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GARBANA PERL

Geomancy
The Ancient Ecology

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GEOMANCY

Geomancy, the Ancient Ecology *Goats and Power Spots*

It is a classic Zen Master Seung Sahn story. Several years ago, on one of his early trips to Europe, he was visiting a fledgling Zen group in rural Spain. The main house was located on the down slope of a mountain, surrounded by slow running streams. The community tended to a small herd of goats, which lived in an old stone barn just uphill from the house.

The Zen Master was very pleased: "This is wonderful. You are practicing together. But this house," he added politely but firmly, "this house is not correct. It should be moved seven feet to the left. And these goats, they are living on the power spot, draining human beings' energy. You should be practicing where the barn is. And you should sell the goats."

We are amused by such anecdotes, but the Zen Master was serious. If Zen is grounded in our direct experience — what we hear, what we see, what we smell, what we sense — then we must ask: in that moment, what was he sensing?

What he was perceiving was a "balance of energy." Zen Master Seung Sahn hails from the rich tradition of Korean Buddhism. Disciples in that culture look for patterns of energy in much the same way that we in the West try to discern patterns of behavior. An Asian monk observes a house out-of-balance; your auto mechanic hears a faint rattle and instantly understands its origin. Both are practicing awareness. What we are trained to look for influences what and how we perceive.

The relationship of the natural elements has been studied in the Orient since the early days of civilization. Geomancy, the study of energy patterns at specific locations, uses an understanding of the natural world to find the human being's place in it. Its goal is harmony; its tools are mindfulness and compassion; and it is incomprehensible without interconnection. Man affects nature, nature affects man; the boundaries blur and disappear.

Richard Streitfeld □

The Power of Practice *A tale of old Korea*

Zen Master Seung Sahn

Buddhism in Korea has a long oral tradition. These stories, transmitted across the generations, helped preserve Korean Buddhism during periods of invasion and repression. Zen Master Seung Sahn is a noted raconteur, and often relates this tale when asked about geomancy.



About two hundred years ago, a young woman, Mrs. Lee, lived with her husband in the city of Seoul, the capital of Korea. They had three young sons and her husband imported and sold fine, high-quality Chinese silk fabrics. It was a happy, comfortable existence for the family. Mrs. Lee herself was very devout and prayed to Kwan Seum Bosal constantly for the prosperity of her family.

One time the husband had to go to Pusan, a city in the far south, on a business trip. A few weeks later news came to Mrs. Lee that her husband had died in Pusan. Her world was shattered. But she was a courageous woman, and she went to Pusan to collect her husband's body and take possession of the inventory he was traveling with, the bulk of his capital.

In those days the only way to travel distances was to walk. Since it was not possible to carry her husband's body all the

Continued on next page



The Power of Practice

Continued from previous page

way to Seoul, Mrs. Lee arranged to have the head cut off and embalmed. She put the head in a box, and wrapped the box with most of the Chinese silks her husband had been travelling with. Mrs. Lee hired a servant to carry the box back to Seoul. During their walk back to Seoul, they would stop overnight at country inns; at these inns, Mrs. Lee always kept the box in her own room.

They reached the city of Chonan, which is a major intersec-



tion of roads from the south (Pusan) and west (Seoul). At Chonan, Mrs. Lee stayed in a country inn. It so happened that another man who was staying at the inn at the same time was also a dealer in Chinese silks. With only one glance at the silks Mrs. Lee was carrying with her, this man knew that her silks were of a much higher quality than any he had ever dealt in. He knew he could get very good prices for these silks, so he decided to steal them.

Not wishing to be caught, however, he prepared a box of similar dimensions and wrapped it in a thin layer of inferior silks of exactly the same color. He knew only a connoisseur could tell the difference merely by looking at them. With his box ready, he waited for Mrs. Lee to go to sleep. To his frustration, he found that as the night wore on Mrs. Lee was sitting upright in her room and chanting the "Kwan Seum Bosal" mantra very softly for hours on end.

Finally, in the wee hours of the morning, she lay down to sleep. The businessman-turned-thief quietly entered the room and switched boxes. With the precious box in his hands, he left the inn and ran away as far as he could into the woods. Finding an isolated spot, he started unwrapping the box. To his great surprise, he found a wooden box inside the wraps, rather than the bale of silks he had expected. With equally great curiosity,

he opened the box and shrieked in horror at seeing a human head inside. He kicked the box away from himself; the head fell out and rolled down a slope into a lake.

Mrs. Lee woke up in the morning and started her journey back to Seoul. Soon she reached home and, in the presence of her grieving relatives, opened the box. She was dumbfounded to see that the box inside was empty; moreover, it was not even the same box she had packed in Pusan! What had happened to her husband's head? Completely puzzled, she nonetheless went through the mourning ceremonies and soon started looking after her husband's business. She took equally good care of her three sons. Her business prospered and she became the leading silk merchant in Seoul. Her business advice was widely sought. She put her three sons through the finest schools with the best tutors, and they became fine scholars. They all passed the civil service examinations and were appointed as magistrates and high administrators by the royal court.

The sons convinced their mother they could support her very comfortably, so she wouldn't have to work so hard at her business any longer. The business was very prosperous and sure to



attract a number of buyers. Mrs. Lee acceded reluctantly to her sons' pleas, but on one condition: that her sons help her build an inn in the town of Chonan, which she would operate herself! It was a most unorthodox wish, but she would not change her mind and finally the sons helped her build the inn.

Mrs. Lee opened the inn with an unusual offer. Anyone could stay free of charge for one night, provided they tell her an interesting story from their life experience! Many came to stay overnight at the inn, some out of curiosity, some out of gratitude for her generosity. Late each morning, she would

hold court in the front parlor, where the guests would gather to tell her their stories.

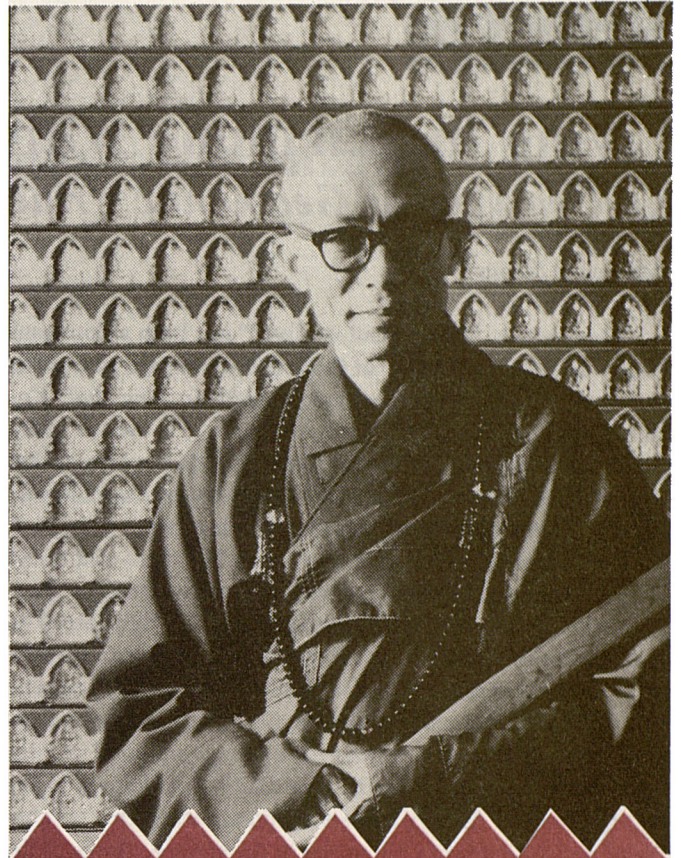
One day, an old man appeared among the guests. When it was his turn, he told how, many long years earlier, he had once stayed at an inn in Chonan. He had seen a young woman with a box of fine Chinese silks and had switched the boxes. To his surprise, Mrs. Lee became greatly excited. She grabbed him by the collar and started shouting, "So you are the thief who stole my box." The frightened guest protested that it was many years ago and there was no longer anything that could be done about it. Mrs. Lee calmed down and told him she didn't want to take any action against him; she only wanted to know what he had done with the box inside the silks. He then told her his whole experience of running into the woods, unwrapping the box only to find a head, and kicking it away in horror.

Mrs. Lee prevailed upon him to take her to the spot where this incident had taken place many years ago. From the top of the slope, she followed the path which her husband's severed head had taken when the box was kicked away by the horrified thief. She hired divers to try to find the head; she consulted skilled geomancers to find an auspicious place to bury the head if it were recovered.

After much consultation among themselves, the geomancers told Mrs. Lee that the spot in the lake where the head had originally landed was actually the most auspicious place for a burial. They listened to her whole story and told her that the success and prosperity she had been able to achieve in business after her husband's death could be attributed to the auspicious location of her husband's head in the lake. Furthermore, a geomancer-monk told her that the rolling down of her husband's head into that auspicious location was not an accident; it was due to her faith and constant chanting of the name of Kwan Seum Bosal.

After hearing all these findings, Mrs. Lee was very grateful to the thief who had been an unwitting tool for her good fortune. Even though his action had caused her great pain, it turned out to be a blessing for her. To show her appreciation for this accident of karma, she gave money and gifts to the thief and repeatedly expressed her gratitude.

This story is about the original mind of Korean Buddhism. This mind is very pure, very strong. Just have faith in something, then do your practice. Originally there is nothing; so, originally, there is no Kwan Seum Bosal. There is only the power of your mind. All things that happen to you, good things and bad, come from your own mind. That is karma. So, mind is karma, karma is mind. Both are empty. Then, how do you keep your mind in this moment? Just do it. Then you will get everything. That is the true meaning of geomancy, the true meaning of Buddhism. □



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GEOMANCY

Living in Harmony with the Land

An Overview of Geomantic Principles

Mu Soeng Sunim

The question “where shall we live?” has been a dominant theme in the Chinese way of looking at the world since time immemorial. The art of geomancy (*Chinese: feng-shui; Korean: pung-su; literally, “wind-and-water”*) is used to determine the energies of a specific location. Its premise is that certain sites are more auspicious for habitation than others.

The Chinese postulated that the earth is a living entity, and as such carries currents of energy much like those that travel through the central nervous system in our own bodies. Positive currents — those carrying good “ch’i” or “life-force” — are known as dragon-lines. They are thought to follow the flow of underground water and the direction of magnetic fields beneath the earth’s surface. Some of the dragon-lines are punctuated here and there with “dragon-points” or “energy-centers,” much like the meridian points known to the acupuncturists. Energy centers are points at which a particularly potent source of ch’i gushes to the surface. Some of the dragon-lines have branches, like tap-roots, which tend to siphon off the flow of ch’i and diminish its force.

The impact of geomancy on Chinese and Korean culture has been profound. A belief in feng-shui has meant an ability and willingness to live in harmony with the land, as well as a belief that man should not bring about disorder in the geomantic harmony of nature by indiscriminately modifying natural landscapes. The culture of China and Korea can hardly be understood apart from the influence of feng-shui. In fact, an observer of Chinese history and geomancy has remarked, “Perhaps one can go a step further. Perhaps the ‘rootedness’ of Chinese civilization, the Chinese sense of belonging to the earth, their capacity to live without friction in colossal numbers — have all, in the long run, resulted from their adherence to the principle of ‘feng-shui.’”

In the Chinese world-view, “yin” and “yang” forces are at the root of all things. In their interaction with each other, they are the moving forces of our world and all its manifestations. Yin is seen as female, receptive, yielding, and nurturing, while yang is seen as male, active, dominating, and creative. The interaction of these two opposing forces produces the “five elements”: wood, fire, earth, metal, and water. These elements are not static, but rather dynamic and interacting forces.

What makes one place more auspicious than others? According to geomancy, it is because of the availability of vital energy in a place. The energy of yin-yang interactive forces belches and becomes wind, ascends and becomes cloud, fights and becomes thunder, descends and becomes rain, and flows under the ground and becomes vital energy.

This vital energy flowing under the ground supports all living things.

Calming the Wind

Just as a plant has roots, a stem, branches, leaves, and flowers, a landscape, especially a mountain, has comparable parts. As all parts of a plant are linked in the production of a fruit, similarly all components of mountains and watercourses form a system which produces auspicious places. The two important functions of a mountain in geomancy are delivering vital energy to an auspicious place and “calming the wind” (storing the energy) in it. The transmission of vital energy is entirely dependent upon the shape of the mountain ranges at the geomantic location. Of all the surrounding mountains, four are the most important:

“Black Turtle” is the mountain located at the top of a site; it is also called the Main Mountain.

“Red Bird” is the mountain located in front of a geomantic location.

“Blue Dragon” is the mountain range on the left side of a site.

“White Tiger” is the mountain range on the right side of a geomantic location.

The task of both the Blue Dragon and the White Tiger is to calm the wind by encircling the auspicious place.

The presence of water in front of the site helps to hold the vital energy which is being delivered by the main mountain. A desirable watercourse flows in a curve, as if embracing the auspicious place, from an angle perpendicular to the mountain ranges. When watercourses and mountains run in the same direction, the area is inauspicious. Good watercourses are gently meandering with many curves, never following a straight line. If the curves are too sharp, or are tortuous, the watercourse is considered to be very bad. A watercourse is considered auspicious when it meanders as if looking back again and again at the site with a sense of love.

An auspicious place is said to yield the greatest benefits only through association with ethical people. An evil person may be able to get short-term benefits from such a place but eventually he will be misled by the energies of the place to abandon it.

The principles of geomancy require symmetry, balance, beauty, and harmony among geomantic components in any given place. Each individual component of a landscape, and the landscape as a whole, can influence human beings. □

Locating a Temple at Furnace Mountain

A Study in Geomancy

Robert Genthner, *Ji Do Poep Sa Nim*

*"When you find your place where you are, practice occurs, actualizing the fundamental point."
— Dogen*

The practice of geomancy regards all of nature as a single living organism. The earth is similar to the human body. It has meridians, which support power centers. For example, the body has meridians along the arms, legs, spinal column, and head, all supporting one point, the "tanjien" ("energy garden"), which is two inches below the navel. Similarly, there are places on the earth that exist in the same kind of balance.

Just as there are teachings that point the way, perhaps there are also places that provide added support for spiritual practice, land configurations that aid and facilitate this work. The truth can be realized in any situation: on the bus, in the kitchen, on vacation. But when our bodies are very sick we go to a hospital, where it is quiet and the energy is organized for healing. The healing of the mind is different; for this we must go to places in nature where the energy is balanced and promotes a gradual healing.



"Black Turtle" or the "Main Mountain" at Furnace Mountain, the mountain located at the top of the site.

After we purchased a four hundred acre mountain-top farm in Kentucky five years ago, Zen Master Seung Sahn came to help locate a temple site. When we took him to the top of the big rock which crowns the mountain, he looked out across the valley to get his bearings. Then his body began to shake and he said, "This spot has the best geomancy of any land I have ever seen. If it were in Korea, many people would give whatever they could to develop it as a place for spiritual practice. Giving to a place where the energy is balanced means getting back a great deal more."

As one walks along the back ridge of Furnace Mountain to the top of the rock and looks out, one can see across the horizon many mountain ridges that all support a single point. Coming down from the top, one is surrounded by mountains forming a natural bowl. A bowl made up of giant arms and legs encircles the tanjien of the land. This tanjien or power spot is the site for the main meditation hall of the future temple. The poetic image is that the tanjien is the nest where "golden chicken hatches golden eggs," gold being the metaphor for enlightenment.

Furnace Mountain, with its caves and rock outcroppings, has long been used by Native Americans as holy land. There have been many artifacts dug from the caves that document its use as far back as prehistoric times. This land is also registered in the National Register of Historic Places because of a prehistoric carving of a bird's foot on the face of the big rock.

The mountain was named Furnace Mountain because it was once the site of large outdoor smelting furnaces in which iron ore

Continued on next page

Furnace Mountain

Continued from previous page

was processed. The iron was used to make cannonballs, which were shipped down the Ohio River and used in the Battle of New Orleans, the mountain's "sarira" (*see glossary page 27*) in the service of war.

Many people have visited the mountain since its purchase. The well-known Cambodian monk Maha Ghosananda was here, and we were looking for a site to build a hermitage for Cambodian monks. He seemed to like a place on the cliff overlooking the main road. When it was pointed out that this was close to the road and one could hear the cars, he looked out over the ridge and said, "Yes, standing in nirvana, we look out into samsara."

Recently a neighbor's 85-year-old grandmother visited. While standing on the power spot on New Year's Day, without knowing anything about Buddhism or geomancy she said, with a twinkle in her eye, "Oh, this place is magical."

What is it about this particular piece of land that provides support for spiritual practice? The dynamic energy of the power spot demands attention. And yet not everyone who comes to the land to work or practice has a good feeling. It has been our experience that when one holds anything while practicing and working on the land, one comes face to face with that holding. While this is true in our daily lives, it seems to be intensified by the strong energy of the land. "Transcendent Wisdom is like a great mass of fire. Approach it, and it burns off your face."

The practice of geomancy, like any practice, can be one of delusion or one of realization. When practiced from the mind of fear and hope it can become superstition and obsession. On the other hand, it can be a practice of attention, to the earth and to the earth's energy. Perhaps in this attention there can be the realization that we are not separate from the world. The earth is our body, and heaven our breath. □

Powell County

*Six warriors painted gold and red
Smile at Buddha, killing her dead.
As the morning sun melts their crystal spears
A backfiring pick-up shatters all fears.*

*Kwang Myong Sunim
Furnace Mountain
22 January 1991*

The Furnace

*A burning Bodhisattva
Illumines heaven and hell blackening
Her feet, she dances
Through the transparent wall crumbling
The cool evening breeze.*

*Kwang Myong Sunim
Furnace Mountain
12 March 1991*

GEOMANCY

Through Many Dynasties

Geomancy and Korean Buddhism

Mu Soeng Sunim

When did geomancy first set foot in Korea? The science of feng-shui was brought from China by Zen Master Toson (827-898). Toson had gone to China to further his Buddhist studies, and while there happened to become acquainted with geomantic principles and practices. The impact of geomancy was such that it soon transcended the confines of the Buddhist world in Korea and became an integral part of Korean society and ways of thinking.

According to geomantic tradition, a military commander named Sejo was building a new house for his family when Toson, recently returned from China, walked through the area. When he saw the house under construction, he remarked "flax is being planted in a place where sweet rice should be planted." Sejo's wife heard the remark and persuaded her husband to go and talk to Toson. Together Sejo and Toson walked in the area and Toson picked a more auspicious site for the house. The monk also told Sejo that he would have a son and advised him to name the child Wang Kon. Toson left a sealed letter for the future child and addressed it "To the master of unification of the three Hans (*kingdoms*) of the future."

Sejo built a new house at the site suggested by Toson and moved in with his family. His wife became pregnant in the first month and gave birth to Wang Kon, the future founder of the Koryo dynasty. After Wang Kon had conquered large parts of the dying Silla kingdom, Toson helped him select a site for the capital of the new dynasty. This site became the future city of Kaesong.

Wang Kong, now ruling as King Taejo, was a devout Buddhist and personally friendly with many Zen monks of the time. He appointed many of them to high official positions at his court. During his reign, Taejo ordered the building of some 3,800 temples, and just before his death he promulgated ten admonitions to guide his successors, based on his belief that the prosperity of the kingdom was derived from the protective powers of the Buddhas. One of the admonitions says, "We must build temples for both Son (*Zen*) and Kyo (*sutra*) schools and appoint abbots to them, so that they may perform the proper ceremonies and themselves cultivate the Way."

Geomancer-monks have been a prominent feature of Korean Buddhism since its earliest days. Rather than pursue the

rigorous discipline of Zen training, many monks chose to learn the science of geomancy and pursue status and wealth, especially in the new capital of Kaesong, a thriving Buddhist metropolis. Even as geomancer-monks made Buddhism all-powerful at the Koryo court, the religious establishment became internally weak and corrupt. Eventually, neo-Confucian bureaucrats staged their own rebellion against a corrupt Buddhist clergy. However, the new capital of the Choson dynasty (1392-1910), which became the bulwark of Confucian ascendancy in Korea, was chosen by a Buddhist monk, Zen Master Muhak (1317-1405). Muhak converted the future founder of the Choson dynasty to Buddhism, and helped him select the present city of Seoul as the capital of his new kingdom.

Most Korean geomancers are of the opinion that the most auspicious places in the mountains are occupied by Buddhist temples. A history of the temples certainly supports this opinion, since most temples have stood on the same site in some form or another for twelve or thirteen centuries. The majority of the temples were built or renovated during the Koryo period and have geomantic legends telling how the site was chosen. This would show why some temples are located in very difficult, inaccessible locations. The temples tend to be found on mountain slopes encircled by mountain ranges, and have watercourses nearby. Some of the famous temples such as Haein-sa, Tongdo-sa, and Bulguk-sa are located in such places. Even today many Buddhist monks in Korea are quite knowledgeable about geomancy and are consulted by members of their sangha for advice in this matter.

A symbiotic relationship between geomancy and Buddhism in Korea may be seen in the use of grey color. According to geomantic principles, grey color is soothing to the nerves. Korean monks have their robes made of grey color, and lay Buddhists in Korea also wear grey clothes, especially when visiting a temple.

Geomantic folk narratives in Korea are closely tied to Buddhist ethics such as charity. In many cases, a Buddhist monk pointed out an auspicious site to a person who was generous and devout. In some cases, an evil person was even misled by the monks to ruin the auspiciousness of the location which they owned.

Many Korean rulers during the Koryo and Choson (1392-1910) dynasties made journeys to mountainous or wilderness areas to find and evaluate the geomantic harmony of auspicious places for building new capitals, Buddhist temples, pagodas and secondary palaces for the royal family. Historically speaking, most important Buddhist temples and pagodas of the Koryo period were built in order to reinforce the harmony of the geomantic landscape.

The selection of a grave-site has been an occupation of uncommon interest in the Korean mind. Geomancers do not claim to know the mechanism by which the spirit of a dead person buried in an auspicious grave-site affects the fortunes of the surviving family. But faith in the power of such an

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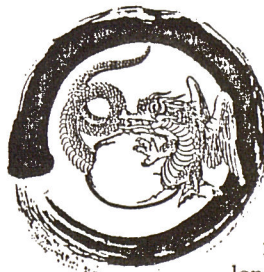
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Through Many Dynasties

Continued from previous page

auspicious grave-site has been of paramount concern to Koreans. Many people selected sites for their graves even while they were still alive. Grave-sites have been the cause of many bloody conflicts in Korean history, among both the nobility and the common people. Overall, finding a proper grave-site came to be more important and popular in Korean geomancy than finding a suitable dwelling-place. This no doubt has to do with the Confucian world-view that the existence of "I" does not terminate with the death of a person but continues living through the descendants.

Ever since the introduction of geomancy into Korea, there

has been an intimate relationship between the geomantic world-view and the social ethic of Buddhism. The connection between making harmony with a geographic location and making harmony with people around you is a logical and organic one. Even in the worst years of Buddhism's persecution by Korean Confucianists, the idea of making harmony with your surroundings retained a strong hold on the Korean mind.

Overall, geomancy has encouraged a world-view in which human beings and nature can both be passive and active at the same time. Once the harmony is established in a site, humans should keep an unchanging relationship by avoiding significant interferences with nature. Thus geomancy encourages a stable (but not static) rather than a radically changing way of life. □

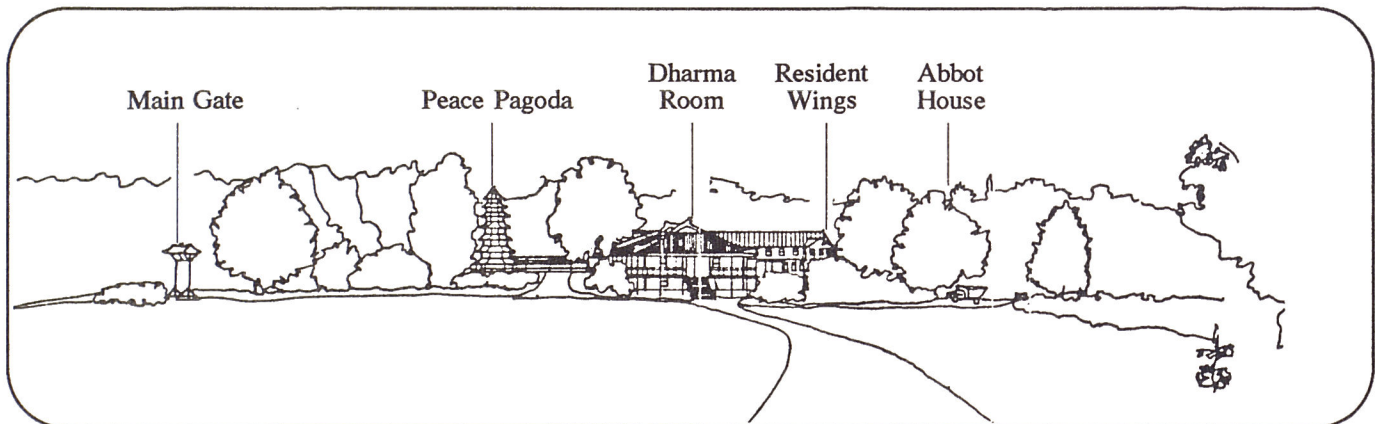
GEOMANCY

Balancing the Energy at Providence Zen Center

Do An Sunim, Ji Do Poep Sa Nim

The location and design of the buildings at Providence Zen Center have been strongly influenced by geomantic principles. Ideally a temple site would be encircled by a "Blue Dragon" and a "White Tiger" much like a mother's arms surround and protect a young child. The location of the Diamond Hill Zen Monastery demonstrates these characteristics and thereby provides an environment for meditation practice which is sheltered from the concerns of the outside world and whose energy is nurturing and supportive. The monastery is fronted by a large pond fed by a meandering stream, both of which encourage the accumulation of vital ch'i. The curvilinear design of the Monastery's traditional Korean roof is also intended to retain beneficial ch'i.

The newest projects at Providence Zen Center, the Peace Pagoda and a pond in front of the main Dharma Hall, are both being planned in accordance with geomantic principles. The Peace Pagoda symbolizes our great vow and direction — to relieve the



The Peace Pagoda under construction at Providence Zen Center will balance the geomancy of the complex.

suffering of this world. The design and location of the Pagoda has taken into account geomantic principles of geographic harmony and a balanced relationship with existing structures. Its location is intended to accumulate and enhance the energy flowing from the surrounding hills. Its location and size will also correct a present asymmetry within our existing buildings, creating a more harmonious energy relationship.

Geomancy is a very interesting body of ancient wisdom, leading to some very useful and helpful insights into how to live in a harmonious way. However, Zen means not being dependent on anything. Most important is keeping a mind which is clear and helping others; this is our practice. If we become attached to good geomancy, energy, or anything, then we have already created a hindrance. In many ways a situation which is not so good can also be helpful to our practice since it allows us to see ourselves more clearly. As an Ancient Worthy once noted, the most beautiful lotus flowers emerge from the most murky swamps. □

What Vehicle Pulls All These Voices Together?

Tsultrim Allione	Andrew Harvey	Mayumi Oda
Laurie Anderson	Hui-Neng	David Schneider
Chao-Chou	Catherine Ingram	Shakyamuni
Dogen	Jack Kornfield	Han Shan
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PP191

KOREAN TEMPLE

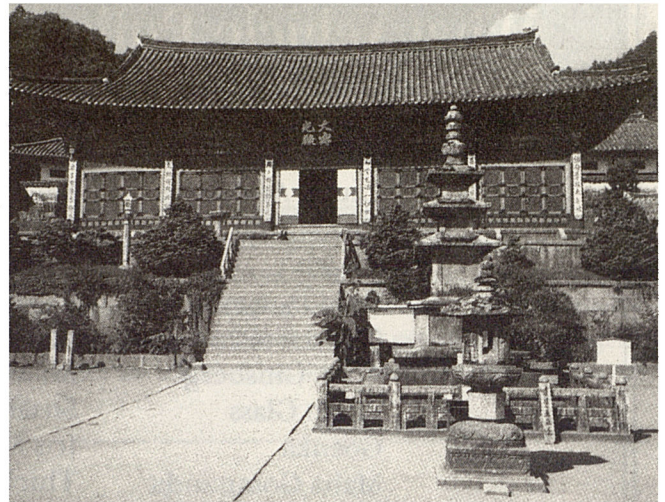
Haein-sa Temple

From time to time PRIMARY POINT will portray a famous Buddhist temple of Korea. The renowned library at Haein-sa is notable not only for the books it preserves but also for the way the building interacts with the natural elements.

Mu Soeng Sunim

Haein-sa is one of the three treasure temples of Korea — the Dharma treasure — because the “Tripiṭaka Koreana,” the most complete edition of the Buddhist canon in Chinese, is stored here. (The other two treasure temples are Tongdo-sa, the Buddha treasure, and Songgwang-sa, the Sangha treasure.) Haein-sa is the largest training center for Buddhist monks in Korea. At any given time, there are 200 to 300 monk-trainees in residence here.

Haein-sa is located amidst the breathtaking scenery of the Kaya mountains in the central part of what is now South Korea. Prior to being connected by a paved road to the nearby town of Taegu in 1975, Haein-sa, like most Korean mountain temples, was extremely difficult to reach. Now the whole area



The Main Sanctuary at Haein-sa Temple in Korea

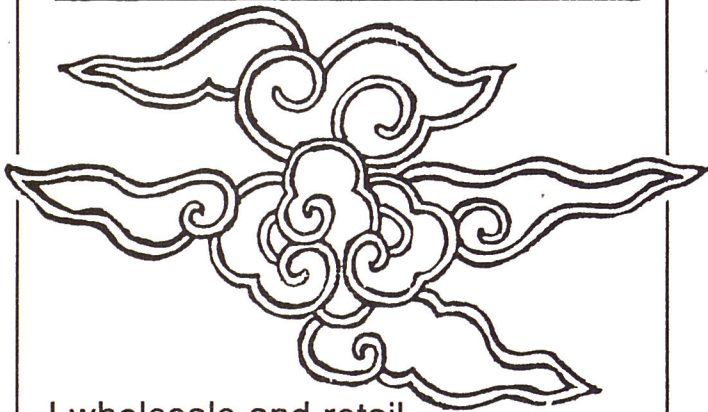
has been designated as Kaya-San National Park, and Haein-sa is a major attraction for tourists.

Haein-sa began as a small hermitage built in 802 by two monks, Sun-ung and I-chong, after their return from China. This was the golden age of Buddhism in Korea under the Silla Dynasty (668-935), and many Korean monks were travelling to China to learn Buddhist doctrine and practices from Chinese masters. Upon their return, they built modest hermitages in remote mountains which were later expanded into large temple complexes under lavish patronage from Silla kings. Legend has it that in 808, the queen of the Silla king became ill with an incurable tumor. After all cures had failed, the two monks tied one end of a piece of string to the tumor and the other to a tree. Then they chanted some special chants. As they chanted, the tumor withered and the tree died! In gratitude the king ordered a temple to be built for the two monks. Thus Haein-sa temple came into being.

Haein-sa is often translated as “Reflection of the Sea” temple or “Ocean Seal” temple. The word “Haein” means the seal or reflection of a smooth sea and is an important symbol from the Hwaom (Avatamsaka) school. This concept holds that earthly existence, with its pain, suffering, and delusion, is like a turbulent sea, whereas a mind which has been liberated from pain, suffering, and delusion is like a calm and smooth sea.

From the early eleventh century onward, Korea was repeatedly invaded by tribes from the north, first the Khitans and then the Mongols. In order to seek the protective help of the Buddhas in these times of crisis, Koryo kings ordered the carving of the entire Buddhist Canon on wood printing blocks. The first edition of this “Tripiṭaka Koreana” was burned during the Mongol invasions of 1231-32. The royal court fled to Kanghwa island, just off the coast of Korea. In 1236, King Kojong ordered the engraving of a second edition of the Tripiṭaka at Kanghwa, as a national prayer.

DRAGON MAMA

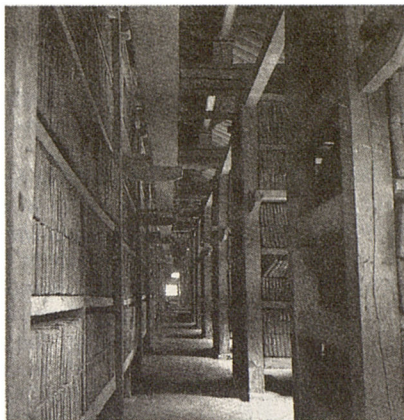


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This prayer against the Mongol invaders was carved on 81,258 wooden blocks, each 9 1/2" wide, 29" long, and 2 1/2" thick. Scriptures are engraved on both sides of the block; on the average, there are 22 lines on each side and 14 characters in each line. The wood for the blocks is white birch and is said to have been imported from China, even though Korea was engaged in hostilities with the northern part of China at that time. The wood was kept submerged in salt water for three years and then in fresh water for another three years. The wood was then buried underground for three years and dried in open air for three years. The actual engraving took 16 years. Today this Tripitaka Koreana is the best preserved of all Chinese translations of the entire Buddhist Canon, and it remains Korea's most important Buddhist treasure.



The Tripitaka Koreana

During the early years of the Yi dynasty (1392-1910), it was decided to move the blocks from Kanghwa island to a safer place. Legend has it that nuns carrying one block each on their heads walked the entire distance to Haein-sa. A library was built at Haein-sa in 1488 under the orders of King Songjong, and it is now the oldest surviving structure at Haein-sa. This library/storehouse is an engineering marvel, designed to keep out moisture, create an even flow of air, and

moderate the temperature and humidity inside. This was accomplished by a radical window construction design: large lattice windows were located in the bottom portion of the western walls, with small ones above. On the eastern walls, this design is reversed. Recent experiments to preserve these wooden blocks in modern air-conditioned units were not successful. Thus, the engineering design of the library continues to hold as much fascination for visitors as the wooden blocks themselves.

The library building miraculously escaped destruction during the Hideyoshi invasions by the Japanese in 1592 and 1598, as well as the great fire of 1817 in which all other temple buildings were destroyed.

In the temple courtyard is a three-storied pagoda, typical of Silla architecture, built in 808. A stone lantern in front of the pagoda dates from the same period. The main hall which houses the Vairocana Buddha (the primordial Buddha) was constructed in 1818; the image of the Vairocana Buddha itself is from 1769. The main hall underwent a major renovation in 1971. In 1988, a brand new meditation hall was completed in the hills behind the main hall to accommodate the needs of large numbers of Zen practitioners. □

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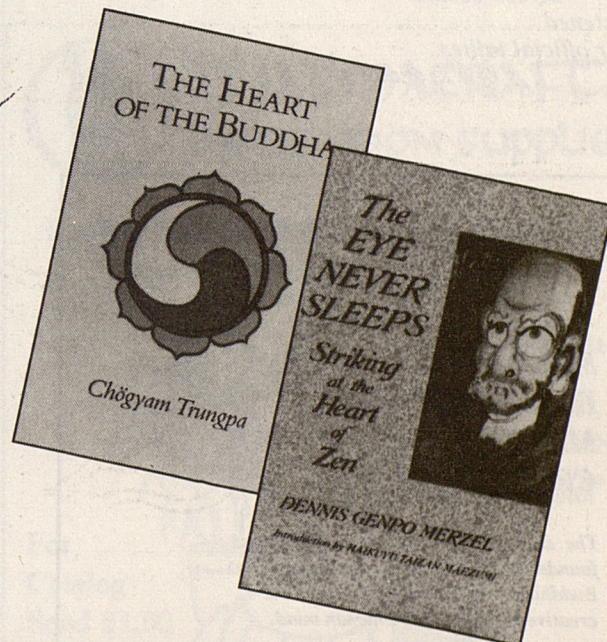
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POETRY

War Journal

Paul Bloom

1-16-91

the bombing appeared far away
 next morning.
 i had left the teacher's room
 for evening practice
 jay said
 they started bombing baghdad
 at ten of seven
 same time
 as winter lightning struck new haven sky.

work was quiet, everyone busy,
 mum,
 wondered
 why no screaming bodies in the street?
 bombed tikrit on the tigris
 along with baghdad last night
 hadn't heard of tigris euphrates fertile crescent
 since grade school,
 cradle of civilization.
 some protested
 most did not look
 across oceans
 listened
 for official tallies
 of u.s. dead.

1-20-91

retreat weekend

(thanks gary snyder "six years, december")

raced from home at four thirty-five a.m.,
 left millie wonderfully warm in bed
 arrived at the dharma room
 just in time for bows.
 sitting, chanting, big bell,
 oatmeal mush at seven thirty,
 thinking: too tired to sit;
 all weekend.
 polish the brass,
 sit, eat, half hour nap,
 sit.
 slowly sink into quiet,
 tired
 unsolicited lapses in mantra,
 did we take those sandwiches?
 let's put them in the trunk of your green felt dress,
 om a ro gae a ro ga, etc.
 tidbits of undiscovered universe revealed,
 sunny gazebo
 looking out on mind
 the clatter of schedules and musts
 burnt off.
 checked the radio ten p.m. before sleep.
 still a pentagon news blackout
 but no nuclear.

up at four fifteen
 to ring the bell,
 same routine.
 two hour sittings pass in a smoother arc,
 continue to drop off—
 should i take the snow shoes? crampons o.k.,
 sit watching cold sun in the valley
 from agonies cliff
 do ro do ro mi yoen jae.
 lunch.

drive home slowly
 shower, shampoo before news.
 quiet inside, hold back shouting t.v.
 while anxious to hear
 see the latest—click—
 all pentagon reports!
 general this and that doling out low-downs
 all synthetic,
 no natural ingredients.
 high-tech vaudeville;
 deaths real,
 if unreported.

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two days
 talking and listening
 in snatches
 a chorus of consent
 and quiet
 in the workplace.
 weary
 so weary of
 intelligent arguments
 blind patriotism
 satanic arabs
 exuberant self-righteousness
 remaining quiet
 in order to hear.

confused by the clamor of words
 finally dumbfounded
 this cold january new haven night
 i rush to buy a book before closing,
 homeless man panhandling on the street
 i follow josh's rule
 whatever change in your pocket

why
 are our
 children
 dying in iraq

just one word,
 please, nothing intelligent
 anything real
 fight in manhattan if necessary?
 if iraq produced
 only yak butter?
 man sleeping on the steps of penn station,
 small farms foreclosing en masse,
 pounding misery of empty work,
 mistaken illusions of a mansion
 just around the corner—
 someone else's mansion
 bought with the sale of munitions, of cars,
 the sale of nutrition-free snack foods.
 the manufacture (of weapons) requires
 the sale (of weapons)
 the sale, use.
 please, nothing smart,
 any bit of truth
 whose self-interest?
 nico remembers:
 suport our troops
 means fight like hell
 means don't blame the soldiers
 support our troops means stop the war
 support our troops means stop.
 look.
 what is this?

stop
 look
 past the words
 why
 are children
 dying in iraq?

(sea to shining sea) ☐

Winter/Spring 1991

THE VAJRADHATU SUN

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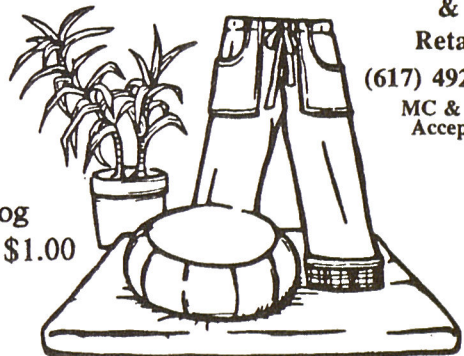
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Two excerpts from the forthcoming revision of the Compass of Zen, the essential statement of the teaching of the Kwan Um School of Zen.

The Purposes of Buddhism

Zen Master Seung Sahn

“The purposes of Buddhism” means understanding Buddhism’s direction. What we call Buddhism is the teachings of Shakyamuni Buddha. Buddhism is not a revelatory religion; it is based entirely on what the Buddha taught as a result of his great enlightenment. So Buddhism is based not on some idea of divinity but on the enlightenment experience of Shakyamuni Buddha, the central event in Buddhist history. The Buddha himself is not special. He attained his true self, which means he completely understood himself and this world. So we say Buddha is Mind, Mind is Buddha.

If you completely understand yourself, completely attain your true self, you too become a Buddha. The experience of the Buddha says that it is possible for each one of us to have the same enlightenment experience and to become Buddhas ourselves. This means it is possible for each one of us to completely understand ourselves, attain correct way and correct life.

What is attaining correct way and correct life? When the Buddha attained enlightenment, he was not sure if it was possible to transmit the truth he had received in the hour of his enlightenment to others. He thought that mankind, addicted to its delusions and attachment, would find it hard to understand his dharma. According to Buddhist legend, Brahma, the highest god in the pantheon, read the Buddha’s mind. Brahma,

fearful that the Buddha’s teaching would be lost to this world, appeared before the Buddha and pleaded with him, “May the Blessed One teach the dharma; may the Well-gone One teach the dharma. There are living beings who have only a little dust in their eyes and who have fallen away through not hearing the dharma. It is they who will be recognizers of the dharma.” Then, out of compassion for all beings, the Buddha looked

at the world with his Buddha-eye and saw that indeed there were some beings who had keen faculties and only a little impurity. Realizing that there was a suitable audience for his teaching, he decided to proclaim the dharma.

The decision by the Buddha to share his dharma with others was a critical choice in Buddhist history. If he had decided not to act in this world, his withdrawal would have been insignificant for human history. The motive for his choice was compassion for all mankind. At the same time, he must have realized that the truth received by him had a dynamic quality and needed to be converted into a message; otherwise, it would go to waste. So the direction or purpose of Buddhism is the same as the Buddha’s example: if you completely understand yourself and attain your true self, you must teach others.

So every day we recite the four great vows. The first vow is, “Sentient beings are numberless; I vow to save them all.” This vow is a manifestation of Shakyamuni Buddha’s own compassion for all beings. This means that our practice and our enlightenment is not just for ourselves but for all beings. Once again, the purpose of Buddhism is to attain truth, attain “prajna” (wisdom); that means attain correct way, correct life. Then you can save all beings. This is human beings’ correct job. Attain your true self means attain universal substance; attain universal substance means attain whole-world situation; attain whole-world situation means attain your correct job. How? It means, moment-to-moment, keep your correct situation, correct function, correct relationship. That means, moment-to-moment, how do you help others? Not only human beings, but this whole world. When enlightenment and correct life come together, that means your life becomes truth, the suffering world becomes paradise. Then you can change this suffering world into paradise for others. This is human beings’ correct job; this is the purpose of Buddhism. □

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Second excerpt on page 18

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May 31 - June 23, 1991

This program will include a Christian-Buddhist Meditation Conference, a One Day Retreat, a Sangha Work Practice Day, a one-day chanting retreat, and a two-day Yong Maeng Jong Jin retreat. Participants will join in the regular daily meditation practice at 5:00 a.m. and 7:00 p.m., and eat community meals with the residents. Each morning and afternoon, **DO AN SUNIM, JDPSN** will lead meditation sittings and **JOE DIGGS** will lead work practice. There will be talks on Zen practice, teaching, and history; and regular kong-an practice. Minimum participation one week. Begins May 31 at 7:00 p.m. Second entry June 7 at 7:00 p.m. Final entry June 14 at 7:00 p.m.
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Dependent Origination

從緣生

To arise from conditions

從緣滅

To be extinct from conditions

我有彼有。

If I exist, that exists.

我滅彼滅

If I cease to exist, that ceases to exist.

Commentary by Zen Master Seung Sahn

Dependent Origination means an investigation of how the world came into existence. Shakyamuni Buddha's questioning of the nature of the world had not so much to do with the manifested world as with the world of the human beings, the suffering of the human beings — what the suffering depends on and how it can be stopped.

In the hour of his enlightenment, the Buddha saw very clearly that all things arise from conditions. If conditions cease to exist, things also cease to exist. Human suffering is there because there is human form; human beings continue to be reborn in one sentient form or another because they continue to create karma and cannot break the cycle of death and rebirth. So my world has arisen from certain conditions — my time, my space, my karma — and it continues to exist because those conditions exist. If my time, my space, my karma cease to exist, my world will also cease to exist and will be extinguished. Everything in this world exists because each one of us gives rise to it through our thinking. So long as our thinking exists, this thing also continues to exist. Someone asks, "If I disappear, does the sun also disappear?" Yes, the sun remains, but it is not your sun; it is just "sun." Your sun disappears with you; what remains does not call itself "sun"; it just is. In the same way, we give rise to each thing in the universe through our thinking, and when we cease to exist, that particular universe also ceases to exist.

I first came to America in 1972 and we started the Providence Zen Center. Soon after that I went to Los Angeles and started a Korean temple there. There were stories in the local paper about this new temple, and soon after that an old Korean man about seventy-five years old came to visit me. I offered him tea and we talked a little bit. This man had all kinds of

intellectual understanding about Buddhism, Confucianism, Taoism, and Western philosophy. He picked up a cup and asked me, "Where does this cup come from?" This was a Zen-style question, but I was not sure if this man understood Zen or not. So, to check his mind, I said to him, "You already understand." He nodded his head and said, "Yes. Somebody bought this cup at a store and brought it here." This was not Zen understanding at all, but he kept talking. "But where did it come to the store from? Maybe a factory. Now this factory has a president who controls what kind of design, color, or shape this cup will have. So this cup really comes from the president of this factory, right?" "Yes," I said, "that's correct." "So this president has made all the cups in the store. In the same way, somebody must have made the sun, the moon, the stars, and everything else. Who is this somebody?"

I said, "You." This man was startled. "How can I make everything in the universe?" he asked. So I explained to him about the rainbow. What is a rainbow? Who makes the rainbow? A rainbow is made when sunlight hits the water spray and colors are created. My eyes see the color and a rainbow is made. So my eyes and the sunlight together have made a rainbow. Five people are standing in the same spot and each one of them will see a different rainbow, depending on the angle of their eyesight. Someone could stand on a different angle nearby and would not see a rainbow at all. So I make my rainbow and each of these five people make their own rainbows. If no one is there to use their eyes to see the sunlight hitting the water spray there will be no rainbow. This is called dependent origination. This is the intersection of time, space, cause, and effect. □

TEACHER CERTIFICATION

On December 8, 1990, two teachers received "inka" (certification) from Zen Master Seung Sahn at a ceremony at Providence Zen Center. Below are introductory remarks from the inka ceremony; on the following four pages are talks by and dharma combat with the two new Ji Do Poep Sa Nims, Do An Sunim and Mark Houghton.

To Cause Fruit

George Bowman, Ji Do Poep Sa Nim

Zen Master Seung Sahn traditionally explains that the word "inka" means "public seal." In the case of Mark Houghton and Do An Sunim, it signifies our teacher's insight that his mind and their minds have met. He recognizes that each of them has a fundamental understanding of our teaching and of the dharma. There has been an authentic meeting. We are here today to certify that, to acknowledge it with a "public seal."

This is also an opportunity for us as a sangha to test our practice. Each one of us will be able to step forward and ask questions, engaging Mark and Do An Sunim in "dharma combat." Can we present ourselves in a sincere way and ask a sincere question? They will manifest their dharma by answering in the most authentic way they can. And we will see our own minds as we come forward to ask.

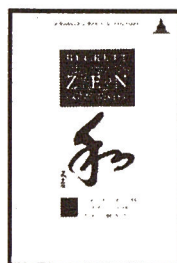
Another meaning of the word inka is "to cause fruit," inka being the fruit of practice. The fruit of practice is not something that comes about because of some linear reason, as cause and effect. The fruit of practice appears spontaneously, right now. Thus, inka is fruit that appears just now, that can be eaten right now, in the spirit of cause and effect becoming one. And in that sense it's really a time for each of us to test our practice.

Because Mark and Do An Sunim sit *here*, we sit *there*. And because we sit *here*, they are able to sit *there*. You couldn't have this without that, you couldn't have that without this. This ceremony is our appreciation of this moment. And it is appearing right now. It is our opportunity to appreciate that, to look in the mirror of our minds and see the depth and integrity of our own practice.

I want to express my deep appreciation to Mark and Do An Sunim for their continued practice. When I think back on the the ceremony that I went through some years ago, I recall it more as a beginning of practice than anything else. Sometimes an awkward or rough beginning, but a beginning of practice in a way that is truly endless, that goes on and on for each one of us, in whatever form it takes. □

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TEACHER CERTIFICATION

It is Not an Idea

Reflections on questioning and realization

Do An Sunim, Ji Do Poep Sa Nim

HIT! (*hits table with stick*) Understanding is not understanding. Not understanding is understanding.

HIT! No understanding; no not understanding.

HIT! Understanding is understanding. Not understanding is not understanding.

About one hundred and fifty years ago, Karl Marx said, "Philosophers want to understand the world; the point, however, is to change it."

At about the same time, Leo Tolstoy, the famous Russian writer, said, "Everybody wants to change this world; nobody wants to change themselves."

Wu-wei quotes an ancient worthy as saying, "If you understand this world, this world is just like it is. If you don't understand this world, this world is just like it is."

So, which of these statements is correct?

HO!

Outside, it is dusk. Inside, the candles are burning bright.

Most people are looking for some kind of explanation or understanding of the perplexities of life. Some people even come to Zen looking for a better set of concepts to explain their existence. Much of my life, too, has been spent searching for some kind of understanding. I'm sure you experience this also: "What is this life all about, anyway? I want to understand," or "What is it that I'm not getting? How come none of my explanations seem to satisfy me?" Underneath this kind of questioning lies a deep longing to resolve the basic human question — "What am I?"

My first encounter with Zen was through books. I spent many years reading books about Zen. I was very intrigued by its way of expressing things, and often perplexed. One day a friend of mine told me about a talk being given by a Zen Master Seung Sahn from Korean. During the talk this Zen Master said something which really put me in a tailspin: "Understanding cannot help you." Something went off in my mind; a deep dissatisfaction had been touched. Here I was, just finishing my graduate studies, and this Zen Master says, "Understanding cannot help you." I heard that.

After this I started looking more closely at Buddhist teachings. The Buddha is a very interesting teacher because, just like us, he didn't understand life, didn't understand why human beings are on this earth. Why do we suffer and cause so much pain? He absorbed himself in this fundamental and profound question. But his search for the answer was not just for himself — for his own salvation — but for all beings. In

the end his deep questioning and pure, clear intention came together in one point, enlightenment. The enlightenment which we are celebrating today is the result of this trying, this intention, and this profound questioning.

Buddha's Enlightenment Day could also be called "Buddha's question answering day." He attained what it means to be a complete human being, to live a life of openness and compassion for all beings. His enlightenment was an attainment, not just a change in how he understood life. He became compassion. True compassion is a way of being, not a mere idea.

Because of this, the Buddha is unique. Unlike many religious leaders, he did not put forth a new religion, philosophy, theology, ideology, or psychology. If Buddhism is now a religion, this is something which was created later. Sutras are not discourses to be understood, but wisdom which needs to be made ours. At the end of his life, Buddha did not admonish us to believe in him or what he said. Rather, his last words urged us to earnestly investigate this life for ourselves.

One of the first stories I heard about Zen was a story about Zen Master Un Mun. One day as Un Mun was on his way to the outhouse, a new monk approached him and said, "Please, Zen Master, tell me, what is the first principle of Zen?" Then Un Mun said, "Excuse me, I have to take a piss," and marched off. Then, as he was walking away, he turned around, looked back at the student, and said, "Imagine, even such a simple thing I have to do myself."

The teaching style of Zen is very uncompromising. As the story illustrates, the student is thrown back on his own resources. There is no explanation to help the student to understand. Rather, the teacher's intent is to evoke a direct experience of the truth. A very famous kong-an in the Mu Mun Kwan, Nam Cheon's "Every Day Mind is the Path" (case 19), speaks directly about understanding and true life.

One day Joju went to Zen Master Nam Cheon and asked "What is the true way?" Joju was a very high class practitioner but still he had some doubt, some question.

Nam Cheon answered, "Everyday mind is the true way." We have all heard many times that Zen is very, very simple, that Zen is not special. So, everyday mind: what could be more simple than this clear, unattached, spontaneously manifesting mind that we all possess — everyday mind.

But still there is some doubt in Joju's mind, so he says, "Then should I try to keep it or not?" Nam Cheon then says, "If you try to keep it, already you are mistaken." If you want

something, or are holding on to something, already you have made a mistake. It is not possible to hold on to anything in this life. Try to keep it? Already a mistake.

Then Joju has a further question. "If I do not try, how can I understand the true way?" Again, the deep desire that we all have: I want to understand life, figure it out.

Nam Cheon replies, "The true way is not dependent on understanding or not understanding. Understanding is illusion; not understanding is blankness. If you completely attain the true way of not thinking, it is like space, clear and void. So, why do you make right and wrong?" Then, Joju suddenly got enlightenment, realization.

The question put to Nam Cheon is also our question: "What is the true way?" Any time we grasp for anything, any time we want something, we are already in the quagmire of opposites-thinking. We are separated from the true way.

HIT! (*hits table with stick*) Sosan Taesa said, "Before Ancient Buddha appeared, one thing was already perfectly clear. Shakyamuni Buddha did not understand it; how could he transmit it to Mahakasyapa?"

HIT! The fourth great vow says, "The Buddha way is inconceivable; I vow to attain it."

HIT! The view of all Buddhas and Patriarchs is the same — no view.

Which one of these statements is correct?

HO!

Outside, it is dark. Inside, the candles are burning bright. □

Dharma Combat with Do An Sunim, Ji Do Poep Sa Nim

Q: Many years ago you were born; today, the Zen Master is checking your enlightenment; sometime, you will die. Your birthday, your inka day and your death day — are they the same or different?

DASN: You already understand.

Q: I ask you.

DASN: Before, the sky is gray, the grass is green; today, the sky is gray, the grass is green; later, the sky is gray, the grass is green.

Q: Thank you for your teaching.

Q: I ask you, what is the source of all our consciousness?

DASN: You already understand.

Q: I ask you.

DASN: What color is the floor?

Q: Brown

DASN: Already appeared.

Q: Thank you for your teaching.

Q: Today you are receiving inka. When you get it, where are you going to keep it?

DASN: You already understand.

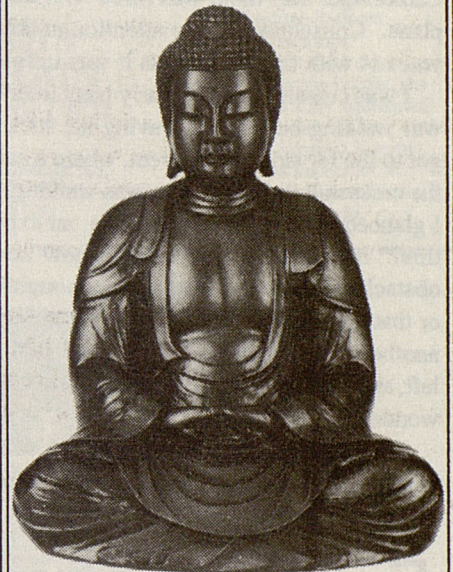
Q: I ask you.

DASN: May I help you?

Q: Thank you for your teaching. □

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TEACHER CERTIFICATION

Three Steps to the Left, Around the Front of the Car

Paying Attention and Being of Service

Mark Houghton, Ji Do Poep Sa Nim

Like most of you, I lead the busy life of a layman. In thinking about what to share with you today, I realized that what has been most helpful for me throughout my life and practice is just trying to be attentive and to help.

About a year and a half ago I was walking to work, a walk which takes me through several busy intersections in Cambridge. My mind was filled with the day's activities and plans. Consequently, my attention at this particular moment was not with the moment as it was unfolding.

I was crossing a particularly busy intersection; a blind man was walking beside me, waving his stick back and forth. We got to the far side of the street, where a car had parked right in the crosswalk. As this man was walking, his stick hit the car. I glanced over and you could see an expression of, "What is this?" on his face. He didn't know how to overcome this obstacle in his path. Perhaps he thought he had lost his way or that he had not counted his steps correctly. As I watched, another man nearby looked up and said: "Three steps to the left, around the front of the car." And I said to myself, "that's wonderful. But where was I?"

This is our practice. It is not some great, expanded commitment to the universe. It's not some hope of how things

can be in the future. It is not some longing for things to be as they were in the past. It is only in this moment, responding spontaneously: what can each one of us do that is of service?

Another story: a few years ago, my wife's grandmother died. I did not know her personally. Family members were gathering together for the funeral in Connecticut. I had a very strong idea that since I did not really know Dyan's grandmother, I should not be expected to attend the funeral. In addition, I had a very busy life and didn't have time to go.

But my seven-year-old daughter Amanda kept insisting, "I want to go to my great-grandmother's funeral." In response, I wondered what was wrong with this child — after all, she didn't even know this woman. Finally, I turned to her and said "Amanda, you didn't even know your great grandmother." And she looked up at me with tears in her eyes and said "Daddy, she's my great grandmother. I should go to her funeral."

That teaching was very, very wonderful, an abrupt "Of course — a family member dies, what is the correct action? What is it to be of service and help?"

I was raised a Quaker. The Quaker tradition was quite difficult for me as a child. At the meetings we would sit

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silently for an hour; if someone was moved by the Holy Spirit, then he or she would stand up and speak. My mother was very verbal, just like my daughter. She was moved by the Holy Spirit to say something at almost every meeting. She said many beautiful things, but because she spoke so often I felt a little embarrassed. When I got older, I started going back to Quaker meetings as part of my spiritual quest. At one meeting, about fifteen years ago, a man stood up and said, "I just sat a Zen retreat with a Zen Master. I'm grateful to be back here at this Quaker meeting, because the Zen style is not good. It is very tight, very formal, and it is very cold." After the meeting I went right over to this man and asked, "Where is this Zen Center? I want to go there."

I didn't ask that question because of some idea or opinion. It was karma. In the same way, we all share some kind of karma, bringing us together today. We have a connection with each other that is very deep, and that is why we are here.

Our task as we go through our daily lives is to cultivate this practice that we are already connected with. Only don't know; how can I be of service? I often wish it were more complicated, but just can't seem to find more to it. That's all there is.

Thank you for coming to this ceremony. □

Dharma Combat with Mark Houghton, Ji Do Poep Sa Nim

- Q: What is "Dharma business" all about?
 MH: You already understand.
 Q: I ask you.
 MH: How may I help you?
 Q: Thank you for your teaching.
- Q: (*Mark's wife, Dyan*) Today, if you pass this test, then you will get inka. Your family will become very big. But you already have a family — me, Jessica, Amanda. Which one is your true family?
 MH: You already understand.
 Q: So I ask you.
 MH: (*Leans over and kisses his wife*)
- Q: You've been my friend for many years, and I'm very happy for you today; also, I'm very nervous for you. I wonder: what is the meaning of today?
 MH: You already understand.
 Q: No, I don't.
 MH: Today is December 8.
 Q: Is that all?
 MH: Not enough?
 Q: Not enough.
 MH: Dog runs after the bone.
 Q: Thank you for your teaching. □

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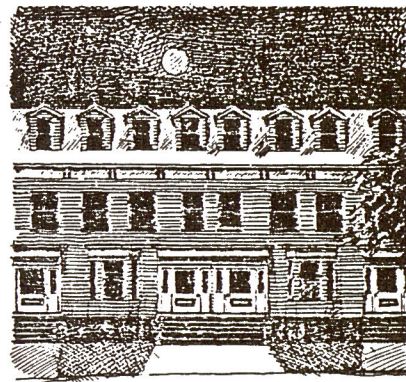


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BOOK REVIEW

Inner Corrections: Inner Peace and Peace Making

Bo Lozoff and Michael Braswell

Anderson Publishing Co., Cincinnati, 1989

Reviewed by Ellen B. Gwynn

Many of the spiritual books we encounter are of two types: collections of talks given by an enlightened teacher or master, or books in which practitioners write about some aspect of the teachings or their particular application in meditation, non-violence or art. *Inner Corrections* is unusual in that it is by a practitioner who vividly demonstrates the dharma at work in his own life and in the lives of the people he works with: prisoners. Bo Lozoff, director of the Prison-Ashram Project, conducts workshops in prisons and corresponds with inmates all over the world, and is truly a bodhisattva. His co-author, Michael Braswell, writes about the criminal justice system.

Inner Corrections is a revision of Bo's previous book, *We're All Doing Time*, with a chapter of case studies added by Braswell that is geared toward classroom discussion. Bo encourages inmates to get off the path of criminality and to seek wisdom and truth, a spiritual path. Not only are inmates unable to voice the usual excuses for putting off spiritual

practice — lack of time, the need to support a family, etc. — but the incredibly tedious, demeaning, and often vicious prison environment provides more challenging opportunities for growth and maturity in a week that those of us on the outside may experience in a lifetime.

Many inmates naturally idealize life on the streets, thinking they would really have it made if they were back outside with access to sex, material goods, drugs, and so forth. But Bo tells them that people's minds are the same, inside and out: we all desperately pursue the world of appearances in the belief that things of that world will deeply satisfy us. Some choose criminal means, but the real source of peace and wisdom is inside each of us. Each person can discover this source by paying attention to one's own life, which requires slowing the pace of one's chase after the world of appearances and breaking the cycle of ignorant conduct. He provides inmates with time-honored methods for meaningful, positive changes: meditation to slow the mind down, yoga to open the body and mind, balanced diet and nutrition (within the parameters of prison food), prayer, and service to others.

The power of this book lies in the correspondence between Bo and the inmates. We read letter after letter from people who have committed unspeakable crimes and who have lived lives filled with violence and deceit, who slowly and surely change their direction by practicing meditation. For example, Maury writes Bo a letter reeking with hatred, castigating society for expecting prisons to "rehabilitate," fantasizing the extermination of society's hypocritical leaders who have themselves all "broken a law or two." Bo replies, "You could kill everyone in the world, and you'd still be sitting there the biggest loser of all, because you have no peace Everyone pays for their unkindness and unfairness, and you don't have to be the fool who delivers their punishment. That's just more karma for you."

When Lloyd hears another inmate brag about helping murder a friend of Lloyd's, Lloyd acts in keeping with his "old-fashioned . . . values and morals and living by the convict code" by beating the inmate into a coma. Bo responds, "You know, with good 'old-fashioned' convicts like you around, the state hardly needs the death penalty!" He goes on to say, "I'm not even saying you shouldn't have done what you did. All I'm saying is cut the shit, and face up to exactly what it was: a self-destructive, spiritually uncool act that came out of attachment and anger. It had nothing to do with living up to codes or moral values."

Mary Jo, an 18-year-old in prison for murder by arson, tells

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Bo that she holds her feelings inside until finally she explodes by hurting herself or starting a fire. Bo suggests that she meditate, visualizing a small pink flame inside, and when scary or painful thoughts arise, watch them burn up in the flame. He urges her to feel her fears when they appear, and to use fire as a purifier. "The fire you're aching for is actually a very gentle flame — the eternal flame of your own beautiful spirit, your own heart. And what you need to burn in that fire is not buildings or children, but rather the confusion and pain which are buried in the past. You need to burn your pain into wisdom, the impure into the pure."

I hope these passages don't come across as "preachy" or ethereal, because Bo is anything but. That approach would not work with convicts. On the contrary, you get a strong sense from these letters that after corresponding with Bo, most of the inmates trust him, and sometimes he is the only person they trust. He speaks their language, but urges them to dig deeply and uncover their true selves underneath their hardened habitual ways of thinking and being. Bo demonstrates a strong "don't know" mind as he works through problems with inmates, rather than pretending to tell them the way it is. As one inmate said, in a letter thanking Bo for putting him in contact with another inmate who had embarked on the spiritual journey, "it is all due to your willingness to step outside societal prejudice and connect the seekers of this world, inside and out."

Bo Lozoff doesn't only help inmates. By publishing this book, he has opened my eyes to my own lack of faith in the dharma. I learned from these letters how much a spiritual practice can help anyone, in any circumstance, deal with anger, hatred, and delusion. This is an important understanding for me, because in my work within the criminal justice system it is important that I not be tempted to lump violent criminals together as a faceless, remorseless, hopeless, entity. (I read about the book in a publication by the American Bar Association, so I know other lawyers are reading this book as well.)

Incidentally, if you are interested in corresponding with inmates about Zen or meditation practice in general, please contact Vicki Shaw, Prison Dharma Network, P.O. Box 987, Bloomfield, CT 06002. *Inner Corrections* would be an invaluable tool for such work. This is a moving, eye-opening book.

Ellen Gwynn is a lawyer in Tallahassee, Florida and a member of the Cypress Tree Zen Center. □



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BOOK REVIEW

Feminine Ground: Essays on Women and Tibet

Edited by Janice D. Willis
Snow Lion Publications, 1989

Reviewed by Nancy Herington

As editor Janice D. Willis states in her foreword, this collection of seven essays by Western women scholars is not limited by time, subject, or methodology. All of the contributors have been trained in the Tibetan and Sanskrit languages and are concerned with contemporary feminist issues, but their interests include such topics as the life of a famous eighth century adept, the development of a sociology of Tibet, and a scholarly discussion of the term "dakini," as well as case studies of Tibetan nuns in exile. Students of Zen Master Seung Sahn who have been baffled and delighted by his "crazy wisdom" poetry will particularly enjoy the Ecstatic Song by Laksminkara. It is not possible to review every section here, so I will highlight those which best illustrate the scope of this compact little book.

"Down With the Demoness: Reflections on a Feminine Ground in Tibet" by Janet Gyatso suggests that the land, the actual ground of Tibet, has been regarded as a demoness from pre-Buddhist times. To ignorant American Tibeto-philosophers who cherish images of a Buddhist land of eternal peace, the ancient epithets may be shocking: "Land of the Bad Ones," "Land of the Red-faced Flesh-eating Demons." Sui and T'ang dynasty historians describe the Tibetans as ruthless and aggressive. It is Buddhism which subdues this wild demoness-land with the building of chapels at certain spots in the country, transforming Tibet into a "dharma palace." Who is the demoness and why is she female? These are some of the questions Gyatso explores and, in the process, introduces us to pre-Buddhist Tibet and its rich mythology, showing its affinities with other mythologies.

After the first four essays in which the reader revels in the heady world of Tantric adepts, ecstatic poetry and creation myths, Barbara Nimri Aziz's "Moving Towards a Sociology of Tibet" is a cold shower that reminds us that Tibet is a country in the twentieth century and that, as Janice Willis warns, stories of miraculous women cannot be the basis for grasping social realities. Aziz (and other women scholars) test the premise that Tibetan Buddhism is an egalitarian ideology. Sadly, the evidence seems to show yet another example of religion's failure to practice what it preaches. The common word for woman in Tibetan is "skye-dman" which translates literally as "born low." No parent is pleased over the birth of a girl. Girls receive harsh treatment and are made to assume numerous domestic duties while their brothers attend school. Aziz points out that the only biographies we have of Tibetan women are accounts of outstanding religious figures, and stresses the importance of all other information gathered from

and about Tibetan women now, whether they lived in Tibet or in exile. She describes her case study of women working in a modern Lhasa hotel as an example of how sociological study can begin.

Janice D. Willis in "Tibetan Ani-s: the Nun's Life in Tibet" and Karma Lekshe Tsomo in "Tibetan Nuns and Nunneries" introduce us to the little-known world of women who have chosen spiritual life. These last two sections help readers of both sexes to assimilate the bewildering, magnificent, even intimidating mass of information presented in this book. As a Zen student, I have often wistfully thought that I could practice better if I lived someplace else, like Tibet. However, in five case histories, Willis shows us women struggling with the issues of marriage, obligations to parents and earning a living while trying to study, meditate, and do retreats. Tibetan society allows these women the freedom to experiment until a balance is found that suits individual needs. Westerners, ironically, have much more rigid attitudes about what constitutes religious life. Karma Lekshe Tsomo describes nunneries in Tibet as well as six in exile. Here we see women of all ages living together, developing communities, and exploring new areas of scholarship and practical skills, evolving programs that will meet their needs and interests and help preserve their country's religious culture.

All of the essays have copious notes and readers who want to pursue further study can glean a tremendous amount of information from them. A bibliography would have been appreciated along with something about the Tibetan language and names. Still, this book more than lives up to the editor's hope that it will be instructive and enjoyable — the truest sense of edifying.

Nancy Herington lives in Flagstaff, Arizona and is a long-time member of the Kwan Um School of Zen. □

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Glossary

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 (Sanskrit): bodhisattva of compassion (see Kwan Seum Bosal).

bodhi (Sanskrit): awakening.

bodhisattva (Sanskrit): one who vows to postpone his own enlightenment in order to help all sentient beings realize liberation.

Buddha (Sanskrit): an awakened one; refers usually to Siddhartha Gautama (6th century BC), historic founder of Buddhism.

ch'i (Chinese): life force.

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 (Sanskrit): the way or law; the path.

inka (Korean): literally, "public seal"; certification of a student's completion of, or breakthrough in, kong-an practice.

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

kalpa (Sanskrit): an eon; an inexpressibly vast period of time.

karma (Sanskrit): 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 (Sanskrit) Buddhism: the Buddhism practiced in northern Asia; encompasses schools in China, Korea, Japan and Tibet.

mantra (Sanskrit): sounds or words used in meditation to cut through discriminating thoughts so the mind can become clear.

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

Mu Mun Kwan (Korean): a collection of traditional kong-an cases.

nirvana (Sanskrit): a state of perfect inner stillness and peace.

paramita (Sanskrit): virtues or "perfections" of a Buddha. In Mahayana Bud-

dism, these are the six paramitas: dana (generosity), sila (restraint or morality), shanti (patience), vigor (energy or effort), dhyana (meditation), and prajna (wisdom).

prajna (Sanskrit): wisdom.

samadhi (Sanskrit): a state of intense concentration.

samsara (Sanskrit): the continually turning wheel of suffering in life and death.

sangha (Sanskrit): the community of practitioners.

sarira (Sanskrit): literally "body"; in Korean Buddhism, small crystals sometimes found among cremated remains of monks, and regarded as sacred relics.

Shakyamuni Buddha (Sanskrit): the historical Buddha, literally "sage of the Shakyas 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 (Sanskrit): Buddhist scriptures, consisting of discourses by the Buddha and his disciples.

Theravada (Sanskrit) Buddhism: the southern school of Buddhism, including Sri Lanka, Thailand and Burma.

Yong Maeng Jong Jin (Korean): "to leap like a tiger while sitting"; in Korean Zen tradition, a short retreat.

Zen (Japanese; Korean: Son; Chinese: Ch'an; Sanskrit: Dhyana): meditation practice.



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Korean Zen — Traditions and Teachers (2nd Edition)
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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 eleven senior students, called Ji Do Poep Sa Nims. The teachers listed in the calendar are:

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

Zen Master Seung Sahn (tentative)

April	1	To Providence	April	14	To New York City
	4	Talk, Cambridge			Talk, Chogye Sah, New York
	5	Talk, Providence			Talk, Chogye International, New York
	6	Buddha's Birthday Ceremony, Precepts Ceremony, Ji Do Poep Sa		16	Talk, New Haven Zen Center
		Nim Meeting, Providence		19	To Providence
		YMJJ, Providence		21	To Paris
	7 - 13		May	15	To Warsaw and Eastern Europe
			June	6	To Paris
				8	To United States

National

April	6	Buddha's Birthday Ceremony, Precepts Ceremony (ZMSS), School Meetings, Providence	August	2 - 4	Summer Sangha Weekend, Providence
	7 - 13	YMJJ, Providence (ZMSS)	December	7 (tentative)	Buddha's Enlightenment Day Ceremony, Providence
				8 (tentative)	School Meetings, Providence

South/Southeast

April	1	Buddha's Birthday Ceremony, Furnace Mountain	June	22	One Day Retreat, Cypress Tree
	13 - 14	Native American/Zen Retreat, Cypress Tree	July	13	Sangha Weekend, Cypress Tree (BR) Annual Board Meeting, Cypress Tree
	19 - 21	Twelve Step Renewal Weekend, Furnace Mountain (RG)	August	17	One Day Retreat, Cypress Tree
May	3 - 5	YMJJ, Cypress Tree (BR) Krishnamurti Intensive, Furnace Mountain	September	13 - 15	YMJJ, Furnace Mountain (GB)
				29	One Day YMJJ, Cypress Tree (BR)
June	7 - 11	Five Day YMJJ, Furnace Mountain	October 2 - November 6		Weekly Class: Zen Practice, Zen Philosophy; Cypress Tree
			October	11 - 13	YMJJ, Furnace Mountain (RG)
			December	1 - 6	YMJJ, Furnace Mountain (RG)

Ongoing Programs (weekly unless otherwise noted)

Cypress Tree Zen Center

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

Lexington Zen Center

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

Furnace Mountain Center

Sunday 8:00 a.m. Sitting, Talk, Interviews to 11:00 a.m.
(except during retreats)

Nashville Zen Group

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

PRIMARY POINT

Northeast

April	4	Talk, Cambridge (ZMSS)	June	8	Sangha Work Practice Day, Providence (DASN)
	5	Talk, Providence (ZMSS)			
	6	Buddha's Birthday Ceremony, Precepts Ceremony (ZMSS), Providence		9	Introduction to Zen, Providence (DASN)
	7 - 13	One Week YMJJ, Providence (ZMSS)		8 - 9	YMJJ, New Haven (RG)
	14	Talk, Chogye (ZMSS)		13	Talk, Cambridge (GB)
	16	Talk, New Haven (ZMSS)		15	One Day Retreat, Providence (BR)
	18	Talk, Cambridge (MH)		21 - 22	Two Day YMJJ, Providence (JP)
	20 - 21	Two Day YMJJ, Cambridge (JP)		23	One Day Kido chanting retreat, Providence (DASN)
	20	One Day Retreat, Chogye (RS)		22 - 23	Two Day YMJJ, Cambridge (MH)
		One Day Retreat, Cape Cod Zen Group of Providence Zen Center (BR)		30	Foundations of Zen, Providence (JP/DASN)
		Precepts Workshop, Providence (DASN)	July	14	One Day Retreat, Cambridge (GB)
	28	Talk, Providence (DASN)		18	Talk, Cambridge (GB)
		Beginners' Workshop, Cambridge		25	Talk, Cambridge (MH)
May	3 - 5	Three Day YMJJ, Providence (DASN)	August	2 - 4	Summer Sangha Weekend, Providence
	5	One Day Retreat, Cambridge (GB)			
	16	Talk, Cambridge (GB)		6 - 25	Summer Kyol Che, Providence (MDSN)
	18 - 19	Two Day YMJJ, Cambridge (MH)			
	18	One Day Retreat, Chogye (RS)		16 - 17	Two Day YMJJ, Cambridge (DASN)
May 31 - June	23	Summer Training Program, Providence (DASN)	September	6 - 8	Three Day YMJJ, Providence (TBA)
June	1 - 2	Christian-Buddhist Meditation Conference, Providence (BR/DASN)		21 - 22	Two Day YMJJ, Cambridge (BR)
	6	Talk, Cambridge (MH)	October	4 - 6	Three Day YMJJ, Providence (TBA)
	7	Talk, New Haven (RG)		19 - 20	Christian-Buddhist Retreat, Providence (DASN)
	7 - 9	Two Day YMJJ, Chogye (RS)	November	1 - 3	Three Day YMJJ, Providence (TBA)
			December	9 - 15	One Week YMJJ, Providence (TBA)
			January 4 - April 3, 1992		Winter Kyol Che, Providence (TBA)

Ongoing Programs *(weekly unless otherwise noted)*

Cambridge Zen Center

Mondays	7:00 p.m.	Meditation Instruction
	7:00 p.m.	Practice to 9:30 p.m.
Tuesdays	6:15 p.m.	Practice to 8:10 p.m., Kong-an Interviews (MH)
Thursdays	7:00 p.m.	Consulting Interviews
	7:30 p.m.	Dharma Talk <i>(twice a month)</i>
Sundays	9:00 a.m.	Long Sitting to 11:30 a.m. <i>(except during retreats)</i>

Chogye International Zen Center

Wednesdays	6:00 p.m.	Long Sitting to 8:10 p.m.
Saturdays	8:00 a.m.	Sitting to 10:00 a.m., Kong-an Interviews (RS)
Sundays	3:00 p.m.	Study Group to 4:45 p.m. <i>(monthly, call for schedule)</i>
Sundays	6:00 p.m.	Introduction to Korean Zen Buddhism
	7:00 p.m.	Dharma Talk

The Meditation Place

Monday	7:00 p.m.	Beginners' Night <i>(first Monday)</i>
Tuesdays	7:00 p.m.	Sitting, discussion
Thursdays	7:00 p.m.	Long Sitting

New Haven Zen Center

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

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

Wednesdays	6:15 p.m.	Meditation Instruction
	7:00 p.m.	Practice to 8:45 p.m.; rotating schedule of Kong-an interviews, consulting interviews, and Dharma talks
Sundays	8:30 a.m.	Sangha Work Period to 10:00 a.m.
	9:00 a.m.	Meditation Instruction <i>(first four Sundays)</i>
	10:00 a.m.	Public Talk <i>(second and fourth Sundays)</i>
		Sitting to noon <i>(first and third Sundays)</i>
	11:00 a.m.	Public Tour following talks

Continued on next page

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

Midwest

April	12 - 14	Three Day YMJJ, Kansas (BM)	May	17 - 19	Midwest Sangha Weekend, Kansas
	13	Public Talk, Kansas (BM)	October	25 - 27	YMJJ, Bul Tah Sah (BR)
	27	Percussion/Meditation Retreat, Kansas			YMJJ, Morning Star (BM)

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

Thursdays	7:00 p.m.	Long Sitting to 8:30 p.m.
Sundays	9:00 a.m.	One Day Sitting to 4:00 p.m. <i>(monthly; call 913-841-6610 for schedule)</i>

7:00 p.m. Practice, Dharma Talk

Morning Star Zen Center

Sundays		One Day Sitting <i>(monthly; call 501-521-5666 after 5:00 p.m. for schedule)</i>
	8:00 p.m.	Long Sitting to 9:30 p.m. <i>(call 501-521-7148 for information)</i>

Racine Zen Group

Mondays	7:00 p.m.	Practice to 9:30 p.m.
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Bul Tah Sah Zen Group

Mondays	7:00 p.m.	Bows, sitting, chanting to 9:30 p.m.
Thursdays	7:00 p.m.	Bows, sitting, chanting to 9:30 p.m.
Saturdays	7:00 a.m.	Practice to 8:30 a.m. in Hobart, IN <i>(call 219-962-7020 for information)</i>
	8:30 p.m.	Practice to 10:00 p.m. in Mt. Prospect <i>(first and third Saturdays; call 708-259-4179 for information)</i>
Sundays	10:00 a.m.	Practice to noon in Hyde Park area <i>(monthly; call 312-752-3562 for schedule)</i>

West Coast

April	4 - 7	Three Day YMJJ, Empty Gate (BM)	July	11 - 14	Three Day YMJJ, Empty Gate (BM)
	5	Shakuhachi Performance, Empty Gate		12	Public Talk, Empty Gate (BM)
	6	Public Talk, Empty Gate (BM)		19 - 21	Three Day YMJJ, Dharma Zen (BM)
	13	Poetry Reading, Empty Gate		20	Calligraphy Class, Empty Gate
	14	Poetry Workshop, Empty Gate		21	One Day Sitting, Seattle/Vashon
	20	One Day Sitting, Dharma Zen	August	11	Sangha Meeting, Seattle
		Calligraphy Class, Empty Gate		17	Introduction to Zen, Seattle
	21	One Day Sitting, Seattle/Vashon		18	One Day Sitting, Seattle/Vashon
May	5	Drawing Workshop, Empty Gate	August 29 - September 1		Three Day YMJJ, Empty Gate (BM)
	9 - 12	Three Day YMJJ, Empty Gate (BM)	August	30	Public Talk, Empty Gate (BM)
	10	Public Talk, Empty Gate (BM)	September	10 - 15	Five Day YMJJ, Seattle/Vashon (GB)
	12	Sangha Meeting, Seattle		13 - 15	YMJJ, Dharma Zen (BM)
	17 - 19	Three Day YMJJ, Dharma Zen (BM)	October	3 - 6	Three Day YMJJ, Empty Gate (BM)
	18	Introduction to Zen, Seattle		4	Public Talk, Empty Gate (BM)
	19	One Day Sitting, Seattle/Vashon		12	One Day Sitting, Dharma Zen
	25	Calligraphy Class, Empty Gate		13	Sangha Meeting, Seattle
June	7	Public Talk, Empty Gate (BM)		19	Introduction to Zen, Seattle
	7 - 9	Two Day YMJJ, Empty Gate (BM)		20	One Day Sitting, Seattle/Vashon
	11 - 16	Five Day YMJJ, Seattle/Vashon (BM)	November	8 - 10	YMJJ, Dharma Zen (BM)
	22	One Day Sitting, Dharma Zen		17	One Day Sitting, Seattle/Vashon
		Calligraphy Class, Empty Gate		21 - 24	Three Day YMJJ, Seattle/Vashon (BM)
	28	Public Talk by Ven. Ayya Khema, Empty Gate	November 29 - December 1		YMJJ, Empty Gate (BM)
			December	8	Buddha's Enlightenment Day, Seattle
				14	One Day Sitting, Dharma Zen
				15	One Day Sitting, Seattle/Vashon

Ongoing programs *(weekly unless otherwise noted)*

Dharma Kai Zen Center

Sundays	9:30 a.m.	Practice
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Dharma Zen Center

Mondays	5:30 a.m.	Kong-an Interviews (BM)
Wednesdays	4:00 p.m.	Tai Chi and Chi Kung (BM)
	5:30 p.m.	Pot-luck Dinner
	6:30 p.m.	Special Chanting
	7:00 p.m.	Evening Chanting
	7:30 p.m.	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.
Tuesdays	4:30 p.m.	Yoga Class to 6:00 p.m.
Wednesdays	7:00 p.m.	Introduction to Zen Open House to 9:00 p.m.
Thursdays	4:00 p.m.	Bell Dancing/Body Awareness to 5:30 p.m.
Saturdays	9:30 a.m.	Sangha Work Period to 11:30 a.m.
Sundays	4:00 p.m.	Bell Dancing/Body Awareness to 5:30 p.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.

The Kwan Um School of Zen

528 Pound Road, Cumberland, Rhode Island 02864 U.S.A. Phone (401) 658-1476 FAX (401) 658-1188

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

- **Ann Arbor Zen Center**
6 Geddes Heights
Ann Arbor, MI 48104
(313) 761-3770
Affiliate
- **Bo Kwang Zen Center**
36-25 Union Street, #1C
Flushing, NY 11354
(718) 353-2474
Friend
- **Bul Tah Sah Zen Group**
4358 West Montrose Avenue
Chicago, IL 60641
(Ron Kidd) (312) 327-1695
Affiliate
Guiding Teacher:
Barbara Rhodes, JDPSN
- **Cambridge Zen Center**
199 Auburn Street
Cambridge, MA 02139
(617) 576-3229
Full Zen Center
- **Chogy International Zen Center of New York**
400 East 14th St., Apt. 2E
New York, NY 10009
(212) 353-0461
Full Zen Center
Guiding Teacher:
Richard Shrobe, JDPSN
- **Comunidade Zen de Sao Paulo**
Rua Guaraciaba, 416
Sao Paulo SP CEP 03404
BRAZIL
Affiliate
- **Cypress Tree Zen Center**
★ P.O. Box 1856
Tallahassee, FL 32302
(904) 656-0530
Affiliate
Guiding Teacher:
Barbara Rhodes, JDPSN
- **Dharma Kai Zen Center**
c/o Aikido Ai Dojo
6727 South Milton Avenue
Whittier, CA 90601
(213) 696-1838
Affiliate
Guiding Teacher:
Bob Moore, JDPSN
- **Dharma Zen Center**
★ 1025 South Cloverdale Ave.
Los Angeles, CA 90019
(213) 934-0330
Affiliate
Guiding Teacher:
Bob Moore, JDPSN
- **Diamond Hill Zen Monastery**
528 Pound Road
Cumberland, RI 02864
(401) 658-1509
Monastery
- **Empty Gate Zen Center**
★ 1800 Arch Street
Berkeley, CA 94709
(415) 548-7649
Affiliate
Guiding Teacher:
Bob Moore, JDPSN
- **Furnace Mountain Center**
Box 545
Clay City, KY 40312
Retreat Center
Guiding Teacher:
Robert Genthner, JDPSN
- **Gainesville Zen Circle**
c/o Jan Sendzimir
562 NE Second Avenue
Gainesville, FL 32601
(904) 373-7567
Friend
- **Kansas Zen Center**
1423 New York Street
Lawrence, KS 66044
(913) 843-8683
Affiliate
Guiding Teacher:
Mu Deung Sunim, JDPSN
- **Lexington Zen Center**
c/o Robert and Mara Genthner
345 Jesselin Drive
Lexington, KY 40503
(606) 277-2438
Affiliate
Guiding Teacher:
Robert Genthner, JDPSN
- **The Meditation Place**
168 Fourth Street
Providence, RI 02906
(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
Guiding Teacher:
Bob Moore, JDPSN
- **Nashville Zen Group**
3622 Meadowbrook Avenue
Nashville, TN 37205
(615) 298-3754
Affiliate
Guiding Teacher:
George Bowman, JDPSN
- **New Haven Zen Center**
193 Mansfield Street
New Haven, CT 06511
(203) 787-0912
Full Zen Center
Guiding Teacher:
Richard Shrobe, JDPSN
- **Nine Mountains Zen School**
1268 King Street West
Toronto, ON M6K 1G5
CANADA
(416) 534-6935
Friend
- **Ontario Zen Center**
c/o Bul Kwang Sah Temple
2588 Saint Clair Ave. West
Toronto, ON M6N 1L9
CANADA
(705) 689-6360
Affiliate
- **Providence Zen Center**
★ *Head Temple*
528 Pound Road
Cumberland, RI 02864
Office: (401) 658-1464
FAX: (401) 658-1188
Personal: (401) 658-2499
Full Zen Center
Guiding Teacher:
Jacob Perl, JDPSN
- **Racine Zen Group**
c/o Tony and Linda Somlai
1436 North Street
Racine, WI 53402
(414) 639-5967
Affiliate
- **Seattle Dharma Center**
c/o Tom Campbell
2920 NE 60th Street
Seattle, WA 98115
(206) 783-8484
Associate
Guiding Teacher:
Bob Moore, JDPSN
- **South Africa Zen Group**
c/o Anthony Osler
Poplar Grove Farm
P.O. Colesburg 5980
SOUTH AFRICA
(27) 05852-1913
Affiliate

International Headquarters

Centre Zen de Paris — Dharma Sah
Head Temple,
Western Europe
26 Rue Bergere — 4E
75009 Paris France
(33)(1) 47-70-44-70

Ko Bo In Zen Center
Head Temple, Japan
2-23-5 Kasuka Bunkyo
Tokyo Japan

Seoul International Zen Center
Head Temple, Korea
Hwa Gye Sah
487 Su Yu Dong
To Bong Ku, Seoul 132-071
Korea
(82) 2-902-2663
FAX (82) 2-995-5770

Warsaw Zen Center
Head Temple,
Kwan Um School of Zen of Eastern Europe
04-962 Warsaw Falenica
ul. Malowiejska 24 Poland
(48) 22-15-05-52

Become a Member of the Kwan Um School of Zen

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. The Zen Centers marked with a bullet (•) above offer full memberships. As a full member, your benefits include discount rates at all retreats and workshops, after three months of membership. You'll also receive subscriptions to **PRIMARY POINT** and to the *Newsletter of the Kwan Um School of Zen*, each published three times a year. Full membership is \$20 per month for individuals, \$30 per month for families, and \$10 per month for students. The Zen Centers marked with a star (★) also offer associate memberships. Associate membership, which does not include program discounts, is \$48 per year in the U.S., \$60 per year internationally. To become a member, send your name, address, phone number and first dues payment directly to one of the marked groups.

The Kwan Um  School of Zen

Sangha Weekend

Providence Zen Center August 2 - 4, 1991
Birthday Ceremony for Zen Master Seung Sahn
Precepts Ceremony • Teaching Workshops

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PROVIDENCE ZEN CENTER

Summer Kyol Che Retreat

Mu Deung Sunim, JDPSN

August 6 - 25, 1991

PRIMARY POINT

Kwan Um School of Zen
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