Bowing to my teacher or to a statue is, then, a selfish act. I do it for me, for the Dharma, not for the teacher or the statue. And if I just bow, then Buddha, Dharma, teacher, me, and the statue are gone. There is just bowing, and my practice at that moment is full and renews itself. I bow and I find my Self. This is a model for giving myself fully to any relationship. Thus, I give respect to my teacher for myself, and at the same time for all beings.

To receive such respect is both a practice and a responsibility. Respectfully receiving such acts is a public reminder of one's responsibilities; it is both an encouragement and a goad to practice. The relationship of teacher and student is reciprocal, not hierarchical. Each receives, each gives; and this mutual recognition creates Sangha. In these acts, we both recognize and recommit ourselves to our own Buddha-nature, to the Dharma, and to the Sangha. Any formality is subject to misinterpretation and abuse. Mutual and clear understanding of the purpose of what we do will allow us to use the forms of our practice wisely.

Ken Kessel is a Senior Dharma Teacher and Abbot of New Haven Zen Center.

Altered States of Consciousness

continued from page 11

just keep suffering and fighting with each other. It has been this way for centuries. The little bit of history I've read is pretty strong evidence that it hasn't changed too much and that we may be doing it all over again. Maybe it's a difficult time right now, but it may be a great time to help us put aside this trivial stuff that we're involved with and get into another arena that is a little more valuable. I always understood that people got old and died and got killed in car accidents, but it wasn't until it happened to me, and somebody sitting right there died while I was holding them, that I really got it. You hear of such things but if you experience them you get a little dose of reality, and it's not just an idea anymore.

Question: But realistically isn't it all futile?

Rhodes: Realistically, if you want to be really realistic, what else can you do? I remember one time in my life I never would have imagined bringing a child into the world. It seemed like things were so crazy, I wouldn't have wished that on anyone. Since then, I have a different way of looking at things. Yes, my daughter is going to have a lot of suffering and joy. A lot of suffering because things are pretty crazy but whatever you do for this child someone has done that for you. You know that your parents took care of you. But it is not until you really do it that you understand that someone taught us how to go to the bathroom and where to go.

This world would be a terrible place if we all decided not to bring children into it because it's not so nice, to spare them from it. It's also not an attitude that will contribute to the long term health of the planet. The best thing we can do is to try and do the best job so they will be better prepared than we were. You have to have both of those things at the same time: there is suffering and joy and beauty; it's all together. It's not just one or the other.

Before I heard about Zen, I had a wonderful experience, kind of like someone answered a koan for me. I was a graduate student at M.I.T. and there was a professor there whose name was Houston Smith; he had written some books on religions. He showed a movie which depicted an interview he had with Krishnamurti. He was a professor and an intellectual and he sat there and asked questions and Krishnamurti gave him answers. What intellectuals do when they don't understand is agree with the other person and repeat what they've said, using synonyms so it sounds like they know what they're saying. Krishnamurti would say something precise and exact and Houston would say "Yes, what you're saying is..." and Krishnamurti would say "No, that's not what I'm saying..." This went on constantly during the interview and it made Professor Smith look foolish. Krishnamurti said, "What is love?" and Houston Smith said love is when two souls intertwine and merge...etc. Krishnamurti said, "No! No! Love is desire and hate and anger and joy and sex." When Houston Smith had said his beautiful thing I went for it, I loved it. Then Krishnamurti wiped it out with the truth.

Question: Dae Soen Sa Nim says, "You are already dead." I read this poem which ended with: "Dead from day one." Do you have any sense of this *Dead from day one*?

Rhodes: What is this *I* which we consider alive or dead? What am I? We have a whole bunch of ideas about it, it's our image of us—not great looking, but not too bad, pretty smart and sort of clever. We have this whole thing that we call by this name that we go by. And we think: I'm sort of a victim, or sort of helpless, or I'm sort of not talented, or I'm sort of stupid, or whatever. We have an image and a picture. Sometimes it gets frayed and we fix it up, try to acquire new skills for it. This is something we're trying to keep alive and what Dae Soen Sa Nim means is: *This is dead*. Yes, we do this, but that is not us and we need to get rid of it. It's real and exists, but in another way it doesn't. It's like the Bogeyman! Dead from day one.

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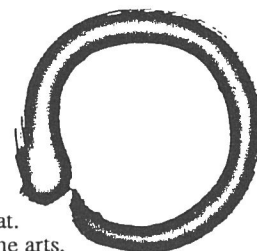
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Lady of the Lotus: The Untold Love Story of The Buddha and His Wife. William E. Barrett (Jeremy Tarcher, Inc., Los Angeles, 1989, 376pp.)

Reviewed by Bruce Sturgeon

William E. Barrett was the author of the best-selling novels *The Lilies of the Field* and *The Left Hand of God* and eleven others. However, this work was one that he pursued for a large portion of his life. Although the idea for this book began when he met Dr. A.K. Coomaraswamy and his wife in India when Mr. Barrett was in his forties, the book was not published until he was 75 years old. In the meantime he collected over 430 volumes in his personal library on Buddhism, Hinduism, India and Nepal, and traveled extensively to insure the authenticity of his research. Because of this extensive research, Mr. Barrett is able to portray ancient India so vividly that the book flows along, keeps your attention and becomes a real page-turner.

I found it most interesting that Mr. Barrett did not simply use the time-worn myths of the Buddha's youth and his "discovery" of sickness, old age death and the religious path. This is an original rendering and is quite a bit different from the birth and youth stories of the Buddha that many of us are familiar with. While one could hardly call this an academic Buddhist text, it is a lyrical historical novel that reminded me of *Shogun* or a work of Leon Uris or Herman Wouk. There's a screenplay here somewhere.

The Lady and the Lotus is the only work about the Buddha's wife, Yasodhara and his son Rahula. The book begins by recounting the births of Yasodhara and Siddhartha, who were born on the same day in neighboring kingdoms in what is now Nepal. In fact, her name means "Companion to Fame." Their youthful romance is brought to life amidst the court intrigue, caste discrimination and the cultural narrowness that was ancient India. Yasodhara and Siddhartha were drawn to each other upon their first meeting and they had a romance that was so deep that New Agers would call them "Soulmates." However, Siddhartha was clearly "different" as a youth and almost seemed torn by his dual prophecy at birth. Yasodhara always wondered if he had not learned of his destiny of being either a great ruler or a great religious leader, that perhaps his early life would not have been so troubled.

With Yasodhara's support, Siddhartha learned the subtleties of political life and saw that the time was ripe for someone to seize the initiative and combine, through war or diplomacy, several of the smaller kingdoms in the region. It could have easily been him. Furthermore, he was uncertain how a religious life could be possible since he was not of the Brahmin caste.

However, Yasodhara saw clearly that Siddhartha's concern was the plight of the people, especially the untouchables, and that he had no stomach for war and the death it would bring or for diplomacy with its deceit, betrayal and alienation. While riding one day he discovered one of the holy men who lived in the dense forests. He then knew that he would have to follow this path that was prophesied—"The path that no man had walked before."

Only a month after their son was born, Siddhartha and Yasodhara parted as lovers, forever. Rahula, who was born during an eclipse, was named after the god who had stolen the moon. His father's kingdom now had an heir and Siddhartha joined those who wander seeking Truth. He would not see his wife, his son or his elderly father again until after his Enlightenment.

Yasodhara became a widow whose husband was still alive. A practical person, she maintained a certain composure so that she could raise the king-to-be, but her heart was broken.

Yasodhara would eventually meet the Buddha and remark that Siddhartha was indeed dead to her forever. She would later form a group of nuns who were, for the most part, widows and of the lowest caste. Unfortunately, they disbanded upon her death. Mr. Barrett suggests that she is honored today in Buddhism by the female figure of the Queen of Heaven and Kwan Seum Bosal.

Rahula renounces his right to the throne after meeting his father, the Buddha. He dies in his mother's arms, defending a group of nuns from a roving band of warring horsemen.

The Buddha lives and teaches into his 81st year leaving a legacy that survives to modern time. The story of his family and his renunciation are almost too real for most of us to contemplate. I felt more than a little sadness that no accommodation could be made for such an extraordinary romantic love and a son that would never know his father. Such is the weight of this Great Matter of Life and Death. This book gives us an excellent opportunity to vicariously explore our own relationships and the difficulty of the choice that the Buddha made in renouncing the house-holder's life.

Zen: Tradition and Transition, Kenneth Kraft, Ed., (Grove Press, 1988, 224 pp.) \$16.95

Reviewed by Dhananjay Joshi

He that findeth life shall lose it, and he that loseth his life for my sake shall find it.

- New Testament

O monks, if you die once on the cushion, you shall never die.

- Hakuin

The origins of Zen practice go back thousands of years, yet the practice is very much alive today. I think the secret lies in the fact that Zen practice has always embraced the spontaneous and at the same time held a high regard for the traditional. The title of this book is therefore appropriate in the sense that one finds a unique combination of both tradition and transition in Zen practice. Tradition is not discarded and change is very much a vital part of day to day life. This book brings together an impressive collection of articles by various Zen Masters and scholars. Practitioners tend to shun scriptural studies while academicians frequently have limited experiential insight. This book examines the gap. One cannot attain full benefits of Zen practice by just studying and yet studying need not necessarily hinder serious practitioners. Each can complement the other.

In the introduction, Kenneth Kraft talks about a "brand new brand of Buddhist practitioner and a brand new Buddhist scholar". Professor Maraldo's vision says: "I ask if Zen itself may be practiced as a field of scholarship,

that is, a kind of study which takes the self, life and death, and the entire world as its domain. Zen would then be a discipline in both senses of the word: a spiritual and intellectual training; and would bear directly on current attempts to resolve the issues of the modern world."

In the chapter titled "Recent Developments in North American Zen, Kenneth Kraft discusses transformations in Zen in North America. There are needs of lay practitioners and there exist issues concerning the role of the Master. There are also various traditions present simultaneously. The blend is exciting and there is a wonderful spirit of questioning and examination. Aitken Roshi makes mention of a "responsibility" upon every one of us "to learn what our practice is and to carry it forth". The commitment is two sided...for the practitioner and for the teacher also.

The generation of teachers that arrived from various countries into the U.S (Joshu Sasaki Roshi, Zen Master Seung Sahn) has slowly been giving way to another generation of Western teachers. More often than not, it is on-the-job training for them. Lincoln Rhodes, of the Kwan Um Zen School talks about this role: "None of you asked us to be your teacher. I didn't even ask myself to be in this situation. It just happened to us together....It also takes time for the people who are put in the position of being teachers to be able to do it...Just because Dae Soen Sa Nim gives someone permission to teach, it doesn't mean all of a sudden you are a great teacher. By analogy, maybe you can fix your own car, but you've never done Toyotas, and now it's interesting because you have to work on all kinds of cars."

There is also an important role for women practitioners and teachers. What does all this mean? It means "Involvement and Interaction" and a "Tradition in Transition". Zen Master Seung Sahn talks about this future transformation thus: "When Bodhidharma came to China, he became the First Patriarch of Zen. As the result of a "marriage" between Vipassana style Indian meditation and Chinese Taoism, Zen appeared. Now it has come to the West and what is already here? Christianity, Judaism, so forth. So, when Zen "gets married" to one of these traditions, a new style of Buddhism will appear. Perhaps there will be a Matriarch and all Dharma transmission would go from woman to woman. Why not? Everyone must create American Buddhism".

In Bernard Tetsugen Glassman's Zen community of New York, Zen meditation is the central practice, but the meditation hall is non-denominational. There are other developments such as use of chants in English and a lesser emphasis on Asian languages that reflect a spirit of adaptation and discovery. Toni Packer's organization, Springwater Center, removed a "lingering reference" to Zen in 1986 for they wanted to "work without any ties".

The process of transition is complex and rewarding, but, rarely free of problems. In the epilogue, problems of authority in Zen are addressed by Martin Collcutt. Zen groups in America have experienced not only growing

pains, but pains of confusion as well. Problems of authority and leadership are being faced with courage. What is trust? "There is a fine line between the kind of trust that leads to stronger practice and a misplaced trust that brings only pain". Martin Collcutt gives a thorough analysis of the teacher-student relationship in Zen. It is difficult to truly understand this in Western Zen simply because it is "detached" from a Buddhist context. There is no well-defined Sangha that would facilitate an integrated environment. It is a revealing insight!

Other essays in the book provide a profound treatment of the traditional aspects of Zen as well. Morinaga Soko Roshi gives a wonderful account of his struggles to enter a Zen Monastery. For three days he stood outside in bitter cold, withstood physical blows and kicks that sent him flying out of the gate, but he never gave in. That is courage and strength of will. He learned about Hakuin's Great Root of Faith, Great Ball of Doubt and a fierce Tenacity of Purpose by practical experience. Master Sheng-Yen writes about sitting meditation and provides instructions. Kapleau Roshi writes about the one-on-one encounter with the Zen Master which is a unique aspect of Zen practice. Canadian Zen teacher Albert Low tells about Hakuin's classic verse in praise of meditation.

Eido Roshi's essay discusses Zen Koans. He mentions a very creative idea about a new koan system for westerners. These are selections from various western sources that would help the western student gain a "real taste" of koan study. He also gives some parallel koans:

"If the doors of perception were cleansed, everything would appear as it is, infinite."

- William Blake

Ganto said, "If you want to know the last word, I'll tell you, simply -This! This!"

- Blue Cliff Record, Case 51

Or:

"And the fire and the rose are one"

- T.S. Eliot

"The Master Swordsman

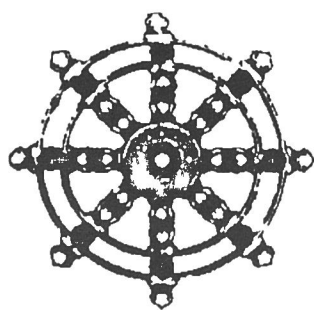
Is like the lotus blooming in the fire"

- Tozan (Tung-Shan)

Dr. Burton Watson's chapter on Zen poetry is followed by three chapters tracing the historical developments of Zen in China and Japan. Dr. McRae focuses on the story of the Sixth patriarch Hui-Neng, and Professor T. Griffith Foulk outlines the daily life of Zen monks today. All these essays provide a wonderful balance for the reader.

What is Zen practice then? Moment to moment, we must attain clarity in our lives. The Zen Masters say you must believe in yourself. The real Zen practice goes beyond creeds and dogmas. Everyday life is Zen. Zen Master Dogen said: "Studying the Buddha Way is studying oneself. Studying oneself is forgetting oneself. Forgetting oneself is being enlightened by all things."

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INTERNATIONAL ZEN CENTERS

(Editor's note: The number of overseas centers has increased dramatically over the past few years, and therefore there is no longer room to print a comprehensive list. For further information, contact the appropriate international head temple or KUZS headquarters in North America—address above.)

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* WARSAW ZEN CENTER

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* Denotes Head Temple

Retreat And Special Events Calendar

(Events not identified are retreats)

JUNE

- 2-4 Providence (GB)
Empty Gate (BM)
- 3-4 Cambridge Communication
Workshop (RG)
- 9 Begin Monk's Kyol Che-
Diamond Hill Monastery.
- 10-11 Bul Tah Sah (LR)
- 11 Providence "Zen & Vipassana"
(Joseph Goldstein, JP)
- 16-18 Cambridge (RS)
Fayetteville, Ark. (BR) Call KUZS
office for info)
- 17 New Haven (MDSN)
- 24-25 Ji Do Poep Sa Nim Meeting,
Boston area
- 30-7/2 Providence (BR)

JULY

- 2 Cambridge (GB)
- 3-9 Seattle (BM)
- 14-16 Empty Gate (BR)
- 21-23 Cambridge (GB)

AUGUST

- 11-13 Sangha Weekend at Providence
(includes School Congress,
DSSN Birthday Ceremony
& Celebration, Precepts ceremony)
- 14-9/3 Providence Summer Kyol Che (BR)
- 18-20 Cambridge (*)

LATER IN 1989

- 9/8 End Monk's Kyol Che at
Diamond Hill Monastery
- 10/7-8 Dharma Teacher/Bodhisattva
Monk Annual Weekend at Temenos
- 10/18-11/7 Teaching Trip to South Africa
(BR)
- 11/10 Begin Korean Kyol Che (DSSN)
- 12/9 Buddha's Enlightenment Day

Dates are subject to change; call Zen Center to confirm.

Initials: DSSN-Dae Soen Sa Nim; GB-George Bowman; BM-Bob Moore; MSDN-Mu Deung Sunim; JP-Jacob Perl; BR-Barbara Rhodes; LR-Lincoln Rhodes; RS-Richard Shrobe; RG-Bob Genthner.

*To be announced



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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.

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1989 Summer Schedule at the Providence Zen Center

Guest Weekends

In response to a number of requests, Providence Zen Center will hold regular Guest Weekends the fourth weekend of each month for people interested in experiencing Zen Center life, participating in our programs or for those interested in doing a solo retreat or unstructured visit.

You may arrive on Friday evening between 7:30pm and 8:30pm, or Saturday morning between 8:30am and 9:30am. Departure is Sunday afternoon.

The regular schedule includes:

- Daily practice at 5:00am and 7:00pm
- Morning work period in the house or garden
- Preparation and clean-up of vegetarian meals
- Simple dormitory-style overnight accommodations
- Mindfulness walking on our 50-acre grounds
- Readings and discussions (on practice, practice forms, the Eight-fold Path, etc.)
- Additional sitting and chanting meditation
- A talk by a senior teacher
- Free time for additional practice, walks, or use of the hot tub and sauna, etc.

Guests may participate in events that coincide with their visit, if they wish. (See the calendar on this page.)

The upcoming guest weekends are June 24 & 25 and July 22 & 23.

The guest fee for each weekend is \$50 (\$35 for KUZS members) Space is limited so reservations should be made early; reservation cannot be accepted after the Wednesday before each weekend.

Three Week Summer Retreat *Kyol Che at the Providence Zen Center*

August 14- September 3, 1989

The annual three-week summer Kyol Che is a rare opportunity to look intimately at what is happening in our lives. It is a time when all our energies are devoted to deepening and clarifying the meaning of what it is to be human. Kyol Che training is a powerful tool for enriching our everyday lives with greater wisdom and direction.

Bobby Rhodes, Ji Do Poep Sa Nim will lead the retreat. Bobby has been a student of Zen Master Seung Sahn for seventeen years and received "inka" (authorization to teach) in 1977. She will offer guidance, Dharma talks and individual kong an practice.

Conducted in silence, the daily schedule includes nine hours of sitting meditation, with chanting, bowing, prostrations and formal meals held in the traditional Zen temple style.

The retreat begins the morning of August 14 and ends the afternoon of September 3. A deposit of 50% is required. Minimum registration: three full days, with entry Mondays and Fridays at 6:00pm.

Cost: \$35 per day. (KUZS members: \$22/day)

Coming Events

Daily	5:00 am	Morning Practice
	7:00 pm	Evening Practice
Weds.	5:00 am	Practice and Kong-an Interviews (Bobby Rhodes, JDPSN)
	6:30 pm	Practice Orientation
	7:00 pm	Practice and Kong-an Interviews (Lincoln Rhodes, JDPSN)
Fridays	5:00 am	Practice and Kong-an Interviews (Jacob Perl, JDPSN)
June 11	9:00am-4:00pm	Zen and Vipassana Meditation Workshop with Joseph Goldstein (Co-founder Insight Meditation Society) and Jacob Perl, Ji Do Poep Sa Nim (Abbot, Kwan Um Zen School).
June 18	8:45am	Basic Meditation Instruction
	9:00am-Noon	Half Day Sitting
June 24-35		Guest Weekend. Do Won (Head Dharma Teacher, Providence Zen Center)
June 25	10:30am	Public Talk by Senior Dharma Teacher Ellen Sidor. "Diving Off a One Hundred Foot Pole." Followed by meditation instruction, lunch, and a public tour.
June 30- July 2		Three-day Yong Maeng Jong Jin (meditation retreat) with Bobby Rhodes, JDPSN (Abbot, Providence Zen Center)
July 9	10:30am	Public Talk by Mu Soeng Sunim (Abbot, Diamond Hill Zen Monastery) Followed by meditation instruction, lunch, and a public tour.
July 9,	9:00am-Noon	"Introduction to Zen", A three-part course taught by Mu
16,& 23		Soeng Sunim (Abbot, Diamond Hill Zen Monastery)
July 16	8:45am	Basic Meditation Instruction
	9:00am-Noon	Half Day Sitting
July 22-23		Guest Weekend. Do Won (Head Dharma Teacher, Providence Zen Center)
July 23	10:30am	Public Talk by Do Won. Followed by meditation instruction, lunch, and a public tour.
July 30	8:45am	Basic Meditation Instruction
	9:00am-Noon	Half Day Sitting
Aug. 11-13		Kwan Um Zen School Sangha Weekend
Aug. 14-Sept. 2		Summer Kyol Che (meditation retreat) at Diamond Hill Monastery. Led by Bobby Rhodes, JDPSN (Abbot, Providence Zen Center)
Aug. 20	8:45am	Basic Meditation Instruction
	9:00am-Noon	Half Day Sitting
Aug. 27	10:30am	Public Talk by Lincoln Rhodes, JDPSN. Followed by meditation instruction, lunch, and a public tour.
Sept. 3	8:45am	Basic Meditation Instruction
	9:00am-Noon	Half Day Sitting
Sept. 10,	9:00am-Noon	"Introduction to Zen", A three-part course taught by Mu
17, &24		Soeng Sunim (Abbot, Diamond Hill Zen Monastery)
Sept. 10	10:15am	Basic Meditation Instruction
	11:00am	Public Talk (Speaker TBA) Followed by lunch, and a public tour.
Sept. 17	8:45am	Basic Meditation Instruction
	9:00am-Noon	Half Day Sitting
Sept. 24	10:15am	Basic Meditation Instruction
	11:00am	Public Talk by Jane McLaughlin (Director, Cambridge Zen Center). Followed by lunch, and a public tour.
Sept. 29- Oct. 1		Three-day Yong Maeng Jong Jin (meditation retreat) with Lincoln Rhodes, Ji Do Poep Sa Nim.

For All Events

Please register early. Registrations will be acknowledged with details and driving instructions. A 50% deposit is required. Phone reservations accepted if confirmed with a mailed deposit. Office hours are Monday through Friday, 8:30am-noon and 1:00pm- 4:30pm; you may leave registration information on the answering machine at other times.

PROVIDENCE ZEN CENTER
528 Pound Road, Room 102
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Zen and Vipassana

A Meditation Workshop

with Joseph Goldstein &
Jacob Perl, JDPSN

June 11

Joseph Goldstein is one of the best-known teachers of Buddhist meditation in the country. He is a co-founder of the Insight Meditation Society of Barre, MA, and teaches Vipassana meditation world-wide. **Jacob Perl, Ji Do Poep Sa Nim** has been a student of Zen Master Seung Sahn for more than fifteen years. He is authorized to teach the kong-an style of Zen practice. This workshop with two wonderful teachers is an opportunity to grow in your understanding of these two major traditions. Suitable for both the novice and senior student, the workshop will include lectures, demonstrations, meditation sittings, and question & answer periods. Registration will be at 9am and the workshop will run from 9:30am to 4:30pm.

Cost: \$35 including vegetarian lunch.

Introduction to Zen Workshop

This expanded version of a popular program is designed to provide a solid understanding of the fundamentals of Zen practice, together with encouragement and support to continue. The three-part workshop will be presented several times this year, each scheduled for three successive Sunday mornings from 9am-noon. Students will be exposed to the history and tradition of Buddhism and Zen. There will be sitting, walking, and chanting meditation practice. Residential practice and life will be explained. Public lectures and informal vegetarian lunches will be held as part of the first and third workshops in each series.

Cost: \$45 for the three-part series

Residency at the Providence Zen Center

Zen offers a path for understanding ourselves and our relationship to the world. By practicing, working, and residing together, we learn to live with clarity and compassion. PZC maintains a daily practice schedule and holds regular retreats throughout the year. Senior teachers are available for support and instruction. The Providence Zen Center is located on fifty beautiful acres in northern Rhode Island, within commuting distance of Providence, RI and Boston and Worcester, MA.

For more information, contact:

Bobby Rhodes, JDPSN, Abbot
Providence Zen Center, Room 103
528 Pound Road
Cumberland, RI 02864
401/658-1464