

# PRIMARY

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# POINT

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*Riding free as air he buoyantly comes home  
through evening mists in wide straw-hat and cape.  
Wherever he may go he creates a fresh breeze,  
while in his heart profound tranquility prevails.  
This Ox requires not a single blade of grass.*



# From The Editor

No, this is not a clipping from the "Raised Eyebrows" feature in the *New Yorker* . . . this past December the Governing Teachers of the Kwan Um Zen School voted to change our name to the Kwan Um School of Zen. What's the difference between a "Zen School" and a "School of Zen"? Why go to the trouble just to reverse words? The former name implied a physical structure, an institution located in one place. The latter denotes a tradition and a system of teaching, a wideness of many centers with a unity based on distinct principles. It is this second description, of school as more than a building, that defines what we are and what we seek to become. Many people have expressed concern that we not rename ourselves as "KUS of Z"; in deference to simplicity, please know that we are KUSZ. The pronunciation of our abbreviation remains "Cooz". In response to the change of name, the following communication was sent to me:

*Dear Richie* (Streitfeld, Director of the Kwan Um School of Zen),

*Happy New Year. Enclosed please find my Dharma Teacher dues for January, February, and March. Not made out to the Dharma Teachers Association, of course, since that no longer exists. So I made it out to the Kwan Um School of Zen. Of course, once we do open up a building specifically dedicated to teaching, it will be called the Kwan Um School of Zen Zen School. Unless we devote it entirely to our style of teaching. In that case it would have to be the Kwan Um School of Zen Zen School of Kwan Um Zen. Now, if we decide to devote a building to community building (or is it community finding?), that would naturally be the Kwan Um School of Zen Zen School of Kwan Um Zen Sanghas. But, if our purpose is to promote the propagation of buildings in which our style of teaching is carried out, then the headquarters would be the Kwan Um School of Zen Zen School of Kwan Um Zen Zen Schools. Naturally, only Senior Dharma Teachers could pass through its gates. Mainly because nobody else could possibly understand what it was for! But they would first have to write a paper entitled, "What are we doing here?" It is toward one or another of these noble ends that I send my dues.*

*Yours in the Drama,*  
 Ken Kessel, CSW, MSW, ACSW, CISW, DT, SDT  
 (Senior Dharma Teacher, New Haven Zen Center)

## In This Issue

News of the Buddhist World .....	3
The Kwan Um School of Zen Bulletin Board .....	3
<b>Earth, Air, Fire, and Water: Repaying the Universe</b>	
<i>Zen Master Seung Sahn</i> .....	4
<b>Poetry</b> <i>Paul Bloom and Jan Sendzimir</i> .....	6 and 26
<b>Old Wisdom, New Wisdom: An Interview with Bob Moore, Ji Do Poep Sa Nim</b> .....	7
<b>The Ten Ox-herding Pictures: Allegories for our Practice</b>	
<i>Bob Moore, Ji Do Poep Sa Nim</i> .....	11
<b>Stopping and Seeing: The Foundations of Buddhist Meditation</b> <i>Hal Roth</i> .....	15
<b>The Lotus Blossoms in the Lowlands: Making the Buddha's Birth Our Own</b> <i>George Bowman, Ji Do Poep Sa Nim</i> .....	20
<b>The Rimpoche's Toenails</b> <i>Jane McLaughlin</i> .....	22
<b>Dharma in Dorsten</b> <i>Harry Whitford</i> .....	24
Book Reviews .....	27
Calendar of Events in the Kwan Um School of Zen .....	30
Glossary of Terms.....	30
Kwan Um School of Zen: Centers and Groups .....	31

Page 2

## PRIMARY POINT

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

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*Cover: The cover rendition of the sixth of the "Ten Oxherding Pictures" is by Grazyna Perl. The accompanying verse was one of a set written by Zen Master Kakuan Shien in twelfth century China to illuminate the pictures. See page 11.*



# News of the Buddhist World

## Maurine Stuart, Roshi, 1922-1990

Maurine Stuart, Roshi, one of the foremost of contemporary American Zen teachers, died of cancer on February 26, 1990 in Cambridge, Massachusetts. She was 67.

Maurine Stuart was born in the Canadian prairies of Saskatchewan, in a house that had no plumbing or electricity but was filled with culture. Before she was three, Maurine insisted that her mother teach her how to play the piano. Later, Maurine Stuart would become an accomplished concert pianist.

Stuart Roshi received authority to teach from Rinzai Zen Master Nakagawa Soen (1907-1984) in 1982. She taught primarily at the Cambridge Buddhist Association, a non-residential center in Old Cambridge. In addition to leading retreats, she would visit students in their homes, encouraging them to express their Zen practice outside the zendo.

Stuart Roshi was known for her eloquence, refinement, and creativity. Her students remember her as warm-hearted, joyous, and strong. She held unswerving confidence in each person's ability to find his or her own way. Her last words to her sangha were, "Please continue your practice. You know what to do."

Our condolences to her sangha and the many who were touched by Maurine Stuart, Roshi's heart and spirit. Memorial contributions may be sent to Cambridge Buddhist Association, 75 Sparks Street, Cambridge, MA 02138 or Ahimsa Foundation for Animals, 7 Vine Street, Marion, MA 02738.

## Koun Yamada, Roshi, 1907-1989

Koun Yamada, Roshi (1907-1989), a prominent teacher from a distinguished Japanese lineage that helped bring Zen to the West, died last September in Kamakura Japan after a long illness. He was 82. Yamada Roshi was the closest disciple and a Dharma heir of Haku'un Yasutani, Roshi (1885-1973). This lineage, beginning with Dai'un Harada, Roshi (1871-1961) revolutionized and reinvigorated Japanese Zen with its emphasis on teaching lay people, giving public lectures (unorthodox at the time) and incorporating Rinzai koan study into Soto Zen practice. Yasutani Roshi was instrumental in the transmission of Dharma from East to West, leading sesshins in the United States throughout the 1960's.

In an amazing coincidence of history, Yamada's high school roommate was Nakagawa Soen (1907-1984). Soen, later to be a Zen Master himself, was yet another seminal figure in the transmission of Dharma from East to West.

Yamada Roshi was a layman; he studied at Tokyo Imperial University, graduating with a law degree in 1930. Later, he commuted daily from Kamakura to his job as a hospital administrator in Tokyo. In 1974 he gave Dharma transmission to Robert Aitken in Hawaii. Yamada Roshi is succeeded by two Japanese Dharma heirs as well.

*If you have a news item of general interest to the Buddhist community, please submit it to: News, PRIMARY POINT, 528 Pound Road, Cumberland, RI 02864. Deadline for the Summer 1990 issue is May 1.*

### The Kwan Um School of Zen Bulletin Board

*The Bulletin Board presents brief notices of special opportunities for participation in school-wide and Zen Center programs. Space is available to member Zen Centers and groups at nominal cost.*

**KWAN UM SCHOOL OF ZEN** seeks volunteers to help prepare a book on the eight American Ji Do Poep Sa Nims. Ellen Sidor (first Editor of **PRIMARY POINT**) has collected tapes, letters and biographical information on each teacher. We need help with the next step. Tapes need to be reviewed and excerpted; chapters need to be organized. A challenging project for an individual, a perfect opportunity for a few Zen Center members to work together (perhaps editing material about your Guiding Teacher). Contact Director, Kwan Um School of Zen, 528 Pound Road, Cumberland, RI 02864. Telephone (401-658-1476).

**PROVIDENCE ZEN CENTER** has work-study residencies available to serious students wishing to experience Zen training for a limited period. Work-study residents receive room and board, and participate in daily practice, retreats, and workshops. Providence Zen Center's current work needs include skilled maintenance and office help. For information write 528 Pound Road, Cumberland, RI 02864 or call (401) 658-1464.

**PRIMARY POINT** seeks help in distributing this periodical. We would like to make **PRIMARY POINT** available in alternative book stores, health food stores and other receptive outlets. You can also help your Zen Center this way, by stamping its name and address on the cover or inserting a flyer. Contact **PRIMARY POINT**, 528 Pound Road, Cumberland, RI 02864. Telephone (401) 658-1476.

A book is being compiled on **SPIRITUAL AWARENESS AND VALUES FOR CHILDREN**. Please submit poems, stories, and other materials to: David Jordan, 2011 East Indian Head Drive, Tallahassee, FL 32301, or call (904) 656-0530.



## ZEN MASTER SEUNG SAHN

# Earth, Air, Fire, and Water

## *Repaying the Universe*

By Zen Master Seung Sahn

In 1986, I visited Swami Satchidananda's yoga ashram in West Virginia for the opening ceremony of the Lotus Shrine, a beautiful ecumenical pavillion. They had a dedication ceremony and had invited many teachers. All the teachers were asked to give a short talk and do some chanting from their tradition. I talked to them about how every day we breathe in air, breathe out air. We breathe in and breathe out all the time but we never pay for this most vital of our needs. The sun shines every day and nourishes our bodies with sunlight and energy for all things to grow. We live on this earth and use its resources, but we don't pay any money to the air or the sun or the earth.

Our body is made up of four elements: earth, air, fire and water. Everything we eat or use is also made of these four elements. So these four elements are us and we are these four elements. This means we are the universe and the universe is us. But how do you show your gratitude to the universe? If you understand that, you understand your correct job as a human being. A human being's correct job is to make harmony with everything in the universe — with the sky, with the tree, with the dog, with the cat, with everything. If you have this harmony mind, you cannot kill an animal or kill a tree. That's the correct idea. This correct idea appears when you put down your opinion, condition, situation and moment to moment keep correct function, correct situation, correct relationship. Then you and the four elements become one.

After the talk, we tried the Om Mani Padme Hum chanting. In the middle of the Thousand Eyes and Hands Sutra, we have this mantra: Om Mani Padme Hum. These four words mean the four elements of earth, air, fire and water. If you try this chanting, then taking away your opinion, your condition, your situation is very easy. You become One Mind; you and the universe are never separate. You return to your original nature.

In Korea, there is a school of Buddhism called Jing Gak Jong. Their mantra is Om Mani Padme Hum and they chant it all day long. It's the same style as the Kwan Seum Bosal chanting that we do in our school. Om Mani Padme Hum means Kwan Seum Bosal. They both mean Original Mind. Also, Om Mani Padme Hum means eyes, ears, nose, tongue, body, mind.

In India, Om is a sacred sound, sacred mantra. The whole universe begins with Om. In our Thousand Eyes and Hands Sutra, we have another mantra: Om Nam. Om Nam means cleaning our minds, cleaning this world. If you use something it becomes dirty and then you need to clean it, like your clothes

or your body. When you use earth, air, fire and water — the four elements and the universe — without giving anything back, your mind becomes dirty. So we use Om Nam to clean our minds.

If you try Om Nam or Om Mani Padme Hum forty-nine times in the morning and evening then everything becomes clean: your stomach, your head, your job, your house, your universe. Why forty-nine times? In the Oriental belief system, seven is a holy number. Seven times seven is forty-nine, so we try a forty-nine day kido or forty-nine day ceremony after someone dies.

If you try mantra practice, your mind will become quiet. But if you become attached to quiet, then you have a problem. Another time, many years ago, I went to Swami Satchidananda's ashram. They do a lot of very wonderful chanting. It's like samadhi; people close their eyes and feel very peaceful and



Zen Master Seung Sahn



## PRIMARY POINT

almost sleepy. I gave a talk and shouted KATZ! Everybody was very surprised. Brother David (*ed.: Stendhl-Rast, eminent Benedictine monk*) was sitting next to me and he said, "Soen Sa Nim, everybody was surprised. They woke up." I said, "Not wake up. Everybody got enlightenment!"

I explained that if you only stay in your mantra, you enter Nirvana. But, if you only stay in Nirvana, you cannot save all beings. Wake up means entering Anuttara Samyak Sambodhi (*see glossary*). So KATZ! is not KATZ!; it is Anuttara Samyak Sambodhi. So this time when I went again to Swami Satchidananda's place, he saw me and said, "KATZ!" I also said, "KATZ!" Then everybody laughed. So our direction means, how do you make your center strong? You must decide for yourself what kind of practice you want to do everyday. Once you decide something, you must do it. And do it at the same time every day. If you have a special situation such as a guest coming and you cannot do your practice at your decided time, then doing it some other time is okay. But if nothing is happening and your lazy mind appears and you don't do your practice, then your center will not become strong. When you stay at the Zen Center or go to the Zen Center, you do together action with other people: chanting time, chant; sitting time, sit; bowing time, bow. Doing together action will take away your karma. It will help you let go of your opinions, conditions, and situations. Doing together action will help your lazy mind disappear.

Sometimes your "don't like" mind gets very strong. But like/dislike doesn't matter. If you continue to practice, like/dislike mind will become weaker and weaker. Making this mind completely disappear is very important. Why? Strong like/dislike mind means your direction is not clear. Then your practice is "only for me" — I like that, I don't like that. But if your direction is your clear, you understand that your practice is only for other people. With that mind, any kind of situation is no problem. You only practice. That's a very important point.

There is a story that illustrates this. It is about my teacher, Ko Bong Sunim. He didn't like chanting; he only liked to sit. One time he was staying in a small temple in the mountains. The Abbot of the temple had to go away for a few days; while he was gone a woman came up to the temple with rice and other food. She asked my teacher to do a ceremony for her. Without hesitation, Ko Bong Sunim said, "Okay, okay," even though he didn't know the ceremony chanting.

The woman washed the fruit and cooked the rice and put everything on the altar. Then Ko Bong Sunim picked up the moktak and did some strong chanting. But this chanting was not Buddhist chanting; it was Taoist chanting. He had studied Taoism, so he knew one Taoist sutra. He chanted for one hour. The woman was very happy and said to him, "Thank you very much."

On her way down the mountain, the woman met the Abbot of the temple. She explained to him how Ko Bong Sunim had done the ceremony for her. The Abbot was very surprised. He said, "But he doesn't know any chanting!" The woman responded, "No, no, he did some fine chanting. I understand this kind of chanting." This woman had been a nun and she  
Winter/Spring 1990

understood that what Ko Bong Sunim had chanted was not Buddhist chanting, but she was impressed by his try mind, his only do it mind.

When the Abbot came up to the temple, he said to Ko Bong Sunim, "I met a woman who told me you did a ceremony for her." "Yeah, no problem." "But what kind of chanting did you do? You don't know any ceremony chanting!" the Abbot said. Ko Bong Sunim said, "Oh, I did some Taoist chanting." They both burst out laughing.

This is a story about only do it mind. When you just do it, there is only One Mind. That mind is very important. It doesn't matter whether you do Buddhist chanting or Christian chanting or chant Coca-Cola. In One Mind there is no subject, no object, no inside, no outside. Inside and outside have become one. Then you connect with everything. You can connect with God, with Buddha, with a dog, with a cat, with a tree, with the sky, with everything. One Mind means becoming completely still.

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***If you have this harmony mind,  
you cannot kill an animal or  
kill a tree.***

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So when you try Om Nam or Om Mani Padme Hum or Kwan Seum Bosal or any mantra, just do it. Then your opinion, your condition, and your situation will disappear. If you come to the Zen Center, then waking up, together bowing, together chanting, together sitting, together eating becomes very easy. Then just doing it is very easy, because it's together action. In the beginning, you will have strong like/dislike mind: "I don't like Zen Center food," "I don't like bowing," but if you do together action, then slowly, slowly this mind disappears. Then you can control your feelings, your condition, your situation. Then you can believe in yourself 100%.

There is no life, no death; no coming, no going; no time, no space. You make time, so time controls you; you make space, so space controls you. But if your practice is strong, you can use time, you can use space. Then moment to moment you can do anything. Then you see clearly, hear clearly, act clearly. If somebody is hungry, give them food. It's not good or bad; it's only Bodhisattva mind. But if you have this kind of mind, "Ah, I have done Bodhisattva action for this person," then that's a big mistake.

One time, my great-grandteacher Kyong Ho Sunim was walking with his student Yong Song Sunim, who was to become a famous Zen Master in Korea. Kyong Ho Sunim was a person of wide mind and wide actions. Yong Song Sunim was a person of kind mind and kind actions. As they were walking, they saw a group of children who had captured some frogs and were torturing them. So Yong Song Sunim offered some money to the children and bought the frogs from them. Then he put them back in the pond.

They started walking again. Then Yong Song Sunim said,

*Continued on next page*  
Page 5



## Earth, Air, Fire, and Water

## POETRY

*Continued from previous page*

"Today I brought free life to many frogs. That certainly is good karma for me and for the frogs." Immediately Kyong Ho Sunim said, "That's wonderful action but you will go to hell!"

Yong Song Sunim was very surprised, "You said it's wonderful action. But why do you say I will go to hell?" "Frog is free but you will go to hell," said Kyong Ho Sunim. Yong Song Sunim begged him to explain. Kyong Ho Sunim said, "You keep saying 'I' brought free life to frogs; this 'I' will go to hell." Then Yong Song Sunim understood and bowed to him.

Therefore, anytime you have "I," you have a problem. Our teaching is only do it. Don't make I. When you do a good action, it's not "I make good action"; it's your original job as a human being. It's your payment to the four elements, to the sun, the moon, the stars, the universe. A helping action is not good, not bad. Nature does its job without making good or bad. Water is flowing; is that good or bad? Sky is blue, tree is green; is that good or bad?

Don't make anything. Just do it.

*Bowing in Korean*

*National Treasure Number 49*

*Your cracked face*

*Roof curves ancient as*

*Synclines*

*Standing 1200 years*

*of wind strain, frost*

*And mending human love*

*For no one in particular*

*Wider than both arms' circumference*

*Your great limbs, columns,*

*Dry cracked from centuries*

*Of bowing*

*As I do*

*For no one in particular*

*Jan Sendzimir*

## The Whole World is a Single Flower

*Korea trip leaves August 16, 1990*



*Ellen Sidor*

The seasons are changing . . . soon it will be time for the second triennial visit to Korea of School members world-wide. Tentative schedule includes: depart for Seoul Thursday, August 16 from New York/Los Angeles; second **Whole World is a Single Flower** ecumenical gatherings August 20-23; tour of Korea's temples August 24-30; leave Korea Saturday, September 1.

Korea's temples are a unique cultural, historical and architectural testimony to a glorious Buddhist civilization. This year's tour will include three days in the rarely-visited Eastern part of the country. This region includes the spectacular Sorak mountain range; Shi-nungsa temple, which lays claim to being the oldest Zen temple, predating even Hui-neng; and Naksan-sa temple, with its majestic statue of Kwan Seum Bosal right on the edge of the sea. We will conclude with a journey to the central and southern part of Korea, home to, among others: Haein-sa temple, site of the "Tripitaka Koreana", the entire Buddhist canon carved in 1251 A.D. on 81,137 blocks of wood; Sokkuram Buddha, one of the finest achievements of Buddhist sculpture in the Far East; and the great temples of Pomo-sa and Bulguk-sa.

The cost of the trip is estimated at \$1250, subject to change depending on group size. Price includes: Round-trip airfare; all meals; tour buses and guides; group accommodations at the host temples; and visa preparation. This extraordinary price is possible because of the hospitality of Korean Buddhism. Please let us know your plans as soon as possible; a \$600 deposit is due by **June 1, 1990**; full payment will be due by **July 1, 1990**. Your cooperation is essential to reserving group-rate seats. For further information, please contact:

The Kwan Um  School of Zen

528 Pound Road, Cumberland, RI 02864 (401) 658-1476



## TEACHER FEATURE

# Old Wisdom, New Wisdom

## *An Interview with Bob Moore, Ji Do Poep Sa Nim*

*Bob Moore, Ji Do Poep Sa Nim, is Guiding Teacher for Dharma Sah Zen Center in Los Angeles, Empty Gate Zen Center in Berkeley, and the Seattle Dharma Center. He also directs the graduate music theory program at the University of Southern California, teaches internal martial arts (nei kung and tai chi), and is married with three children. He and his family live near Whittier, California, about one hour from Los Angeles. This interview was conducted for PRIMARY POINT by Leonard Ross of Dharma Sah Zen Center.*

**Primary Point:** You do a lot of different things: Tai chi, music composition, teaching. What do you think is the common thread that ties all these together?

**Bob Moore, Ji Do Poep Sa Nim:** The common thread, of course, is Zen practice. (*laughs*) I was initially attracted to Zen Master Seung Sahn's teachings because of his emphasis on putting practice into action moment by moment. I connected quite strongly with that pragmatic bent, perhaps because I was already married and involved in a full professional life as a professor and composer.

**PP:** What was your practice before you became Zen Master Seung Sahn's student?

**BM:** My first exposure to Eastern thought began with some dabbling in the martial arts in 1963, and that led me to explore various yoga practices. Like many others during the late 1960's, I read and was deeply influenced by Philip Kapleau Roshi's *The Three Pillars of Zen*, but I was too involved in pursuing advanced academic degrees to commit to a daily practice or to search for a teacher.

In 1969, I began teaching music at Oberlin College in Ohio and took a personal vow to become a Zen student. Shunryu Suzuki Roshi's book, *Zen Mind, Beginner's Mind*, came out in 1970, and I must have read it twenty times. I was determined to find a way to go to California and study with him, but he died in 1971. I also considered making trips to Rochester to see Kapleau Roshi, but before that could happen I got a teaching position at Yale. When we moved to New Haven I found a diverse group of Zen students who were sitting together a couple of mornings each week. During my first few months there I met and sat with both Sasaki Roshi and Eido Roshi. Then I met Zen Master Seung Sahn through one of his students who was visiting in New Haven.

**PP:** What particularly attracted you about Zen Master Seung Sahn?

**BM:** All Zen masters have a presence about them, and Zen Master Seung Sahn certainly has a dominating personality. But I think the particular quality that struck me was his humor  
Winter/Spring 1990

and his natural good nature and earthiness. His English was not terribly sophisticated then, but he took questions and engaged in some spirited Dharma combat with several people, including me. I didn't understand the Zen lingo very well, but I recognized the spirit as being the same that I had observed in the exchanges in Chung-yuan Chang's *Original Teachings of Ch'an Buddhism*, a book I had been studying with great interest. I thought to myself, "Wow! Here is someone who is the authentic item."

**PP:** What is the link between Taoist and Zen teachings?

**BM:** Contemporary Taoist practice might be described as the process of finding one's natural and true energy. Zen is more concerned with the mind, what is usually called our true nature or universal mind. This may be an oversimplification, but it points at the essential difference between the two approaches. Contemporary Taoist teachers are usually skeptical about the simplicity of Zen practice and teach a much more elaborate system of standing, sitting, martial, and visualization exercises. This is paradoxical considering the ultimate simplicity of classical Taoist philosophy, but perhaps it is no more paradoxical than Buddhism with its 84,000 sutras aimed at cultivating no-mind.

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### *The struggle to attain special powers has been the greatest block to genuine insight into a clear and helpful mind.*

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At first I was fascinated by the special powers promised by Taoist practices, but now I feel that is also its greatest pitfall. A lot of contemporary Taoist practices are similar to Western white witchcraft. For most Taoist students in my observation, the struggle to attain these powers has been the greatest block to genuine insight into a clear and helpful mind. American students in particular tend to want to possess special energy in a manipulative and materialistic way. Perhaps this is inevitable, given our recent cultural history.

I learned many wonderful things from Taoist masters, but there is no conflict in my direction: it is clearly a Zen direction. I see the martial arts, healing arts, and nei kung practices that I teach as coming from a Zen core. They represent so-called

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## Old Wisdom, New Wisdom

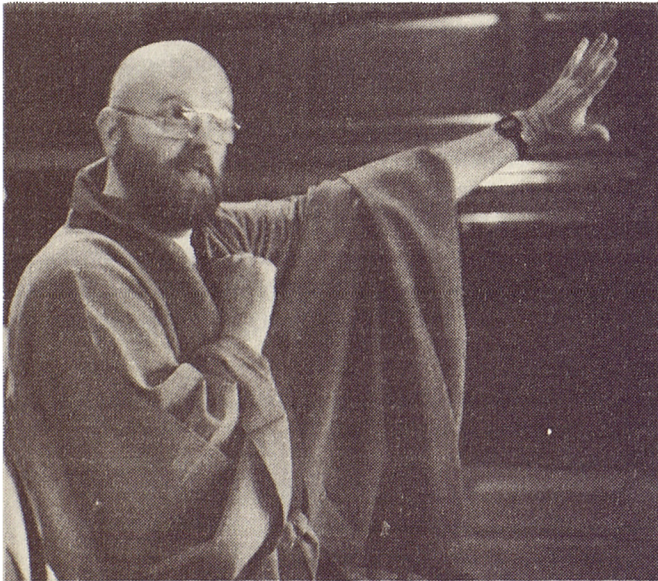
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“outer path” practices; the primary goal is drawing people to the benefits of Zen. I have also found that these Taoist practices can help to conquer some of the physical and psychological hurdles that students encounter in their Zen training.

**PP:** When you were not able to practice regularly at the Zen Centers, what did your practice consist of?

**BM:** I’ve had a Zen corner or room in my home since 1969. It is necessary to have a special place in the home to reinforce a commitment to regular practice, particularly once children are on the scene! When you practice in the same place with the proper accouterments day after day, that location takes on a calm, spiritual energy similar to that of a temple. The other factor is to have a regular practice schedule and stick to it.

Zen Master Seung Sahn has established our practice to include five aspects, and I advise students to include each aspect in their home practice. First, we recite the four vows to



**Bob Moore, Ji Do Poep Sa Nim**

confirm our direction. Second, we bow 108 times to balance the scales of our accumulated karma. Third, we sit in meditation to calm the mind and develop our samadhi nature. Fourth, we chant to focus our energy and, more importantly, to open the compassion in our hearts. Last, we have interviews, listen to talks, read kong-ans and so forth to sharpen our cognition so that Dharma wisdom might appear. I include those five aspects in my daily home practice. If I don’t have time to do the complete two hours, then I modify it while keeping some form of each practice alive every day. I also try to do two to three hours of martial arts and nei kung practice daily as a form of moving meditation.

Also, those of us who can’t go away for long retreats can still do special home retreats. One of my close Dharma friends, Mu Deung Sunim, Ji Do Poep Sa Nim used to do a lot of special retreats in the early 1980’s, and I found myself envying his

freedom. So I decided that when he went off for one of his solo retreats, I would do a special personal retreat at the same time. For example, I might sit two hours at home each day rather than one hour for the hundred day period. Then when he came back to the Zen Center, rather than feeling envy, I would feel a joint sense of accomplishment and Dharma energy.

**PP:** What does your family think about you practicing Zen?

**BM:** My wife opposed it somewhat when I first became involved with a Zen group. We had only been married a short time, and I think she saw the formal practice as a potential wedge in our relationship because she wasn’t interested in any religious practice. She had some resistance during the entire time we lived on the East Coast.

When we first moved to California we only had one car. We were both working at the University of Southern California, so I couldn’t go to the Dharma Sah Zen Center in Los Angeles very often. She noticed a change in my overall demeanor and finally said after a few weeks, “Why don’t we buy a second car so you can start going over to the damn Zen Center?” From that point forward my practice hasn’t been a real issue except when I’m gone too much on teaching trips and the burden of raising our children falls completely on her shoulders.

**PP:** What about your children? Do they express any interest in what you do?

**BM:** My daughters, who are nine and twelve, are aware of what I do in terms of teaching and practicing. We have family meetings periodically, and issues about religion come up from time to time. I would like to expose my children to many paths and let them choose, as they mature, whatever direction seems best for them. I feel that Zen is a path that precedes religion as it is usually understood. The core teaching of Zen is what might be called a theology of the present. In this sense Zen can be thought of as the ground from which all true religious insight grows. I hope that I can help my children discover this intimate aspect of Zen. Then, whatever theology or dogma of lack thereof seems appropriate to them will be fine with me.

**PP:** You are a musician and professor. What kind of music are you involved with?

**BM:** I’m a so-called avant-garde composer. I compose what is usually labeled modern classical music. Also I have a long history of being connected with the whole spectrum of American music, particularly the jazz tradition. I began to play professionally in jazz groups when I was fifteen, and after playing for awhile on the road I worked my way through undergraduate and graduate school as a trombonist and string bassist. These days I direct the graduate music theory program at U.S.C., and I have a fairly elaborate electronic music studio in my home. In general, the market for my type of music is very small, almost as miniscule as that for Zen!

**PP:** Has Zen helped you with your music? Or has music helped you with Zen?

**BM:** Yes and yes. These two questions originate from the same place. A great teacher once said that if we make Zen practice one more chore along with our jobs, family responsibilities and so forth, then it will just make us very busy! There is no actual separation between Zen and all the other aspects of



our lives. Everything we do is fodder for our practice, and we are continually testing our clarity in the fires of daily experience. Formal practice is very important. Its rituals are like entering a laboratory to do high-level research; the very best lab ever discovered for self-knowledge and renewal is the one of quiet and concentrated meditation. But the actual benefits of that formal practice are manifested in our everyday activities and interactions.

**PP:** Where do you get the energy to do all these different things on such a tight schedule?

**BM:** That is a very important question, and a lesson I have had to learn the hard way. Several years ago I was working full time at the university, studying the Taoist healing and martial arts several times a week, going regularly to acupuncture classes, functioning as Head Dharma Teacher at Dharma Sah, composing music, writing a book on the American jazz tradition, and trying to be a husband and father. And I damned near died! Perhaps temporary insanity is a prerequisite for a Zen student.

What actually happened was that my body became very weak and I discovered that I have insulin-dependent diabetes. Now I try to live by a more reasonable schedule. My doctors were amazed that the diabetes had been masked for so many years, and I think that probably resulted from all the nei kung and meditation that I had done. But there is an important lesson here. I was spending a lot of time studying about the body's energy systems in order to help *other people*, and I was trying to acquire more personal energy and wisdom. But actually I was over-stressing my own energy system and losing my center in too many desires and expectations. As Zen Master Seung Sahn says, "Don't make anything and you will get everything!" Correct practicing means not wasting our energy on trivial matters, not losing our direction and concentration, and not giving away our center easily to the tribulations of daily life. Most importantly, it means not making or wanting anything other than to experience intimately the mysteries of each moment. Then our dharma energy will be "just enough" and our path will be unimpeded by whatever scenery appears.

**PP:** When Zen first came to this country, there was a preoccupation with kensho. How do you see that in terms of everyday practice? Do you think there is something experientially separate, or is it just being clear in our everyday interactions?

**BM:** There are experiences of insight that come from concentrated practice. But Zen Master Seung Sahn says we must put down any tendency to hold these experiences for the purpose of making them yet another possession. During his early years in this country he emphasized that attaining kensho was quite easy. I liked that! He wanted to shatter our notion that kensho was difficult to attain and that our only hope was to go away to the mountains and try to penetrate the Mu kong-an for years and years. Later he began to emphasize that getting enlightenment was easy, but maintaining the fruits of that experience in our daily encounters and actions was quite difficult. So you can't really trust Zen Masters!

*Continued on next page*



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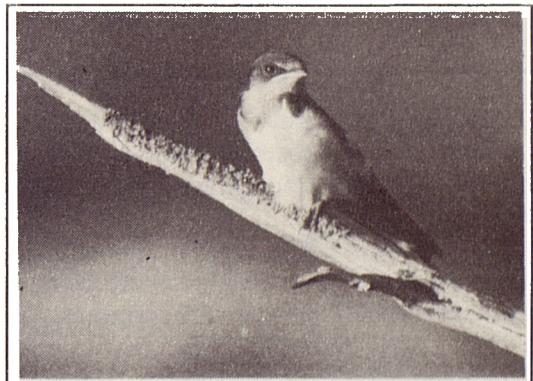


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## Old Wisdom, New Wisdom

*Continued from previous page*

The point is that Zen practice and any resulting experiences of insight are neither difficult nor easy. As soon as we try to predict what an experience will be like, we have already created a conceptual barrier to that experience. And when we try to hold any genuine experience that we might have, it immediately dissolves into the chatter of our thinking mind.

It is important to understand that the questioning process we use in Zen practice is quite different from the more familiar one of modern scientific and philosophical thought. In the latter, the questioning process results in problem solving through logic and deduction; the primary goal is to build a fund of knowledge and a coterie of techniques for future research. Spiritual questioning is quite different. The great doubt of Zen can never be solved in this logical and paradigmatic way. The mysteries of Bodhidharma's "don't-know mind" can only be penetrated, not solved, and during that process the secrets of our existence become heightened, not dissipated. Finally, through a process of attrition, our "don't know" becomes completely boundless and open. Becoming intimate with that process is the essence of Zen attainment. If we are asked what is the secret to this mystery, we must respond as Nan Yueh did to the Sixth Patriarch's question about the nature of his awakening. Nan Yueh replied, "To say it is like something is already to miss the point."

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### *"Why don't we buy a second car so you can start going over to the damn Zen Center?"*

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**PP:** Some students in our school feel that we don't place enough emphasis on the academic study of Buddhism, for example the study of Zen texts or the sutras. How do you feel about this?

**BM:** It is a matter of timing, I think. Zen Master Seung Sahn had to take books away from me at one point. Most beginning students come with such a full conceptual plate, so to speak, that any study of Buddhist dogma would create more complications and intellectual attachments. However, like many others, I think training in our school has been inadequate for more seasoned students as they begin to take on teaching responsibilities. We are addressing that issue now, and we are putting together a bibliography for potential Dharma Teachers to use. In our roles as first and second generation American Zen students, we must do our very best to preserve the core of the tradition as it has been passed to us from the East. That is one of our basic responsibilities.

**PP:** That raises the question of how American Zen might be

different from Korean, Chinese, or Japanese Zen. In what directions do you see American Zen heading?

**BM:** We are in a turbulent and sensitive period now because the first generation of American Zen teachers has begun to appear. It is similar to the transition of Indian Buddhism to China and later the exportation of Ch'an to Korea and Japan. Buddhism has always proven to be very resilient and malleable, and we are seeing this transitional process starting to unfold here in the U.S. But this birthing of American Zen will be painful in some ways, and we are also experiencing that.

Many students are taken with notions of the mysterious and ineffable Oriental teacher, and have a hard time accepting a Zen teacher who appears to be just another plain American psychologist, musician, carpenter or whatever. And many students find it difficult to grow side-by-side through the years with someone as a Dharma brother or sister and then suddenly confront that old friend as a teacher of the Dharma. Many senior students struggle with that problem as the Zen Masters withdraw more and more from active teaching. Another problem is that America is governed by democratic principles that are deeply ingrained in our psyches. The Zen tradition has tended to be quite autocratic and hierarchical. All of these complex issues around hierarchical authority as opposed to group decision-making must be worked through. To complicate matters further, the inherited Zen tradition has been largely a patriarchal one, and that simply will not fly in contemporary American society. Many of our strongest Zen students are women who are quite committed to feminist positions. It is indeed a very complex transition that is taking place.

Also, there is no question in my mind that Zen teachers would have larger sanghas and greater financial resources if we simply did away with most of the rituals of practice: chanting, bowing, formal interviews, ceremonies, etc. Many Americans are interested in the benefits of meditation but are alienated by any kind of religious ritual — Western or Eastern. This kind of Zen practice, which might be thought of as an extension of New Age or transpersonal psychology, is very appealing to a number of socially middle- and upper-class Americans.

But I feel that this path is fraught with danger. I tend to be pretty conservative as a first generation teacher, and I think we have to be very careful when discarding any part of the thousands of years of tradition that we have inherited. Maybe that is why I have always been attracted to formal meditation, nei kung, and martial forms of practice. I get a feeling of connecting to the energy and wisdom of dozens of previous generations, and that can be exhilarating — when it isn't too painful!

On the other hand, there is no question that American Zen will eventually become Americanized. How that is going to happen is still very much an open question, and probably won't start to become clear until we get to at least the second or third generation of American Zen teachers. Maybe then Zen will find its natural place in the fabric of American society.



## TEACHER FEATURE

# The Ten Ox-Herding Pictures

## *Allegories for Our Practice*

By Bob Moore, JDPSN

*The Ten Ox-herding pictures, sometimes called the Ten Bulls, originated in twelfth century China as an allegorical illustration of man's quest for enlightenment. Over the centuries Zen artists and teachers have produced many variations of these pictures and the accompanying commentary.*

Recently one of my students gave me a new version of the Ten Ox-herding pictures. These are ten metaphors for how we might evaluate our progress in practice. After some seasoning maybe we will perceive that they are just pictures, but I think that they can be meaningful teaching for most of us as we travel the Zen path.

### I. Looking for the Ox



The first picture is called "looking for the ox" and it shows a young man preparing to enter the woods to search for the ox. Our first job is to find the woods; that's where the action is. But many of us are so preoccupied with our personal problems that we don't realize that we are actually already in the middle

of the woods and that it's possible to begin our search for the ox.

I have a son who turned three years old recently. When he was two he wasn't talking very much, and my wife and I were concerned that he learn to speak more clearly. But he would only respond most of the time to my nine-year-old daughter, who is his hero. When she gets angry at someone she calls them a "dodo," and when she sees things that appear gross to her she calls them "ocky." Well, of course, my son had no problem acquiring these two words and everyone became a dodo . . . Mama was a dodo, Papa was a dodo, guests visiting our house were dodos.

One night we were having dinner and he was standing in his high chair and conducting the activities of the meal. We kept saying to him, "Devin, sit down. You're going to fall and hurt yourself." But like a typical two-year-old, he didn't pay much attention. Eventually he slipped and the chair went out from under him. His chin hit the table, and he bit through his lower lip. Later he was sitting on the couch with a big swollen lip like a boxer, but he hadn't said anything since the fall. So I said to him, "Devin, are you okay now?" And he looked at me very earnestly and said, "Me dodo ocky."

Winter/Spring 1990

He was just 27 months old, and already he had attained complete self-recrimination! So our first job is just to get in touch with ourselves and realize that we're all in the woods together.

I teach music at the University of Southern California. One of my favorite composers is Charles Ives, who wrote a song called "The Cage." In the text of this song, a leopard is walking back and forth in his cage. A boy comes along and watches this leopard, and then he begins to wonder: is life anything like that, back and forth inside our own cages?

In our school we teach that the four walls that lock us in our cages are wanting mind, attaching mind, checking mind, and holding mind. So we all have a self-made cage. In Zen the name for our cage is karma and it is the primary hindrance to finding a free and compassionate mind. The first ox-herding picture is teaching us that without regular practice we are largely controlled by our karma.

*Continued on next page*

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# The Ten Ox-Herding Pictures

Continued from previous page

## II. Finding the Footprints



In the second picture the young man realizes that he is in the woods, looks down, and actually sees the tracks of the ox. Seeing the tracks means that we can begin to believe in our direction, and we can start to formulate the questions that are at the core of meditative practice. This is called “think-

ing I.” In Zen teaching one often hears it said that we should put down our thinking because it is an illusion and a hindrance to actual attainment. But this kind of thinking is already pretty high class. Most of us are strongly controlled by our karma, so when we begin to evaluate the direction of our life or question seriously the meaning of life we are starting to prepare the groundwork for waking up. As Zen Master Seung Sahn says, “Don’t throw out the manure of thinking, plow it under and use it to make beautiful flowers.” One key to practicing effectively is that we must learn to accept and possess our conceptual “shit,” whatever it is. Recognize it, accept it, breathe with it, become one with it. Therefore the first two pictures are concerned with the worlds of karma and thinking and represent in our school “opposites like this.”

## III. Catching a Glimpse of the Ox



In the third picture the young man sees the tail of the ox come out from behind a tree. This means he has attained an actual taste of the essence of Zen. Probably everyone in this room has had some fleeting insight of this kind into your true nature — that is why most of us are here. It happens to some people

during meditation practice, but it’s more likely to occur when we are completely involved in some daily activity — playing sports, making love, doing art or music — any action in which our small I disappears for a few moments and we find ourselves just doing the activity with one hundred percent intention and clarity. Often students come to formal Zen practice to cultivate and deepen these experiences.

## IV. Catching the Ox



In the fourth picture the young man walks into a meadow, finds the ox and ropes him around the neck. Everyone wants to capture the ox and attain kensho. But Zen Master Seung Sahn teaches that if we rope the ox too soon there is a danger that the ox might over-

power us. As we do hard training our energy grows and our centers get much stronger. However, our karmic demons are also quietly growing more powerful during the process. Therefore it is important to watch our intentions and desires very carefully. But nearly all Zen students think a lot about enlightenment and have a powerful desire to capture their ox. In this fourth picture the man pulls one direction; the ox pulls another. He has some insight, but his karma and thinking mind are still present.

## V. Taming the Ox



In the fifth picture, the man walks down the road, leading the ox behind him with a loose rein that is attached to the nostrils of the ox. Some teachers regard this as the quintessential ox-herding picture. The ox is now basically tame, but still requires diligent attention. This is like a famous anecdote about

Zen Master Joju and his teacher Master Nam Cheon.

One day Nam Cheon saw an apprentice monk pouring hot water into the tubs for baths and said to the monk, “Don’t forget to bathe the cow.” This really confused the monk: “Bathe the cow? I don’t understand.” So later that day when Joju returned to the temple the monk asked him, “I was pouring hot water into the tubs and Master Nam Cheon said to me, ‘Don’t forget to bathe the cow.’ I don’t understand. Has he gone crazy? What is he talking about?”

Joju said, “Don’t worry. I will check this out.” Joju went to Nam Cheon’s door. Bang, bang, bang.

“Come in.”

Joju said, “I understand that you’ve been talking about bathing a cow.”

Nam Cheon replied, “That’s right. What are you going to do about it?”

Joju went over, inserted two fingers into the Master’s nostrils and started leading him down the hall towards the baths.

Nam Cheon cried, “Not so rough! Not so rough!”

If our self-cultivation is natural and we remain awake and focused like Joju then the ox is already following us down the path.



VI. Riding the Ox Home



In the sixth picture the man is riding the ox back home while playing a flute. There is no longer any need to hold on to the rein. This means that the five sense organs are pure and the sixth consciousness is functioning without hindrances. We begin to perceive that our everyday experiences are, indeed, the content of an enlightened mind. However, the ox is still present. There is still some small idea of attainment present.

VII. Ox Lost, Man Remaining



In the seventh picture the man is sitting on a rock, but the ox is now gone. Perhaps the ox is off sleeping somewhere but it does not concern the man. This is quite different from the earlier pictures when he was searching for an undiscovered ox. In some versions of the pictures the man is a tiny figure in a panoramic landscape, but, however insignificant, he is still there.

Once there was a great Aiki-jujitsu master who after many years gave teaching transmission to his senior student. He said, "Now you will teach and I will remain in the office, and if you need me, sometimes I will come out and help you." The students of the dojo had a big celebration that night and drank a lot of rice wine.

Quite late in the evening the new head teacher led the other students back towards the dojo. They all had a little too much to drink so they weren't paying careful attention. The group walked around a corner and came up close behind a mule that was standing in the street. The mule kicked at the teacher. This new teacher did a spectacular roll, right over the rear end of the mule, and landed on his feet in a perfect fighting posture.

The students all shouted, "Oh, wonderful! We never saw our old teacher do anything this incredible." They could not wait to tell the master the next morning how correct he was to give transmission to his senior student. But the next day when the master heard the story he became very angry, stripped the transmission designation from the head teacher's uniform, and said to him, "You are not ready to be a master. You must become a student once again."

No one understood the Master's anger. Then he said, "Come with me, I will show you the correct action in this situation with a mule!" He led the students down the street until he found the mule. As the master got about four feet from the mule's rear end he walked around him in a big circle and continued quietly down the street. Then his students understood.

Winter/Spring 1990

This is very high class teaching — be fully present and don't make anything. If one is awake, then he should never get so close to the rear end of a mule that he is able to be kicked. So making anything is a big mistake. All ideas of attainment must melt away. The ox must disappear — that is the meaning of the seventh picture.

VIII. No Ox, No Man



The eighth picture is just an empty circle, the circle that has been the frame for the first seven pictures. Pictures three through seven all are concerned with the realm between "thinking I" and the attainment of the essence of this picture, which is sunyata or emptiness. In this picture there is no subject and no object, the

man and the ox have both disappeared. But there is also no idea of negating the existence of the man or the ox. All opposites dissolve into the ground of being. In our school we call this the attainment of first enlightenment. But as long as we have any conceptualizations about what enlightenment might be like, or notions about ourselves as unusual men or women its attainment remains a thousand miles away.

This is the mind that Te Shan found when he travelled to south China to check out the Ch'an teachers. On the road he met an old woman who was selling rice cakes and she said to him, "I see that you are a student of the Diamond Sutra. If you can answer one question for me I'll give you free all of the rice cakes that you want, but if you cannot answer me then you are a fraud and must go away." He said to her, "I am the Master of the Diamond Sutra. Ask me anything that you like."

She asked him, "The Diamond Sutra says that past mind is not attainable, future mind is not attainable, and present mind is not attainable. If this is true then what kind of mind will you use to eat your rice cakes?" He was stuck and had no idea how to reply. Te Shan was a great scholar and thought that he was going to come south and expose the Ch'an masters as fakers. But instead some old woman had "hit" him. And he had no idea how to answer or what to do. We are told that he wandered aimlessly until he found the residence of Ch'an Master Lung Tan. They talked long into the night and we might imagine how Te Shan was trying to justify himself to the Master who listened patiently. Finally when Te Shan's mind was completely stuck and he was totally frustrated, Lung Tan said to him, "Why don't you take the hut at the end of the path and get some rest."

Te Shan went out into the night and discovered that it was pitch black. He went back into the Master's hut and said, "I can't see anything outside."

The Master said, "No problem. Wait here."

Lung Tan lit a candle and handed it to Te Shan. Just as Te Shan was about to take his first step into the darkness, Lung Tan

*Continued on next page*



# The Ten Ox-Herding Pictures

*Continued from previous page*  
blew out the candle.

PA! Everything became completely open and Te Shan attained this mind without subject, without object, not empty, not full — an experience of unbounded openness. In our school we call this “without like this.” Please note that pictures three through eight all are illustrative of the attainment of this first enlightenment experience, which the Heart Sutra calls Nirvana. For most of us, connecting in this way with the ground of our being requires a long seasoning process involving years of diligent practice.

But this is still only the eighth picture.

## IX. Returning to the Source



In the ninth picture there is no man, but a beautiful landscape returns. White clouds pass in front of blue mountains; spring comes and the grass grows by itself; trees grow up and water flows down. This picture means that everything in this universe is already completely expressing its inherent

Buddha nature. And our sense organs are capable of revealing this truth to us moment by moment.

What we see, smell, hear, taste, and touch is the complete truth. The Heart Sutra names this state Anuttara Samyak Sambodhi, perfect unexcelled truth. In our school we call this condition “only like this.” Buddha sat under the tree in a samadhi of unbounded openness, perceived the particularity of the morning star and attained this mind, which we call original enlightenment. That is the essence of the ninth picture.

## X. In Town with Helping Hands




But one last step remains. Our school especially emphasizes the tenth picture throughout our entire training. In the last picture the man appears again, but now he is older, bald and a little heavy. He is in the middle of the city with children all around, and he is like Hotei, passing out Dharma presents to

these baby Bodhisattvas.

This is final enlightenment and it is not special in the way that most of us conceive when we begin our Zen journey. This picture teaches us that we are to return to the existential world. But we return with a simple, clear and unattached mind that focuses on perceiving our correct relationship and correct situation in each moment. If we practice unceasingly with that intention then our actions will become generous, spontaneous, creative, effortless and compassionate. This is the true meaning of Zen and it is the same as Nam Cheon’s everyday mind or Taoism’s wu wei (not doing). Our school calls this condition “just like this.”

I’ll conclude as I began, with another story about my son. Last year at Easter was the first time that he understood what a holiday was, and he had a grand old time. My wife is really into holiday celebrations, so she had presents for the kids and she hid eggs all around the yard and in the house. It was the first time that he had experienced anything like this, so his eyes were as big as saucers all morning. In the afternoon I noticed him in his room, playing with his new toys and singing to himself. As I listened closely I heard that he was singing to himself over and over, “Thank you, rabbit. Thank you, rabbit.” He had this completely open, generous kind of mind. And that is the meaning of the tenth picture and the essential meaning of Zen — “just like this” moment by moment for 10,000 years we must try, try, try to keep this clear, generous and open Bodhisattva spirit.

*Ox-herding pictures reproduced with permission from Zen Training: Methods and Philosophy by Katsuki Sekida (Tanko-Weatherhill, Tokyo, 1975).*

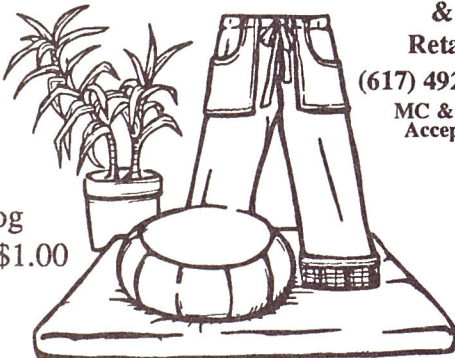


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## THE BUDDHIST TRADITION

# Stopping and Seeing

## *The Foundations of Buddhist Meditation*

by Hal Roth

*Hal Roth is an Assistant Professor of Religious Studies at Brown University in Providence, Rhode Island. He has practiced Zen with Joshu Sasaki Roshi for 15 years, and is a lay monk in the Rinzai tradition. He is a regularly featured speaker at the "Seminar on the Sutras" conducted annually at Bodhi Mandala Zen Center in Jemez Springs, New Mexico.*

It seems to me that, among all the religions of the world, it's been Buddhism which has explored most fully the various aspects of consciousness, and how to bring about the unitary consciousness that is produced in a number of different mystical traditions. I will begin by quoting a short passage from the writings of a seventh century Buddhist monk, Chih I, who was a master of the T'ien-t'ai school of Buddhism. I like to think of this short passage as a kind of fundamental Buddhist model of meditation. Although Buddhism has very many schools, and has been transmitted to many different countries and exists in many different cultures, this basic structure of Buddhist meditation has remained remarkably consistent throughout.

*There are many paths for entering the reality of nirvana, but in essence they all are contained within two practices: Stopping and Seeing.*

*Stopping is the primary gate for overcoming the bonds of craving. Seeing is the essential requisite for ending confusion.*

*Stopping is the wholesome resource that nurtures the mind. Seeing is the marvelous art which fosters intuitive wisdom (prajna).*

*Stopping is the effective cause of attaining meditative concentration (samadhi). Seeing is the very basis of enlightenment . . .*

*It should be known, then, that those two techniques are like the two wheels of a chariot, the two wings of a bird; if their practice is lopsided, you will fall from the path.*

*(Adapted from Shinzen Young's translation in R. Robinson's The Buddhist Religion, third edition)*

The point that he's making here is that there are two complementary aspects of Buddhist meditative practice: Stopping and Seeing. Stopping is a process, a kind of step-by-step development of mental and physical calmness. It is literally called Stopping in Chinese, which is a translation of the Sanskrit term Samatha. Seeing is a step-by-step heightening of awareness; awareness means sensitivity and clarity to

our own conscious processes, the processes and patterns through which we have conscious experience.

You might call Stopping meditation introvertive meditation. It's almost exclusively done sitting. Zazen is a form of Stopping. Seeing you might think of as extrovertive meditation; it's often done as we walk, as we live, as we do various kinds of things, within the phenomenal world. This is also known as Vipasyana (*Sanskrit; Pali: Vipassana*) or Seeing meditation.

Through Stopping we develop the ability to gradually slow down our normal conscious thought-processes. And this is usually done in Buddhism by focusing on one object: it could be a koan (*Korean: kong-an*), it could be breathing. Different sects of Buddhism have developed different foci for use in this Stopping meditation. As you increase your facility, your ability to concentrate and become one-pointed, you develop what

*Continued on next page*

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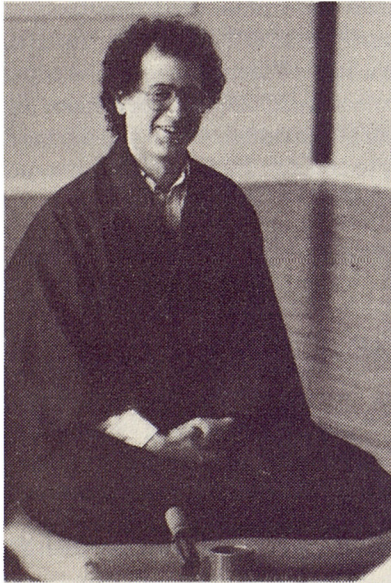


## Stopping and Seeing

*Continued from previous page*

we call samadhi, the power of meditative concentration. This is one of the two wings.

The other of the two wings is Seeing or Vipasyana. This involves gradual development of the facility to see the different kinds of patterns which underly our conscious experience. And as we are able to do this, we develop what is known as intuitive wisdom. We develop clarity into the underlying structure of our own consciousness. This leads eventually to the experience that is called in early Buddhist writings, "Seeing things as they really are." And in the early Buddhist writings, this means Seeing things in terms of the Three Marks of All Conditioned Phenomena: that they are not self (anatman); that they are impermanent, constantly changing (anitya); and that they are dukkha (usually translated as "suffering" but probably "unsatisfactory" is a better translation.)



Hal Roth

Thus, Seeing is the continued clarity that we get as we apply the concentration of Stopping to our everyday lives. The passage I quoted above indicates that Stopping and Seeing must be practiced together. They're complementary. If we can practice in this manner, our practice is balanced. If we can't, we become unbalanced towards the Stopping side or Seeing side. There is a dynamic relationship between the two. Each builds upon the other. The degree of facility we develop in samadhi carries over into our everyday lives, and helps us develop clarity, clarity to see what's really going on beneath our feet. The amount of clarity that we develop in our everyday lives keeps us from becoming too attached to the experiences that we develop through Stopping meditation, keeps us from taking too much pride in the attainments that we have through Stopping meditation. So the two aspects, Stopping and Seeing, balance one another.

There are some examples in the Buddhist literature of Page 16

people becoming enlightened by following one or the other practice exclusively. In Theravadin Buddhism we sometimes hear of "dry insight workers," people who practice Vipasyana meditation exclusively. But these people are the exception, not the rule.

This emphasis on the complementarity of Stopping and Seeing is seen in some very important Ch'an texts. The Platform Sutra talks about the unity of dhyana (concentration) and prajna (wisdom), as another way of saying that we must have an equal balance between Stopping and Seeing meditation.

The early Buddhist writings talk about this practice of Stopping, and actually identify nine distinct stages of meditative concentration which an individual practicing this kind of Stopping meditation proceeds through. These are known as dhyanas — in fact, it is dhyana that lends its name to the school of Buddhism that we practice. Ch'an is the Chinese transliteration of the Sanskrit term dhyana, and Zen is the Japanese pronunciation of the Chinese transliteration.

The dhyanas are kind of signposts in the development of samadhi. They are presented in a very interesting passage from the early Buddhist Canon preserved by the Theravadin school. The text is known as the Holy Quest. It contains an early version of Shakyamuni's First Sermon at Deer Park. We begin with the fifth dhyana, "the plane of infinite ether":

*And again, monks, a monk, by passing quite beyond the plane of infinite ether, thinking 'Consciousness is unending' enters on and abides in the plane of infinite consciousness. And again, monks, a monk, by passing quite beyond the plane of infinite consciousness, thinking 'There's not anything,' enters on and abides in the plane of no thing. And again, monks, a monk, by passing quite beyond the plane of no thing, enters on and abides in the plane of neither perception nor non-perception. This monk, O monks, is called 'One who has put a darkness round Mara (the Evil One)' and who, having blotted out Mara's vision so that it has no range, goes around unseen by the Evil One . . .*

*(From I.B. Horner's Middle Length Sayings [Majjhima Nikaya I.174.5.J])*

Notice there's a very important transition: up to this point we have the monk who passes beyond the plane of infinite consciousness thinking "there is not anything," but when we move beyond the plane of no thing, the monk is not thinking or self-reflecting; there is no longer self-and-object differentiation. And so, that's the eighth stage: neither perception nor non-perception.

*And again, monks, a monk, by passing quite beyond the plane of neither perception nor non-perception, enters on and abides in the stopping of perception and sensation.*

*Continued on page 18  
Winter/Spring 1990*



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## Stopping and Seeing

*Continued from page 16*

No more perception; not even basic pure sensation. This is the experience of complete merging of self and other, of subject and object; what might be called the “unitary consciousness,” what is sometimes referred to in Buddhist writings as “consciousness with no object,” or “objectless consciousness,” or in some Zen writings as “absolute samadhi.” This is also sometimes called the “experience of absolute zero.”

But this is not, in and of itself, ultimate. Because the text continues:

*And having seen by intuitive wisdom (prajna) his cankers are utterly destroyed.*

Now cankers is a technical term; these are the asravas, the passions — desire for sense experiences, desire to be reborn — and ignorance about the way the world is really put together, about the way our consciousness works.

So it is at the transition between absolute samadhi, the cessation of sensation and perception, and the return to the phenomenal world, when there is this moment of clarifying insight into the fundamental processes of existence. And it is this moment which, in the Buddhist tradition, is often spoken of as the moment of enlightenment; it is this moment — this return to the phenomenal world — that is the satori that’s talked about in the Zen tradition.

At this point one begins what you might call a positive samadhi, in which you manifest this experience of absolute samadhi through your own everyday life, through your own conscious experience. This is the full realization of prajna; this is the cognition without being tied by a self or an ego.

This is also called in early Buddhist writings “Nirvana with remainder.” There are two types of Nirvana in early Buddhism: “Nirvana with remainder” and “Nirvana without remainder.” It’s a very awkward English translation; it sounds like a mathematics problem. “Nirvana with remainder” is the mode of living in the phenomenal world after you have this foundational experience of absolute zero. You might call it selfless phenomenality.

A lot of people talk about Nirvana as if it were this experience of absolute zero, but I don’t think that’s right. It is rather the mode of experience when you return from absolute zero to living in the phenomenal world.

This “Nirvana with remainder” is conceived of differently in different schools of Buddhism. That is, there are different concepts which are based on this mode of experience. These vary from the “emptiness” and “suchness” of the Indian Perfection of Wisdom writings to Rinzai’s “True Person of No Fixed Position.” Now looking back to the Indian background of Buddhism, it seems to me that the experience of absolute samadhi or absolute zero is objectified in Hinduism and raised into a concept of the ultimate ground of the cosmos: the

Brahman, which is the same as the Atman, a kind of Universal Self. Early Buddhism is very uneasy about doing that; it tries very hard to avoid objectifying this experience at all. Hence the emphasis on the doctrine of non-self.

It seems to me from reading the early sutras that Shakyamuni Buddha is very concerned about the effects which a belief in a Universal Self has on one’s ability to practice. When you identify an “Ultimate Ground of the Cosmos”, and look upon the experience of it as a goal, that actually prevents you from transcending yourself. This concern for the objectification of this absolute zero experience differentiates early Buddhism from Upanisadic Hinduism.

Another difference is that there seems to be a much greater emphasis — not only in early Buddhism but throughout the Buddhist tradition — on life in the phenomenal world, on applying this experience of Stopping to everyday life. We don’t have to wait twenty, thirty, forty years (until we have absolute zero experience) to develop prajna, to develop insight into our conscious thought-processes and into the way we experience the world. Instead, in Buddhist practice, there are many different levels of experiencing this. As we develop an increasing calmness in our zazen practice, we also develop an increasing ability to apply our concentration in our daily lives. It’s not an all-or-nothing proposition.

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*We don’t have to wait twenty, thirty, or forty years to develop prajna.*

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However, when we are able to experience absolute zero, and then return to the phenomenal world, there is a great transformation of consciousness, and we simultaneously see unity and multiplicity; we live in a world without a fixed self or ego.

When I was younger, I used to ask my teacher, “Well, if everything is empty, and if we experience complete merging of subject and object — if this is the basis of Buddhism — then why don’t we just walk into walls or stumble over things? I mean, how does this work?” And he said two things to me. He said, “Even in absolute zero, you have to come out and go to the bathroom.” Then another time he said, “You must re-form your ego from some place in complete emptiness.” That is a very profound point.

We inevitably have to go to the bathroom, so we have to return to the phenomenal world. That’s another point at which Buddhism differs from Hinduism: in its emphasis on Conditioned Origination, the fact that even the most profound experiences that we can have through Stopping meditation — complete merging of subject and object — are also transient. They pass away; we can’t even get attached to them when we see things as they really are. We have to return to and live in the phenomenal world.

When we can do this selflessly, when we are no longer



driven by our ego-patterns, by the kind of compulsive drives that we have, then we can see simultaneously all individuals as the same ground which is the basis of all of us. Someone once told me that your Zen Master, Seung Sahn, uses this example. I think it's quite apt: "You hear somebody screaming in anger at you, and you react no differently than if you heard birds chirping . . ." It's a very different way of living in the world, but one that I think expresses nicely this transformed mode of consciousness which early Buddhists called "Nirvana with remainder".

Now, as I see it, these two fundamental aspects of Buddhist meditation, Stopping and Seeing, reflect two different aspects of our daily consciousness that are constantly going on beneath our normal awareness, the experience of unification, and the experience of separation.

My teacher talks a lot about this. As I understand it, there is this continual unification and separation going on, as he says, I think metaphorically, 64,000 times a second. So that, when we hear a bird chirping, we become one with the bird. In that instant there is no separation between us and the bird. There is just this experience of complete unity with the bird-chirping. Then, we separate: recognize it as a bird. Then, we separate even more: we objectify that and say, "Ah, it's a cardinal!" or "Ah! It's one of these pesky bluejays and he is eating my corn!" or "Those crows are in my garden!" We have these secondary, tertiary reactions. This tends to obscure the fact that this activity of unification and separation is continually going on beneath our feet. One of the things that happens in Zen practice is that we become clearer and clearer on these underlying movements of consciousness, unification and separation.

And so, we develop a different kind of perspective on our own experience: it's no longer what my teacher calls a "two-dimensional perspective"; instead it's a "three dimensional perspective." What this means is that we must fully experience what is going on within our consciousness, but not separate from it, objectify it, try to paint a picture of it as if we stood outside of it (which is the two-dimensional perspective).

Chuang Tzu, the old Taoist, talks about walking without touching the ground; he also talks about flying without wings, and using ignorance to understand. I see each of these three ideas, especially walking without touching the ground, as lovely metaphors for what the experience is like, living in the phenomenal world in a selfless, egoless fashion; manifesting zero constantly in our conscious experience.

A good illustration of this, I think, is what my teacher calls "Zen Math". He does this on the blackboard. He says,

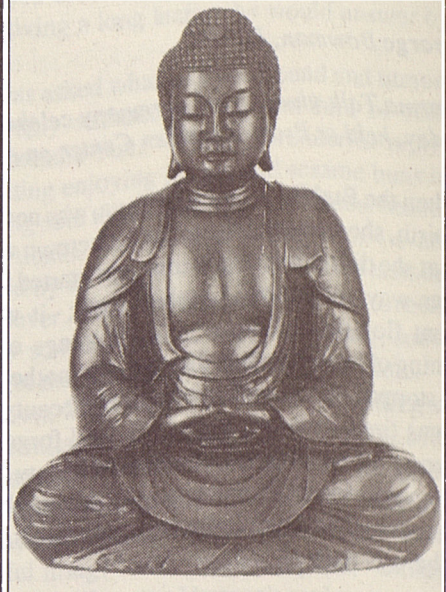
"Zero equals . . . Zero. One equals . . . Zero. Two equals . . . Zero. Five equals . . . Zero. Ten equals . . . Zero. A hundred equals Zero; a thousand equals Zero; a million equals Zero."

This is also, I think, what was suggested by that line from the Diamond Sutra which the Sixth Patriarch Hui-neng heard and suddenly became enlightened. The line reads something like: "You must raise a thought which is supported by nothing at all . . ."

The same thing: zero equals ten. The same thing: walking without touching the ground. The same thing: flying without wings; knowing through ignorance.

We can experience this consciousness every day, at every moment. The balanced practice of stopping and seeing leads us to this experience. Through it, we develop the ability to accord with the activities of unification and separation which are the dynamic ground of consciousness. It is very important to understand that in our practice we have these two elements, and it's important not to neglect either element, to work on them simultaneously.

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## DHARMA TALK

# The Lotus Blossoms in the Lowlands

## *Making the Buddha's Birth Our Own*

By George Bowman, JDPSN

*A Dharma Talk given at the ceremony celebrating Buddha's Birthday, held at Providence Zen Center on April 8, 1989.*

When the Buddha's mother, Maya, was nearing the time to give birth, she was away from her hometown visiting. Realizing that she didn't have much time, she started returning home. On her way she passed Lumbini Park; it was ablaze with fragrant flowers and alive with the songs of birds and the humming of bees. There in the park, the mother of the Buddha-to-be stopped to rest and appreciate the beauty of the flowers. She was tired from her long walk, and forgot herself in the fragrance. Completely absorbed in the beauty of her surroundings, the weariness of her journey forgotten, she reached up to touch a spring blossom. It was precisely at this moment that the Buddha was born.



George Bowman, Ji Do Poep Sa Nim  
Page 20

As the story goes, the Buddha slid effortlessly from her armpit. He slid without effort or will into this world and immediately stood up and took seven steps to the east; seven steps west; then seven steps north, and seven steps south. Then standing in the center, right in the middle of his experience, he stopped and, raising his right hand, pointed to heaven, and with his left, pointed to the earth. He said, "Heaven above and earth below, I am the Holy One."

Now, I myself have never seen a birth quite like this, but this is how the story goes. And this baby walked fearlessly into all of human experience and saw nothing but himself. There was no separation right from the beginning. No gap, no division, for doubt and confusion to creep in. Standing in the center of his experience, there was nothing to see and nothing to run away from.

We celebrate this mind today. As part of some Zen traditions, they chant daily:

*May we extend this mind over all beings  
So that we and the world together  
May attain maturity in Buddha's wisdom.*

I don't know if any of you have been present at the birth of a baby or not. I had the good fortune of being present at the birth of Nancy and Bill Highsmith's baby. It so happens that Nancy is sitting with us today, and the baby I saw being born is Bubs, who is playing outside. Bubs' birth is the only one I have had the opportunity to see. He was born in a house across the street from Providence Zen Center where Nancy and Bill, both senior students of Zen, were living at the time. They decided they would invite some of their good friends from the Sangha to the birthing. So about eight of us went over and sat with Bill and Nancy and the midwife through the whole process.

Somehow, Bubs didn't slide effortlessly out of his mother's armpit the way the Buddha had done. It was a lot of very hard work and there were tears and sweat, fears that something might go wrong, and a tremendous amount of encouragement from all of us there for Nancy's efforts.

It wasn't a scene covered with flower petals and filled with the songs of birds and the humming of bees. It was filled with a poignancy in the midst of the hard work, a sense of awe that something so basic was taking place that was a total mystery. How does life give birth to life? Will everything be all right? During the transition before Bubs was born, a fierce, restless upset appeared in the room. Nancy seemed so tired. Then with



## PRIMARY POINT

a certain ease born of intense effort, a baby emerged and the room was filled with the presence and luminosity of life.

Old Vimalakirti said that the lotus does not blossom in the soil of high meadows, it blooms in the lowlands, in the midst of the messiness of everyday life. It was not that Nancy's pain and effort and the process were transformed into something else, something beautiful. Each moment, just as it is, is the lotus.

In the vividness of watching a baby being born, this truth is undeniable. Without any separation from what's going on, we are simply life happening in all its immense beauty. This pure experience melts down our preoccupation with our own personal condition and opinions and we can no longer withdraw into saying, "It's my life," or "It's your life." That which we can never know or understand blossoms as this moment.

There are all kinds of births taking place in each moment. There are all kinds of deaths taking place in the same moment. That is quite an incredible happening.

Dogen said, "Just understand that birth and death is itself Nirvana. There is nothing such as birth and death to be avoided; there is nothing such as birth and death to be sought. Only when you realize this are you free from birth and death."

Some births are hard, some are easy. When I was a small boy I dreamed of being a naturalist. I would spend summer days tramping through the marsh searching for snakes and frogs. I remember one day coming upon a still, sunlit pond where a very fat water snake was sunning herself, lying perfectly still. I stopped to admire her, I wanted to melt into the surroundings so I wouldn't frighten her away. In a little while she began to quiver and a tiny little snake was born, a tiny completely formed snake. Then another little snake appeared and wriggled off completely independent of its mother, and then another was born, and then another. I sat and watched and counted one, two, three, fifteen, thirty-seven of these creatures come out and wriggle off into the swamp. Off they went into their lives, completely dependent on and simultaneously independent of their mother.

This snake, this baby, this Buddha was born thanks to its mother. A mother who forgot herself in the activity of just doing. Each one was completely absorbed in this moment and gave birth to something wonderful.

How do we give birth to ourselves as Buddhas? We become what we already are. And what are we? We are this very moment. Our practice is to give ourselves to it completely and become ourselves.

Of course, the most challenging part of our practice is to give birth to ourselves. To completely be ourselves without having to add something or take something away. The great teachers in the Zen tradition have all had this ability to be completely and authentically themselves . . . no need to try and be any version of someone else.

When Zen Master Ummon was told the fanciful story of the Buddha's birth he said, "Why, if I had been there, I would have beaten him with my Zen stick and fed him to a hungry dog and the entire world would have been at peace." Ummon had done a little "birthing" on his own. He had no use whatsoever for any Winter/Spring 1990

kind of mythology, no use for an overlay of images or ideas or the way it "might" or "ought" to be. His practice was to be each moment as it is. As Master Rinzai said, "to place no head above your own." Ummon knew without the least shadow of doubt that each moment, as it is, is the truth happening.

So Ummon's life was authentic and unshakable. Sometimes a happy Buddha, sometimes a sad Buddha, but always just this. So when people asked old Ummon about the truth of Buddhism, rather than giving a long lecture he would answer by giving one word.

When Ummon was asked what is the profound and utmost dharma, he could reply without the slightest hint of self-consciousness, "A sesame bun." What a wonderful reply! Imagine Ummon sitting enjoying his tea and sesame buns in the morning and being able to say without the slightest hesitation or shadow of doubt, "Yeah, this is the truth. I am completely embraced by Buddha's wisdom and there is nothing outside it whatsoever. There is absolutely nothing to seek. No place to look for something else, some becoming, some something I might get that somebody else can understand."

On another occasion, wonderful old Ummon was sitting in meditation in his hermitage by himself, doing a quiet, solo retreat in the winter; a monk heard about it and couldn't help but sneak up to Ummon's hermitage and interrupt his solitude. The monk broke into that silence and asked, "Zen Master, what is the most wonderful thing?" and Ummon replied, "Sitting alone on this mountain." That was Ummon's reply.

Put yourself in Ummon's position and suppose someone came up to you. Here you are sitting alone in the mountains, and someone sneaks up to you and catches you completely unprepared; you haven't rehearsed your lines, you didn't know what you were supposed to be, or what kind of practice you were supposed to be doing and some monk or nun appears in front of you, prostrates himself or herself, and asks, not as a Zen game, but with complete sincerity, "What is the most wonderful thing in your life?" What can you say? Are you, in that moment, making your life a clear and straightforward expression of what you know in your heart of hearts to be true, without any doubt? And can you reply, "Sitting alone on this mountain?"

Today on Buddha's birthday we celebrate this endless life that continually gives birth to itself — as baby Bubs, as water snakes, as you and me. One Bodhisattva vow says:

*When I, a student of Dharma,  
Look at the real form of the universe,  
All is the never failing manifestation  
Of the mysterious truth of the Tathagata.  
In any event, in any moment,  
And in any place,  
None can be other than the marvelous revelation  
Of its glorious light.*

*George Bowman, Ji Do Poep Sa Nim, is the Guiding Teacher for the Cambridge Zen Center and Nashville Zen Group. He is the Head Teacher in the Kwan Um School of Zen.*



## PERSONAL EXPERIENCE

# The Rimpoche's Toenails

By Jane McLaughlin

When I first started practicing, I went to Nepal to look for a teacher. At that time there was a famous Buddhist Rimpoche at Swayambu monastery. Everyone said that he was accustomed to teaching Westerners, so I decided to go there first. Swayambu is a beautiful stupa which sits on top of a mountain surrounded by monkeys, hence its nickname, "The Monkey Temple". In order to reach the monastery, you have to walk up hundreds of wide stone steps whose ascent seems interminable. The steps are lined on either side with dozens of monkeys and beggars, both of whom are equally persistent in their efforts to obtain something from you, whether it be the apple you're eating (the monkeys will snatch it right from your hands if you're not careful!), or some money. There is a beggar on almost every step — it isn't possible to give money to each person who asks.

One day, on the way up these steps to see Thrangu Rimpoche, a woman grabbed hold of my skirt, saying, "Memsab, Memsab, paisa!", which is a kind of honorific used for foreigners, and means something like, "Venerable person, give me some change." She was maybe the fortieth person to ask that day, and the sheer number of requests was wearing me down. I was immediately exasperated by the woman grabbing me. It felt as though the enormity of her need (and all these people's needs) far outstretched my ability to respond materially, so how could I respond at all? I didn't want to give her anything, but begrudgingly reached into my pocket and gave her some money anyway. The whole experience was so ironic. I was climbing the wide steps to receive these teachings on clarity, compassion, and "saving all beings." Here was a real life situation — a chance to put that teaching to the test — and all I felt was annoyed!

I reached the monastery and went in to see the Rimpoche. He was a jolly-looking man seated on bright gold and maroon silk cushions in a room filled with colorful thankas and old



Jane McLaughlin is a senior student who has settled down at the Cambridge Zen Center after pilgrimages to more exotic locales.

scrolls hanging on the walls. There was the sound of far-off chanting from the meditation hall, and the smell of wonderful Tibetan incense permeated the entire room. And in the midst of this glorious setting was the great Rimpoche, seated on his cushions, intently . . . meditating? No! Intently clipping his toenails with one of those huge red Swiss Army knives. (You know the kind of knife — thirty or so different blades and survival gadgets that are supposed to help you get an edge on the next guy if there's sudden all-out nuclear war.) Anyway, as I was bowing to him, he asked (without looking up from his toes), "Do you have any questions?"

I told him about what had happened on the way up the steps, and how confused I felt about it. (All the while he's clipping, clipping, clipping — his toenails flying around everywhere as I laid bare my soul in the foothills of the Himalayas. It was not what I'd expected.) At the end of recounting this story I asked, "So, what is more important, the motivation for an action, or the action itself? Outside, this woman got the money, so she was happy, but inside, my heart was closed."

His response was wonderful, and has always stayed with me. He said (clip, clip, clip), "Well, if you want to practice generosity, you can start by giving your best friend some small thing that you are not attached to, like a penny. (Clip, clip, clip, clip, clip.) When you have mastered that, give them something you really like, perhaps your favorite shirt. Then, once you have mastered that, try giving some small thing to someone you dislike. At last, when you can do all this with ease, give your greatest enemy something which you cherish dearly."

Then he smiled, and passing the knife from one hand to the other and back again said, "If you can't do any of that, you must practice like this: right hand giving to left hand, left hand giving to right hand, right hand giving . . ."

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At this point we both started laughing uncontrollably at the sheer absurdity of it. Imagine someone being so selfish that they would have to practice giving from one of their own hands to the other! Yet perhaps that's not so preposterous as it may seem. Part of that teaching has to do with our need to be generous with ourselves, if we are ever to be generous or compassionate with others. The second and perhaps more obvious part of his "survival knife" teaching is that the right and left hands are part of the same body. It's only natural for one to give to the other, for them to work together in harmony. This natural quality is what is most important in Zen, and it comes by itself. We can't just pluck some idea of "good" or "kind" out of the sky and think "I am like this!" That would feel contrived and uneasy, like the way I felt with the woman on the steps. With practice, we come to see that all these feelings and thoughts, good and bad, are empty, like clouds. They don't "belong" to us or to others, so we don't have to let them get in the way. This is how natural harmony can appear. We just have to let that veil drop away.

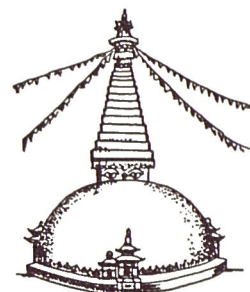
The most important thing we can give to ourselves, or anyone else, is clarity, the practice of being *awake*. For me, the greatest happiness has always been just being able to see and hear and smell and taste and touch and think. When we can do that, we can correctly perceive situations and respond to them as they are, as the moment-to-moment condition demands, and not merely by our own categories of "right" and "wrong," or our own private "shoulds" or "should nots." But we Zen students can easily fall into the trap of our own exalted ideas of openness, which are, despite all the practice in the world, smug and delusive. To cling to them is to go from one "opposite" to another; it's just that the new thing we have chosen to attach to has a "good" face rather than a "bad" face.

When Zen Master Seung Sahn was in Cambridge recently, he gave me a little heart-shaped jewelry box. As he was handing it to me he said, "This is a heart; that is for love." Then, opening and closing the lid, he said, "See? Open. Close. Good, yah?" "Thank you so much!" I said. Then, trying to be saintly and clever, I opened the lid of this heart-shaped box and said to him, "Open is good, yes?" (as if to say, "keeping the heart open is the best way, yes?"). Without skipping a beat, he said, "Open time, only open, closed time, only closed. Don't be attached to 'open,' okay?"

That really hit me! I can think, "Oh, I'm a good Zen student, my heart is always open, no separation, everything's perfect." And we can all practice bowing, sitting, and chanting until the cows come home, but if we're always trying for samadhi, trying for enlightenment, trying to become something better than what we are — it is all just one more subtle trick of the mind. (It is very easy to trick ourselves!) It happens a thousand times a day. Zen practice doesn't depend on ideas of "open" or "closed" — there are a million approaches for a million different situations, all pointing to the same thing: stay awake. It's nothing more than that. Once we are awake, we can correctly perceive any situation. Then, function is automatic, undetermined, and completely free.

"Right hand giving to left hand, left hand giving to right ..."

Winter/Spring 1990



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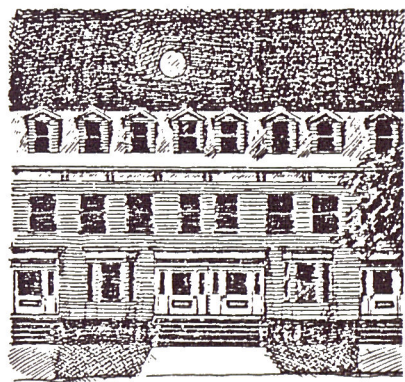
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## EUROPEAN SANGHA

## Dharma in Dorsten

by Harry Whitford

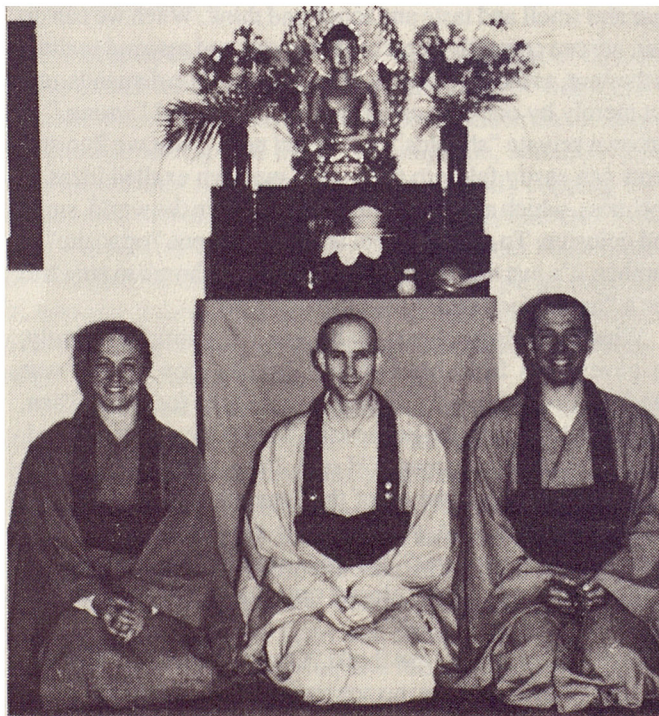
Although Zen Master Seung Sahn and Ji Kwang Dae Poep Sa Nim have been coming to Germany to teach for years, the Korean Dharma has been slow in taking root here. Even though the Federal Republic of Germany (West Germany) is Europe's most populous and most prosperous country, our Sangha here is (still) one of the smallest in the European Kwan Um School of Zen. There are several main reasons for this. When we asked Zen Master Seung Sahn about this in 1987 he said, "Germany has a very good situation — the people are rich and comfortable. 'Good situation' means lose your direction." Unlike countries like Poland and Spain where people are quite open to spiritual practice (and where our school is very strong), the orientation here is more material.

With the preference towards structure and organization that is a part of Germany's mentality, it is often difficult for people to accept teachings and teachers that don't have some organization or institute, as if the building or organization were a sign of legitimacy. There is also a very widespread fear of, or skepticism towards, teachers, gurus and masters or anyone resembling a leader — which is quite understandable in view of German history. Despite this wary-of-commitment approach, there is generally a high level of self-discipline and do-it-yourself to be found among practitioners here.

Over the past few years, the growing process of the German Sangha has often seemed to me to be like kong-an practice: numerous prickly questions, few answers and lots of "don't know." Being a small group of only thirteen students scattered across the country, we have had to deal with questions which probably wouldn't have mattered if we had moved into an established Zen Center. Questions like how to keep when practicing alone, or how to best help our teachers spread the Dharma, or when and how to start a Zen Center, have been very central issues. The process has been very different from the beginnings of most Zen communities in the U.S. where teachers from Asia came and settled, and a group grew around them. Here, the times spent together with our teachers have always been rare and precious occasions, as have been gatherings of a far-flung sangha. This isolation has been hard on all of us, emphasizing not only the need for one another's help, support and echo, but also the divergence of our opinions, expectations and priorities. This has made harmonizing and together-action quite difficult at times.

That a fledgling Sangha could form around Zen Master Seung Sahn is largely due to the efforts of three people: Oh Soeng Sunim (formerly Arno Schuh) and Heinke Griese from Frankfurt, and Dr. Paul Koeppler in Nickenich. Oh Soeng Sunim and Heinke set a good example of great effort, organ-

izing the early teaching tours of Zen Master Seung Sahn, and both were responsible for introducing many new people to our style of practicing. Paul invited Zen Master Seung Sahn to hold Yong Maeng Jong Jins regularly at Waldhaus, his center outside of Cologne. It was through these workshops and Zen Master Seung Sahn that the six Dharma Teachers in Germany made their initial ties to Ji Kwang Dae Poep Sa Nim. That was around 1985-87. Then most started to "commute" to Paris when the teachers were there, and to attend the European School Congresses in July and December. Everyone began to establish a strong connection to Ji Kwang Dae Poep Sa Nim, the resident teacher in Paris. Taking the Precepts in Paris, each of us became students of both teachers.



**At Dharma Sah Dorsten: Eva Paulus-Whitford, Director of Dharma Sah Dorsten; Do Haeng Sunim, Abbot of the European Kwan Um School of Zen; and Harry Whitford, Abbot of Dharma Sah Dorsten.**

In 1987, Ji Kwang Dae Poep Sa Nim started visiting Germany twice a year, holding Spring and Fall workshops at Waldhaus. Her teaching and support have had a very profound impact on the development of our Sangha in Germany, especially since Zen Master Seung Sahn's increasingly busy schedule has hindered him from coming more than once a year. Through her abilities of karma-perception and transmission of



## PRIMARY POINT

healing energies, and her meticulous teaching methods, she has been guiding people of all ages and backgrounds to attain a strong practice in the midst of their family, social and professional lives. She has helped hundreds of people to start practicing who might never have sought out Zen teaching as such, and yet all of a sudden they find themselves doing mantra and bowing! The personal transformations which many have experienced are truly incredible. As her translator, I have witnessed around 300 private interviews. To share in the intimacy of teacher-student counseling, and to experience the enlightened functions of her wisdom and compassion first-hand, is certainly the greatest teaching I have ever received.

One of the turning points of the developments here was the seven-day Yong Maeng Jong Jin held at Waldhaus in summer 1988. Both Zen Master Seung Sahn and Ji Kwang Dae Poep Sa Nim were there and we had a meeting of the older students about organization and cooperation problems that kept coming up. I had also announced that we had found a place for the first center. So we discussed these topics in circle-talk style with both teachers. Zen Master Seung Sahn told us that if we do hard practice, then our Dharma-light is shining, which attracts people to come and practice, and that they receive a good feeling about practicing. He also made it very clear how important it is to be strong, saying, "If one person is strong, a group or center appears and is also strong. But if no one person is strong, then nothing appears." Zen Master Seung Sahn made it very clear that we are all one Dharma-Family, which is very special. That meeting really seems to have broken up a lot of blockages, as together-action has been going much better since then.

The Dorsten Zen Center came into being in the fall of 1988 and Zen Master Seung Sahn held the Opening Ceremony in October. Dorsten is located on the northern edge of the Ruhr Region which is Europe's largest urban area. This is coal and steel country; those industries are dying out, leaving much "don't" know about the future. So we often present Zen practice as being much like mining coal and forging steel. Dig down deeper, deeper, get energy, then use that energy to control your feelings, condition and situation. Melting one's karma like iron ore, one can form one's life as the situation requires.

Slowly, a small core group of about eight people has formed. They're very serious, coming regularly to evening practice. We have also been holding monthly Yong Maeng Jong Jins and in March 1989 Ji Kwang Dae Poep Sa Nim came for the first time. Almost half were absolute beginners at that workshop, yet the energy was very strong and tight although the form was relaxed. It included walking mantra meditation in the woods, and talking during mealtime was allowed, but each person set a goal of mantras to finish. This helped beginners connect with our practice, to experience strong practice without too much agony, and to let go of the misconceptions that Zen is only silently sitting on a black cushion in a zendo.

Against the background of dramatic social and political changes that have occurred in Germany and its neighboring countries in the last year, the developments in the sangha may appear to be insignificant indeed. The opening of long-closed borders, (mostly) peaceful revolutions and social reform movements in eastern Europe have created an atmosphere of hopefulness and positive outlook in both eastern and western Europe. To a certain degree, there seems to be a similar hopefulness among our students about the positive developments and personal transformations which we have seen take place in each other. Letting go of "my limitation," the border is opened. "Put down my opinion, condition, and situation" is "peaceful revolution." And "moment-to-moment, correct function, correct relationship" are "true social reform" — a transformation of our life, which is possible by applying this most precious gift of Dharma.

It seems as though both Zen Master Seung Sahn and Ji Kwang Dae Poep Sa Nim have attempted to prepare us for this period of transformation as they have both repeated the same profound (and typically laconic) message over and over again: "This world is changing very fast now, strong practice is necessary!"

*Harry Whitford is Abbot of Zen Zentrum Dorsten. First coming to Germany as an American Field Service student in 1974, he has resided in Europe for 10 years working as a tofu production manager. He is now a self-employed consultant.*

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*these lichen covered rocks are always here  
frozen fog driven to ice crystals  
on their south face  
imperceptibly moved as we climb by  
or as the single dwarfed brown birch  
shows frozen buds  
tomorrow growing in sunlight  
once a peak  
two thousand feet above.*

*city days and city cares  
lichen rocks are always  
underfoot  
imperceptibly moved  
as i unlock the car this morning  
driven ice crystals beat against my face.*

Paul Bloom

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*Months of meadow grass  
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a glistening tumble  
on the prairie stubble.  
Did you really think kids  
Come from nowhere?  
Just another gorgeous fold  
In the Milky Way.  
Beginnings and endings  
Equally meaningless.  
And yet  
Hoar breath at dawn  
The placenta still steams  
As its foal outruns  
The canine snap of jackals.  
What more meaning do they need?*

Jan Sendzimir



## BOOK REVIEW

**THE ENCYCLOPEDIA OF EASTERN PHILOSOPHY AND RELIGION.** Shambala Publications, 1989. \$39.95.

*Reviewed by Mu Soeng Sunim*

The pace at which sources of Buddhist wisdom and literature have become available in Western languages in the last decade and a half has been both dizzying and gratifying. It is true, as well, of other spiritual traditions from the East. The corpus on Buddhism, for instance, now available in any decent bookstore in America, took centuries to become accessible in ancient China and even then only to monks and the intellectual elite.

One result of this proliferation of books on Eastern spirituality has been for terms like karma, koan, chi, mantra, Tao, yin-yang, and nirvana to become part of our vocabulary without sounding alien or threatening. (When *TIME* and *Newsweek* start using these terms without being facetious, you know the term has arrived.) In most cases, however, our understanding of these terms has been, at best, hazy. We have adopted these terms more through acculturation than linguistic investigation. It has often been hard to find glossaries where these terms are explained more fully. A pioneer effort was made in 1957 when Ernest Wood published his *Zen Dictionary*, where you could "look it up."

We are now fortunate to have the *Encyclopedia of Eastern Philosophy and Religion* available to us in English. It's a massive, ambitious, and satisfying project. It was originally published in German in 1986 and covers the basic terminology and doctrinal systems of the four great wisdom teachings of the East — Buddhism, Hinduism, Taoism, and Zen. (Tibetan Buddhism is presented equally comprehensively under generic Buddhism.) Each tradition has been edited by European scholars and the volume includes more than four thousand entries and one hundred illustrations. The entries include a complete survey of the teachers, traditions, and literature of the four branches of Eastern wisdom. It was a delight to find an entry on Anandamayi Ma (1896-1982), little known in the West, but one of the great women saints of modern India.

The editors have been wise enough to keep their goals modest:

*Thus the encyclopedia is not intended for the use of a few academic specialists. It is rather intended to help general readers find their way through a thicket of unfamiliar terms and concepts that are frequently encountered today in widely varied fields of interest — in the sciences, in the media, in the health professions, in psychotherapy, in the study of meditation, and in psychological training.*

Still, some omissions are puzzling: the bibliography lists a Winter/Spring 1990

book on Feng-shui, but there is no listing under either Feng-shui or geomancy. It happens to be an important concept both in Taoism and Chinese Buddhism. Another glaring omission is an entry on Ajivaikas, an important sect of ascetics in India which lasted for nearly two thousand years and predated both Buddhism and Jainism. It did not disappear until the fourteenth century.

Another omission, which would matter to someone in the Korean Zen tradition, is any entry on renowned Korean Zen masters, especially in view of numerous entries on obscure Chinese and Japanese Zen masters. Equally glaring is the lack of an entry on the Chogyo Order of Korean Buddhism, even though there is an entry on the much smaller Won Buddhism of Korea. Perhaps these omissions could be addressed in a revised edition.

Still, the *Encyclopedia* remains a gold mine. There are lineage charts at the end of the book for various Ch'an and Zen "houses." A comprehensive bibliography covers both the primary and secondary sources for the four spiritual traditions. To this reviewer, the real delight of the *Encyclopedia* is to see extensive entries on Taoist and Hindu terms and concepts. The literature on Taoism, at least in English, remains archaic and deliberately obscure; the entries on Taoism in the *Encyclopedia* present a clear and lucid description of these terms and concepts. It was a joy to find entries under Hinduism on Pradyumna and Aniruddha, son and grandson, respectively, of Krishna; it brought back childhood memories of reading stories from Hindu mythology.

All the items in the *Encyclopedia* are cross-referenced, and the writing itself is clear and precise. Equally important, whenever a concept is used in different meanings by different traditions, we are given the interpretation from each tradition.

The *Encyclopedia* opens up a new dimension in our access to factual information and clarification of concepts from Eastern traditions which have been handed down to us, and which we find intriguing, but were not sure where to "look it up." It's a volume that one can pull down from the bookshelf anytime, open at any page, and be illuminated and delighted.

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BOOK REVIEW

**SPEAKING OF SILENCE: Christians and Buddhists on the Contemplative Way.** Edited by Susan Walker. Paulist Press, 1987. \$12.95.

Reviewed by Dhananjay Joshi

*The Church gives us not a system but a key; not a plan of God's city, but the means of entering it. Perhaps someone will lose his way because he has no plan. But all that he will see, he will see without a mediator, he will see it directly, it will be real for him; while he who has studied only the plan risks remaining outside and not really finding anything.*

George Florovsky

*Buddha's teaching is everywhere. Today it is raining. This is Buddha's teaching. People think their own way or their own religious understanding is Buddha's way, without knowing what they are hearing, or what they are doing, or where they are. Religion is not any particular teaching. Religion is everywhere. We have to understand our teaching this way.*

Shunryu Suzuki

*Speaking of Silence*, which was collected from panel discussions at five annual conferences hosted by the Naropa Institute, is divided into three parts. "Tradition" gives a fairly comprehensive introduction to ways of thinking in Christianity and Buddhism. "Comparing Ways" is a collection of discussions on topics such as God and emptiness; sin, suffering and virtue; and prayer and meditation. Finally, the section on "Everyday Journey" talks about compassion, spiritual teachers, and in general about life that is governed by spiritual aspirations. This is a section that is rich with the personal experiences of the teachers.

In the introduction, James Finley mentions a very simple key with which to approach this topic. The secret of a meaningful dialogue, especially inter-religious dialogue, lies in having an open mind. This quality of mind is essentially non-verbal. One doesn't listen as a Buddhist or as a Christian. One just listens, and only then can one communicate on the deepest levels of one's experiences. The silence here is not just verbal silence but the "silence of opinions."

None of the teachers represented in this book is trying to convince anyone else of anything. The spirit is not one of conversion but of conversation. And there is a wonderful sense of humor that permeates these conversations without compromising the depth and sincerity of the beliefs. These teachers have an unending supply of stories and they use them skillfully. (Talking about "if you meet the Buddha, kill him," Eido Roshi can also say, "if you meet the Christ, let the Christ kill you.")

One learns much in this book about both traditions. When reading about different doctrines and practices, one should remember Joseph Goldstein's wonderful comment:

*When it is rightly understood, doctrine itself is practice. During the time of the Buddha, there were people who became enlightened simply by listening to his teachings. Words are pointers to the truth — they are like fingers pointing to the moon. If we get involved in the study of the fingers, we are missing the point. But if we can listen with a totally open and receptive mind, it is possible, even in hearing a single word, to open in the deepest way. As you sit now, listening to these words, try to listen without thinking about what is being said; try actually doing what is being said. Just let the words enter the mind. Then the doctrine becomes practice. You will find they are not separate.*

These contemplative dialogues are not about whether one faith or one tradition "agrees" with the other, and they are not about finding "differences" either. The common ground on which everyone in this book meets is one that excludes concepts of sameness and difference. It is very inspiring to feel the unity of the contemplative paths.

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 continued on Page 3

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## Retreat and Special Events Calendar (Events not otherwise identified are retreats)

March 1990	April 1990	May 1990	June 1990
2 - 4 Providence (GB)	1 Chogye Talk (ZMSS)	4 - 6 Empty Gate Retreat/Precepts (ZMSS)	1 - 3 Providence (MDSN)
10 Chogye (RS)	5 Cambridge Talk (ZMSS)		3 Cambridge (GB)
16 - 18 "Perils of the Path," Zen Mountain Monastery, NY (JP)	6 - 8 Dharma Sah (BM) Sangha Weekend, Providence	11 - 13 Dharma Teacher Weekend, Cambridge	9 Christian-Buddhist Retreat, Providence
21 Empty Gate Talk (ZMSS)	7 Buddha's Birthday, Providence	12 Introductory Workshop, Seattle (BM)	9 - 10 Chogye (RS)
23 - 25 Cambridge (JP) Kansas Retreat, Opening Ceremony & Precepts (ZMSS)	8 Buddha's Birthday, Seattle	18 - 20 Bul Tah Sah (BR) Seattle (BM)	9 - 21 Summer Training Program, Providence (JP)
27 Bul Tah Sah Talk (ZMSS)	9 - 15 Providence (ZMSS)	19 Chogye (RS)	15 - 17 Cambridge (GB) Dharma Sah (BM)
30 End Providence Kyol Che (BR)	16 - 17 Toronto visit (ZMSS)	20 Foundations of Zen, Providence (JP)	17 Providence (JP)
30 - April 1 Empty Gate (BM)	19 - 22 Furnace Mountain, KY (ZMSS)	26 Mount Baldy (BM)	22 - 23 Providence (JP)
	21 Chogye (RS)	26 - 27 New Haven (GB)	23 - 24 Ji Do Poep Sa Nim Weekend, Providence
	23 - 25 Gethsemani (ZMSS)		24 Kido, Providence
	27 - 29 Cambridge Work Retreat (GB)	<b>July 1990</b>	
	28 - 29 New Haven (MDSN)	20 - 22 Summer Sangha Weekend, Providence	
		24 - August 12 Summer Kyol Che, Providence (MDSN)	

Zen Master Seung Sahn (ZMSS) is the first Korean Zen Master to live and teach in the West. He became a Zen Master at the age of 22 and is the 78th Patriarch in the Korean Chogye Order. After teaching in Korea and Japan for many years, he founded the Providence Zen Center in 1972, and he and his students have since founded over 60 Zen Centers and affiliated groups around the world. He has given "inka" — authority as Zen teachers — to nine senior students, called Ji Do Poep Sa Nims. They are: George Bowman (GB), Robert Genthner (RG), Bob Moore (BM), Mu Deung Sunim (MDSN), Jacob Perl (JP), Barbara Rhodes (BR), Lincoln Rhodes (LR), Richard Shrobe (RS); and Do Am Sunim (DASN), Warsaw Zen Center.

## Glossary of Terms

**Anuttara Samyak Sambodhi (Sanskrit):** Literally, "Perfect Universal Samadhi"; it is the enlightenment experience in which a person becomes a Buddha, i.e. endowed with the six Paramitas.

**Avaloketesvara (Skt.):** Bodhisattva of Compassion (see Kwan Seum Bosal).

**Bodhi (Skt.):** Awakening.

**Bodhisattva (Skt.):** One who vows to postpone his own enlightenment in order to help all sentient beings realize liberation.

**Buddha (Skt.):** An awakened one. Refers usually to Siddhartha Gautama (6th century BC), historic founder of Buddhism.

**Ch'an (Chinese; Sanskrit: Dhyana):** Meditation practice.

**Dae Poep Sa Nim (Korean):** Title used in addressing Ji Kwang Dae Poep Sa Nim; means "Great Dharma Master".

**Dae Soen Sa Nim (Korean):** Title used in addressing Zen Master Seung Sahn; means "Great Honored Zen Master".

**Dharma (Skt.):** The way or law; the path.

**Ji Do Poep Sa Nim (Korean):** "Guide to the Way"; Refers to an individual authorized by Zen Master Seung Sahn to teach kong-an practice and lead retreats.

**Kalpa (Skt.):** An eon; an inexpressibly vast period of time.

**Karma (Skt.):** Cause and effect, and the

continuing process of action and reaction, accounting for bondage into samsara.

**Kasa (Korean):** Brown piece of cloth worn around the neck or over the shoulders, symbolic of Buddhist vows and precepts.

**Kensho (Japanese):** Seeing one's own true nature; an experience of awakening.

**Kido (Korean):** Chanting retreat.

**Kong-an (Korean; Japanese: Koan):** A paradoxical or irrational statement used by Zen teachers to cut through students' thinking and bring them to realization.

**Kwan Seum Bosal (Korean):** "One Who Hears The Cries of the World"; The Bodhisattva of Compassion.

**Kyol Che (Korean):** Literally "Tight Dharma"; In Korean Zen tradition, an intensive retreat of 21 to 90 days.

**Mahayana (Skt.) Buddhism:** The Buddhism practiced in Northern Asia. Encompasses schools in China, Korea, Japan and Tibet.

**Mantra (Skt.):** Sounds or words used in meditation to cut through discriminating thoughts so the mind can become clear.

**Moktak (Korean):** A wooden instrument used to pace chanting in Korean Zen tradition.

**Nirvana (Skt.):** A state of perfect inner stillness and peace.

**Paramita (Skt.):** Virtues or "Perfections" of a Buddha. In Mahayana Buddhism, these are the Six Paramitas: Dana (generosity), Sila (restraint or morality), Shanti (patience), Vigor (energy or effort), Dhyana (meditation), and Prajna (wisdom).

**Prajna (Skt.):** Wisdom.

**Samadhi (Skt.):** A state of intense concentration.

**Samsara (Skt.):** The continually turning wheel of suffering in life and death.

**Sangha (Skt.):** The community of practitioners.

**Shakyamuni Buddha (Skt.):** The historical Buddha, literally "Sage of the Shakya Clan."

**Shikantaza (Japanese):** "Just sitting"; a state of attention that is free from thoughts, directed to no object, and attached to no particular content.

**Sutra (Skt.):** Buddhist scriptures, consisting of discourses by the Buddha and his disciples.

**Theravada (Skt.) Buddhism:** The Southern School of Buddhism, including Sri Lanka, Thailand and Burma.

**Yong Maeng Jong Jin (Korean):** In Korean Zen tradition, a short retreat. Literally, "To Leap Like A Tiger While Sitting."



# The Kwan Um School of Zen

Administrative Offices at 528 Pound Road Cumberland, RI 02864 (401) 658-1476

• denotes centers and groups with standard membership structures; see box at bottom of page

## United States and Canadian Zen Centers and Groups

### Full Zen Centers

- **Cambridge Zen Center**  
199 Auburn Street  
Cambridge, MA 02139  
(617) 576-3229  
*Guiding Teacher:*  
*George Bowman, JDPSN*
- **Chogye Int'l. Zen Center**  
400 East 14th Street  
Apartment 2E  
New York, NY 10009  
(212) 353-0461  
*Guiding Teacher:*  
*Richard Shrobe, JDPSN*
- **New Haven Zen Center**  
193 Mansfield Street  
New Haven, CT 06511  
(203) 787-0912  
*Guiding Teacher:*  
*Mu Deung Sunim, JDPSN*
- **Providence Zen Center**  
*Head Temple U.S. & Canada*  
528 Pound Road  
Cumberland, RI 02864  
Office: (401) 658-1464  
Personal: (401) 658-2499  
*Guiding Teacher:*  
*Jacob Perl, JDPSN*

### Monastery

**Diamond Hill Zen Monastery**  
528 Pound Road  
Cumberland, RI 02864  
(401) 658-1509

### Associates

- **Lexington Zen Center/  
Furnace Mountain Retreat Center**  
c/o Robert and Mara Genthner  
345 Jesselin Drive  
Lexington, KY 40503  
(606) 277-2438  
*Guiding Teacher:*  
*Robert Genthner, JDPSN*
- **Seattle Dharma Center**  
c/o Tom Campbell  
2920 NE 60th Street  
Seattle, WA 98115  
(206) 783-8484  
*Guiding Teacher:*  
*Bob Moore, JDPSN*

### Affiliates

- **Ann Arbor Zen Center**  
6 Geddes Heights  
Ann Arbor, MI 48104  
(313) 761-3770
- **Aikido Ai Dojo**  
6727 South Milton Avenue  
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(213) 696-1838  
*Guiding Teacher:*  
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- **Bul Tah Sah Zen Group**  
4358 West Montrose Avenue  
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(Ron Kidd) (312) 327-1695
- **Cypress Tree Zen Center**  
c/o David Jordan  
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(904) 656-0530  
*Guiding Teacher:*  
*Barbara Rhodes, JDPSN*
- **Dharma Sah Zen Center**  
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Los Angeles, CA 90019  
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- **The Dharma Buddhist  
Temple of Hawaii**  
1294 Kalani-iki Street  
Honolulu, HI 96821  
(808) 373-3408
- **Empty Gate Zen Center**  
1800 Arch Street  
Berkeley, CA 94709  
(415) 548-7649  
*Guiding Teacher:*  
*Bob Moore, JDPSN*
- **Kansas Zen Center**  
1423 New York Street  
Lawrence, KA 66044  
(913) 843-8683  
*Guiding Teacher:*  
*Mu Deung Sunim, JDPSN*
- **The Meditation Place**  
168 Fourth Street  
Providence, RI 02906  
(401) 274-4026 or  
(401) 861-3646
- **Morning Star Zen Center**  
c/o Barbara Taylor  
243 Virginia Avenue  
Fayetteville, AR 72701  
(501) 521-6925
- **Nashville Zen Group**  
3622 Meadowbrook Avenue  
Nashville, TN 37205  
(615) 298-3754  
*Guiding Teacher:*  
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- **Ontario Zen Center**  
515 Logan Avenue  
Toronto, Ontario M4K 3B3  
Canada  
(416) 482-9168

### Friends

- **Bul Kwang Sah**  
3625 Union Street, #1C  
Flushing, NY 11354
- **Gainesville Zen Circle**  
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562 NE Second Avenue  
Gainesville, FL 32601  
(904) 373-7567

### International Headquarters

- **Centre Zen de Paris -  
Dharma Sah**  
*Head Temple,  
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26 Rue Bergere - 4E  
75009 Paris France  
(33)(1) 47-70-44-70
- **Ko Bo In Zen Center**  
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*Head Temple, Korea*  
Hwa Gye Sah  
487 Su Yu 1 Dong  
To Bong Ku, Seoul 132-071  
Korea (82) 02-902-2663
- **Warsaw Zen Center**  
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Eastern Europe*  
04-962 Warsaw Falenica  
ul. Malowiejska 24 Poland  
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Each center is both a distinct community of practitioners and part of a larger sangha. Membership helps make possible teaching activities and training programs on local and national levels. Joining one of the participating centers makes one a member of the School.

*As a full member, your benefits include:* Discount rates at all retreats, conferences, and workshops, after three months of membership. A free subscription to *Primary Point*, published three times a year, and to the *School Newsletter/Calendar*, published quarterly. Membership is \$20.00 per month for individuals, \$30.00 per month for families, and \$10.00 per month for students.

To become a member, send your name, address, phone number and first dues payment to one of the North American groups marked with a bullet (•) above. Groups not marked have slightly different membership structures; write before sending one of them money. If you live far from any of these groups, you can get identical benefits by joining as a Member-at-Large through the School office.



# The Kwan Um School of Zen

## Spring Sangha Weekend

April 6 - 8, 1990

### Opening Program

Friday, April 6, 1990 7:30 p.m.

### Exercises in Mindfulness

George Bowman, JDPSN

### “The Spirit and the Life”

Video on Rebuilding Cambodian Buddhism

### Buddha’s Birthday Ceremony

Saturday, April 7, 1990 2:00 p.m.

### “Precepts and Practice”

Barbara Rhodes, JDPSN

### “To Cherish Life” Experiential Workshop

Richard Shrobe, JDPSN

### Special Public Talk by Zen Master Seung Sahn

Together Practice Family Program Membership Seminar

Informal Meetings with Teachers

*For information or to register (discount for advance registration):*

The Kwan Um  School of Zen

528 Pound Road, Cumberland, RI 02864 (401) 658-1476

## Buddha’s Birthday Seven-Day Yong Maeng Jong Jin Retreat

with Zen Master Seung Sahn

Providence Zen Center April 9 - 15, 1990

*See details on page 17*

### PRIMARY POINT

Kwan Um School of Zen  
528 Pound Road  
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