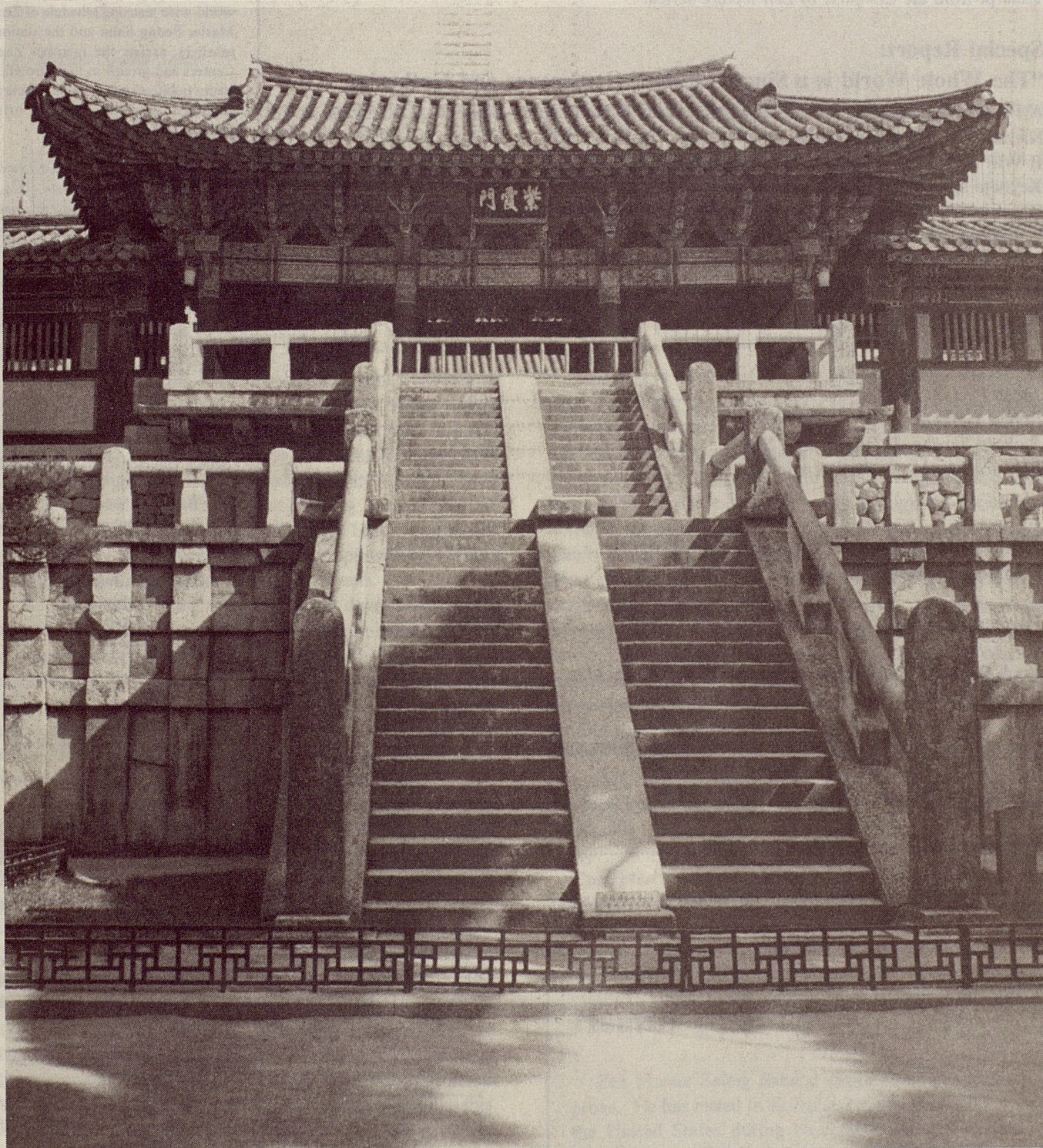


PRIMARY POINT

AN INTERNATIONAL JOURNAL OF BUDDHISM

VOLUME SEVEN, NUMBER THREE
FALL 1990 \$4.00



Korea 1990

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PRIMARY POINT

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

PRIMARY POINT is published three times a year: Winter/Spring, Summer, and Fall. To subscribe, see page 30. If you would like to become a member of the Kwan Um School of Zen, see page 31. Members receive PRIMARY POINT free of charge. The average circulation is 4000 copies. For information on advertising rates or distribution, contact the advertising manager.

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ZEN MASTER SEUNG SAHN

Opposite Worlds, Absolute World, Complete World, Moment World

Zen Master Seung Sahn



Human beings have a lot of opposite thinking: like/dislike, good/bad, happiness/sadness, coming/going and so on. This opposite thinking creates opposite worlds within each one of us and our ignorance makes us hold on to these opposite worlds. These opposite worlds are always in conflict with each other, so there is tension and suffering. This is the basic teaching of Hinayana Buddhism:

all suffering comes from opposite thinking.

The Buddha taught how to go from opposite worlds to absolute world. Absolute world means the world before thinking. What is before thinking? Descartes said, "I think, therefore I am." If I am not thinking, then what? Descartes did not explore this question but Buddhism has always talked about before-thinking. If I am not thinking, there is no I. If there is no I, there are no opposite worlds because opposites are created by "I." When "I" disappears, opposite worlds also disappear; this is called emptiness or nirvana.

So it is said that when mind disappears, dharma disappears; dharma disappears, name and form disappear; name and form disappear, coming and going, life and death, happiness and suffering, all these opposite categories also disappear. When there are no opposites, it is nirvana. Its name is Absolute, its name is Stillness, its name is Emptiness. So going from opposite worlds to absolute world is to move into the nirvana world. This is the teaching of Hinayana Buddhism.

Mahayana Buddhism begins at the point of emptiness, the absence of self-nature of things. If you attain "no self," it is possible to move to complete world. Complete world means if your mind is complete, everything in the universe is complete. The sun, the moon, the stars, everything else in the universe is complete, one by one. Complete means truth. When you cut off all thinking there is no "I"; when there is no "I" your mind is clear like space. Clear like space means clear like mirror; clear like mirror means a mind which just reflects: sky is blue, grass is green, water is flowing, sugar is sweet, salt is salty. The mirror-mind only reflects what's in front of it. In the mirror-mind what you see, what you hear, what you smell, what you taste, what you touch — everything is just like this. Just like this is truth. Just like this is complete world, so complete world is truth world.

If you attain truth and complete world, you can understand

correct situation, correct function, correct relationship. Then helping others is possible; helping others means only to love others, to have compassion for others. We call love and compassion the Bodhisattva Way. So, the teaching of Mahayana Buddhism is how to follow the Bodhisattva Way, how to help others. If you want to follow this path, you must attain the truth world first; truth world means keeping moment to moment correct situation, correct function, correct relationship; truth world means great love, great compassion, great Bodhisattva Way. This is the teaching of Mahayana Buddhism.

Next is Zen Buddhism. Zen Buddhism never talks about opposite worlds, never talks about absolute world, never talks about complete world. It only points straight to our mind, to our true self. "What is Buddha?" "Dry shit on a stick." This is a Zen answer. There is no talk here, no explanation. Only just a swift, direct pointing that cuts through all discriminations. In the history of Zen many people got enlightened as a result of this style of direct pointing and were able to help many people. So in Zen there is no speech, no words, only practicing. Talking about opposite worlds or absolute world or complete world is an intellectual style where more explanation, more analysis becomes necessary. Zen only points to the moment world, the world of this moment. This moment is very important; it has everything in it. In this moment there is infinite time, infinite space; in this moment there is truth, correct life and the Bodhisattva Way. This moment has everything, also this moment has nothing. If you attain this moment, you attain everything. This is the teaching of Zen Buddhism.

Excerpted from a lecture series entitled "Compass of Zen," delivered by Zen Master Seung Sahn at retreats in 1988.

□

Health Update

Zen Master Seung Sahn's health continues to improve. He has rested in Korea since July, and will visit the United States during November and December. Thank you for all the good wishes on his behalf. □

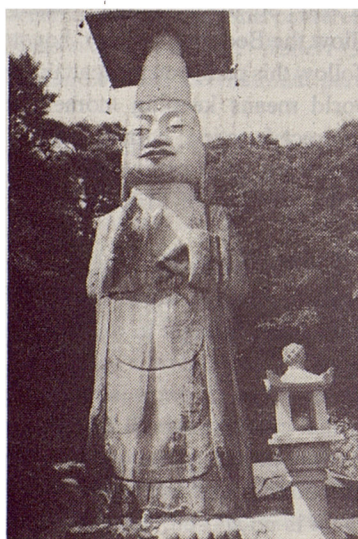
SPECIAL REPORT

The Whole World is a Single Flower

A Peace Pilgrimage to Korea

Robert Genthner, Ji Do Poep Sa Nim

August, 1990: As the crisis in the Persian gulf deepens and America inches towards a military confrontation, we are headed for Korea on a peace mission, to take part in the second triennial "Whole World Is A Single Flower" conference. We join other fellow travelers at the airport in New York; there are



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Unjin Miruk Buddha, Kwan Ch'ok Sah Temple.

Kwang Myong Sunim, an American nun in our party. "Are you a nun?" "Yes." Question: "Why?" Answer: "It's my life's direction." Question: "What were you before you were a Buddhist?" Answer: "Christian." "Why did you change?" "I found a teacher who I believed in." "Were you ever married?" "Yes." "Did you have children?" "No." "So how long will you be a nun?" "Ten thousand years." Throughout this exchange, Maha Ghosananda only grins, beams love and kindness.

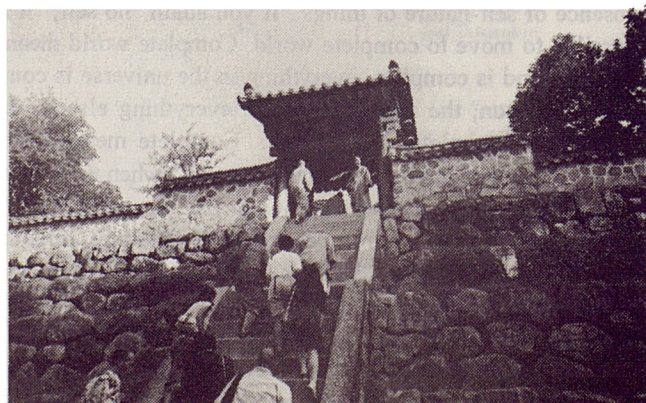
We arrive in Seoul after a long and tiring flight, seventeen hours long. There is no one to pick us up and the airport has closed. The police come. They are not happy that we are there. Recent demonstrations in Korea have caused an increase in security around public buildings. Finally our cars come. We pile in. We are happy. The police are happy. The world is at peace again.

We stay in a small hotel near Hwa Gye Sah, Zen Master Seung Sahn's temple. It's a "love hotel" it says on the card, a place where people can go to get privacy, "share love." Seoul is so crowded and people are so poor that couples have to rent rooms for a few hours to get privacy. Many Korean families

live together with four or five people in two rooms. Many people sleep where they work, a room or two in the back of the store, for example. Children often sleep in the same room as their parents.

After a day of shopping in Seoul, we head for Su Dok Sah in the mountains. Zen Master Mang Gong, the monk most responsible for reviving Korean Buddhism in this century, resided at Su Dok Sah for many years; his pagoda on the mountain bears the inscription, "The Whole World is a Single Flower." Zen Master Seung Sahn belongs to the lineage of Mang Gong Sunim and practiced here as a young monk. Thus this temple has special meaning for the participants. The temple was also the host for the first "Whole World Is A Single Flower" Conference in 1987.

We arrive to find an incredible new building. Three years ago, they were working on this building and we had to go up a side road. Today we arrive at the foot of granite steps and walk up a long granite corridor toward a magnificent post and beam building looming over a pond with fountains and streetlights and stone lanterns everywhere. It looms over the mountain like the magic castle at Disneyland. Behind this wonderful structure is the original temple that dates back some fifteen hundred years. The simplicity and age of the older buildings is a stark contrast to the magnificence and splendor of the new construction. While we're here, we walk to Mang Gong's hermitage; here a figure of Kwan Seum Bosal (the Bodhisattva of Compassion) has been carved out of the rock, magnificent, compelling, echoing the dharma right into the twentieth century. We climb even higher up to Jung Hae Sah, which is a small temple at the top of the mountain.



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Hae In Sah Temple.



Bruce Blair

Patsy Talbot, a Canadian living at Su Dok Sah Temple.

Simple, magical, this temple's geomancy (the Chinese science of determining where the 'chi' or energy of a location is most harmonious) is perfect. It's like walking into a mystical wonderland, a comfortable, magical place that we just don't want to leave.

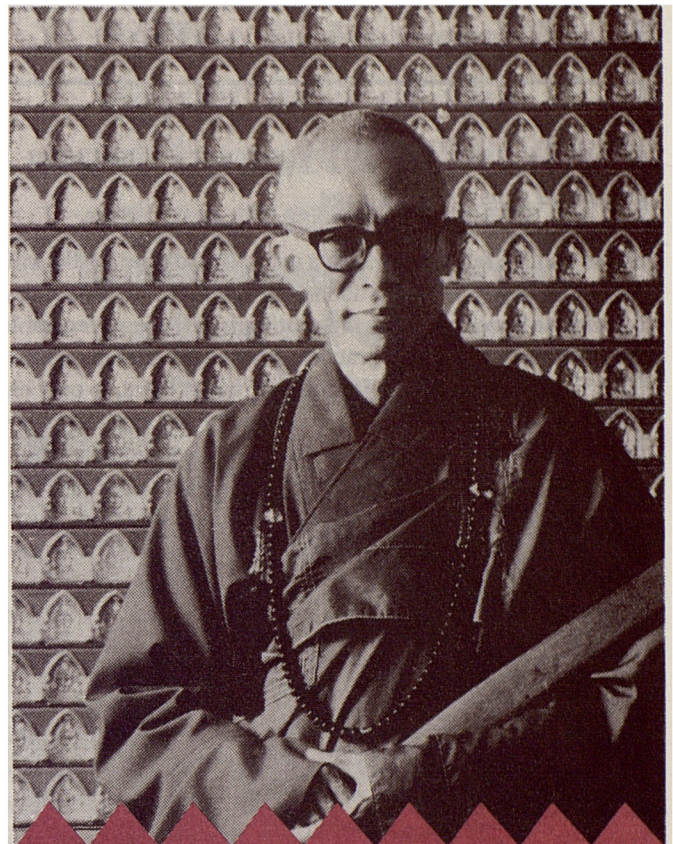
The conference begins with an opening ceremony and many people speak; older masters are helped up the high podium to give their dharma talks. The opening ceremony is followed by lunch; the temple has provided two tents serving rice, tofu soup, vegetables and kim chee (pickled cabbage) in abundance. It is the traditional temple meal to which we will all soon get accustomed. We are touched by the generosity and hospitality of the temple and, most especially, of the many "Bosalnim," the lay Korean women who volunteer their labor to cook and clean for the temple.

The afternoon session is opened with a talk by Zen Master Seung Sahn. He warns that the world is in trouble. There are too many people on the planet with too much ambition and ego. We're destroying our planet and destroying each other. It is our job as human beings to practice and realize compassion, thus changing this destructive direction.

After Zen Master Seung Sahn's talk, the students break into groups led by various teachers. At the end of group meetings, each teacher gives a short presentation of what their group talked about. Taizan Maezumi Roshi of the Zen Center of Los Angeles offers the following: "How can our spiritual practice help this world? How are we helped? It is not a one-way thing. It is a mutual thing." He quotes one sister who says we cannot understand, "The Whole World is a Single Flower" unless we appreciate nature, what we do to it and what it does to us. Everything is part of me. I am lived by it; not, "I am living." Roshi quotes Kwang Myong Sunim from Kentucky, how she has learned to appreciate water when her water ran out; he quotes someone else as learning a great deal living without air conditioning, learning to live in his environment, and not be protected from it.

Next, Venerable Maha Ghosananda offers a synopsis of his group, "compassion in action." He says that eating is suffering; you are what you eat. He explains that the fly eats the watermelon, the frog eats the fly, the snake eats the frog, the bird eats the snake, the hunter shoots the bird, the tiger eats the

Continued on next page



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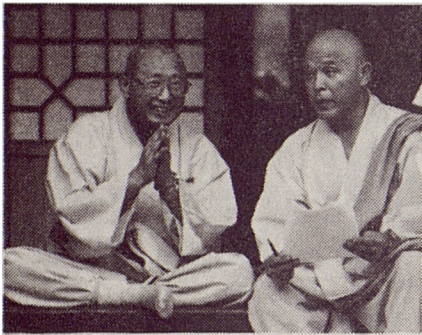
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The Whole World is a Single Flower Conference 1990

Peace Pilgrimage

Continued from previous page

hunter and the fellow tiger fights and kills the tiger for the kill. He says every time the Buddha ate his food, he would cry because he understood this fact: eating is suffering. Venerable Maha Ghosananda's own practice is not to eat after noon time. He offers that we should be mindful of what we eat, to only eat what the body needs, and to eat mindfully and carefully. It's the beginning of the developing of compassion, and this



Won Shim Sunim

Zen Master Seung Sahn with Mu Deung Sunim, Ji Do Poep Sa Nim.

attitude and this practice will result in a deep compassion for all beings.

J a k u s h o Kwong Roshi of the Sonoma Mountain Zen Center next speaks on the "maha sangha," the greater community. Maha, he explains, is a word that means no

beginning, no end, and this is our practice. He relates to Zen Master Seung Sahn's earlier talk where he held up a flower and asked, "Where was the beginning and where was the end?" Explaining what maha sangha means, Kwong Roshi says, "When I look out and see your faces, this is maha sangha. It's so obvious. A support system. When I go to Poland, I see many different types of practices coming together, students from different teachers, because they're so eager for the dharma. They all come and practice no matter what teacher is there. This is maha sangha." In the maha sangha, he explains, there are no dues and no membership. It goes with you everywhere you go and is always with you.

Ji Kwang Dae Poep Sa Nim of Centre Zen de Paris explains that when we practice and our mind is clear, no one has to tell us what to do. The sutra says this: you are a bodhisattva. When we do positive things, life is positive; when we do negative things, life is negative. When we transcend positive and negative, then our correct function, correct situation, correct relationship appear. I, my, me disappears. After her opening remarks, Dae Poep Sa Nim leads the group in chanting, "namu bul," and says, "At this moment, I, my, me disappears."

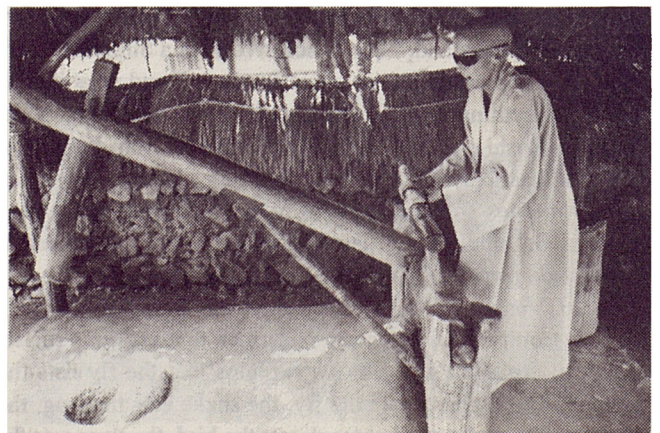
Dharma Master Hui Kung from Taiwan describes how Buddhadharma can purify our mind. He says that precepts, samadhi and wisdom are world peace. He recounts that China was the second nation to acquire Buddhism; today China has one billion people. If all of them practice and follow precepts,

samadhi and wisdom, then the whole world can be harmonized. Precepts, Samadhi and Wisdom mean that we can get along with everyone no matter what religion they follow and make the whole world harmonious. Just because of sheer numbers in China, if China blooms the whole world blooms, he says.

Finally, Kuroda Roshi, brother of Maezumi Roshi and a prominent religious figure in Japan, offers the sentiment that human beings and all other beings have eternal life. Our personal life may be fifty to seventy years, yet this life is only a fraction of the eternal universe. He suggests that the difference between hell and the "pure land" is whether you are controlled by your ego or you help others. If your ego controls you, you live in hell; if you help others, you live in the pure land. He goes on to say that we are not living by ourselves, we are lived by others. Zazen practice means our mind is clear, we are living in nirvana, and we see that the "whole world is a single flower." If you see this point, it is the entrance point to peace and harmony, he concludes.

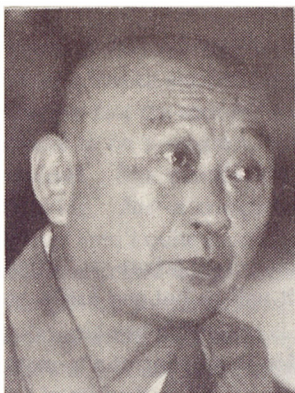
Throughout the conference, the mist has clung to the mountains and rain has poured from the sky. It is a compelling juxtaposition of concerns about saving the earth and the environment in such a magnificent and splendid setting. One couldn't help but be struck by the energy and enthusiasm of the participants. Most of them have come thousands of miles to meet and talk about these issues. It was agreed by all that the world is in crisis and that if human beings don't respond in some fairly dramatic way, the world will not recover from this critical time period.

After the panel discussion, we crowd into the buses and are taken to local mineral baths where we have an opportunity to clean up our personal environments. The public baths are a wonderful Korean custom, and one especially enjoyed by the Western group. We lounge in the hot and cold tubs, experience the sauna, indulge in massages, drink cold juices and watch Korean soap opera on T.V. After the baths, the group heads



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Kwang Myong Sunim at the Korean Folk Village.



Won Shim Sunim

Kuroda Roshi

back to Seoul where the next day we would have a conference at Lotte Hotel in downtown Seoul.

Next morning, we all assemble and go to Chogye Sah, the headquarters of the Chogye Order, where we are served a splendid lunch and received cordially. People shop in nearby shops, which are full of Buddhist paraphernalia, from robes to beads to moktaks to incense. After shopping, we board the buses again and are

taken to Lotte Hotel where the evening conference is to be held.

The keynote speaker at the Lotte Hotel conference is George Bowman, Ji Do Poep Sa Nim (*see next article*). His address stresses the need for concern about the air we breathe and the environment. He offers that in order to understand what it might be like if we don't do anything about our environment, we might practice holding our breath for thirty seconds and seeing what it is like to live without air.

Christine Debrah, the Minister of Environment in Ghana, talks about how women there are the wood carriers and wood gatherers for the home and how the deforestation of the area has resulted in environmental havoc and chaos. She ends by leading everyone in a traditional Ghanese song, and, noting that "the whole world is a single flower that provides shelter," opens an umbrella imprinted with a map of the world and raises it over her head.

This is a long and challenging conference, with many speeches in many different languages, requiring two, and sometimes three, translations. At a point when the conference has gone on for too long and people are getting tired, Kuroda Roshi takes the podium and gives a compelling speech that both heals the spirits of the attendees and begins to heal the rift between Japan and Korea. In a dynamic and intense exchange, Kuroda Roshi, a robust, fiery and humble man, apologizes for the cruelty and mistreatment inflicted by Japan on Korea during the years of occupation. He steps down and warmly shakes Zen Master Seung Sahn's hand. Then, at the end of his speech, he does a prostration bow to the audience as if to say, "on behalf of my people, please forgive us." One could feel the chill go up our collective spine as many of us — including the Roshi himself — wiped the tears from our eyes.

After the conference, we are treated to a banquet and more speeches. Late into the night, we head back to our hotels and settle in; some of us would go home in the morning, while others would go on a tour of temples in the southern part of the country. □

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The Whole World is a Single Flower Conference 1990

It Will Be Hard to Breathe *Keynote Speech in Seoul, Korea*

George Bowman, Ji Do Poep Sa Nim



There is an expression in Zen practice, “you can never put your foot in the stream in the same place twice.” We think we can; we sometimes have the illusion that this world is solid and unchanging, or that our lives are something substantial and static. We look into people’s eyes and they sometimes look back with an expression that seems to say they will live forever. But it isn’t the case. Change is so easy to talk about; there is a way in which the word “impermanence” can roll off our lips, like a drop of dew from a flower petal. It’s another matter to realize it in this moment and to appreciate it in our lives: There is nothing that we can hold.

The whole world is continually changing and moving. Is our understanding of this change superficial and a mask for fear and denial, or is it deep and clear, a wellspring of appreciation for the vividness and fragility of the stream of this moment? We cannot help but be grateful for the path of how to go through life that our practice offers. With care and understanding we can live more harmoniously in constant change, and help direct this movement.

If we look to what the world might be like in the year 2000, look at the changes that are taking place in the environment, it’s quite a remarkable thing. A number of terribly important things are happening that cry out for our attention. Perhaps most important is that there is less air to breathe on this planet; this wonderful air that we so easily breathe in and breathe out is becoming less and less nourishing. Since the industrial revolution, there is 25% more carbon dioxide in the air. On a very simple level what that means is that it’s harder for all of us to breathe. And when I say all of us breathing it means not only humans but the “maha sangha” of all beings, including trees, grasses, snakes and stones.

By the year 2000 it will be even harder to breathe. Sometimes when I run retreats I try and bring this simple fact home. When the retreat becomes alive, still and clear, we simply hold our breath for forty seconds. You may want to try that this evening if you want to see what it is that’s happening to our environment.

With more carbon dioxide in the air not only will it be harder to breathe, it will also be hotter. It will be sticky and we’ll sweat more. With the heat, a lot of changes will take place. We don’t know exactly what they’ll be. We never

know exactly what it is that will happen or where we’ll find ourselves. But we do know that it will be hot and harder to breathe and that our environment is in terrible trouble.

We also know that the population is growing at a tremendous rate. There will be millions more people on the face of the earth in the year 2000. It will be a crowded place; it will be a hot place; and it will be a difficult place to breathe.

Our forests are now being cut down ten times faster than they are being replenished. The forests are the lungs of the planet — do you know anyone without lungs?

We know all this. The reason for this conference, the reason we’ve gathered together from all over the world is to address this issue: to sit with it, really be with it and perceive what it is we can do in our lives, to demonstrate our appreciation for this life that we all share together.

If we take some quiet time and return to the spaciousness before thought, then it is completely clear that we are of one body and that this earth is our home. One body — one single flower. Experiencing and appreciating that it is one life — really seeing it, not just paying lip service to it — then we are called to some kind of action. We have no choice. Just in the same way that a mother who sees her child running out into the street would have no choice but to run and snatch her from the oncoming car. When we look deeply into our nature and really attend, without evaluation or judgement, we see something very clearly. What we see is a world that is completely interconnected. The Avatamsaka Sutra describes it quite beautifully: it’s called “Indra’s Net.” It describes a world in which each moment of existence is likened to a tiny jewel in a net. Hundreds, thousands, millions, an infinite number of tiny jewels that each reflect each other perfectly, one in all and all in one.

So we live in a world that is changing quickly and in a great deal of trouble, and we find that we are completely interconnected — that each thought that we think and everything that we feel has in some small way a ripple effect. It is our job as human beings for each one of us to take responsibility, to find some way in which we can make a difference. Maybe it’s just a matter of conserving water. Maybe it’s not turning on the air conditioner on a hot and uncomfortable day. Maybe, if you have the skills or are in government, you go forward fearlessly to tackle these problems. There are ways in which each one of us can make a difference, can affect the other jewels in the net.

When we were at Su Dok Sah Temple, I went for a walk in the woods and the mountains. I was listening to the birds and

watching the squirrels play, and noticed that a squirrel running across a branch stopped for a moment and looked at us. I don't suppose that the squirrel ever for a moment wondered what it means to be a squirrel, or how he or she might be a better squirrel. She manifested as the perfect squirrel, without thinking. Just a complete squirrel. Somehow we human beings aren't quite as confident about what our job is or what it means to be a human being. We seem to get quite confused. We get lost in our desires, in our anger, in our delusion — looking away from the way things are and getting confused. But our work in this practice is to stop and reflect and look deeply within ourselves; to be silent and attentive and see that in fact we are one body. In realizing this, we can go forward and manifest it in whatever manner we choose.

It is my deepest hope that each one of us can realize that we cannot put our feet in the same place twice. May our realization allow us to live sanely, breathe deeply in gratitude, and fulfill our Bodhisattva vows: Sentient beings are numberless, we vow to be of service, to appreciate, care for and nourish this boundless life that flows through us. Thank you. □

What is World Peace?

Comments from participants at the Whole World conference

Robert Genthner, *Ji Do Poep Sa Nim*, turned into a roving journalist during the "Whole World Is A Single Flower" conference in Korea. He interviewed a number of people from around the globe on world peace.



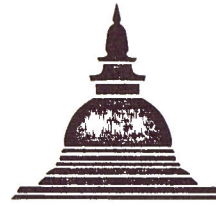
Won Shim Sunim
Sister Paola Kim

Sister Paola Kim, a Korean Christian nun:

RG: Why did you come to this conference?

Sr. Kim: I'm very interested in programs where people are not for themselves. It's interesting for me to hear people who care about the community of the world and not just themselves. This conference is to help people get out of their ego-centered lives. Most people make boundaries for themselves; they make religions. God did not make religion; man did. So I am interested in things God made, not artificially set up by man. This conference seems to be dealing with this.

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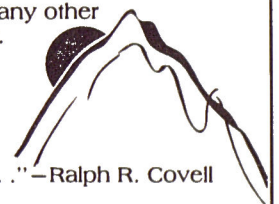
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The Whole World is a Single Flower Conference 1990

What is World Peace?

Continued from previous page

RG: Is world peace possible?

Sr. K: I believe peace is possible if people will collaborate with each other and respect plurality in unity. Christ is one body. For example, if Iraq wants to be the eye, and America also wants to be the eye, that is no good. America is the nose, Iraq is the eye, Russia is the mouth, Korea is the knee. Each is



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Temple guardian.

one part of the whole body and each part is equally important and valuable; if everyone wants to be someone other than what they are, this is not the real world. People think that power is very important, both physical and political power. They want to have dominion over others. If people keep themselves as they are, then there will be peace; but if they use force to be something else, then problems will appear. Also, people want to help others only for their own benefit, to get merit or get some gain. Everyone wants you to see as they see, to become like them, to reform people in their own image. We should be as we are. Letting people be, this is world peace. Maybe we can teach people what freedom is, but not force them to be what we want them to be. The mountain cannot be the lake or the sea; the mountain can only be the mountain. So when things are as they are, this is world peace.

RG: Do you think human beings can save this planet? Is it possible or is it too late?

Sr. K: Yes, I think only human beings can do it, no one else. The tree cannot save, because it doesn't have love. Only human beings have love. Nobody, not even God can save; only human beings can do it, only human beings can save the planet.

RG: But is it too late?

Sr. K: No, it's never too late. Where is the late? Show me the late, show me your late.

Marianne Hvidsten, Oslo, Norway:

RG: Why did you come to this conference?

MH: I wanted to see Korea and the country where Zen Buddhism, which is my practice, has its roots. I wanted to see the temples where the tradition of Zen Master Seung Sahn and Dae Poep Sa Nim has come from. I am a social anthropologist and so seeing all this is very interesting to me.

RG: Could you say what you believe world peace is?

MH: When people are in harmony together and tolerate each other. But this is difficult to answer without saying to attain it. I believe world peace can only be accomplished through spiritual practice. If you are more positive, you have more compassion for other people. If you have a lot of negative thinking, you can't really help anyone.

RG: You say that world peace can only be accomplished through practice; what is your practice?

MH: I do 108 bows every morning and then I do something called "smiling practice." For three minutes every day I smile in front of a mirror. In the beginning it was very hard to smile for three minutes in the morning but now it's fine. If you can't smile at yourself, how can you smile at other people? It opens up something positive in you and after a while, when you get used to it, it becomes a very good start to the day. I find now

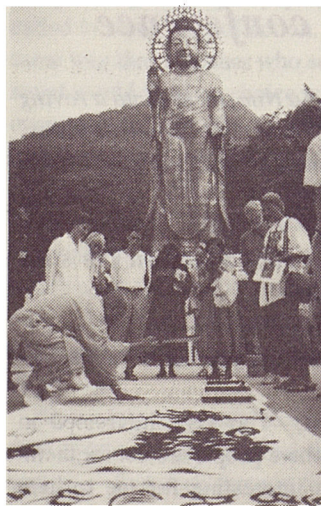
that it's much easier to smile at other people and in that way I get in easy contact with people, and people begin to relate to me in a different way than they did before. It's because I am more positive than I was before.

RG: What kind of a smile do you do? Is it a big smile, or a little smile, a subtle smile?

MH: It's a big smile. You really give yourself up to the smile.

RG: Has this practice helped?

MH: Yes, it has really made a difference, and other people tell me that I have changed a lot. For instance,



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Maitreya Buddha statue,
Poep Ju Sah Temple.

when you go downtown and accidentally hit someone with your elbow, at first they may get angry but when they see your face and feel your positive energy, they relax and smile; sometimes they even get surprised.

RG: Is this all of your practice?

MH: This is all I can do in the morning because I have a

daughter and I have to get her ready for school. Later I do two thousand mantras during the day, sit for twenty minutes and do what's called "samadhi practice." In my samadhi practice, I connect with my teacher, Dae Poep Sa Nim.

RG: How do you do your mantra practice?

MH: Sometimes, in my imagination, I write the mantra just below my belly button. I have learned to write it in Korean letters and I write it backwards so that someone facing me can see it. This practice makes me more positive because at that time I am not filled with negative thinking. Also, it helps me to do this practice because you have to really concentrate and there's no room for thinking.

RG: So the mind is very one-pointed?

MH: Yes.

Do Gong Sunim, a Canadian monk in our sangha, living in Korea for the last five years:

RG: Why did you come to this conference?

DGSN: I came to help.

RG: In your own words, can you say what world peace is?

DGSN: Sitting on my butt, watching my mind; it naturally empties and I don't have to be concerned with thinking.

RG: Do you think that human beings have what's necessary to save this planet?

DGSN: I believe if there's going to be a revolution, it must happen inside. If we're willing to make changes from within, then we can do it.

Frank Reed, an 80-year-old Unitarian from Providence, Rhode Island, and a world-traveler:

RG: Well, how can we save this planet?

FR: Recently, the Dalai Lama's interpreter came to Brown University and talked about his experience of accompanying the Dalai Lama around the world. Everywhere the Dalai Lama went, he spoke the same line. The line was that everyone wants happiness and freedom from suffering. The interpreter said he kept hearing this line time and time again until he became quite uneasy and irritated. Then all of a sudden he saw what it really meant: you and I are identical. We both want happiness and an end to suffering. I can't find anyone in the universe who wants to suffer. This seems to be the same message that Zen Master Seung Sahn and Venerable Maha Ghosananda give out.

Anthony Osler, South Africa:

RG: What is world peace?

AO: It would be people sitting down, putting themselves aside and just being together without separating or holding on

Continued on next page

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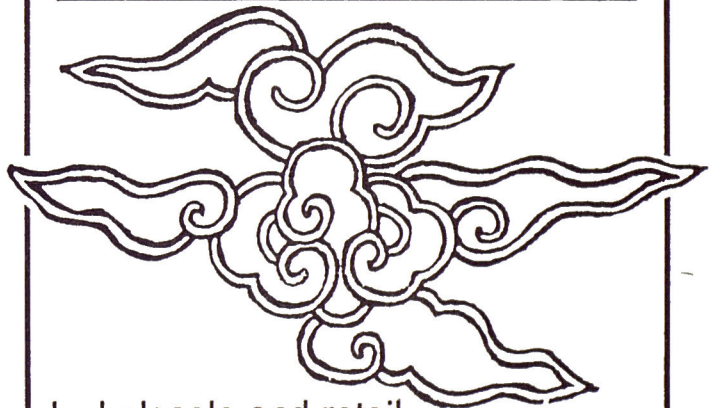
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The Whole World is a Single Flower Conference 1990

What is World Peace?

Continued from previous page

in any way. In South Africa, that's a very particular need. People in South Africa have grown up in this very complete separation; that's all we have in common. Just being together, working together, in very unfussy ways, that's how I see it happening in South Africa. The work that I do is very much on the forefront of the political readjustments that are going on there, and it will be interesting to see if I or anyone holds on to any rules of what peace should be, or how peace should be; if we do, then we'd kind of screw it up.

Mu Ryang Sunim, Abbot of Dharma Zen Center in Los Angeles:

RG: Why did you come to this conference?

MRSN: I came because we had a huge plumbing problem at Dharma Zen Center, my car



Won Shim Sunim

Mu Ryang Sunim

broke down, and this was a perfect escape for me.

RG: What do you see as world peace?

MRSN: I read about these crises in the newspaper and they are real interesting to me but I can't connect with them as much as I connect with my own checking, thinking or unhappiness, or lack of satisfaction. So I'm still working on that one. When I solve that I'll think about Iraq and the ozone layer.

Interview with Richard Shrobe, Ji Do Poep Sa Nim:

RG: What do you think world peace is?

RS: I don't want to be glib about it, but the question, "What is world peace?" is an immense kong-an. There are many answers that people give to what world peace is; none of them satisfies me. World peace has to start with an openness, a not-knowing of what world peace is. And to stay in that state of not-knowing is a big struggle, and it's painful. I think world peace will come out of that groping, step by step, with the pain, and not knowing what it really is, because that's where humility and sensitivity will really begin. □

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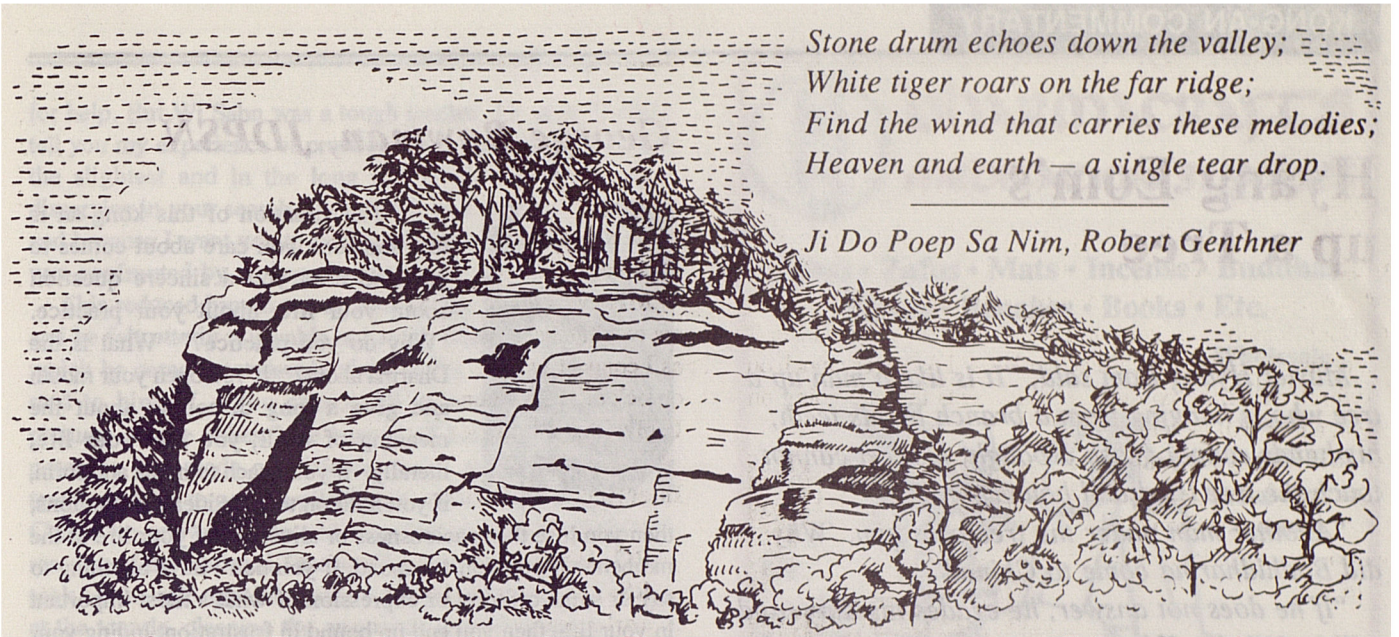
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*Stone drum echoes down the valley;
White tiger roars on the far ridge;
Find the wind that carries these melodies;
Heaven and earth — a single tear drop.*

Ji Do Poep Sa Nim, Robert Genthner



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Hyang Eom's up a Tree

Master Hyang Eom said, "It is like a man up a tree who is hanging from a branch by his teeth; his hands cannot grasp a bough; his feet cannot touch the tree (tied and bound).

"Another man under the tree asks him, 'Why did Bodhidharma come to China?'

"If he does not answer, he evades his duty (and will be killed). If he answers, he will lose his life.

"If you are in the tree, how do you stay alive?"

Mu Mun's comment:

*"Hyang Eom is a very bad man,
Spreading poison everywhere.
Monk's mouths made dumb,
Demons' eyes run through their bodies."*

*Case Five from the Mu Mun Kwan (No Gate Pass)
Translation by Zen Master Seung Sahn
© 1983 The Kwan Um School of Zen*

A Zen kong-an is a paradoxical story or statement used to test the clarity of a student's mind. Zen Master Seung Sahn has selected a representative group of kong-ans that he refers to as the "Ten Gates." He says that if you can answer these ten, then you can answer any other kong-an. The Fifth Gate, the famous "Hyang Eom's Up a Tree," is one of the most graphic illustrations of a kong-an. It is a "Kyung Chul Mun" type of kong-an, meaning "everything is stopped." We asked teachers in the Kwan Um School of Zen to comment on this kong-an. Their responses follow; a history of the kong-an itself is in the first commentary. □

George Bowman, JDPSN



The situation of this kong-an is that someone you care about comes to you and asks you a sincere question about your life, about your practice. "Why do you practice?" "What is the Dharma about?" If you open your mouth and give a long discourse about the meaning of it all, you lose your life, literally. If you attach to name and form, if you hold on to your ideas or opinions,

then you lose the spaciousness or aliveness of your life in the moment. If you don't respond, if you don't have anything to say or some offering or expression of what's most important in your life, then you end up bound in frustration, hiding your dharma-treasure. So what can you do? How can you let go?

Just a bit of history about this kong-an: Hyang Eom was a Zen monk who lived in ninth century China, and his teacher was the famous monk Wi Sahn (Chinese: Kuei-shan). Before Hyang Eom came to Wi Sahn, he had studied under the well-known teacher Pai-chang, who was also the teacher of Wi Sahn. It is said that Hyang Eom was a giant of a man, seven feet tall and powerfully built. He had a tremendous memory, similar to Ananda's, the chief disciple of the Buddha, who could remember all of Buddha's Dharma talks like a tape recorder. Hyang Eom too could read something or hear something just once and remember it verbatim. It turned out to be both a blessing and a curse for Hyang Eom. Although he remembered everything, he hadn't swallowed it and digested it and made it completely his own. In Zen practice we call it dry cognition or intellectual understanding, rather than the wisdom of just seeing and doing after the discriminating mind has been dropped.

One day his teacher came to him and said, "I do not want something that you have learned or memorized in your study. Just give me one word about your True Nature, before you knew about your mother or father or before you distinguished east from west. Just give me one authentic word without anything sticking to it."

Hyang Eom couldn't do it; he couldn't produce this one word. His mouth was filled with mashed potatoes, unable to say anything. He went back to his room and searched through all the texts, hoping to read enough of what the other Zen masters had said when confronted by their teachers, hoping he could find this one word in there and save the day for himself. Perhaps he went through all the traditional one word teachings: "sesame buns", "dry shit on a stick", "flag waving in the wind", "go drink tea", but the more he looked in his books for an answer to the question, the more difficult it became. In desperation, Hyang Eom went back to his teacher and asked

for help. But Wi Sahn was a tough teacher. He said, "I could tell you my experience of practice but it wouldn't help you in the slightest and in the long run would be doing you a disservice in your search. I won't tell you because I love you and because I want you to find out for yourself." Hyang Eom was confronted by an immovable barrier.

This reduced him to tears. His teacher wouldn't help him and he felt utterly miserable at having failed at the one thing which he cared most deeply about in his life. In despair, he said to himself, "You cannot fill an empty stomach with pictures of rice cakes." He burned all his books and all the notes he had made on different texts, and left Wi Sahn's temple in tears to go on a pilgrimage. After wandering around China, he arrived at an old dilapidated temple where the remains of the National Teacher Chu were buried. Hyang Eom took on the self-appointed job of the grave-keeper and stayed at the temple, cleaning the graveyard and the temple.

As the story goes, one day he was sweeping and raking the courtyard when a stone shot up and hit the bamboo. When he heard this sound of stone hitting the bamboo, Hyang Eom suddenly came to a realization. With laughter and tears in his eyes, he bowed in the direction of his teacher and, his heart filled with gratitude, said, "Master, your kindness is more touching than my parents'. If you had given me more explanations to feed my hungry mind, I would not have been forced to utterly let go."

Hyang Eom's poem at this moment came forth spontaneously:

*One stroke and all is gone,
No need of strategy or cure;
Each and every action manifests the ancient Way.
My spirit is never downcast,
I leave no tracks behind me,
Enlightenment is beyond speech, beyond gesture;
Those who are emancipated,
Call it the unsurpassed.*

So this was Hyang Eom's experience of really being lost and genuinely not knowing, really letting go of all his ideas and his hopes of what it meant to practice, letting go of all his opinions and conditions and all his expectations, and having some genuine dark night of his soul. And then hearing something purely . . . some pure and complete experience; this was Hyang Eom's awakening. In letting go of his ideas about Zen, he was reborn in this word of suchness. After he began teaching, it was said that he was a very stringent and difficult Zen master. He was very demanding and tough on the monks and nuns who trained with him. And he was famous for using the kong-an, "Man Up in a Tree."

Continued on next page



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Hyang Eom's Up a Tree

George Bowman, JDPSN

Continued from previous page

Wi Sahn asked Hyang Eom to produce one word. This is the kind of situation we most often encounter in an interview with a Zen master. While it seems incredibly easy to produce one word if you're in the presence of someone who is clear, who's practiced hard, it's quite challenging to produce one word with nothing sticking to it. This is what Wi Sahn was asking for, one word with nothing sticking to it. A completely original and sincere word. In other words, saying, "Good morning," with nothing behind it, so that there is only "Good morning." Or being able to say, "I'm so happy for you that you got your promotion," to a colleague without rancor of the heart, or envy hiding behind it. How can we authentically respond to such challenges in our lives? Hyang Eom couldn't do it when asked by Wi Sahn.

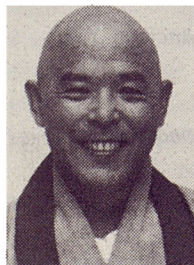
From the perspective of our sitting practice, the issue of the kong-an is: is it possible to let go? Is it possible to let go of that which we are clinging to, that which we are sticking to or that which we believe in some strange way will save us or help us? When you are sitting and watching your breath or just listening to this moment, is it possible to surrender to your breathing practice? Is it possible to let the breath move through you as you sit quietly doing your zazen, so that you're not trying to control the breath, you're not trying to shape it, but you're surrendering yourself and giving yourself over. You're letting go of your ideas, of your preoccupation with the future, or with yesterday or with the past. Is it possible to completely let go of this? This is the point of practice: to be able to let things be just the way they are in the openness of mind. The sounds of the evening, the sound of your breath, the sound of the city in the distance. The tapping of the stick, "tap, tap," without calling it the tap of the stick, or without looking the other way trying to ignore it. This is the kong-an: what is this tap, tap, tap? If you say it's the sound of tapping, then you're clinging by your teeth, making an object of your experience. If you try to ignore the question, or turn away, you miss the vividness of your life. How about it?

Whether we live in a Zen center, practice as a monk, or have the practice of our everyday life, I think the whole of any kind of spiritual practice has to do with a kind of surrender to the moment. But not a blind surrender, or a thoughtless surrender. It really has to do with an open-hearted and conscious surrendering to this moment, or to your family, or to your partner, or to your sitting or to your breath. This surrender is very different from a blind surrender to a teacher, to being a member of a Zen center, or a church or an organization or family or university or any group at all for that matter. There is something very authentic about conscious surrender, or this letting go when you're hanging in space, or hanging from a rock, and taking complete responsibility for what may come

of it. That's what's asked of us in this kong-an. Not to give yourself over to the narrowness, but give yourself over to the complete fullness of life in this moment. It's not, "Well, I'll give myself over to this moment if I like it. I'll give myself over to the bagel with cream cheese, but I won't give myself over to the oatmeal that was slightly burnt or the tofu that wasn't done well."

Zen practice is not a growth practice; it's a letting go practice. It's a different practice than trying to shape the self into becoming strong or better or being able to cope, or being able to grow, or being more willful. This is a practice of willingness to experience all that's going on in this life. And in the willingness to experience life as it is there is the dissolving of selfishness and the deep appreciation of this boundless life. Like Hyang Eom, if we practice in a heartfelt and vigorous way, an insight may occur in some totally unexpected moment. Nevertheless, it is necessary to continually practice to incorporate this insight into our everyday life, to make our life an expression of what we know in our hearts to be true. In that sense, this wonderful practice continues endlessly. □

Mu Deung Sunim, JDPSN



*Empty Mirror cannot hold on
to Blue Sky or Green Pine Trees' Sound
Mystic Energy without Time and Space
Has no coming, Has no going.*

*Before Hyang Eom
Already clean in front of you.
Why then did Bodhidharma
Come to China?*

*Open your mouth you're already dead.
Close your mouth already too late.
Why?
Even Yaaaaahaa is not enough.
?????????*

*Ha Ha Ha Ha
(Ask Mang Gong)
Chicken Crowing at 3 a.m.
Moon Setting at 7 a.m.
Wake up! Wake up!
Spring Sun Shining on Complete World*



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Hyang Eom's Man Up a Tree

Jacob Perl, JDPSN



Adapted from comments made following a talk at the Providence Zen Center in December, 1989.

The Hua Yen Sutra that the last speaker talked about, like other sutras, is a collection of teaching techniques that the Buddha used. When Paul finished his introductory remarks he hit the floor and said, "Wall is white." Then he said,

"That's my dharma." This point is really the essence of the Hua Yen Sutra, which means that our practice and all sutras finally come to one thing only . . . what is our correct situation, correct relationship and correct function at this moment, any given moment of our life.

Our correct situation means our work situation, our speech situation, our eye-ear-nose-tongue-body-and-mind situation. Our correct relationship is not only to other people, but also our correct relationship to the air, the water, to the ground. Out of all this our correct function appears, which means that our eyes, ears, nose, tongue, body, and mind can function without any hindrance. While we talk about correct situation, correct relationship and correct function, they are in fact inseparable.

One of the kong-ans that we have in the Mu Mun Kwan is the situation that was set up by Zen Master Hyang Eom: "It is like a man hanging from a tree. He is holding to a branch by his teeth. His hands and his legs are all tied, so he cannot grasp another branch, and he cannot grasp the trunk of the tree. Then just at that time somebody comes and asks him "Why did Bodhidharma come to China?" If he does not answer, he is avoiding his duty and will be killed. If he opens his mouth to answer, he will fall off the tree and also die." Then if you are in this tree how will you stay alive? It's a very difficult situation. This is a very interesting kind of a kong-an because any understanding cannot help. Any understanding which we have will fail. We cannot do anything. Cannot move hands, cannot use mouth, but there's one thing . . . just one thing that's possible.

Zen means to attain our true self. To attain our true self means that truth can function in our life. To let truth function in our life is not to attach to life or death. Without attaching to life or death, we allow love and compassion to naturally function in our life, which means that our obligation to this world is always very clear. We say life, but life is not life. Our body has life and death, but our true life, our true self, has no life nor death. If we can let truth function in our life, then even this kind of a difficult situation is not so difficult. Then even in such a difficult situation our correct situation, correct relationship and correct function appear, which means we

attain true life. Holding on to either life or death, we are like walking corpses. Not holding on to life and death, we are truly alive.

The situation that Zen Master Hyang Eom set up as a Dharma gate for us may appear somewhat exotic. If we examine our lives, however, we may be able to see this situation all too often. In fact, any time that we create and hold on to some duality, we are like this man in the tree. I remember some foolish arguments I had with my parents, whom I tried to convince of the correctness of my ways. It was only when I gave up such foolish notions and simply did what was necessary that our relationship became very intimate, very alive. Maybe that happened to some of you, maybe in some different way.

What this kong-an does is challenge us to find the true way by setting up a seemingly impossible situation. Indeed, it challenges us to the utmost, where it is not enough to be clever. How do we work then with a situation like that? The way to work with it is to leave it alone, only keep don't know. If your practice is mantra practice then only try mantra. If you're keeping a big question, "What am I?" or "What is this?", only keep big question, only keep don't know. Then the kong-an will work by itself. One day the kong-an will appear vivid and completely translucent. The correct response will be there. But, it is completely redundant to want something vivid, or something translucent, or something that you do not have in this very moment. To do that is to be lost in the dream world, to lose one's life.

"The man hanging from a branch" kong-an, or any kong-an, is not so important. Most important is to wake up. Be alive! Then, what are you doing right now? □

Robert Genthner, JDPSN



*That bastard Bodhidharma
Coming from the west
Spreading madness
Snaring minds
By what bridge did he cross the
Yangtze River anyway?*

KATZ!

*Sun shines down on the meadow.
Rain falls from the sky.
Blue flowers spring up.
Everywhere! □*

Richard Shrobe, JDPSN



This kong-an presents a very interesting situation. The rather dramatic image of the man up a tree is a vivid portrayal of two existential situations or issues that we all have to face. First, what does it really mean to stay alive, or be alive? And the second issue is about responsiveness. someone under the tree is calling out, "Help me out here. Tell me something. Give me something."

This raises questions about relationship and correct situation and responsibility. Responsibility, in this sense, means the ability to respond. How is one to respond in such a situation?

There's a similar Zen story in which a man is being chased by a tiger, and he's running for his life. He gets to the edge of a cliff and can't go any further, but he sees a vine going over the cliff, so he grabs hold of it, swings over, and is hanging there. Down below, he sees another tiger — waiting. The man is hanging there with one tiger above and another below. Then, a field mouse begins to gnaw at the vine right above him. Just at that moment, this man sees one wild strawberry growing on the vine right near him, and without holding back anything he bites the strawberry. What a taste!

This story is about the first issue of the kong-an only. It's about life and death and what it really means to be alive or dead. But there's no element of relationship in the story. There's no one calling to the person to respond. But both stories portray people pushed to the limit.

We have already seen how Hyang Eom's training and his struggle were very intense. He was pushed to the limit. So the kong-an that he made to test his students is also of a very intense kind. A man is up a tree hanging from a branch by his teeth. And everything is tied. This state of being tied means he can't hold onto any conception, anymore. Also, his feet have no resting place — he can't find support in the usual ways that he was used to finding support. At that time, someone calls to him, "Please help me." How does he stay alive?

Jesus addressed the question of being truly alive in his saying, "It's easier for a camel to pass through the eye of a needle than for a rich man to get to heaven." In many spiritual traditions, there is the notion that one only really becomes alive when one strips away everything. This is variously referred to as renunciation, non-attachment, letting go of ideas, conceptions, opinions, frames of reference, and one's orientation towards oneself and the world. If one lets go of it all, one becomes really poor — has nothing.

There's another story, a favorite of mine, also from the

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Hyang Eom's Up a Tree

Richard Shrobe, JDPSN

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New Testament that speaks in a different way to this issue of what it really means to stay alive. After the Last Supper, Christ tells his disciples, "You will all fall away because of me this night," and they all say, "No, no, no, no." His main disciple, Peter, whose name means "the rock," says, "Master, I would never deny you." And Jesus says to him, "Peter, before the cock crows this very morning, you will have denied knowing me three times."

Jesus is then arrested and Peter goes and stands outside of where they have taken Jesus into captivity. When he is asked if he is one of Jesus' followers, he says, "No, no, no — I don't know the man." Three times — "No, no, no — I don't know." Now that's a very interesting point. He denies knowing his

master, whom he loves dearly, three times. Yet he goes on after Jesus' death to become the organizing force in the Christian movement, the first pope.

That's the Bodhisattva way, just try — over and over and over again. We sometimes say, "Try, try, try for ten thousand years non-stop." The story of Peter may seem extreme, but it is instructive nevertheless. As another Zen saying goes, "If you fall down seven times, get up eight times."

Facing our failings and our weakness and yet still again rousing up that energy of "try" is very much connected to our view of what it really means to be alive, to enliven our environment, to enliven our relationship and to be able to really be responsible and responsive.

Adapted from a talk given at Chogye International Zen Center of New York on April 1, 1990. □

Barbara Rhodes, JDPSN



It is taught that this kong-an has only one answer that will truly release all the tethers that tie us to our ignorance. Only one response will be universally received as correct: "Ah, that's it, that's how you stay alive!"

What is that answer? How do you stay alive? How can you generously offer your wisdom while tied and bound, dangling above a fatal fall with only the

grip of your teeth to save you?

The gift that is offered by this kong-an is total bondage, total physical and intellectual bondage. Only a Zen student would be so foolish as to accept such a gift. Only a Zen student would recognize it as a gift, rather than seeing it as a manipulative mind game that has no answer.

Open the gift. Inside is only don't know. Such an expensive gift, and yet few will accept it. Accepting it means abandoning the familiar, and that can be terrifying. And yet, not knowing is very familiar territory for us all, a place where we can be empowered. Not knowing allows us to let go of false assumptions. It frees us of preconceptions and attachments. When the mind doesn't know, it is sitting exactly in this moment. When it is in this moment, it is wide open . . . a perfect receptor . . . a perfect reflector.

In the Temple Rules of the Kwan Um School of Zen, it says, "In original nature there is no this and that. The Great Round Mirror has no likes or dislikes." No likes or dislikes means letting conditioned, structured mind states dissolve so that our natural wisdom and compassion can manifest themselves. In

Zen, this wise and compassionate state is simply called having a clear mind.

The Buddha gave all kinds of teaching, and he said that he taught that way to save all different kinds of minds. But if there is no mind, then there is nothing to save. So, if you can completely engage in the question, the "don't know" that a kong-an offers, where is your mind? Doing meditation and a kong-an practice, tapping into the generosity of those techniques, your mind becomes very spacious.

Even while being tied and bound, our mind can feel as spacious as the sky. Look up at the sky and think of it as your mind. The sky doesn't have any hindrances. If a cloud appears, the sky doesn't complain. If there is thunder and lightning, if there's pollution, it remains just as spacious. There is no tightening, no fear. Our practice can help us to open to those qualities, so that we're not hindered by the ropes around our limbs and the fall beneath our feet. Just in that moment — don't know — be in relationship with that situation. How do you stay alive?

Out of this spaciousness comes the ability to realize our wisdom and remember how to be in relationship with the lessons, the opportunities that appear in our life. Few ever say it is easy. A wise teacher will encourage cultivation of patience, forbearance, generosity, precepts . . . encourage courage.

And then, what? We have the sky for inspiration, our teacher's encouragement, total support from the tree's branch. How do we share in the generosity?

KATZ!

The universe awaits your response. □

PERSONAL PERSPECTIVE

Practicing in Our Situation

Do Mun Sunim



One of the most famous stories in our Zen tradition is about a little girl in ancient China named Sul. She and her family lived about a thousand years ago near the temple of the famous Zen Master Ma-jo. Her father was a student of Ma-jo, and he often went to the temple with Sul to visit and have personal interviews. One time when they were visiting, Ma-jo told Sul, "You're a very good little girl, so I'd like to give you a present. My present to you is the words, 'Kwan Seum Bosal.' You just repeat her name all the time and that will give you happiness." In Buddhism

Kwan Seum Bosal is the name of the Bodhisattva of Compassion.

Sul began to chant "Kwan Seum Bosal" on her way to school and while she was doing her chores and even while playing with her friends. Eventually she was always doing chanting in her mind, regardless of what she was doing. About three years later she was down by the river washing clothes, beating them with a stick on a rock and chanting to herself. It was evening, and like we do at our Zen Centers, the monks would ring the temple bell to begin practice. So while she was chanting and beating the clothes, the temple bell rang. The sound of the stick, the bell, and her chanting all became one, and her mind opened.

Ma-jo recognized Sul's understanding while she was still a child, and as she grew up, married, and reared children she became very well known as a Zen Master. Many people came to her, and she helped many people. Then when she was old, her granddaughter died. She loved this granddaughter very much, and she cried and cried in front of the people who came to offer condolences. Everyone wondered and whispered to each other, "Sul's enlightened. She's already gone beyond birth and death. Why is she crying? Why is her granddaughter's death a hindrance to her mind?" Finally someone gathered enough courage to ask her. She immediately stopped crying and said, "My tears are the best ceremony, better than chanting for my granddaughter. When she hears my tears, she will enter nirvana. Does anyone understand?" And no one understood.

I've always loved that story. In the beginning I liked what it says about practicing. The Zen Master gives this young girl something to do, and she just does it devotedly, all the time, not separating it from her life. She has such simple faith, and eventually she gets enlightenment. That's always been an inspiring story for me.

Later I became interested in the last part of the story. Sul is crying and crying for her granddaughter, then someone asks her a question and she immediately stops crying. Usually our emotions tend to linger, so we often don't do justice to one situation because we're bringing our emotion from something that happened before. Maybe you have something difficult going on with your spouse, then you're driving to work and someone cuts you off slightly, and you give them all the anger that you have built up for your spouse. People actually get out of their cars and shoot each other. Or something is difficult at work, and you go home and ignore your kids or get angry at them. So I was very impressed that Sul didn't linger in her feelings or let them affect the situation. In fact, she used them to teach other people.

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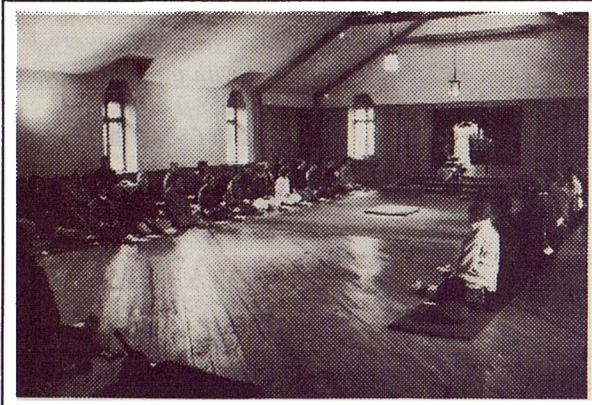
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Practicing in Our Situation

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Lately, I've been wondering about something they don't talk about in the story: What did she do in her life when she grew up? It just says she grew up, married, had a family, and everybody came to her and found her very helpful. Then you get this story about when she's a grandmother. She's already enlightened, so I wonder what she did all the time. What was it like? How was it different from what I do or what other people do in their lives?

Before it moved to Cumberland, the Providence Zen Center was in a house in Providence. Everybody had jobs taking care of the house, and the woman who was housemaster did the laundry in a little room on the second floor. At that time I was working as a welder in town. I was removed from my former social life, and in some ways I felt alone. I was really trying to push myself in practice. It was very hard for me to get up in the morning and stay alert, and when we'd read the chants I couldn't even focus. I was very tired, and there wasn't much chance to get involved in something satisfying socially. But I would come home and run into the housemaster on the second floor. She would have just come home from her job, and would be hanging out the laundry. We would talk about something or other, and usually I would end up helping hang out the laundry. I remember a lot of people would end up there with their problems, their despair or their unhappiness, and everyone would get a certain amount of air time. Then they would end up hanging out the laundry and talking about something else.

There was something very affecting and helpful about that for me. When I think about what Sul did, I imagine it was like that — just hanging out the laundry. She lived her life without any resentment towards it. That's a very simple thing, but actually it's very rare for people to live their lives without a lot of resentment either toward their relationships or toward their work.

We talk about practicing in our everyday life. There's a great saying: "Zen mind is everyday mind." I know that I haven't been willing to look at my everyday life really seriously, moment to moment, and face the way I behave. That is what our practice is about. The meditation room is one situation, but every moment is most important. It's painful to look at our lives because we can see our reactions, and they may not match our understanding of things and the ideas we have. I noticed when I was a new student that if I was really trying hard — getting up before the wake-up bell, really trying to do mantra, doing all the chants, eating formal meals, working all day, not goofing around at night — when I really tried to do that, my mind was like shit. I could do it, but all this garbage thinking was going on all the time. If I decided one day not to go to work, to just go someplace and read a book I might feel great. But if I looked at my life, I wasn't doing my job. It's very difficult sometimes to just do what you have to do without resentment. If you can do that, you give other

people such a tremendous gift: you relieve their suffering automatically. That's the heart of our practice. If we can really do it, really digest the anger, ignorance and greed that keep us from living our lives without resentment, we will produce tremendous energy.

There is a very beautiful forest at Providence Zen Center. I think there are more trees on those fifty acres than in many cities. It's a deciduous forest, a very high-class, ecologically advanced forest. In a deciduous forest about seventy to eighty percent of the energy comes from its own dead matter — the leaves and trees that fall and rot over a period of years. More than the sunlight and the nutrients it picks up from the air, the forest gets energy from its own dead matter. We can be the same. Often we feel like we have no energy or the situation is overwhelming us. But it's very rarely the situation. It's just that we're keeping seventy percent of our energy locked in our own dead karma, so practicing is very important. If you practice correctly, you'll digest your own dead karma, and you'll have lots of energy.

Why is it difficult to practice? We face a lot of pressure in this world to go fast, and we've become very complicated. We have to make our minds simple, present, attentive. If we don't make our minds simple, it's very difficult to pay attention to what we're doing.

I read about an experiment that was done on dogs. I hesitate to talk about it because we want to protect animals from research, but it leads to an interesting point you may have discovered in your own practice. They kept young dogs in cages until they were very, very hungry, then put some food on one end of a special cage. Between the dogs and the food was a metal grid. When the dogs tried to reach the food they received a fairly strong electrical shock. After a couple of times the dogs would not cross the grid even when there was no electricity. Even if the dogs were starving they wouldn't try it, and they would jump off if the researchers put them on the grid.

Then the researchers went a step further and found the only way to get rid of that conditioning was to hold the dogs on the grid when there was no shock. The dogs didn't learn very quickly. Each dog went through everything it went through when it was shocked — trembling, screeching, urinating, completely losing control. But after it had gone through this whole reaction the dog would realize there was no more shock, and then it could cross the grid.

This has relevance to us because our karmic conditioning is the same. We've conditioned ourselves to react to certain situations. To get free of that conditioning we have to put ourselves into the situation and stay there while we go through all the trembling and sweating and urination in our pants, until we realize there is no shock in the grid. Nothing is really going on there. In my experience the tendrils of karma are very deep. Dharma Master Ji Kwang Dae Poep Sa Nim says, "Your karma seems really heavy. But when you finally take it off, it's just like a thin piece of paper." You have to be willing to practice with your whole body and mind to digest it, to

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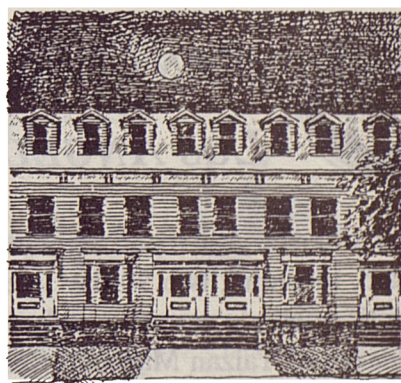


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EASTERN EUROPE

Zen in Hungary

Since 1980 there has been a great deal of interest in Zen in Hungary. Small groups have formed to meet regularly, talk among themselves, and translate books about Zen. Thus, *Iron Flute*, *Gateless Gate*, *Blue Cliff Record*, the history of Ch'an Buddhism, and writings of Shunryu Suzuki Roshi and D.T. Suzuki have been translated and published in Hungarian. Members of these pioneering groups have been giving weekly lectures on Zen history, literature and practice at the Alexander Csoma de Koros Institute for Buddhology in Budapest.

Practicing in Our Situation

Continued from previous page

decondition it, and to see very clearly what is there and what isn't there. Then even a shock won't affect you. But it doesn't come automatically; you have to do it on your own. In a retreat the structure is set up to hold you over the grid. If we are really devoted to our everyday life situation, it is also like holding ourselves over the grid until we digest our reactions. Then we can see clearly what to do. Some creative solution will appear on its own, with a tremendous amount of energy.

In China around the ninth century a Zen Master was walking in the woods with one of his top students. They were having a metaphysical conversation about the true way, about Dharma, about enlightenment. Finally they were passing a waterfall, and the student asked, "What is the True Way Gate?" The Zen Master said, "Do you hear that waterfall?" The student said, "Yes." The Zen Master said, "Enter here." And BOOM! he got enlightenment. About three hundred years later there was a layman scholar named Mr. Chang. He was a Zen student, and he was always testing his teacher, trying to trip him up. One day they were sitting in the Zen Master's room. Mr. Chang told the Zen Master this story about the waterfall, then he asked the Zen Master, "If you had been there, but there was no waterfall, what would you have done?" The Zen Master shouted, "Mr. Chang!" and Chang said "Yes?" The Zen Master said, "Enter here." And BOOM! Chang got enlightenment.

Everything is like that. If you can wash the dishes, drive to work, do your job, and take care of your family with that same kind of awareness, then everything is your gate. Everything is your way in, and every action can be saving ourselves and saving others. □

Do Mun Sunim is Abbot of Empty Gate Zen Center in Berkeley. This article is adapted from a talk given at Providence Zen Center in September, 1988.

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In 1985, some of the teachers from the Koros Institute formed a Buddhist center in the countryside under the name of Uszo Workshop Center to provide facilities for retreats and workshops. Courses include Zen studies, Indian philosophy and Sanskrit language. The center is about 160 kilometers (100 miles) from Budapest, near Szilvasvarad in the Bukk mountains, in a valley surrounded by woods. People live and practice there, and it has taken on an important role in publishing Buddhist literature in Hungary. This place has been made available for retreats and meditation to people with affiliations to different Buddhist groups. In 1987, the Uszo community built the third Hungarian stupa with the help of other Buddhist groups, dedicated to Avalokitesvara and to Alexander Csoma de Koros, the Hungarian Bodhisattva.

In 1986, Hungarian students had their first taste of living Zen when three of them participated in a one-week sesshin in Poland under the guidance of Genpo Sensei.

A visit by Zen Master Seung Sahn in July 1989 to Budapest brought the living tradition of Zen even closer to Hungarian Buddhists. Soon after this visit, Do Am Sunim, JDPSN, Abbot of the Kwan Um School of Zen of Eastern Europe, and Pawel Karpowitz, Vice-Abbot, took part in a conference at the European Buddhist Union in Budapest in September, 1989. At this time, they also led the first Yong Maeng Jong Jin in Budapest.

Since that visit, there has been a close relationship between Hungarian students and the Warsaw Zen Center. There are now lectures and retreats almost every month in Hungary. Members of the Hungarian community have traveled to Warsaw to take part in Yong Maeng Jong Jins and Kyol Che there. In December, 1989, students traveled to Warsaw to take part in the Buddha's Enlightenment Day ceremony and the Sangha Weekend. In June, 1990, eight Hungarian students took the Five Precepts at a ceremony at the Warsaw Zen Center.

On August 11 and 12, 1990, Jacob Perl, JDPSN, led a Yong Maeng Jong Jin which began with a well-attended public lecture; four students from the Slovak republic also took part in this retreat. Following the retreat, on August 12, a Precepts Ceremony was held for the first time in Hungary. Two Hungarians and three Slovak students took the Five Precepts, and two Hungarians took the Ten Precepts. The Hungarian community has received full support from the Polish sangha, which has helped them by sending Buddhist literature and a statue of the Buddha. In addition to Do Am Sunim, other members of the Polish Kwan Um School of Zen have traveled to Hungary to lend them support. The Hungarian students are also in contact with groups in other Eastern European countries.

Since September, 1989, the group has rented an apartment in Budapest where people join in for daily practice and retreats. They welcome all visitors and people who want to practice. Their address is: H-1125, Budapest, Trencsenyi u.50., Hungary. Telephone: 1560744 (Contact persons: Antal Dobosy and Melinda Solyom.) □



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BOOK REVIEW

Sakyadhita: Daughters of the Buddha. Edited by Karma Lekshe Tsomo. Snow Lion Publications, Ithaca, New York, 1988. Paperback, \$14.95.

Reviewed by Ellen Sidor

The proceedings of the first International Conference on Buddhist Nuns held in Bodhgaya, India in 1987, have been collected into a unique and fascinating book. One gets a sense of Buddhist history in the making: gritty and squalling. The editorial process was hair-raising: transcribing and typing in Dharamsala, India, amid monsoon rains, scorpions, rodents, hepatitis, thefts of typewriters, tape failures. But as Editor Bhiksuni Tsomo states, the participants "aim at nothing less than the spiritual awakening of half the human race — women's liberation in the truest sense — so a few stumbling blocks can no doubt be expected."

Some 150 people, about equally divided between nuns, monks, and laypeople, assembled for the week-long conference, which opened with 1,500 people taking refuge and precepts, followed by a keynote speech by His Holiness the Dalai Lama in which he linked the struggle for women's rights with the struggle for world peace, and affirmed his personal commitment to helping establish full ordination for women in Tibetan Buddhism. During the week, papers, talks and discussions alternated with periods of practice.

Since the participants were quite diverse — ranging from women who had never left their own countries before to affluent Westerners — so is the style of the chapters, and there is some information overlap from one to the next. This repetition actually helps one remember some of the torrent of detail. As if you were watching a complex and slowly revolving chandelier, the same elements keep coming into view but each time from a slightly different angle, giving the book considerable depth and richness.

The conference focused on four questions: what it means to be a nun, to be a Buddhist woman, to follow an Asian religion in Western countries, and to follow an ancient spiritual path in the modern world. Among these are some controversial issues. For example, the issue of full ordination for women — an idea which would hardly be questioned by Western women, especially feminists — aroused great concerns from women and men in countries like India and Sri Lanka, where it is a highly volatile topic. Full ordination for women challenges traditional men's roles, and raises concerns and expectations about women's access to education and the power structure. As the conference opened, there were concerns that "the gathering could be misused as a platform for Western feminists in a blind battle for equal rights that would damage Buddhism." But this pitfall was avoided by the tack the conference took, providing factual information about women and Buddhism worldwide, and encouraging a reasoned approach to the issues.

In the chapters on full ordination, benefits and obstacles are discussed, and a call for action is issued: "Buddhist women, numbering in the millions, possess considerable public relations potential. The rate at which improvements can be made for Buddhist women and recognition gained for Buddhist nuns depends to a great extent on the skill with which the better informed and better educated among those millions wield that potential."

There are reports from Buddhist laywomen, chapters on the importance of vows, and details from all the countries in which there are Buddhist nuns, showing a wide variety of lineages, practice styles

and degrees of acceptance in their cultures. Fascinating details abound, as in the following: "[In the Buddha's time in India] The first renunciates were instructed to retrieve rags from the trash bin, join them together in a designated pattern, and dye the resultant garments a yellowish hue which was then considered highly unattractive."

The chapter on celibacy is worth the price of the book. Exceedingly well-written, wise and thought-provoking, it provides a refreshing view of relationships for those tired of being caught in the mire of Western materialist, sex-oriented culture. For example, "Celibacy . . . represents a decision to rely on one's own inner authority." And, "the decision to remain celibate is particularly significant for women. It is the ultimate rejection of life as a sex object . . ."

The suppression of Buddhism by Communism in Tibet, China and North Korea is among the noteworthy topics discussed. Also, the book shows why Buddhist nuns flourished in some countries and were discouraged in others. For those of us puzzling over how to help Buddhism take root in the West, we can learn a lot by seeing how much has depended on women's place in their particular culture, on whether a life of renunciation is seen as a threat to society and family life, or whether a nun sangha is seen as competing with an already established monk sangha.

Bhiksuni Pema Chodron, Abbess of Gampo Abbey in Nova Scotia, contributes an important chapter about the Abbey's training schedule, philosophy and three-year course of work, meditation and study during which ordination is possible at several different levels. In another chapter, living by the Vinaya (the original rules for monks and nuns) in the present day is discussed, and a warning issued: "If we wish to create lasting monasteries and a stable sangha, relaxing the rules unnecessarily may prove to be a big mistake."

Another set of chapters addresses the "delicate topic" of livelihood for nuns and monks. People in traditional Buddhist countries are accustomed to supporting the monastic sangha, while new Buddhists in Western countries are not. There are problems of women dropping out because of depression, lack of support, and the necessity of getting a job. A sprinkling of excerpts will give you the flavor: "Western sangha members are caught in a bind between their vows and their cultural context." "As yet, there is a startling scarcity of monasteries and nunneries in Western countries. Even a person who is strongly inclined toward ordination would be wise to consider seriously the question of livelihood before deciding to take vows." However, such cautions should not deter anyone with a strong calling, as evidenced by this comment from an established nun: "Although it is difficult to live as a nun in the West without a supportive monastic environment, I am happy to have been a pioneer and I want to investigate with others how we can best implement the Buddha's teachings in the West."

This book — a treasure trove of facts, insights and unfamiliar points of view — is highly recommended for anyone concerned about Buddhism, the development of practice, and women's place in it today. The editors and participants are to be commended for their heroic efforts. To be sure, Buddhism's growth in the West as well as the East will depend heavily on its daughters. □

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 inexpressibly vast period of time.

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

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

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

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

Kido (Korean): Chanting retreat.

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

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

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

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

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

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

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

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

Prajna (Skt.): Wisdom.

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

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

Sangha (Skt.): The community of practitioners.

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

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

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

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

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



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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 listed in the calendar are:

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

Zen Master Seung Sahn (tentative)

November	6	To Los Angeles	December	1	Precepts Ceremony, Providence
	15	To Furnace Mountain (KY)		8	Buddha's Enlightenment Day, Providence
	19	To Providence		8	To Los Angeles
	25	Talk, Chogye (NY)		14	To Seoul
	27	Talk, New Haven			
	29	Talk, Cambridge			

National

December 1 - March 1	International Kyol Che, Korea	April	6	Buddha's Birthday Ceremony, Providence
December 1	Precepts Ceremony, Providence		7	School Meetings, Providence
	Buddha's Enlightenment Day Ceremony and JDPSN Certification Ceremony (Mark Houghton and Do An Sunim), Providence	June	TBA	JDPSN Meeting, Providence
	School Meetings, Providence	August	2 - 4 (<i>tent.</i>)	Summer Sangha Weekend, Providence
January 2 - March 29	Winter Kyol Che Retreat (JP), Providence	December	7 (<i>tentative</i>)	Buddha's Enlightenment Day Ceremony, Providence
			8 (<i>tentative</i>)	School Meetings, Providence

West Coast

November	2 - 4	YMJJ, Seattle (BR)	January	12	Introduction to Zen, Seattle
	3	Introduction to Zen, Seattle		13	One Day Sitting, Seattle/Vashon
	4	One Day Sitting, Seattle/Vashon		18 - 20	YMJJ, Dharma (BM)
	9	Talk, Empty Gate (BM)	February	2 - 3	"Dharmashop" Workshop/Retreat, Seattle (<i>tentative</i>)
	9 - 11	YMJJ, Empty Gate (BM)		16	One Day Retreat, Dharma Zen (BM)
	16 - 18	YMJJ, Dharma Zen (BM)		17	Sangha Meeting, Seattle
December	8	Buddha's Enlightenment Day Practice, Seattle	March	9	Introduction to Zen, Seattle
	15	One Day Retreat, Dharma Zen (BM)		29 - April 1	YMJJ, Seattle (BM)
	16	One Day Sitting, Seattle/Vashon	June	11-16	YMJJ, Seattle (BM)
			September	10 - 15	YMJJ, Seattle (GB)

Ongoing programs (*weekly unless otherwise noted*)

Aikido Ai Dojo

Sundays 9:30 a.m. Practice

Dharma Zen Center

Mondays 5:30 a.m. Kong-an Interviews (BM)
 Wednesdays 4:30 p.m. Chi Kung internal energy exercises
 5:30 p.m. Pot-luck Dinner
 6:30 p.m. Special Chanting
 7:00 p.m. Evening Chanting
 7:30 p.m. Dharma Talk or Long Sitting to 9:30 p.m. with kong-an interviews (BM)
 Saturdays 7:30 p.m. Long Sitting to 9:30 p.m.

Empty Gate Zen Center

Mondays 7:00 p.m. Long Sitting to 9:30 p.m.
 Wednesdays 7:00 p.m. Practice, Meditation Instruction, Dharma Talk, Open House to 9:00 p.m.
 Saturdays 9:30 a.m. Sangha Work Period to 11:30 a.m.

Seattle Dharma Center

Mondays 7:00 p.m. Practice to 8:00 p.m.
 Thursdays 7:00 p.m. Practice to 8:00 p.m.

Midwest

October	26 - 28	YMJJ, Bul Tah Sah (BR)	January	11 - 13	YMJJ, Kansas (BR)
November	9	Talk, Yellow Springs Ohio (RG)		25 - 27	YMJJ, Bul Tah Sah (RS)
	10 - 11	YMJJ, Cincinnati Ohio (RG)	March	23 - 25	YMJJ, Bul Tah Sah (BR)

Ongoing programs *(weekly unless otherwise noted)*

Ann Arbor Zen Center

Thursdays	7:00 p.m.	Long Sitting to 8:00 p.m.
Sundays	9:00 a.m.	Long Sitting to 10:30 a.m.

Kansas Zen Center

Sundays	7:00 p.m.	Practice, Dharma Talk
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Bul Tah Sah Zen Group

Mondays	7:00 p.m.	Practice to 9:30 p.m.; informal interviews (Dhananjay Joshi) first Monday of the month
Thursdays	7:00 p.m.	Investigation of the Heart Sutra

Northeast

November	2 - 4	YMJJ, Providence (RS)	February	15	Talk, New Haven (GB)
	4	One Day Retreat, Cambridge (GB)		15 - 17	YMJJ, Cambridge (BR)
	9	Talk, New Haven (LR)		16 - 17	YMJJ, New Haven (GB)
	10 - 11	YMJJ, New Haven (LR)		17	Foundations of Zen, Providence
	11	Talk, Providence (Do An Sunim)		24	Talk, Providence (Do An Sunim)
	15	Talk, Cambridge (GB)	March	2 - 3	YMJJ, Providence (JP)
		Special Sitting, The Meditation Place		3	One Day Retreat, Cambridge (GB)
	16 - 18	YMJJ, Cambridge (GB)		10	Talk, Providence (BR)
	17	One Day Retreat, Chogye (RS)		14	Talk, Cambridge (GB)
		Long Sitting, The Meditation Place		15 - 17	YMJJ, Cambridge (GB)
	18	Vipassana and Zen Workshop, Providence (Joseph Goldstein, JP)		16	One Day Retreat, Chogye (RS)
	25	Talk, Chogye (ZMSS)		17	One Day Retreat, Providence (JP)
		Talk, Providence (JP)		22	Talk, New Haven (RS)
	27	Talk, New Haven (ZMSS)	April	23 - 24	YMJJ, New Haven (RS)
	29	Talk, Cambridge (ZMSS)		4	Talk, Cambridge (GB)
	30	Talk, New Haven (BR)		7	One Day Retreat, Cambridge (GB)
December	1	Precepts Ceremony, Providence (ZMSS)		8 - 14	YMJJ, Providence (TBA)
	1 - 2	YMJJ, New Haven (BR)		19 - 21	YMJJ, Cambridge (TBA)
	1 - 7	YMJJ, Providence (JP)		20	One Day Retreat, Chogye (RS)
	8	Buddha's Enlightenment Day Ceremony and JDPSN Certification Ceremony, Providence		28	Precepts Workshop, Providence
	15	One Day Retreat, Chogye (RS)	May	2 - 3	One Day Women's Retreat, Cambridge (BR)
January 2 - March 29		Winter Kyol Che Retreat, Providence (JP)		2 - 3	Talk and morning interviews, Cambridge (BR)
January	5 - 6	YMJJ, Providence (JP)		3 - 5	YMJJ, Providence (TBA)
	6	One Day Retreat, Cambridge (GB)		5	One Day Retreat, Cambridge (GB)
	12	One Day Retreat, Chogye (RS)		16	Talk, Cambridge (GB)
	13	Introduction to Zen, Providence (Do An Sunim)		17 - 19	Work YMJJ, Cambridge (GB)
		Talk, Providence (Ellen Sidor)		18	One Day Retreat, Chogye (RS)
	17	Talk, Cambridge (GB)	June	1 - 2	Christian-Buddhist Conference, Providence
	18	Talk, New Haven (RS)		7	Talk, New Haven (RG)
	18 - 20	YMJJ, Cambridge (GB)		7 - 9	YMJJ, Providence (TBA)
	19	Christian-Buddhist Meditation Workshop, Providence		8 - 9	YMJJ, New Haven (RG)
	20	One Day Retreat, Providence (JP)			YMJJ, Chogye (RS)
	19 - 20	YMJJ, New Haven (RS)		13	Talk, Cambridge (GB)
	25 - 27	YMJJ, Providence (BR)		14 - 16	YMJJ, Cambridge (GB)
February	2 - 3	Kido, Providence (Do An Sunim)	July	5 - 7	YMJJ, Providence (TBA)
	3	One Day Retreat, Cambridge (GB)		19 - 20	YMJJ, Cambridge (TBA)
	7	Talk, Cambridge (GB)	August	6 - 25	Summer Kyol Che, Providence (MDSN)
	9 - 10	YMJJ, Chogye (RS)			YMJJ, Providence (TBA)
	14	Talk, Cambridge (BR)	September	6 - 8	YMJJ, Providence (TBA)
			October	4 - 6	YMJJ, Providence (TBA)
				19 - 20	Christian-Buddhist YMJJ, Providence

Continued on next page

Kwan Um School of Zen Calendar of Events Continued from previous page

Northeast (continued)

Ongoing Programs (weekly unless otherwise noted)

Cambridge Zen Center

Meditation Instruction
 Mondays 6:30 p.m. Practice to 8:10 p.m., Kong-an
 Wednesdays 6:15 p.m. 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

Long Sitting to 8:30 p.m.
 Wednesdays 6:00 p.m. Sitting to 10:00 a.m., Kong-an
 Saturdays 8:00 a.m. 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

One Day Sittings to 4:00 p.m.
 Tuesdays 9:00 a.m. Sitting, discussion
 7:00 p.m.

New Haven Zen Center

Practice weekly; Senior Dharma
 Tuesdays 7:15 p.m. Teacher interviews biweekly
 Wednesdays 6:00 p.m. Meditation Instruction
 7:15 p.m. Practice, Dharma Talk
 Sundays 10:00 a.m. Long Sitting to noon
 6:00 p.m. Meditation Instruction
 7:15 p.m. Zen Study Series to 9:00 p.m.

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

Meditation Instruction
 Wednesdays 6:15 p.m. Practice to 8:45 p.m.; rotating
 7:00 p.m. Kong-an interviews, informal
 interviews, and Dharma talks
 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 or Sitting to noon
 (alternating)
 11:00 a.m. Public Tour following talks

South/Southeast

November 17	Ground-breaking Ceremony, Furnace Mountain (ZMSS)	January 19	Half Day Retreat, Cypress Tree
18	One Day Retreat, Morning Star	February 1	Beginner's Meditation Workshop, Cypress Tree (BR)
22	Half Day Retreat, Cypress Tree	2	Kido Chanting Retreat, Cypress Tree (BR)
December 10	Buddha's Enlightenment Day Ceremony, Furnace Mountain	17 - 23	Intensive Week of Ninety Day Retreat, Furnace Mountain (RG)
10 - 16	YMJJ, Furnace Mountain (RG)	March 9	One Day Retreat, Cypress Tree
16	One Day Retreat, Morning Star	April 1	Buddha's Birthday Ceremony, Furnace Mountain
January 2 - April 1	Ninety Day Retreat, Furnace Mountain (RG)		

Ongoing Programs (weekly unless otherwise noted)

Cypress Tree Zen Center

Practice, Dharma Talk
 Wednesdays 7:00 p.m.

Lexington Zen Center

Practice, Dharma Talk
 Wednesdays 7:30 p.m.

Morning Star Zen Center

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

Nashville Zen Group

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

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(904) 373-7567
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- **Lexington Zen Center**
c/o Robert and Mara Genthner
345 Jesselin Drive
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Robert Genthner, JDPSN
- **The Meditation Place**
168 Fourth Street
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(401) 274-4026 or
(401) 861-3646
Affiliate
- **Morning Star Zen Center**
c/o Barbara Taylor
243 Virginia Avenue
Fayetteville, AR 72701
(501) 521-6925
Affiliate
- **New Haven Zen Center**
193 Mansfield Street
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- **Nashville Zen Group**
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- **South Africa Zen Group**
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04-962 Warwaw Falenica
ul. Malowiejska 24 Poland
(48) 22-15-05-52

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Each center is both a distinct community of students and part of a larger sangha. Membership helps make possible teaching activities and training programs on local and national levels. Joining one of the participating centers makes you a member of the School.

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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.

The Kwan Um  School of Zen

Buddha's Enlightenment Day

with Zen Master Seung Sahn

Providence Zen Center Saturday, December 8, 1990

10:00 a.m. Buddha's Enlightenment Ceremony

2:30 p.m. Ji Do Poep Sa Nim Certification Ceremony
(Mark Houghton and Do An Sunim)

Please note the revised time for the Certification Ceremony.

No registration required for Buddha's Enlightenment Day.

If you would like to stay overnight at PZC, you must reserve space by December 1.

For information call (401) 658-1476.



PROVIDENCE ZEN CENTER

Buddha's Enlightenment Day Retreat December 1 - 7, 1990

Jacob Perl, JDPSN will lead the retreat. Zen Master Seung Sahn will give a talk.

Additional entries Monday and Wednesday at 4:30 p.m.

Advance registration required. Minimum two day participation. Call (401) 658-1464.

Precepts Ceremony with Zen Master Seung Sahn December 1

For information contact the Head Dharma Teacher of your Zen Center.

PRIMARY POINT

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