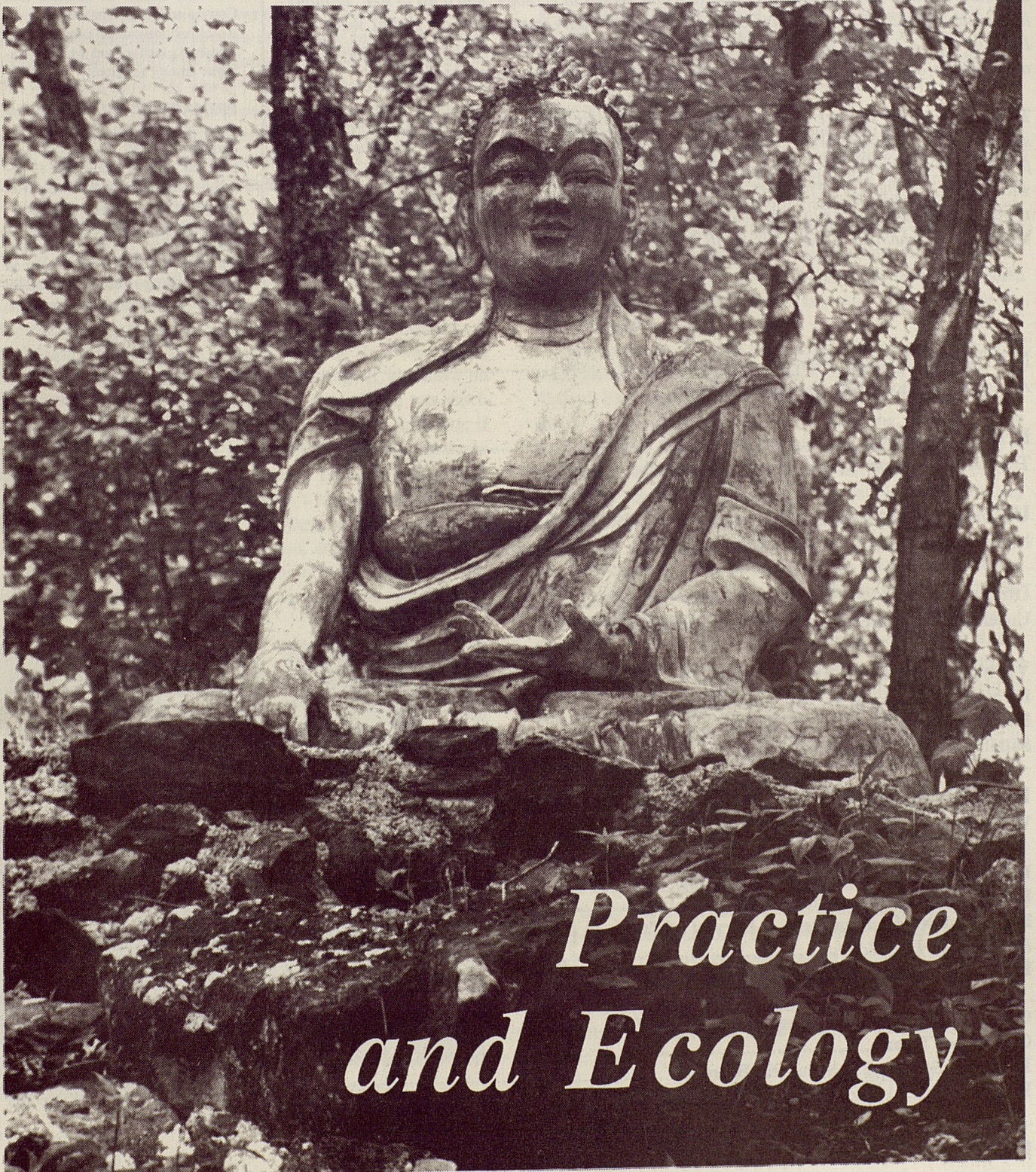


PRIMARY

AN INTERNATIONAL JOURNAL OF BUDDHISM

POINT

VOLUME SEVEN, NUMBER TWO
SUMMER 1990



*Practice
and Ecology*

In This Issue

When we first considered "Practice and Ecology" as a theme, I wondered how much needed to be said about it. Pollution is bad for the planet; practice is good for it, I glibly concluded. How would we fill the remaining thirty-one pages?

Our contributors, each grounded in practice and versed in ecology, had a lot to say. Ecology is a complex and often imprecise science, with little agreement even on global warming. Relating such a concern to spiritual practice required considerable reflection. As I edited, my assumptions and simplifications fell away. In their place, questions appeared.

The commentaries you are about to read will not necessarily make you feel good about our species. The essays are provocative, even disturbing and cantankerous. Do we value nature for its intrinsic worth, or is there another reason? Can we accept our ecological situation without placing blame? This collection of essays provides a variety of perspectives on an urgent social issue, whose primary cause has nonetheless to be traced back to the "pollutants of the mind" which form the basis of all Buddhist teaching.

Richard Streitfeld
Editor

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PRIMARY POINT

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Cover: Outdoor Buddha at Diamond Hill Zen Monastery in Cumberland, Rhode Island. The Buddha was carved by Tibetan master Chagdud Tulku, Rinpoche.

Photo of Stephen Batchelor by Chris Shaw. Photo of Robert Aitken, Roshi ©1990 by Tom Haar. Photo of Dainin Katagiri, Roshi courtesy of Minnesota Zen Meditation Center.

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ZEN MASTER SEUNG SAHN

Not Just a Human World

By Zen Master Seung Sahn

This world is changing very fast. Recently, I went to Moscow to take part in a large conference called the Global Forum. The idea of this conference was very interesting — “how can we save this world?” Soviet President Gorbachev had invited over six hundred people — prominent religious, political, scientific and business figures — from many countries. Gorbachev perceives that this world is in danger. His mind is very wide. He isn’t attached to the Communist idea.

Human beings have proven themselves to be very stupid animals. We have broken nature — broken the air, mountains, rivers; killed animals; fought each other. We don’t understand our own correct situation or the correct way. In human life, keeping the correct way is very difficult. People get money, become famous, have this possession or that, but when old age and death approach, there is much suffering. In a way, if you have much money, there is more suffering; if you have no money, there is no suffering. Also, if you have too much thinking, too much understanding, there is more suffering; if your mind is simple, there is no suffering; it is possible to accept old age and death as a natural process. This simple mind is don’t know mind. The don’t know mind does not check, does not hold, does not want, is not attached to anything. It only keeps a one-pointed, simple direction.

But if you are holding your opinion, your condition, your situation, then this world attacks you. First, your mind attacks

you; then your family, your friends, all the people you meet attack you; your society, your culture, time and space, everything attacks you. If you put it all down, this world and time and space cannot touch you. Then you can control this world, you can control time and space.

Human beings always want something; this wanting mind never ends, so our life is always complicated, always suffering. Putting it all down means making life very simple, like a clear mirror. The name for this mirror-mind is Great Love, Great Compassion and the Great Bodhisattva Way. Originally everything is very simple, very harmonious. Only when “I” appears do things get complicated and suffering begins. When “I” disappears, this whole world is yours. When “I” appears, you lose this world.

For instance, in West Germany some people are wary of unification. Why? Because East Germany is very poor. So “I don’t like” appears. That’s animal mind, not human being’s mind. East Germany has had much suffering; West Germany is prosperous. We must put down our prejudices and live in the world with the sky, the trees, the air, and other people.

At this conference in Moscow, the religious and political leaders of the world got together and talked about how to save this world. Now they are all concerned about ecology, about the environment, about pollution in the air and in the water. They talked about how to fix the problems of the world, how to raise enough money, things like that. In my talk to them, I explained that this is not just the human beings’ world; our universe includes animals, birds, plants, air, sky, everything. When there is harmony in all these things, the world is harmonious. When there is no harmony, there is a problem. So the problems of this world are only a result; this result is from primary cause. If you don’t understand primary cause, you cannot fix the results. What kind of primary cause?

Today there are five billion people in the world. In 1945, at the end of the war, there were only two and a half billion people. So since the second world war, human population has grown very fast. Also there has been an economic revolution. Now many people in the West are comfortable: good house, good car, good situation. But how many people have happiness? Every day twenty-five thousand people die of hunger in poor countries of the world. But in rich countries of the world, there is much leftover food thrown into the garbage. So there is unbalance in this world. Who made this unbalance? Human



Zen Master Seung Sahn with Moscow children.

Continued on next page

Not Just a Human World

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beings holding on to their opinion, condition, and situation have made this unbalance, this suffering in the world.

Only a short time ago, everyone was afraid of nuclear war. Now everyone is afraid of AIDS. Always everyone is afraid of dying. But if you keep your correct function, correct situation, correct relationship moment to moment, you can never die. Then you make harmony and balance in this world; that's how you help this world — not only human beings but the entire universe. That's a very wide mind.

Western history always talks about change from the outside, so Western societies have many revolutions. Eastern mind means inside revolution, not outside. It means sharing our world with the sun, animals, trees, all of life. Many Western people have been attracted to meditation because of these ideas. When your life becomes correct, you become harmonious with the rest of the universe.

Eastern mind means inside revolution, not outside.

The Buddha always talked about this idea: love and compassion, harmony with everything in the universe. He talked about equality and love. Everything in the universe has its job: tree has tree's job, bird has bird's job, human being has human being's job. Only human beings don't understand their correct job.

So any kind of Zen practice means making your mind very simple, means don't know mind. Don't know mind means understanding human beings' original job. The Buddha practiced unceasingly for six years. Bodhidharma sat for nine years. Why? He already had enlightenment, so why did he sit for nine years in the cave at Sorim? He realized that the time was not ripe for his teaching, so these nine years were a time of waiting for him. This waiting was not for himself but for all beings. So his waiting was his practice.

Bodhidharma's waiting mind is also your mind. Putting down your opinion, your condition, your situation, and keeping correct function, correct situation, correct relationship is also Bodhidharma's waiting mind. This is the Bodhisattva mind; this mind's job is never finished, because this mind is only for all beings.

I hope you continue to keep this Bodhisattva Way. Don't make anything. Moment to moment, just do it.

Zen Master Seung Sahn is the 78th Patriarch in his line of succession in the Chogye Order of Korean Buddhism, and is the founding teacher of the Kwan Um School of Zen. □

DHARMA TALK

Ecology of Mind

By Jacob Perl, Ji Do Poep Sa Nim

Adapted from a Dharma Talk given at the Buddha's Birthday Ceremony at Providence Zen Center on April 9, 1990. The term "HIT" refers to the hitting of the podium with the teacher's Zen stick; "KATZ" refers to the Zen belly shout. Both are traditional Zen teaching techniques.

HIT!

Long ago a great man came, saved all beings, and left. His coming and his going continues to teach us to this day.

HIT!

Long ago, a great man said, "The True Way has no coming, and no going." To this day, this teaching is saving us.

HIT!

We too, have come into this world, have gathered here today, and will soon depart. Then, in our coming and going, how do we attain the great man's way of coming and going? How do we attain the great man's way of not coming and not going?

KATZ!

Winter has gone North. Spring has come in from the South.

Recently, Zen Master Seung Sahn attended an important meeting in Moscow, and I had the good fortune of joining him for this trip. The meeting was called the Global Forum of Parliamentary and Spiritual Leaders for Human Survival. Its primary subject was our relationship with this world, how we are destroying this world, and how we, human beings, can survive.

The key issue of this meeting was ecology. According to Webster's, ecology is that branch of biology which deals with the relationship of living things and the environment.

What is our relationship to our environment? That is a question which the Buddha's teaching addresses very clearly. In Buddha's time there were not the same kind of problems with the pollution of air, water, and ground. The Buddha, for that reason, did not talk very specifically about those kinds of pollution. He taught us a slightly different kind of ecology, a more basic and more comprehensive kind of ecology.

This teaching is so fundamental that not only is biological ecology a natural consequence of this teaching, but so is ethical ecology, spiritual ecology, and finally through the teaching of the Patriarchs the ecology of moment-to-moment correct situation, correct relationship, correct function. If we

understand this way correctly, then we can understand all relationships, including our relationship to our environment, which means not only ground, water, air, sky, trees, plants, and animals, but also each other.

In view of the Buddha's teaching, a forum for human survival is a mistake. This goal already separates human beings from the rest of this world. It is not enough to love this world so that human beings can survive. That is not true love, because true love is unconditional. In fact, at the Forum, many speakers talked about love. Then what is love?

In China, long ago, Zen Master Nam Cheon came into the Dharma room of his temple, where several hundred monks were fighting about a cat. Nam Cheon picked up the cat, and demanded of the suddenly silent congregation, "Give me one word. If not, I will kill this cat!" Everyone was silent, so finally the Zen Master killed the cat. Later that day when he told his student JoJu about this incident, JoJu removed his slippers, put them on top of his head, and walked out of the room. Zen Master Nam Cheon said, "If you had been there, the cat could have been saved."

This kong-an is about love. When Nam Cheon challenged his students, he wanted to see if they loved the cat, or only desired the cat. Today, I ask you: If you had been there when the Zen Master demanded one word, how would you have saved the cat? And, what is the meaning of JoJu's action? If these questions become clear to you, then love becomes clear. To attain this kong-an means to attain true love. To attain true love is to become ecologically correct in our relationship with the environment.

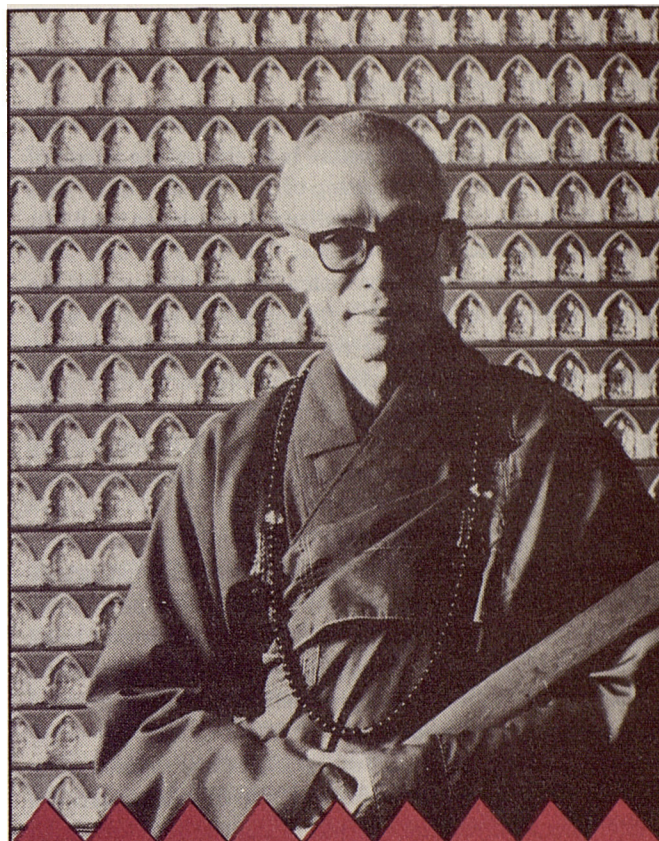
There is a branch of science which is relatively new. It is the study of chaos. While for us the word "chaos" implies a state of utter confusion, for the scientist the word "chaos" has a very specific meaning involving an equation with a number of possible solutions at any one moment. Equations describing turbulence, meteorological phenomena, or even stock market behavior are examples of "chaotic" equations.

What is very interesting is that scientists have found that in any kind of a chaotic system there is some order. They have also found that in many systems that up to now were thought to be very orderly and very predictable, some chaotic behavior can be found at times. That's not so much of a surprise for the followers of the Eastern sages.

The Korean flag is a good example of this. It is basically a Yin/Yang symbol. The Yang side has a little bit of the Yin color. The Yin side has a little bit of the Yang color. Yin gives birth to Yang, Yang gives birth to Yin. Chaos gives birth to order, and vice versa. This is because we live in a world of opposites, and if you take away one opposite, then the other one can not exist. If you take away man, then the word woman becomes meaningless. If you take away dark, then there can not be light. If you take away ignorance, then there can not be enlightenment.

In this world of opposites, how do we find our correct situation, correct relationship, correct function? To understand this world of opposites is to respect all of nature. It

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Ecology of Mind

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becomes foolish to dislike the night, for without it the day would not exist. To respect nature is to give up the notion of ownership of nature, of ownership of this world. To not treat this world as "my" world is to realize that it belongs to all life.

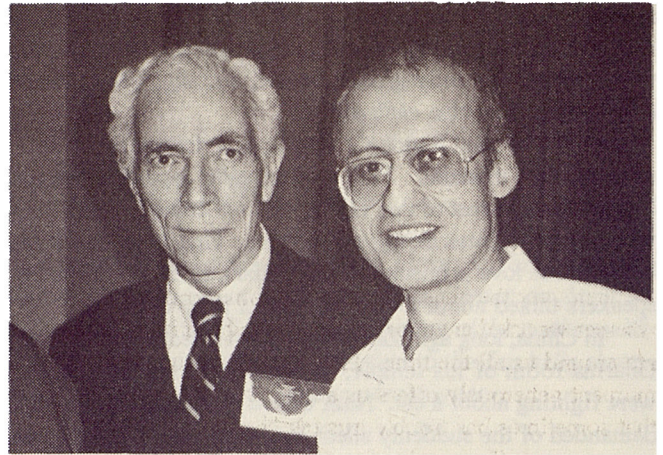
Our job then becomes more clear. Our life is not only from our parents. The ground, the water, the air, the sun and the moon, all support our life; in fact they give us our life. They are all our parents. Just as we have an obligation to our parents, this obligation extends to the whole world. That is the Buddha's teaching. That is Zen Master Seung Sahn's teaching. That is our true nature's teaching. In other words, the fundamental thing is not so much polluting the environment, but polluting our mind.

Buddha taught something very simple. He taught how to deal with anger, desire and ignorance. Three major pollutants. If we are able to take away this pollution, then the other kinds of pollution will also disappear. Without taking away this pollution, it is not possible to attain true harmony with nature. Without harmony with nature it is not possible to avoid harming the environment.

Something that one learns in a science class in elementary school is what happens if we connect two containers, one full of hot water, and another one full of cold water. When the containers are joined and the water can freely mix, very soon, even without stirring, the temperature will be uniform. The hot one becomes cooler, and the cold one becomes warmer. The hot water has more thermal energy. This energy seeks a level where it is equalized, seeks a kind of balance.

We observe that everywhere in nature. At the Forum some people said that this world is unbalanced. But, the world *is* always balanced. All of the environmental problems result in death, sickness, hunger. This is only correct. This is part of the balance equation. This is human beings' bad energy dispersing throughout our world container. That is also Buddha's teaching. Buddha taught us balance. In our life, how to make correct balance. In our mind, how to make correct balance. In our dealings with our family, with our friends, with the whole world, with the animals, the trees, the air, how to make correct balance.

At the Forum, people talked about various environmental problems and suggested some solutions. Zen Master Seung Sahn also had a chance to talk. What he talked about was the teaching of karma. Every result in this world comes from a cause. Then any disease has a primary cause. It is very important to change the primary cause, then any sickness, any karma can be fixed, can be changed. To do that it is necessary for all of us to put down our opinions, our understanding, our "I, my, me." Zen Master Seung Sahn by saying this, in effect, asked everyone to keep a clear mind. This means everyone can get Dharma energy. Then this Dharma energy disperses throughout the whole world.



Senator Claiborne Pell (D-RI) with Jacob Perl, Ji Do Poep Sa Nim at the Global Forum in Moscow in January.

This teaching is very simple, and very clear. But practicing people know that while very simple, this teaching is not always easy to carry out. It is one of a Zen student's great sicknesses to judge one's own practice, and to question one's own ability to make the required effort.

Sometimes so many hindrances appear in our life, in our practice, that it is tempting to indulge in self-doubt and become paralyzed. The ecological problems confronting us appear to be overwhelming. The mental pollution, for those who attempt some kind of practice, is often more overwhelming still. How can we even begin to help this world? One of the most important teachings I received from Zen Master Seung Sahn is that there are two kinds of mind. There's a mind that says "I can," and there's a mind that says "I cannot." If one thinks "I cannot," then one cannot. If somebody thinks "I can," then it's possible. Best of all, of course, is don't think anything. Best of all, just do it. Every moment of our life the Buddha continues to give us the great present, his Dharma. The best present we offer in return is to apply this teaching in our life. Then "do it" correct balance; "do it" harmony; "do it" true love; "do it" moment-to-moment correct situation, correct relationship, correct function. Then our life is no longer ours, but belongs to the whole universe. Then ecologically correct life is not something special. It is simply the correct function of our true nature. This is indeed the great person's way. Can we attain it right now?

HIT!

If this sound is clear, then whole universe is clear. Also the Great Way is meticulously clear. Then, where is the Great Way?

KATZ!

(pointing to the Dharma room exit doors)

Through these doors to the dining room.

Thank you very much.

Jacob Perl, JDPSN, is Abbot of the Kwan Um School of Zen and Guiding Teacher of Providence Zen Center. □

TEACHER FEATURE

Unfolding Seasons

By Barbara Rhodes, Ji Do Poep Sa Nim

Each year the seasons of nature come forth on their own whether we ask them to or not. They are beautiful teachers that are around us all the time. Each season, each situation, each moment generously offers us an opportunity to see the mind that sometimes has trouble trusting how things are unfolding.

A famous Zen saying is, "Spring comes and the grass grows by itself." The grass just does it. Whether it's a late spring or an early spring, the grass has no opinion. You can sit on the lawn in complete stillness, and you will not hear a complaint from one blade of grass about spring being late or early.

One spring morning I was sitting in the orchard at Providence Zen Center. There were two cardinals; one was over by the beehives, and the other was near the pine tree about fifty yards away. They were speaking to each other. Their calls kept changing, and it seemed so beautiful. Then the cardinal by the beehives swept down into the brush and disappeared. The other bird kept calling out for a little while, then it stopped.

The practice of Zen is to just perceive and to see. But as

humans we sometimes apply our ideas to animals. I had decided that the cardinal that had disappeared was a male, and the one left behind was a female. So I was thinking, "That's too bad. The male left her; she's still calling, and he disappeared and stopped answering her."

But did some sad thing happen? I don't know. The cardinal stopped calling for a cardinal reason, not a human reason.

The seasons can show us not only our projections, but also our expectations. As summer approaches, my aversion to heat makes me distrust that season. I start wondering if it's hot and muggy in June, what will it be like in August? I start worrying that it's hot because pollution has ruined the ecological balance, and that my daughter won't be able to grow up in a "normal" world because of our myopia and greed.

But if I sit with my questions, I can feel very grateful. Grateful for the beautiful spring that has passed, grateful for the summer heat, grateful for my happy, healthy daughter. I

Continued on next page

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The cost of this retreat is \$300.00 for all men and women who wish to shave their heads and wear monk's robes for the duration of the retreat.

Unfolding Seasons

Continued from previous page

can also feel grateful for all my worries. Worries wake me up. I can look at the content of my worries and learn what it is I still don't quite trust, and ask what it is that has aversions and attractions.

In the fall I've often taken my daughter to Temenos, a retreat center in northwestern Massachusetts. There's a beautiful, tall white pine that I've climbed many times. When my daughter was eight, I let her climb it with me for the first time.

Three quarters of the way up, I looked down and asked myself, "What have I done?" Instead of feeling grounded and balanced in what I was doing, suddenly my center went up to my head. That's not a good place for your center to be. I gulped and took a deep breath, and reminded myself of why I had wanted to climb this tree with her.

My daughter was really enjoying it, and she wasn't feeling frightened. So I just kept going, and the branches started to get thicker; there were more needles, and you couldn't see down as easily. There's a spectacular view from the top, and my daughter got to see it.

But going down a tree is even harder than going up. When we finally got to the bottom, we both laid on our backs on the ground, and looked up at the tree and admired it. I asked myself, "What is this?" Just to experience how we felt at that moment. We were both really glad we had climbed that beautiful tree; that was all.

On a warm morning during a Winter Kyol Che retreat, I was sitting quietly in the interview room, waiting to give interviews. The window was open, and I was listening to the melting snow on the monastery roof coming down, landing on



Barbara Rhodes, Ji Do Poep Sa Nim

on the ground. It was really nice to simplify, to just listen to that dripping, that melting.

Then a student came in for an interview; she was upset to the point where she couldn't even sit down. Just listening to that snow had made my mind so clear and simple that I could say to her, "Now the situation is to sit down." Finally, enough trust formed that the student was able to sit.

I asked, "Do you have any questions?" There were lots of questions . . . complicated questions, painful questions, lost questions. I didn't answer any of them directly. I just said, "Stop. What is this retreat? Let's try to practice what this retreat is."

I said, "Be quiet, then listen." The student heard the melting snow. "Let's just sit and listen to that for five minutes." So we sat and listened to it . . . just the trickling water.

Then I said, "You know, that's choicelessness." It was

"I'm crisp white snow. Oh no, I'm water!" Zap, like that.

warm enough that the snow became liquid, with no idea or discrimination about it. The snow was just following the situation. Not wanting to hold onto the white crispness, not wishing to stay that way, and not wanting to become water, either. Just melting and then falling onto the mud next to the monastery . . . slap, slap, slap.

The ground knew the ground's job. Sometimes it thaws a little bit and takes in the water; sometimes it stays hard and the water runs down into the pond. It's all just following the situation.

The student finally began to relax, following that natural process going on outside the window. I had a lot of faith in the sound of that melting snow dropping off the roof. I was really in tune with just that morning, just that melting, just that January thaw. Through that came teaching, came support for the student's practice.

If the snow was thinking, it might be very frightening to melt, drop off the roof, and slap onto the ground. If we're thinking, if we're holding onto our own identity, what could be more scary than to lose it? "I'm crisp white snow. Oh no, I'm water!" Zap, like that.

With people, it's more subtle and slower than snow melting. But if we're holding onto what we think we are, the transformation becomes very frightening. If we're able to let go, and just be with the change, we will be able to recognize it as grace, as universal compassion. Rather than feeling fear, we will be able to feel grateful . . . grateful for the unfolding of this moment, grateful for the unfolding of the seasons.

Barbara Rhodes, Ji Do Poep Sa Nim is Guiding Dharma Teacher of the Kwan Um School of Zen and Guiding Teacher of the Cypress Tree Zen Center. □

THE BUDDHIST TRADITION

Images of Ecology

By Stephen Batchelor
(with thanks to Peter Timmerman)



In speaking of Buddhism and ecology we could perhaps use the term "ecological awareness." It is helpful to point out that in traditional Buddhist cultures, there was never a need to create the word "ecology"; even the term "environment" is something one rarely finds in classical Buddhist languages.

And yet when we look at Buddhist cultures, we find that they live in a state of harmony with nature that for us is almost enviable. We then may ask ourselves what it is in those cultures that has allowed them to live in such a way that they have not felt drawn to exploit natural resources in the way that we have.

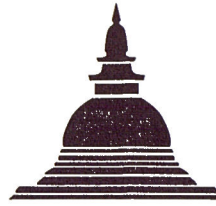
Our task in speaking of Buddhism and ecology is to unravel from within the Buddhist tradition the understanding and insights that are supportive of ecological ways of living with regard to nature. Of all the non-Western traditions, Buddhism has articulated itself in one of the most philosophically complex ways and given us a rich set of ideas, concepts, insights and traditions that we can look to for constructing an ecological vision that can speak to us in our present dilemma. This vision springs from a tradition that has quite naturally and spontaneously lived in an ecological way.

To articulate this further, I would like to look at some classical Buddhist images and interpret them in terms of how they would be meaningful for us today. I think this is part of the process of Buddhist cultures coming into Western civilization, one in which metaphors and images that had meaning in the East take on new meaning and confront the needs of our own society in the present day.

The first image is that of fire. Many of you are no doubt familiar with the early sermon of the Buddha called the Fire Sutra. Here the Buddha speaks of the world as being on fire. He says the world is burning, the body is burning, the eyes are burning, the ears are burning, and he runs through pretty much every category of experience and compares it to a state which is on fire. Those of you who have read T.S. Eliot's "Waste-land" would have come across this image: "Burning, burning, burning."

Leaving aside traditional interpretations, what does this image mean for us today? What is the sense of burning, of

Continued on next page



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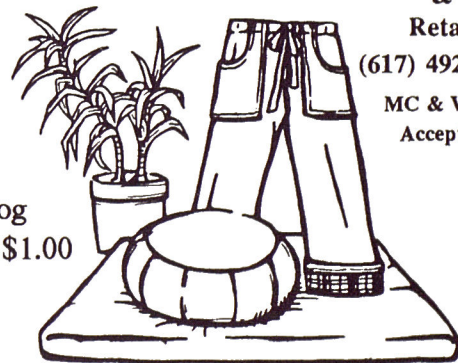


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Buddhism and Ecology

Continued from previous page

being on fire for us? We may associate it with the image of the rain forests on fire. The literal burning of the environment by people in poor third world countries who are driven to burn down the forest as a form of earning a living, based on the needs of North American and European industries, the meat industry in particular.

Another image that may come to mind is that of global warming; that the earth is literally getting hotter. Yet another image is that of consumerism itself. It's interesting to note that we talk of fire as consuming its fuel. In other words, the world is burning in the sense that the world is literally consuming its own resources, consuming them at an incredible rate, converting natural resources into waste as fast as possible.

We can see consumerism as a fire that is destroying the very resources of life. So in this way we have an old image, an old metaphor, that can take on for us a new meaning in response to the kind of spiritual dilemma we face today. The environmental dilemma is not simply a question of a few mistakes made in excessive use of industrial pollutants. The ecological dilemma is, I believe, first and foremost, a spiritual dilemma.

The nature of this spiritual dilemma is also explained in another traditional Buddhist metaphor, that of poison. In Buddhism, we speak of the three poisons: confusion, greed and hatred. Traditionally these poisons have been identified as the sources of suffering. What comes up for us when we reflect on this traditional teaching? We might think of pollution, of the literal toxicity with which we are filling the environment. In this sense, the poisons of the mind that the Buddha spoke of are no longer restricted to the psychological problems in our minds, are no longer a private matter that might affect our immediate circle of friends and families, but these poisons have now spilled out into the world at large. They are no longer just psychological or spiritual poisons, but contaminate the very world in which we live. If we agree that this is a clear cause-effect relationship, we can recognize that the poison of greed within the human mind is largely responsible for the pollution and poisoning of the world.

Likewise, the poison of hatred is responsible for poisoning the world through, say, nuclear testing in different parts of the world, the testing of weapons, and the manufacture of weapons as a means whereby to fulfill our hatred of those we perceive as our enemies.

Similarly with the poison of confusion, not knowing our interconnectedness with all things, clinging to a sense of a separate ego, of the world as a separate entity with which we have no essential connection.

Such views justify a life based on greed and hatred. With the increasing population of the world and the development in technological skills, we are now able to project our greed, hatred and confusion into the world at an alarming rate. This

leads us to a crucial question about the role of Buddhism in the world today. Can we as Buddhists, given our philosophy of human life, stand back and watch the world go up in flames, working simply on our own enlightenment on mountaintops and in caves, tranquilly tolerating the destruction all around us?

Are we not obliged by the insights of our tradition to engage in the environmental issues that are prevailing in our world today? To what extent is Buddhist practice a source of responsibility to the life around us? To what extent can we remain onlookers and observers?

There is nowadays among Buddhists a growing movement which is often given the title "Engaged Buddhism." This school of thinking recognizes the need to work not just on our own clarification and cultivation of compassion, but to engage that insight and compassion with the world around us. This engagement perhaps comes out of yet another image, that of

Imagine a great net, at each of whose intersections is a sphere; the entire net is mirrored within each of the spheres.

the interconnectedness of things, in traditional Buddhist terms, "dependent co-emergence."

This concept is an extraordinarily central one in Buddhist philosophy, the idea that we are not alone, that we are not isolated, as we might sometimes feel ourselves to be, but that our very being, our very sense of individuality arises out of a network of relationships which has given rise to us. Our uniqueness is not reducible or definable in terms of some special essence, some soul-substance, some thing, some entity that is locked into us. Here I am not talking about an intellectual concept but rather a distinctive feel for how and what we are. Buddhist practice is very much about challenging this sense of egoism with the insights of emptiness or transparency and, probably most fundamentally, the idea of interconnectedness and dependent co-emergence.

And if we think about it, this image, too, is fundamentally ecological. It is a recognition that all of life, every leaf on every tree, every insect, every blade of grass, every bird does not come into being independently of anything else. Any life depends on all the other forms of life with which it coexists. We as human beings are dependent on the air we breathe; we are dependent on the water we drink, the food we eat.

Alan Watts used to speak of the "skin-encapsulated ego," a wonderful image for our Western way of thinking. We somehow think our responsibility ends at our skin, that this is me, and beyond that is a threatening and vast unknown. Buddhist practice is about breaking through this barrier of our skin-encapsulated ego. It is about discovering existentially that we are an integral part of a much greater nexus of life.

One of the most beautiful images we find in traditional Buddhism to express this interconnectedness or interdependence is that of the Jewelled Net of Indra. It's an image we find in the Avatamsaka Sutra. It's a picture, if we can imagine it, of a great net, at each of whose intersections is a sphere which is mirroring every other sphere in the net. The entire net is present within each of the spheres; we can look at any of the spheres and see the presence of all other spheres. That image is ecological in the sense that our own life is, as it were, one of these spheres at one of these intersections of the Net of Indra.

If we look into our own life, we find that we are a reflection of everything else in the world that we know. We reflect the elements: earth, water, fire, and air; our very thoughts reflect the language that has been given to us by our society; our memory reflects both our biological and cultural past. In Tibetan Buddhism, there are reflections that are designed to heighten one's awareness of one's dependency on all others.

In our modern way of life, we take so much for granted. We take for granted our food, yet in each meal we have a profound discourse on the interdependence of the whole universe. We can imagine the person who planted the orange tree, the people who cultivated the field. We can imagine the poorly paid Mexican laborers who came to harvest the crop. We can imagine the collecting points, the warehouses, the supermarkets, all of which involve numerous people who in turn are dependent on other numerous groups of people and animals. Looking at an orange, which we sometimes gobble down quite mindlessly, can give us an insight into this chain of dependent origination, this chain which constitutes the support system for our very existence.

Our conditioning and ignorance do not allow us to look beyond the sphere of our own self-interest, which closes us off to all other life which, in truth, is our own life. It is for this reason that Buddhist philosophy equates the notion of emptiness with that of interdependence.

Emptiness or non-self is not a denial of individuality; it is a denial of the false concept we have of a separate selfhood, a skin-encapsulated ego. And when we see through that, we are opened to the interdependence of all phenomena. We recognize that our being is "interbeing," it is one of interconnectedness, that it is not defined by its own separation from everything else.

Stephen Batchelor is a writer, translator and teacher who lives with his wife, Martine, in a Buddhist community in Devon, England. He studied Buddhism both in India and Korea, and is a translator of many Tibetan works. His books include Alone with Others: An Existential Approach to Buddhism and The Faith to Doubt: Glimpses of Buddhist Uncertainty. □



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PERSONAL PERSPECTIVES

Practice and Ecology

Viewpoints from three professional ecologists

Perceiving the World as Self

The Emergence of an Environmental Ethic

By Ames B. Colt



Throughout Western history, we have valued the natural world according to its utility to humans. In viewing nature as the supplier of raw materials, a receptacle for waste and a vehicle for our pleasure, we have subordinated the needs of the natural world to the needs of humanity. In the past this may have been an appropriate view, given the need to prevail in an often harsh, inhospitable world.

But there are too many of us now to continue consuming the resources of the planet without regard for future consequences. In recognition that we must begin to transform our roles from conquerors to planetary stewards, the environmental movement has sought to reform our view of nature.

The Buddhist teaching that what we see as separate is fundamentally one has struck a chord within me. My practice helps me explore the ecology of our world simply as it is: the world is none other than self, whether I am immersed in a forest's green coolness or in the concrete jungle of a vast city.

Yet, as someone paid to find ways for government to better protect the environment, I am challenged daily with the problem of translating this teaching into practical advice. How can incorporating the entire world into our view of self enable us to fulfill both our real material needs and the needs of the planet? Such a conflict between two "rights" confronts those who endeavor to live an ethical life. As "stewards" of the planet, we must look, precisely and scientifically, at our interactions with the environment. The power to dominate confers the responsibility to understand the consequences of that domination. What dismays me is not so much that many people do not value the natural environment, but that we have so little awareness of our impact on the creatures with whom we share the planet.

By consciously recognizing the intrinsic value of all beings (the first precept does not distinguish between human beings, animals and plants) we recognize our duty to cherish nature and begin to question our overriding emphasis on satisfying

personal desires. Whether we realize it or not, we are faced with a fundamental choice: sustain the natural world or perpetuate an obsessively materialistic society. To date, the resolution of this conflict has almost always favored materialism.

Things are beginning to change. A clear example of how we are beginning to cherish the environment is the Endangered Species Act. But simply enacting the law was easy compared to implementing it. The Endangered Species Act proclaims the right of all creatures to live in a healthy environment and perpetuate their own kind. Some of us have asked: "Does this law require us to protect at all costs every single species and subspecies threatened by the advance of civilization? Extinction is part of nature's cycle of birth and death. Why should humans sacrifice their livelihoods to guarantee the survival of, say, that reclusive northern spotted owl? Aren't there plenty of other species of owl around that are doing just fine?"

Such rhetoric belies an instrumental view of nature; nature is seen as a means to an end, with no intrinsic worth. For example, northern spotted owls are approaching extinction because their habitat, the Pacific Northwest's temperate rainforests, is being rapidly destroyed. Northern spotted owls aren't "useful," but harvesting the trees they live in provides jobs. Harvesting these trees is of greater short-term, economic value to humans than saving the northern spotted owl from extinction; and, when jobs are at stake, for some the decision to log is simple.

Environmentalists are trying to save the northern spotted owl and the Pacific Northwest's temperate rainforest through the Endangered Species Act. Protecting these forests would provide benefits other than habitat for an endangered species. We would be preserving the recreational benefits these rare forests provide, and the salmon fisheries which depend upon their streams. Protecting forests which are the home for many wild creatures also provide a means for humans to recreate and attune with a world that is truly wild. Over the long term, intact temperate rainforests appear to me to be considerably more valuable than the lumber produced by their destruction.

In other environmental issues where business and government leaders argue "it's either jobs or the environment, folks," close examination of the situation reveals the fallacy of these simplistic arguments.

But if we use economic arguments to counter those of, say, the timber industry, aren't we still valuing the natural world solely because of its benefit to humans? To a degree, the projection of values onto the natural world is inevitable. We protect coastal fisheries from overfishing and toxic contamination because humans depend upon their extractive value, not necessarily because we recognize the inherent right of fish to flourish in their environment.

Using the natural world for human benefit is to a large extent inevitable. But if untempered by an appreciation of the intrinsic value of all beings, this kind of attitude will lead us into a rather grim future. For if the value of the natural world is contingent solely upon our uses of it, we will protect it only as long as it provides valuable resources. If in the future we learn how to manufacture plastic trees which meet our needs more economically than real trees, our utilitarian view of the natural world will encourage the replacement of living forests with plastic ones.

In coming to perceive the human community as part of a planetary community, we assume an obligation to link human interests with the interests of all sentient beings. If our nuclear family can expand to our planetary family, we can acknowledge the importance of strictly harboring and equitably dis-

Continued on next page

POETRY

thanksgiving '89

*we reached bear mountain summit
midday on a cloudy thanksgiving.
early snow made the ascent a trial,
the highest point in connecticut
barely two thousand feet.*

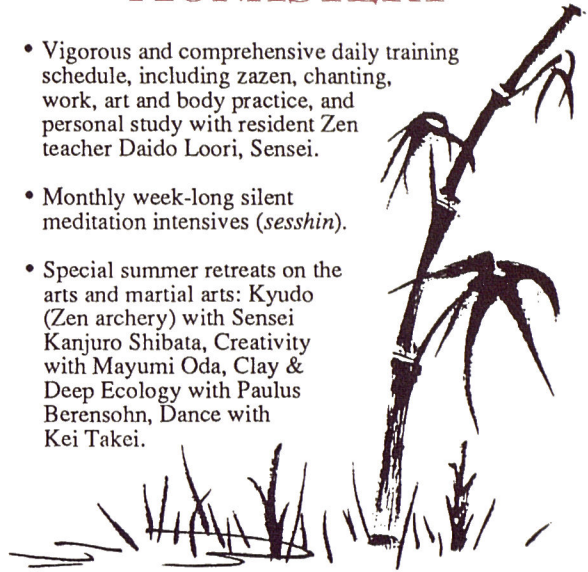
*hills rolled out in all directions,
north and west to new york and massachusetts,
east to connecticut's naugatuck valley.
we rested briefly,
the wind sharp against wet wool shirts.*

*a final sweep of the horizon
confirmed a circle of ragged orange,
the illuminated pollution of working cities
captured and pressing each hill.*

*Paul Bloom
November 26/27, 1989*

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Perceiving the World as Self

Continued from previous page

tributing material resources. It will be easy to cherish that which we are intimate with.

How do you perceive the natural world? How do you define your needs in relation to the needs of the planet? For me, addressing these questions is possible only as I become more

aware that human needs are the same as planetary needs. To paraphrase the Buddhist poet Gary Snyder, the great challenge of my life has become learning to “walk lightly upon the earth.”

Ames Colt works and studies in the Environmental Science program at the University of Massachusetts in Boston. He is a member of the Cambridge Zen Center. □

Pine Forest Teachings

Bringing joy and compassion to the environmental wars

By Anne Rudloe

The four ancient elements are still the best way to describe the natural world as we see it and live in it.

- Earth: prairie, forest, desert, mountain.
- Water: flowing springs, rivers, ocean.
- Air: morning calm, hurricanes, weather.
- Fire: the sun that gives it all energy and motion.

Life arises from these four together. Individuals by the billions flash on and off, like fireflies in the night. These impermanent beings make up a continuum — the flowing life force that has shaped the planet for countless millions of years. This life shares the power and essence of the four elements. So a butterfly fluttering across the coastal dunes is as powerful as a mountain; it contains all life's strength within its small vast self.

Today we wonder what will become of our Earth and all its life. We struggle to protect it from pollution, development, and waste. But to act effectively we must first understand our relationship to this life. And to continue the struggle over time, we must learn to act with compassion and joy. Anger and desperation may produce energy for a while, but over the long term it takes the joy out of life, draining our strength in the process. Once we learn to act with joy, we will be stronger, more energetic, and therefore more effective.

How can we gain this understanding, compassion, and joy? In the Orient, Zen practice and the way of the warrior have a long traditional relationship. The idea is to be as clear as cut glass and just as dangerous. Zen is equally useful for those whose modern Warrior Way is the way of the Earth. Traditional warriors and today's environmental activists each require certain things: high energy; the ability to make personal security a secondary rather than a primary goal; and the ability to continue over time through defeats as well as victories. These qualities often arise spontaneously out of Zen practice as we gain insight into the living universe and how we fit into it.

A good way to learn about this living world is to practice outdoors as much as possible. In Zen temple practice the master is a very formal figure surrounded by certain barriers



Anne Rudloe (in cowboy hat) teaching a university class in a Florida salt marsh.

that inhibit access. The barriers preserve an essential space, keeping the student from confusing the teacher of reality with the whole of reality; they also test whether the student has the clarity and strength to knock them down. But if a human teacher is formal, how much more formal is the teaching of a tree in the wind, or light flashing on water? It manifests reality in every moment with its total being, with no wanting anything and no way for our individual egos to get involved.

Understanding our relationship to the planet, and acting out of love and compassion to protect and restore it, are the only defenses against burnout and despair. But sometimes this is easier to say than to do. For example, a while back I faced a series of environmental setbacks over two days, one on top of the other. Whatever clarity or calm I thought I achieved vanished into frustration.

I fled to a nearby longleaf pine forest. These forests, which once dominated the Southeastern coastal plains, have been largely destroyed by logging and other human activities, and their native species have been relegated to the endangered list. On this day the tree trunks were black in the distance against a wall of green pine needles. The open forest glowed blue,

yellow, and green, with straight black trunks anchoring the light. A breeze passed and leaves sparkled.

As I sat in that ancient place, things slowly came back into perspective. I was upset because I did not want a particular marina built in a pristine sea grass meadow. But given the sweep of ecological time and the global impact of humanity, no one person can save or lose the planet. Even if I lost the fight against the marina, the planet would still resolve those issues in its own way. To think otherwise was simply an ego trip.

Two days before I had come to the same spot on horseback. The sunset had glowed and everything had been luminous. This time I was about an hour earlier, and the light was not quite so vibrant. I sat on the ground in a bed of flowers, with green shrubs and pink meadow beauties rising above my eye level. The forest looked totally different than it had looked from the back of a horse; just a few feet totally changed the world.

Eventually the sound of the wind in the pines became the flow of time, the voice of reality moving like a river. It's always there, always flowing. We usually don't notice it beneath the clutter of commitments and daily schedules, but it's always there. Sometimes we clear away the distractions and discover it.

This place was forest. Other places are buildings, offices, kitchens, roads — all the human culture that has replaced this original fabric that still gives us life, push it back though we will. While I sat in the forest, other people were sitting in meetings, doing reports, buying and selling, designing and building — generally doing "adult" things. WHAT was going on here? Whatever was happening in that little piece of pine forest, with its sunlight and insects, its fox squirrels and flowers, is what this planet has always been about. With that perspective, the fear, anger, and tension disappeared and I could relax. I came back and after a year-long fight won the marina battle after all.

But such battles are endless. The only way to keep going is to wage them with joy, with understanding of one's true role, and most of all with compassion for those on the opposite side, since there really is no opposite side. The goal isn't just to win the battle. The goal is to understand what is really going on in this little piece of time and space. In order to save the endangered wood stork or snow leopard, we must first understand our correct relationship to it. And everything that arises teaches that relationship if we just pay attention.

Anne Rudloe is a marine biologist and environmental activist. She sits with the Cypress Tree sangha in Tallahassee, Florida. □

Satellite Eyes and Chemical Noses

By Jan Sendzimir



Action

If every creature were visible to us it would be no mystery that life is suffering. Inhale and we kill countless microscopic beings; exhale and we pollute our world. Zen's gift is an incisive questioning that cuts to original awareness. If we address pollution as a reflection of suffering, we go to the root cause: hunger.

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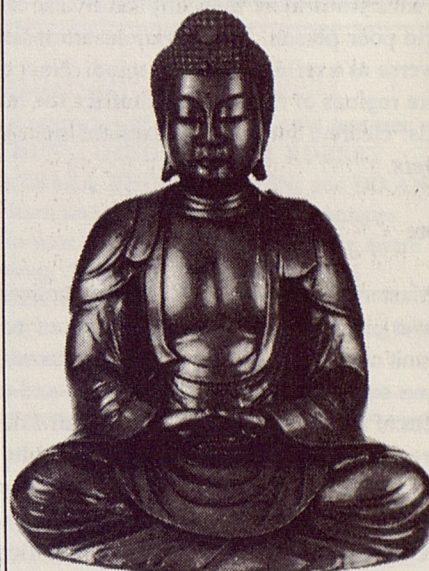
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Satellite Eyes and Chemical Noses

Continued from previous page

But as "Zen Buddhists" we may only see the hunger of temple visitors. It's time to recognize that our footprints are all over the planet; the game is global.

One example: destruction of rain forests in the Amazon. Severe freezes in Florida set up such an orange grove planting boom in Brazil that landlords evicted thousands of tenants in order to plant trees. Those evicted joined hundreds of thousands of poor people desperate for food, so desperate they try slash-and-burn agriculture in the rain forests.

Zen practice provides an answer that precedes ecological evidence: cut consumption. The hunger of our lifestyles is a source of destruction worldwide, as evidenced in Brazil. Paul Ehrlich, the eminent ecologist, points out that the environmental destruction needed to support a normal North American lifestyle is more than fifty times that of the average third world poor person. Zen patriarchs admonished us to see the universe as a reflection of our mind. Now ecologists can cite entire regions of the earth that reflect the hunger of shopping malls: clearcut forests, soil erosion, shantytowns with open sewers.

Place

Mastering our sense of place has implications for all of us. A poet observed that the most profound ecological act is to commit oneself to live in one place, to come to rest, so that one knows one's own home, where smells and uses of plants and voices of animals are familiar, as is their suffering. If we stay, we realize how we paper the walls of our home with our own karma. We create our environment. How can we not care?

Our view of home has to expand, and our thinking may have to expand to include initial sacrifice on the road to healing. For example: In Poland, a project explores the use of a swamp to soak up lead and zinc that flow out of a mine's waste water. Biologists and naturalists have called the idea criminal. But add up all the pollution generated if a treatment plant were constructed: pollution would not be confined to one swamp, as in the experiment. Coal mines, steel mills, power plants and other factories powering such a clean-up would be causing pollution. The range of our vision has to grow past the swamp, past our sense of time.

Dynamics

The average North American family moves every seven years. How can we learn the rhythm of a flood or drought cycle when each stanza comes but once a decade? Odorless and colorless, carbon dioxide and methane have been mounting for decades, and as the greenhouse heats up, who has the patience to recognize a wave that crests once a century?

Awakening to the beat of our compassionate heart in Zen

practice is miracle enough. And this may be one path effective enough to let fall the lifestyle which bleeds the rest of the planet. But our responsibilities are even wider. The changes are swifter and more all-encompassing than the five senses can grasp. We need satellite eyes and chemical noses on balloons and anchors all over the planet.

To recognize waves of change, one needs a flexible view. But whether trying to follow ripples on the pond of Mind or the swelling of atmospheric warming, students of Zen or ecology face a common enemy: certainty. A deep religious conviction, born of grappling with a profound question, unmistakably recognizes the stink of certainty. An old saying goes: "Even a true statement will stake a donkey to one spot for ten thousand years."

Certainty surfaces as a deadly tendency among environmentalists: a death-grip belief in a halcyon, natural world in perfect balance. This is a mirror image of how industrialists see nature: a world in equilibrium, a balance so powerful that it always rights itself. By their view, no matter how much pollution is poured into the sea, it will always absorb it, and be ready and willing to deliver more natural wealth. How often does one find combatants who resemble each other so much

Continued on page 18

POETRY

*When listening
for the hills*

*No ought
or should
in their standing
or your sitting
Their murmur is obvious.*

*Why weep
over our mortal
fleeting
against the slow
sweep
of mountains
dancing?*

*What other flesh
can flip this
grief
into the joyful shout
of
100
years?*

*Jan Sendzimir
Utah, 1986*

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Satellite Eyes and Chemical Noses

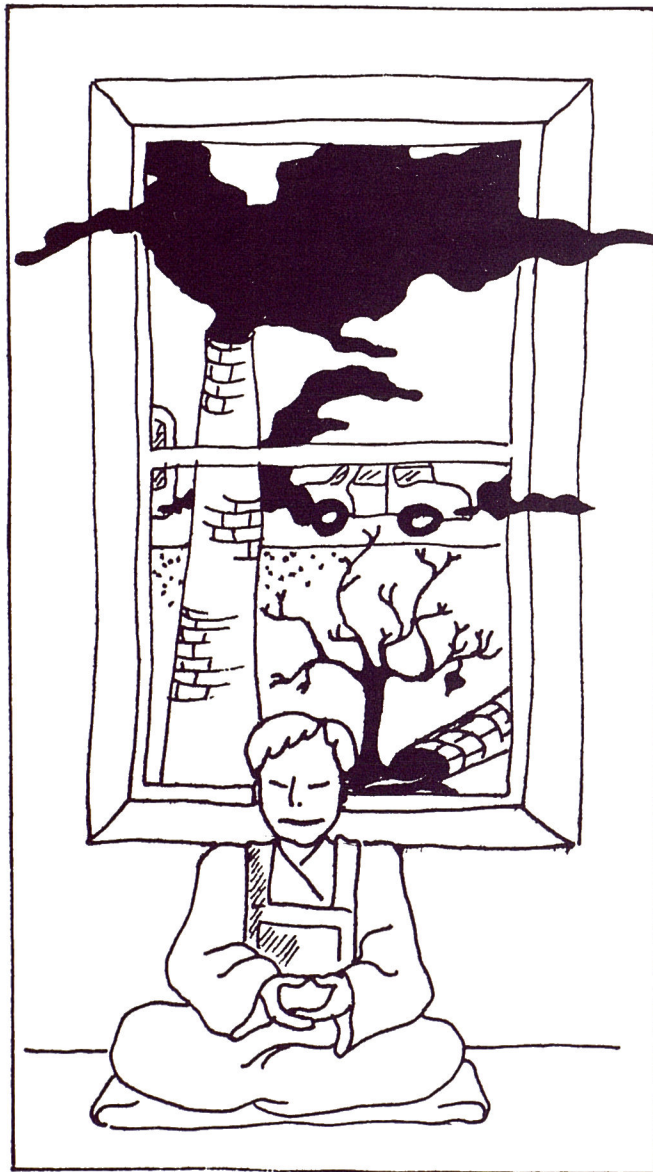
Continued from page 16

that the only thing to do is stand outside the circle?

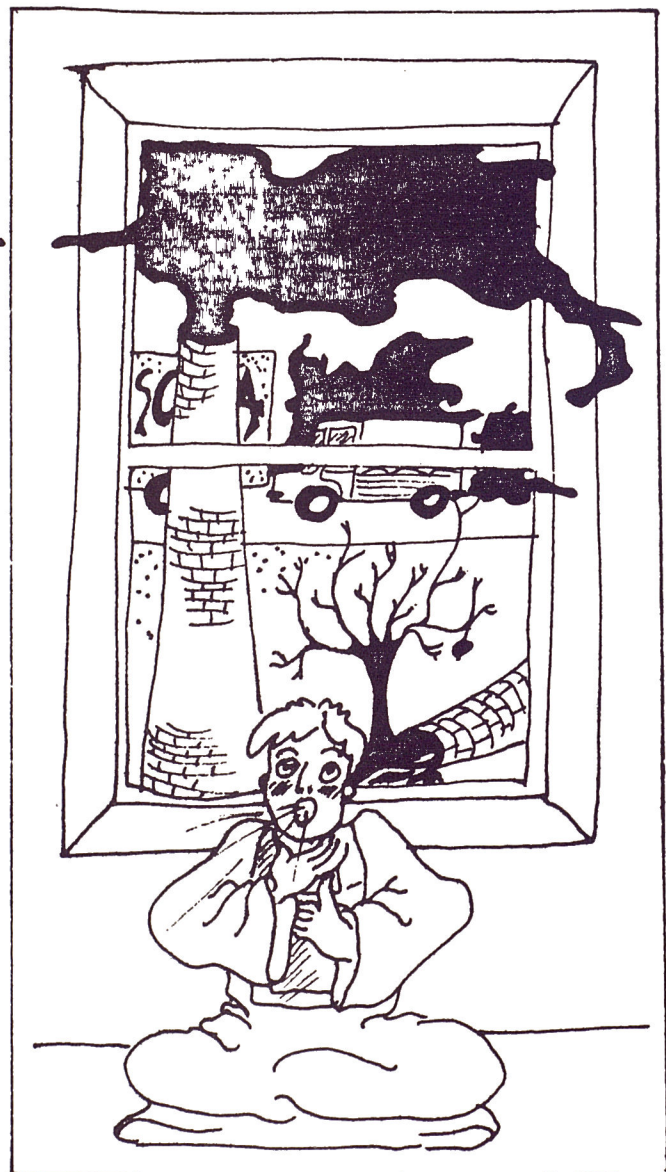
There are as many paths out of the circle as there are faiths. But once our faith has borne us past the snares of everyday life, what then? How can we complete the circuit and return our faith and peace to those who need it inside the circle? Ecologists are only now reclaiming the wisdom of the sutras. There

is no balance ; there is nothing to cling to. No clinging means no dependence, means no hunger, means no exploitation. Five million homeless children in Brazil would hope we learn our lessons before they are forced to make the rainforest their home.

Jan Sendzimir is an environmental professional who lives in Florida. He is the director of the Gainesville Zen Circle. □



Breathe in . . .



Breathe out . . .

GARY VINTA 1992

THE BUDDHIST TRADITION

Right Livelihood for the Western Buddhist

By Robert Aitken, Roshi

I am large . . . I contain multitudes.

— Walt Whitman

The notion of engaged lay Buddhism, popular among progressive Western Buddhists, is rooted in earlier Buddhist movements, notably the Kamakura Reformation of thirteenth century Japan. Honen, Shinran, Nichiren, and some of the early Zen masters empowered their lay followers with responsibility for the Dharma itself, rather than merely for its support. In this process they made Buddhism more relevant to Japanese needs and expectations.

The acculturation of Buddhism in the West is a process of further empowering lay men and women. Christian, Jeffersonian and Marxist ideals of equality and individual responsibility and fulfillment are as alive in our hearts as ideals of Confucianism, Taoism and Shinto were for our Far Eastern ancestors. Our task is to make Buddhism accessible in the context of Western culture, and to be as clear about this task as Shinran and Nichiren were about making Buddhism Japanese.

This task begins with examining what the old teachers said and did not say about their own traditions, and then considering what we might say in turn. For example, Hakuin Ekaku declared that all beings by nature are Buddha, and "this very body is the Buddha." However, he did not say that this very body is a Bodhisattva, a being enlightening the world.

I interpret this omission as a limitation of the Mahayana. There can be something passive in "This very body is the Buddha." It is Shakyamuni simply accepting himself under the Bodhi tree. He is completely enlightened, but nothing is happening. It was not until he arose and sought out his former disciples that he began to turn the Wheel of the Dharma. This is the process that Buddhism itself has followed over the centuries and millennia. It has, for the most part, sat under the Bodhi tree appreciating itself and only gradually come to remember its myriad, faithful disciples.

Yet all those disciples — ordinary people as well as monks and nuns; birds and trees as well as people; so-called inanimate beings as well as birds and trees — are clearly the responsibility of the Mahayana Buddhist, who vows every day to save them. This faith of ours, the great vehicle transporting all beings to the other shore, emerged two thou-

Continued on next page

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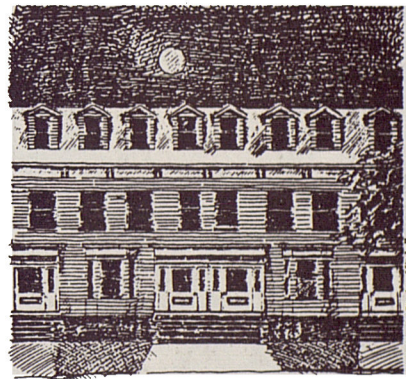
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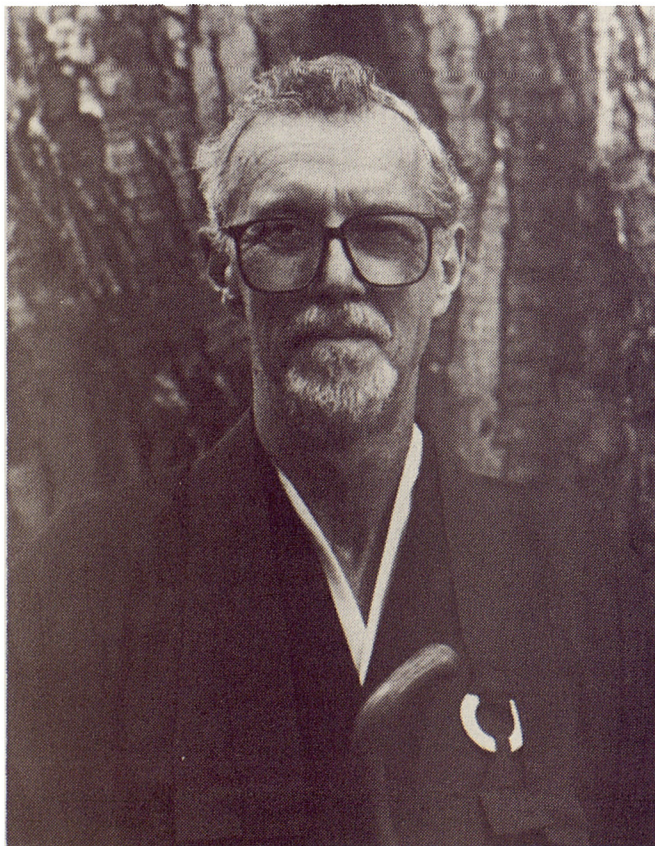
Right Livelihood

Continued from previous page

sand years ago; but strangely enough, so far as I know no teacher has commented on the vows and said in so many words, "You yourself are the Mahayana. You yourself with your modest limitations are responsible for ferrying people, animals, oceans and forests across." Surely, with the entire Earth in grave danger, it is time that such things be said.

Regrettably, social responsibility has been framed negatively in Buddhism so far. In setting forth Right Livelihood, for example, the Buddha was explicit about wrong livelihood, such as butchering, bartending, manufacturing arms, guarding prisoners, and pimping. Yet the pursuit of such harmful occupations is surely just the most basic kind of transgression. It seems to me that the Western Buddhist might be asking what is Right Livelihood? after all! What is Right Lifestyle? What is the great endeavor that fulfills our Bodhisattva Vows — not just in the monastery but in daily life?

Turning back to our sources, we find the Bodhisattva Kuan-yin (*Korean: Kwan Seum Bosal*) offering answers. By her very name, Kuan-yin "hears the sounds of the world," the sounds of suffering, and the sounds of joy as well. She hears the announcements of birds and children, of thunder and ocean, and is formed by them. In one of her representations she has a thousand arms, and each hand holds an instrument



Robert Aitken, Roshi

of work: a hammer, a trowel, a pen, a cooking utensil, a vajra. She has allowed the world to cultivate her character, and also has mustered herself to develop the skills to make her character effective. She is the archetype of Right Livelihood: one who uses the tools of the workaday world to nurture all beings and turn the Wheel of the Dharma.

Nurturing begins with the experience of inclusion. "I contain this new life," the pregnant woman finds, and this experience sustains her as a mother. Like Mary, she knows that she is the mother of all. And like Mary, Kuan-yin too contains everyone and everything. To be intimate the way Kuan-yin is intimate, and to walk her path, is to hear the many sounds within my own skull and skin, and to find that my skull and skin are as porous as the starry sky. The starry sky inhabits my skull and skin.

The genius of the Hua-yen Sutra uses a starry image to illustrate inclusion. This is the Net of Indra, multidimensional, with each point a jewel that perfectly reflects all other jewels, and indeed contains all other jewels. Another image in the Sutra is the Tower of Maitreya, which the pilgrim Sudhana finds to be beautifully adorned, containing an infinite number of still more towers.

Here the androgynous nature of Buddhist archetypes seems to break down. Perhaps if Kuan-yin rather than Maitreya had been the final teacher of Sudhana, we might be stepping into the cavern of Kuan-yin, each cavern beautifully adorned, containing an infinite number of other caverns, and each one of those caverns all-inclusive too.

Thich Nhat Hahn's felicitous expression for inclusion is interbeing. When you experience interbeing personally, then fulfillment of yourself is the fulfillment of all. Your practice of Kuan-yin is turning the Dharma Wheel with your particular skills — not for, but with everyone and everything as a single organism.

The drive for fulfillment is embodied in another archetype: the Buddha as a baby. Taking seven steps in each of the cardinal directions, he announced, "Above the heavens, below the heavens, only I, the World-honored one." This is the cry of every new-born, human and nonhuman, animate and inanimate. "Here I am! I begin and end here!"

Completely unique! There is no one else with your face — never has been, never will be. This is the Nirmanakaya — the special self that has come together by mysterious affinities. There is no essence, and each of the affinities depends on all others. Together they form one kind of bundle here, and another kind of bundle there. Now a child, now a fish, now a stone or cloud.

Each bundle is an eager avatar of the great universal potential, each one drinking in the sounds of the mother, father, sisters, brothers, animals, wind in the trees, sea on the shore — with personal and particular talent. Fulfillment of that talent is the abiding passion of infants of every species. It continues to be the passion of life as it unfolds with the satisfactions of consummation to the very last breath. Human

beings share this passion with all beings, including those that are called inanimate. See how the stone resists destruction, how the soil heals itself.

Yet with dedicated effort the stone can be destroyed and the soil killed, just as human beings can be stifled — and cows, lambs, chickens, trees, and a thousand other beings can be exploited by harmful livelihood. This exploitation is so fierce today that we are using up the world the way a drunk uses up his body, and heading for premature death. This will be not only your death and mine. It will be the death of Shakespeare and Beethoven and Sesshu, of Mary and Kuan-yin, of oceans and forests.

Human beings are solely responsible for creating this headlong drive to destruction, and only human beings can turn it about. The extra turn of DNA in human genes brings forth awareness that we as individuals include all other people, as well as animals and plants, and it brings forth our motive to name them. The drive to realize this awareness and to reify the names can lead to a conspiracy to exploit all beings for the aggrandizement of a single center, or to a conspiracy to let the countless flowers bloom: the Mayan weaver, the duckbill platypus, the hibiscus kauaiensis, the common sparrow. When this uniqueness and variety is given scope it is the forest at climax, the farm burgeoning with vegetables, the city in one hundred festivals, the stars on course.

In the farm or forest or desert or river or ocean, fulfillment of one is the fulfillment of all in a dynamic system of constant destruction, renewal, evolution and entropy. With diligent cultivation, you and I can find that the Buddha's own experience of containment is, after all, our own. We can find that vast universal process to be the panorama of our own brains. Gradually it becomes clear just how to help maintain the whole universe at its climax.

At the same time, of course, we are, all of us, eating each other. Destruction and renewal join in Shiva's dance. Trees died that this book might live. Beans die that I might eat. Even at the kalpa fire, when all the universes are burned to a crisp, the flames of that holocaust will crack the seeds of something; we don't yet know what. Meantime, with minds as broad as can be, my lifestyle and yours will be modest and hearts will be thankful. It will be clearly appropriate to do this and not to do that. Kuan-yin has a boundless sense of proportion.

Proportion is a matter of compassion, and by compassion I refer back to the etymology of the word: suffering with others. Twenty-five years ago I traveled extensively in Asia, and in some countries I observed mansions surrounded by high walls that were topped with broken glass set in concrete. In the United States the walls are more subtle, but there they are: a hundred different styles of exclusiveness. Yet everything is still interdependent. The slums sustain the suburbs. The suburbs sustain Palm Beach. Palm Beach sustains the prisons. Prisons sustain the judges. Wrong livelihood does not disprove the Buddha.

Continued on next page

In the Fall PRIMARY POINT

A report on geomancy, the ancient science that has had such a profound impact on Korean culture and Korean Buddhism; an astonishing tale of geomancy by Zen Master Seung Sahn; the account of an American nun from New York City living and practicing in rural Kentucky; teachers comment on the famous "Fifth Gate" kong-an, "Hyang Eom's Up a Tree"; and much more . . . in the Fall PRIMARY POINT.



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Right Livelihood

Continued from previous page

So the question becomes, How does one practice? As early Zen teacher Yung-chia said: "The practice of the Dharma in this greedy world — this is the power of wise vision." Right Livelihood is in the middle of the Eightfold Path — the path that begins with Right Views: "We are here only briefly, and we are parts of each other."

Hui-neng, who was a key figure in the establishment of Zen in China and who was Yung-chia's teacher said, "Your first vow, to save the many beings, means, I vow to save them in my own mind." Easy to parrot, difficult to personalize — but if they are saved there, really saved, and we move our bottoms from beneath the Bodhi tree and exert ourselves with our own well-developed skills, then there is hope.

Hope, because willy-nilly we are in intimate communication. We are not a scattering of isolated individuals with the same ideas, but an organism, with each cell perfectly containing all other cells. Color one green, and all are green. Your idea is a virus in my blood, mine in yours.

These are not just Buddhist notions, but perennial truths clarified by nearly simultaneous events around the world, bringing the promise of peace, social justice and genuine concern for the living Earth, where violence, repression and exploitation ruled before.

Robert Aitken, Roshi, is the founding teacher of the Diamond Sangha in Honolulu, where he lives with his wife, Anne. He has long been active in engaged Buddhism, and is the author of several books, including The Mind of Clover: Essays in Zen Buddhist Ethics.

This article is reprinted, with permission, from Dharma Gaia: A Harvest of Essays in Buddhism and Ecology (Parallax Press, 1990). □

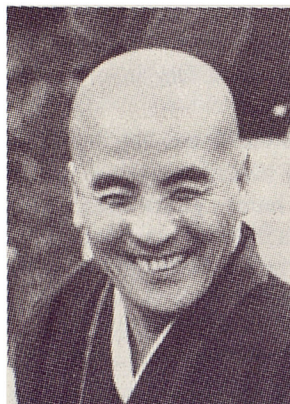
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In Memoriam

Dainin Katagiri, Roshi, 1928-1990



American Zen lost an important figure when Katagiri Roshi passed away in Minneapolis on March 1, 1990. He was 62.

Dainin Katagiri was born in Osaka, Japan. When he was nineteen he entered Eiheiji Monastery, one of the premier Soto Zen temples in Japan. He trained there for three years, and continued to work for the Soto Zen order after he left.

In 1963 he was asked to assist at the Soto Zen mission in Los Angeles. Two years later he moved to San Francisco, where he would become assistant to Shunryu Suzuki, Roshi.

In 1972, Katagiri Roshi was invited to Minneapolis, where he established the Minnesota Zen Meditation Center. In 1977, he founded Hokyo-ji, a mountain training center on 1600 acres near the Mississippi River in southeastern Minnesota. A network of groups associated with MZMC sprung up in places such as Omaha, Milwaukee and Manhattan, Kansas.

Katagiri Roshi is survived by his wife, Mrs. Tomoe Katagiri, and two sons. He gave transmission to twelve students (eleven American and one Japanese) and died after an extended bout with cancer. His reflections on the illness were printed regularly in the center's newsletter and were an inspiration to many. Just before he died, he wrote the following bequeathed verse:

The moment you see death, it's scary. But death is what? Death is death. But — death passes through death to freedom — means all you have to do is to be with death. At that time, death is not death. Death becomes life. So life, death are working together. Living life, living death and entering life, entering death constantly. This is . . . human life. That is called the Middle Way. — Flowers in the sky —

Memorial cards and contributions may be sent to Minnesota Zen Meditation Center, 3343 East Calhoun Parkway, Minneapolis, Minnesota 55408. □

POETRY

grandma and martha's mother

*ida and mrs. hockberg
made
tight cotton doilies
for tables and armchairs
in brooklyn '57
(off-white).*

*in the jewish museum
same cloth for rituals
italy 1890.*

*neither the same
tribe nor function,
like african and honduras mahogany
same timbre, root.*

*Paul Bloom
January 8, 1990*

sunday

*it is most often doing dishes
that defines me,
making shop drawings
cooking dinner in a rush.
i often thought it would be*

*more glorious
(presidents no different).*

*Paul Bloom
November 12, 1989*

Zeeland

Conservative Shoulders Looking Up to the Sea

*How pale and sickly life has seemed
wriggling in*

my clever nets of words

*The faster lance of thought
brings brief comfort*

*the dry skins of experience
impaled on the grey lobes
drip*

their last glisten of juice

*And who has faith in the tongue's hunger
the pouting thrust of curves*

writhing about flesh memories?

Ripple quiver call

White geese overhead

One more cleansing arc

from Zeeland to Siberia

and back on wings singing

the power of marsh grasses and seeds

Bringing no cure

for a disease

which never

existed

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BOOK REVIEW

DHARMA GAIA: A Harvest of Essays in Buddhism and Ecology. Edited by Allan Hunt Badiner. Parallax Press, 1990. \$15.00.

Reviewed by Tony Somlai



Sitting at the kitchen table, staring out the window of my second floor apartment. It is one of those crystal clear New England spring days, the kind seen on postcards. Looking on to the backyard, I watch two gray squirrels chasing one another through the tree branches. Blank sheets of paper lay next to *Dharma Gaia*, a book of essays on Buddhism and Ecology. A pen waits in silence, inviting my review of this work. The squirrels already understand ecology, as we humans search for the words that will explain ecology.

In a Dharma talk on ecology, Lincoln Rhodes, JDPSN, said, "Disneyland is easy; now a carrot — that is something!" He was investigating how humans could make something so complicated as a Disneyland, but have great difficulties making something so simple as a carrot. His talk provided insights on a deep appreciation for the carrot on our plate; an interconnectedness with something so simple and yet impossible to make. This dichotomy, between simple and complicated, reflects the difficulty of *Dharma Gaia*. The book is a Disneyland of ecology in a world that needs a simple carrot.

Dharma Gaia is a compendium of numerous essays by twenty-nine different authors. There are some fine, thoughtful articles with provocative ideas. The topic is timely, and this is one of the first books to tie together these two subjects. Unfortunately, with such a diversity of thought the book never seems to find a consistent focus or primary thread.

Dharma Gaia is divided into six parts: "Green Buddhism," "Shifting Views of Perception," "Experiencing Extended Mind," "Becoming Sangha," "Meditations on Earth as a Sentient Being," and "A Call to Action."

Part one, "Green Buddhism," gives an historical perspective of early Buddhist views on nature. The clearest essay is provided by Chatsumarn Kabilsingh's "Green Buddhism." Her focus is on the direct and immediate relationship of early Buddhists with the environment. Teachings from the Buddha to the Dalai Lama are provided as examples of our ecological interrelatedness.

The second section, "Shifting Views of Perception," is particularly confusing and lacks a clear perspective. Joanna Macy's "The Greening of the Self" is wordy and spends much



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time on the sense of self (the big "I"). Her initial statement that, "Something is happening to the self!" is an attempt to make the self something meaningful and central to the issue. She believes that this self is "... being replaced by the ecological self or the eco-self ... co-extensive with other beings and the life of our planet." So, Macy finds us in the process of "greening the self." Such jargon confuses Buddhist teachings regarding the self with New Age concepts. If the self inherently doesn't exist, what is it that Joanna Macy is turning green?

David Abraham provides background and insight in explaining James Lovelock's Gaia Hypothesis (the earth is a single living entity) in "The Perceptual Implication of Gaia." However, the heavily emphasized academic conclusions will leave the average reader wondering if our relationship to the earth, and ecology, can ever be understood. For example:

These two steps toward a Post-Cartesian epistemology are remarkably consonant with the Gaia Hypothesis and the implication that perception itself is a communication or communion between an organism and the living biosphere.

So who are we "communing" with as medical waste laps onto the shores of the East Coast? Will understanding the two steps lead anyone to action? There is perception, but how does that perception bring about awareness and compassion? This solution appeals to the same analytical, logical mind that created the problem.

Martin Pitt's "The Pebble and the Tide" is the clearest and most focused piece of the third section, "Experiencing Extended Mind." Pitt's words are straightforward and cut through the complexities and confusion of the eco-fog. His premise is elegant in its simplicity: "Ecology is right here, in our practice, it is all around and in us." Pitt doesn't distance humans from ecology. Ecology is not something other, it is this moment. For Pitt, "Ecology is right here." Understand this and the self-made line between humans and the planet disappears. He clarifies this further with, "Morality, then, is not a question of piously doing the right thing but of being (and hence doing) what we truly are." This is the perspective from which humans can develop an active and participatory relationship with the environment.

Part four, "Becoming Sangha," has two well-developed essays: Sulak Sivaraksa's "True Development" and Ken Jones' "Getting Out of Our Own Light." Sivaraksa's searing statement, "For the most part, materialism diminishes the quality of human life and fosters violence," aggressively forces a review of our relationships with all humans. It is the stick, to the ego, leading to an awakening that, "cultivation must first develop from within."

Jones' essay investigates Buddhism's possible contributions to a spirituality that is both ecologically and socially



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The Norwegian Nobel Committee has decided to award the 1989 Nobel Peace Prize to the 14th Dalai Lama, Tenzin Gyatso, the religious and political leader of the Tibetan people.

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*Interview with Desmond Tutu
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grounded. His activism is apparent throughout his writing, and his knowledge is based on involvement with planetary social issues. He questions Buddhist practitioners who involve themselves with “ethnically unproblematic issues” rather than “with the militant wretched of the Earth (especially close to home), and with the structural violence of our social system.” Is it safer to save the whales than to clean up our own backyards? Jones asks us to get dirty, participatory and engaged with the realities of this earth rather than the “safer” and “cleaner” aspects of ecology. Ken Jones’ meaningful analysis may be to engaged Buddhism what Ken Wilbur’s writings have been to transpersonal and Buddhist psychology.

Part five, “Meditations on Earth as a Sentient Being” ends with Allen Ginsberg’s “Do the Meditation Rock.” Ginsberg’s poem is the jewel of the book, no matter whether you read it down or across.

Part six, “A Call to Action,” is the focal point of *Dharma Gaia*. Aitken Roshi’s “Right Livelihood for the Western Buddhist” brings the notion of engaged Buddhism full circle. He quotes Zen teacher Yung-chia, “We are here only briefly, and we are parts of each other.” What more would be needed in understanding our relationship with this planet?

Dharma Gaia has essays clear like space and essays cloudy as mud. The book has many paths; some will lead to action, some to understanding, and others will lead to further words and confusion.

It is my turn to cook tonight’s meal. As I head off to the grocery store I remember to bring along my two recycled paper bags. The squirrels are still playing tag and the cardinals have left for a bit. As I leave the backyard, I begin to think about what I will prepare for this evening’s meal. Carrots seem appropriate. Carrots, now that would be something! □

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EUROPEAN SANGHA

Monastic Rules Announced

Ji Kwang Dae Poep Sa Nim, spiritual teacher for the European sangha, has established guidelines for her students to become Bodhisattva monks and nuns. Single people vow to live a monastic style life for six years; during this time they may continue their career, but otherwise focus themselves wholly on practice and do not have any sexual relationships. This training is powerful because one must maintain an ascetic practice while being confronted with the temptations and desires that come with living in society. After six years, the Bodhisattva monk or nun is eligible to take the traditional monastic vows.

Married couples may also take Bodhisattva monk or nun precepts if they are grounded in practice and have a harmonious relationship. They do not engage in the ascetic part of the training, but commit to use the love and happiness they have to help others.

Dae Poep Sa Nim has also revised the requirements for becoming traditional monks and nuns. To do so (unless one is already a Bodhisattva monk or nun), one must first be in training as a “Haeng-Ja.” A Haeng-Ja works only for the temple and sangha, and takes a vow of celibacy. After three years, he or she is eligible to take full monastic vows. □



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Back Issues

- January 1984 (Vol. 1 #1)....Articles by Zen Master Seung Sahn, Barbara Rhodes, JDPSN and Mu Deung Sunim, JDPSN. 1983 "Women in Buddhism" conference. Zen monasticism.
- October 1984 (Vol. 1 #4)...."Roots of American Buddhism" by Zen Master Seung Sahn. Polish sangha by Mu Deung Sunim, JDPSN. Opening of Diamond Hill Zen Monastery.
- January 1985 (Vol. 2 #1).... Special issue on 1984 "Women and American Buddhism" conference. Jacob Perl and Richard Shrobe become teachers.
- April 1985 (Vol.2 #2)...."How can sitting save this hungry world?" by Zen Master Seung Sahn. Lincoln Rhodes, JDPSN on family life and practice. A Korean master woodcarver.
- July 1985 (Vol. 2 #3)...."Universe gives us everything" by Zen Master Seung Sahn. George Bowman, JDPSN's "Journal of a Solo," part 2. "Polish Dharma" by Ellen Sidor.
- November 1985 (Vol. 2 #4)....Visit by Vietnamese Zen Master Thich Nhat Hanh. "Balance in Zen Practice" by Zen Master Seung Sahn and George Bowman, JDPSN.
- February 1986 (Vol. 3 #1).... 1985 "Balancing of American Buddhism" conference with three prominent women teachers. Zen Master Seung Sahn's new teaching in Europe.
- June 1986 (Vol. 3 #2).... Christian-Buddhist dialogue. Dharma combat in China. "Carrying snow in a teaspoon" by Richard Shrobe, JDPSN.
- February 1987 (Vol. 4 #1).... Teachers from Native American and Yoga traditions. Bob Moore becomes a teacher.
- June 1987 (Vol. 4 #2).... "In celebration of Zen Master Seung Sahn's 60th birthday": from the book by Diana Clark. Jacob Perl, JDPSN. Jakusho Kwong Roshi.
- October 1987 (Vol. 4 #3).... Zen Master Seung Sahn and Steven Levine. "You are already home" by Bob Moore, JDPSN. Engaged Buddhism retreat for artists by Ellen Sidor.
- February 1988 (Vol. 5 #1).... Pilgrimage to Korean temples. "Why do I have to finish this?" by Mu Deung Sunim, JDPSN. Hospice experience by Barbara Rhodes, JDPSN.
- June 1988 (Vol. 5 #2).... Special issue on kong-an practice. Zen Master Seung Sahn; Toni Packer; Daido Looori, Sensei; Chozen Bay, Sensei; and Barbara Rhodes, JDPSN.
- November 1988 (Vol. 5 #3).... "Mt. Fuji in the Mist and Rain," by George Bowman, JDPSN. Jacob Perl, JDPSN. Right Livelihood. Radio Dharma with Dae Poep Sa Nim.
- June 1989 (Vol. 6 #1).... Zen Master Seung Sahn on Family and Practice. "Altered States of Consciousness" with Lincoln Rhodes, JDPSN. Robert Genthner becomes a teacher.
- October 1989 (Vol. 6 #2).... "Uncovering the Mystery of Form" with Zen Master Seung Sahn. Richard Shrobe, JDPSN. "Motivations for Practice" by three new Dharma Teachers.
- Winter/Spring 1990 (Vol. 7 #1).... "Repaying the Universe" with Zen Master Seung Sahn. Bob Moore, JDPSN. Ten Ox-Herding Pictures. Foundations of Buddhist meditation.

PRIMARY POINT Back Issue Prices:

- 1-5 copies \$2.00 per copy (US & Canada)
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Kwan Um School of Zen Calendar of Events

Dates are subject to change, and locations may vary; call Zen Center to confirm. See page 31 for addresses and phone numbers. YMJJ (Yong Maeng Jong Jin) is an intensive silent meditation retreat, usually 2, 3, or 7 days in length.

Zen Master Seung Sahn 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. He and his students have since founded over 60 Zen Centers and affiliated groups around the world. Zen Master Seung Sahn has given "inka" — authority as Zen teachers — to nine senior students, called Ji Do Poep Sa Nims. The teachers as listed in the calendar are:

ZMSS	Zen Master Seung Sahn	RG	Robert Genthner, JDPSN	BR	Barbara Rhodes, JDPSN
GB	George Bowman, JDPSN	BM	Bob Moore, JDPSN	LR	Lincoln Rhodes, JDPSN
DASN	Do Am Sunim, JDPSN (Warsaw Zen Center)	MDSN	Mu Deung Sunim, JDPSN	RS	Richard Shrobe, JDPSN
		JP	Jacob Perl, JDPSN	TBA	To Be Announced

Zen Master Seung Sahn

Note: Zen Master Seung Sahn suffered several small strokes in April and May. He has recovered from those episodes. At the end of May, he was hospitalized in Los Angeles for internal bleeding in his gastrointestinal tract. The doctors believe the bleeding was caused by medications. Zen Master Seung Sahn is now out of the hospital, and will go to Korea in mid-July.

August		Whole World is a Single Flower conference, Korea
December	1	Opening of Kyol Che, Korea
December	5 (week of)	Retreat, Taiwan
December	14 - 16	Winter Sangha Weekend (including Buddha's Enlightenment Day Ceremony), Providence (dates tentative)

National

June	23 - 24	Ji Do Poep Sa Nim Weekend, Providence	July	24	JP to Poland for Eastern Europe three-week Kyol Che
July	20 - 22	Summer Sangha Weekend (including Zen Master Seung Sahn's Birthday and Precepts Ceremony), Providence <i>Summer Kyol Che has been cancelled (see page 30)</i>	August	16 -	Whole World is a Single Flower trip to Korea
			September	1	Sangha Gathering, Temenos
			October	12 - 14	Winter Sangha Weekend (including Buddha's Enlightenment Day Ceremony), Providence (dates tentative)
			December	14 - 16	

West Coast

June	15 - 17	YMJJ, Dharma Sah (BM)	October	5 - 7	YMJJ, Empty Gate (BM)
July	6 - 8	YMJJ, Empty Gate (BM)		7	One Day Retreat, Seattle/Vashon
	14	One Day Retreat, Dharma Sah (BM)		27	One Day Retreat, Dharma Sah (BM)
	28	Introduction to Zen, Seattle	November	4	One Day Retreat, Seattle/Vashon
August	1 - 5	YMJJ, Seattle/Cloud Mountain (BM)		9 - 11	YMJJ, Empty Gate (BM)
September	2	One Day Retreat, Seattle/Vashon			YMJJ, Seattle (BR)
	15	Introduction to Zen, Seattle		15 - 18	YMJJ, Dharma Sah (BM)
	21 - 23	YMJJ, Seattle (BM)	December	15	One Day Retreat, Dharma Sah (BM)
	28 - 30	YMJJ, Dharma Sah (BM)			

Ongoing programs (weekly unless otherwise noted)

Aikido Ai Dojo			Empty Gate Zen Center		
Sundays	9:30 a.m.	Practice	Mondays	7:00 p.m.	Long Sitting to 9:30 p.m.
Dharma Sah Zen Center			Wednesdays	7:00 p.m.	Practice, Meditation Instruction, Dharma Talk, Open House to 9:00 p.m.
Mondays	5:30 a.m.	Kong-an Interviews (BM)			Sangha Work Period to 11:30 a.m.
Wednesdays	7:30 p.m.	Long Sitting to 9:30 p.m.	Seattle Dharma Center		
Saturdays	7:30 p.m.	Long Sitting to 9:30 p.m.	Mondays	7:00 p.m.	Practice to 8:00 p.m.
			Thursdays	7:00 p.m.	Practice to 8:00 p.m.

Midwest

July	13 - 15	YMJJ, Kansas (MDSN)	January	11 - 13	YMJJ, Kansas (BR)
September	28 - 30	YMJJ, Kansas (GB)			

Ongoing programs (weekly unless otherwise noted)

Ann Arbor Zen Center			Bul Tah Sah Zen Group		
Thursdays	7:00 p.m.	Long Sitting to 8:00 p.m.	Mondays	7:00 p.m.	Practice to 9:30 p.m.; informal interviews (Dhananjay Joshi) first Monday of the month
Sundays	9:00 a.m.	Long Sitting to 10:30 a.m.			Practice to 9:30 p.m.
Kansas Zen Center			Thursdays	7:00 p.m.	
Sundays	7:00 p.m.	Practice, Dharma Talk			

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Northeast

June	29	Talk, New Haven (TBA)	September	23	One Day Retreat, Providence (JP)
	30 - July 1	YMJJ, New Haven (TBA)		28 - 30	YMJJ, Providence (JP)
July	8	Talk, Providence (MSSN)	October	4	Talk, Cambridge (LR)
	12	Talk, Cambridge (GB)		7	Contemplative Meditation and Prayer in the Christian and Buddhist Traditions, Providence (BR, others)
	13 - 15	YMJJ, Cambridge (GB)			Talk, Cambridge (GB)
	14	One Day Retreat, Cape Cod (BR) (call Providence to register)		18	YMJJ, Cambridge (GB)
	27	Talk, New Haven (BR)		19 - 21	YMJJ, Chogye (RS)
	28	One Day Retreat, Chogye (RS)		20 - 21	Soen Yu and Dharma Play, Providence (JP)
	28 - 29	YMJJ, New Haven (BR)		21	Talk, Providence (MSSN)
August	3 - 5	YMJJ, Cambridge (BR)		28	Talk, Cambridge (Kwong Roshi) Retreat, Providence (Kwong Roshi)
	12	Talk, Providence (LR)	November	2 - 4	One Day Retreat, Cambridge (GB)
September	1	Women's Day Retreat, Cambridge (BR)		4	Talk, Providence (Do An Sunim)
	6 - 7	Talk and Interviews, Cambridge (BR)		11	Talk, Cambridge (GB)
	8	One Day Retreat, Cape Cod (BR) (call Providence to register)		15	YMJJ, Cambridge (GB)
	8	One Day Retreat, Chogye (RS)		16 - 18	One-Day Retreat, Chogye (RS)
	9	Introduction to Zen, Providence		17	Vipassana and Zen Workshop, Providence (Joseph Goldstein, JP)
	9	Talk, Providence (Jane McLaughlin)		18	One Day Retreat, Chogye (RS)
	13	Talk, Cambridge (GB)	December	8	YMJJ, Providence (JP)
	14 - 16	YMJJ, Cambridge (GB)		17 - 23	Winter Kyol Che Retreat through March 29, Providence (JP)
	16	Foundations of Zen, Providence (JP, Mu Soeng Sunim, Do An Sunim)	January	2	

Ongoing Programs *(weekly unless otherwise noted)*

Cambridge Zen Center

Mondays	6:30 p.m.	Meditation Instruction
Tuesdays	TBA	Advanced Buddhist Studies Group (Mu Soeng Sunim) (9/11 - 10/30)
Wednesdays	6:15 p.m.	Practice to 8:10 p.m., Kong-an Interviews (GB)
Thursdays	7:30 p.m.	Dharma Talk
Sundays	9:00 a.m.	Long Sitting to 11:30 a.m.
Sundays	11:45 a.m.	Zen Women's Support Group (twice a month, call for schedule)

Chogye International Zen Center

Wednesdays	6:00 p.m.	Long Sitting to 8:30 p.m.
Saturdays	8:00 a.m.	Sitting to 10:00 a.m., Kong-an Interviews (RS)
Sundays	Afternoon	Study Group (monthly, call for schedule)
Sundays	6:00 p.m.	Introduction to Practice
	7:00 p.m.	Dharma Talk

The Meditation Place

Tuesdays	7:00 p.m.	Sitting, discussion (schedule may change after summer)
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New Haven Zen Center

Tuesdays	7:15 p.m.	Practice weekly; Senior Dharma Teacher interviews biweekly
Wednesdays	6:00 p.m.	Practice Orientation
	7:15 p.m.	Practice, Dharma Talk
Sundays	6:00 p.m.	Practice Orientation
	7:15 p.m.	Zen Study Series

Providence Zen Center *(most weeks; call for detailed schedule)*

Tuesdays	7:30 p.m.	Dharma Study Group (3rd Tuesday)
Wednesdays	6:15 p.m.	Practice Orientation
	7:00 p.m.	Practice to 8:45 p.m.; rotating Kong-an interviews (JP), informal interviews (Do An Sunim), and Dharma Talks (JP)
Sundays	8:30 a.m.	Sangha Work Period to 10:00 a.m.
	9:00 a.m.	Meditation Instruction
	10:00 a.m.	Public Talk (see above) or Sitting to noon (alternating)
	11:00 a.m.	Public Tour following talks

South/Southeast

July	4	Kido, Furnace Mountain (RG)	October	5 - 7	YMJJ, Nashville (GB)
August	3 - 5	YMJJ, Furnace Mountain (RG)		12 - 14	YMJJ, Furnace Mountain (RG)
	10 - 12	YMJJ, Cypress Tree (BR)		19 - 21	YMJJ, Morning Star (BM)
September	21 - 23	YMJJ, Furnace Mountain (RG) Retreat, Southern Dharma Retreat Center (BR)	January	2	Three Month Retreat through March 29, Furnace Mountain (RG)

Ongoing Programs *(weekly unless otherwise noted)*

Cypress Tree Zen Center

Wednesdays	7:00 p.m.	Practice, Dharma Talk
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Lexington Zen Center

Wednesdays	7:30 p.m.	Practice, Dharma Talk
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Morning Star Zen Center

Sundays	8:00 p.m.	Long Sitting to 9:30 p.m.
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Nashville Zen Group

Saturdays	7:30 a.m.	Long Sitting to 9:00 a.m. (begins at 5:00 a.m. first Saturday of the month)
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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.

Avalokitesvara (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 inexpressably 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."

Summer Kyol Che at PZC has been cancelled. Because of Zen Master Seung Sahn's health (page 28), Mu Deung Sunim, JDPSN will accompany him to Korea to prepare for the Whole World is a Single Flower conference.

The Whole World is a Single Flower conference and tour begins Monday, August 20 at Su Dok Sah temple, Korea. We will leave from New York and Los Angeles on Thursday, August 16 and return Saturday, September 1. We are reserving seats now. Please contact the School office immediately if you are interested in attending.

Kwan Um School of Zen Bulletin Board

The new home for the Abbot of the Kwan Um School of Zen is nearing completion, which makes available a spacious two-bedroom private apartment at Providence Zen Center. Fees and practice situation are negotiable. Please contact Do An Sunim at Providence Zen Center.

PRIMARY POINT seeks volunteer transcribers. This is an essential part of our work, and we are deeply grateful to anyone who is willing to contribute some time and energy. Please contact the School office.

Cambridge Zen Center sponsors a "Zen Women's Support Group" two Sundays a month. It is open to all women from the Zen Center and extended community. Contact Angie Phoenix or Carol Forsberg at Cambridge Zen Center for further information.

The new edition of the Dharma Mirror, manual of the practice forms in the Kwan Um School of Zen, will be available this summer. Merrie Fraser of Providence Zen Center has spent a year rewriting the text and talking with Zen Master Seung Sahn about this project.

The Kwan Um School of Zen



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

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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

Summer Sangha Weekend

July 20 - 22, 1990

Opening Program Friday Night

Precepts Ceremony

Topical Workshops

First Annual "Town Meeting"

Ceremony for Zen Master Seung Sahn's Birthday*

Special Meetings for Dharma Teachers, Zen Center Abbots,
New Students, Bodhisattva Monks

Together Practice Family Program Entertainment Great Food

**Zen Master Seung Sahn has cut back on his travel, and this year will not attend the ceremony in his honor.*

Please come to honor our teacher and celebrate with the Sangha.

For information or to register:

The Kwan Um  School of Zen

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

Summer Kyol Che has been cancelled. See page 30.

PRIMARY POINT

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