

PRIMARY

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Healing

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On pages 12, 18 and 20 are quotations by Greek philosophers, paired with excerpts from Taoist texts. These "parallel passages" are excerpted from *Fragments of Conversations Between the Earliest Greek and Ancient Chinese Taoists*, an ongoing project of two professors at the University of Kansas: Stanley Lombardo, Chairman of the Classics Department (and Abbot of the Kansas Zen Center), and Stephen Addiss, Professor of Art History. Organized into subjects such as "Knowing" and "Names and Distinctions," the editors suggest the passages are "fragments of a primal East-West dialogue, ancient seeds falling into late twentieth century soil."

PRIMARY POINT welcomes comments on this issue, as well as ideas and submissions for future issues. We also need help with transcribing tapes of dharma talks, and with distributing bulk copies at colleges, bookstores, and health food stores. If you can contribute in any way, please contact the editor-in-chief at 528 Pound Road, Cumberland RI 02864 (telephone 401-658-1476).

PRIMARY POINT

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The Medicine Buddha

An interview with Zen Master Seung Sahn



Zen Master Seung Sahn is the founding teacher of the Kwan Um School of Zen. He was interviewed in June, 1991 by Richard Streitfeld and Mu Soeng Sunim of the PRIMARY POINT staff.

PP: You often use the phrase “Yaksa Yorae Bul” when discussing healing. What does this phrase mean?

SS: Yaksa means Medicine Teacher; Yorae means Buddha Nature; Bul means Buddha. So Yaksa Yorae Bul is the “Teacher of Buddha-Nature medicine,” or “Medicine Buddha.”

PP: What is the origin of this Buddha?

SS: Hinayana Buddhism refers only to Shakyamuni Buddha, the historical Buddha. In Mahayana Buddhist beliefs there are many Buddhas and Bodhisattvas, as well as many demons. Hinayana Buddhism means attaining a very simple mind — if you are not holding anything, you already become Buddha. If you achieve non-self, you become Buddha. But Hinayana Buddhism was originally geared to monastic practice, whereas Mahayana Buddhism evolved with a strong lay influence. In society there are many kinds of individuals; they want something — money, sex, fame etc. Much desire, much thinking. With each thought, one Buddha “appears,” also one demon “appears.” If you have no thinking, Buddhas and Bodhisattvas are not necessary. If you have much thinking, many demons appear, so many Buddhas and Bodhisattvas appear to help you. That is Mahayana Buddhism.

PP: From a Buddhist point of view, what does it mean to be sick?

SS: There are three kinds of sickness: body sickness, mind sickness and Dharma sickness. Body sickness means my body gets hurt and I have some kind of pain. Sometimes we create body sickness through lack of control; for instance, the mouth wants food but our stomach says, “No, no.” So mouth and stomach fight; we eat too much and sickness appears from this imbalance.

Mind sickness means I am attached to something, or

want something very badly. All human beings have these five basic desires — fame, sex, food, sleep, money. These five desires make mental sickness. Sometimes body sickness will follow — you cannot eat, sleep or digest your food.

PP: What if someone with a body sickness “puts it all down” but is still sick?

SS: If you put it all down, you may still be sick or in pain, but you do not suffer. If you attain not-moving mind, pain and sickness do not produce suffering.

PP: Does all body sickness come from karma?

SS: Sickness comes both from “before-life” karma and from this-life karma. Before-life karma means: every day I act correctly, but my body doesn’t function properly. For instance, my eyes and ears are no good. But my actions are correct. That’s before-life’s karma.

This life’s karma means I have made bad actions in this life — anger, desire, ignorance. Then sickness appears. This kind of sickness is made by your this-life karma.

PP: What if the sickness comes from your parents?

SS: As I said before, my eyes and ears are no good. That’s another sort of before-life karma, karma inherited from your family, what you call genetic.

PP: What does it mean when a baby is born, becomes very sick and dies?

SS: This is also before-life karma. Previously, this baby had very short karma with its parents, so it had to appear and finish that karma.

PP: Is it important that someone understand whether they are sick from before-life karma or this-life karma?

SS: Yes. If you practice, this will become clear. During an interview someone asked me, “I want to do correct practice, but sometimes this mind will appear: ‘I want to kill someone!’ This style of thinking never appeared before; it only came up during meditation. What’s happening?”

So, I told him it was his before-life karma. During

meditation your mind becomes more clear, so the old karma becomes uncovered and comes to the surface. This karma was already present in your consciousness. If you practice, you get to see and understand this karma already present in the mind. But if you don't practice, someday this karma will control your life.

PP: What is Dharma sickness?

SS: When you become a teacher of a religion or ideology, and say "I already understand all of this, I have no problem. You must listen to me." That's Dharma sickness.

PP: So believing in some idea, some teacher, is a problem?

SS: Being attached to something, making something is always a problem. Many Christians become attached to "God." "My God and your God are different." So you make your "God." Zen means put it all down. Don't make anything. If you meet God, kill God. If you meet Buddha, kill Buddha.

If you practice, you get to see and understand this karma already present in the mind. But if you don't practice, someday this karma will control your life.

PP: How does the Medicine Buddha help in eliminating suffering?

SS: All sickness comes from the mind. If mind disappears, sickness disappears. If you put it all down, there will be no sickness, and you attain freedom from life and death. But it is hard for us to let go of our mind. Mahayana Buddhism teaches that if you cannot let go of your mind and your desires, a Buddha or a Bodhisattva will "appear" to help you. So, if you try the Yaksha Yorae Bul mantra, all your sicknesses — whether of body, mind or Dharma sickness — will go away.

PP: You often suggest different mantras to help different people. What do these different mantras mean?

SS: According to Mahayana practices, if you try certain mantras, certain Bodhisattvas will help you. For instance, if you have great suffering, try Kwan Seum Bosal mantra; then Kwan Seum Bosal (the Bodhisattva of Compassion) will help you. Or you may not have much suffering but need wisdom for your direction — what is truth and correct life? — then try the mantra for Munsu Bosal (Manjushri), the Bodhisattva of Wisdom. If you have wisdom but don't understand correct action then you cannot help other people. So you must use the mantra for Pu Hyon Bosal, the Bodhisattva of Action. That will give you energy for moment to moment, correct action. Then you can help other people. Ji Jang Bosal is the Great Vow Bodhisattva; his great vow is to save all beings. When you die, Ji Jang Bosal helps you get a good rebirth. Thus each Bodhisattva has a separate job.

PP: Nowadays there is a controversy about people being kept alive by advanced medicine or technology. They can stay alive, but have no brain — only a vegetable. So many people ask, "Is this person alive or dead?" Or, "Should we let this person die?" Is that correct action or not correct action? What does Buddhism say about this kind of situation?

SS: The question in this kind of situation is: how much energy does the sick person take from other people? Sometimes with some energy, a very sick person can be saved. Sometimes despite all the energy being given, the sick person cannot be saved. When this person dies, they must in a future life "return" all of this energy they took. If you die without taking so much energy, you do not "owe" as much the next time. If someone is dying and taking so much energy, it is not incorrect to allow them to die. But if they are not taking people's energy, why die? The teaching of Buddhism is: does my action help other people or does it take too much energy from them and cause them a problem?

PP: Sometimes people are in a coma — cannot see, hear, taste, touch. They are attached to a machine, but there is some consciousness working. The machine is keeping them alive. Why live?

SS: That is a basic question for everyone, not just the sick people. Why do you live? Why do you die? Why does a tree or a cat appear? Why does this tree or cat die? If you practice, you understand your correct job, direction, and situation as a human being. If you are not practicing, how are you different from a tree or a cat?

PP: If someone pulls the plug on this man who is in a coma, does he have sufficient consciousness so that he will have some emotion inside, like anger or happiness?

SS: This consciousness is like half-tree, half-animal. In this consciousness there is no like or dislike; because they don't have like or dislike, they cannot create any karma.

PP: So will this kind of person have a good rebirth, because they have no karma when they die?

SS: They are dying with no karma in that moment but they may have very strong consciousness (residue) from this lifetime. That consciousness is like mercury; it may separate into different "globs" like mercury does; sometimes these globs remain separate, but sometimes they may join with similar consciousnesses and be reborn as a strong personality like Gandhi or Hitler.

If someone is dying and taking so much energy, it is not incorrect to allow them to die. But if they are not taking other people's energy, why die?

PP: Nowadays many people have problems with drugs and drinking. What kind of karma is this? How can these people be helped?

SS: Sometimes it may be before-life karma, but sometimes it may be because of doing "together action" with others: "I don't want to use drugs or alcohol, but my friends say, 'you try,' and so I do that." This kind of mind already understands that drugs or alcohol are no good. So if they want to fix their mind, they can fix it with meditation. But if they don't care and are only interested in having a good time, they cannot fix it. Your mind makes everything. Buddha said, "All things are created by mind alone." So your mind creates sickness and you fix your sickness with your mind. That's interesting, no?

PP: Yes. Thank you very much. □

What is Your Original Face?

Richard Shrobe, JDPSN



The word "recovery," according to the dictionary, means regaining something that was either stolen or lost. From a spiritual point of view, what you are actually recovering is your perception of something that you already possess. The thief is yourself, disabling you from seeing what you already possess.

Case number ten in the Mu Mun Kwan, "Cheong Sae is poor," illustrates this idea: A monk, Cheong Sae, approached Zen Master Chosan and said, "Master! I am poor and destitute. Please help me!" Zen Master Chosan, without hesitation, just called out the monk's name: "Cheong Sae!" And the monk, without thinking, responded, "Yes, sir!" Zen Master Chosan then said, "It is as if you have already drunk three bottles of the best vintage wine in China, and yet act as if you have not even wet your lips."

One way of talking about this story is in terms of "emptiness" and "fullness." The monk presents himself as "poor and destitute," having nothing. Translation: I have emptied myself completely of words, ideas, opinions, and even a feeling of self. I am completely empty. In that sense, this statement is also a Dharma Combat challenge.

Chosan's response, "Chong Sae!", and the monk's reply "Yes, sir!", are both immediate and non-conceptual. Thus, the monk throws away the last vestige of holding. In spite of his presentation of himself as "empty," the monk was still holding one thing — this idea of emptiness. This holding disappears in an act of spontaneous response: calling/answering, inside/outside, myself/universe all come together in a complete experience of fullness, or healing. Total emptiness was a prerequisite for his awakening.

Basho's famous enlightenment haiku points us in the same direction. Sitting by a pond, he is asked by the Zen Master to give something of his own words, rather than the regurgitated words of the Buddhas and patriarchs. Basho is stuck. He sits there for a long time in a sense of stillness or vacancy. All of a sudden, a frog jumps in the pond. Basho's mind opens up and he says: "Still pond, frog jumps in. Splash!" Still pond, or emptiness, comes to life in the momentary perception of "Splash!", just as

it does in Chong Sae's "Yes, sir!" Emptiness and fullness are then two sides of the same coin.

If we say, like Chong Sae, that we don't have anything, even that idea of not having anything must be taken away. And it's taken away by just perceiving clearly the sounds of this world, moment by moment. That's why the Bodhisattva of Compassion is represented as the one who hears the sounds of the world. Compassion manifests as hearing with one's whole being, without hesitancy, without ideas, without holding.

Another famous Zen story is about two monks who were travelling together in the rainy season. They came to a small creek, overflowing with heavy rains. There they saw a lovely young girl in a silk kimono, unable to cross. One of the monks offered to carry her across on his shoulder, and did so. The monks walked on silently for a long time, until the other monk could not restrain himself and said, "We have precepts about not touching a woman. How could you so blatantly carry that girl on your shoulders?" The first monk replied, "Oh! I put that girl down a long time ago. Why are you still carrying her around?"

Substance abuse and addiction are usually associated with holding — the holding of particular images and their concomitant feelings. This is where a lot of the current "inner child" work is being done. When a person is holding on to some internal image of a bad or abandoned or rejected child, it has become part of their idea of who they are, part of their self-concept. The strategies to reverse this syndrome — to heal the individual — include "re-parenting" the inner child by visualizing a more positive kind of relationship.

In psychotherapy there is also a focusing on what might be the person's need to keep holding onto this negative imagery. Are they fearful of what growing beyond these images brings? Or, are they holding onto some sense of "a bad parent or bad family is better than no parent and no family" and the fear of giving the whole thing up?

The Alcoholics Anonymous approach to the same problem is very interesting because it makes use of the paradox of power and powerlessness. In AA and other twelve-step programs, people publicly state: "I admit my powerlessness over alcohol" (or over drugs, food, etc.) But in this admission of powerlessness and the declaration that they are giving themselves over to a higher power, a certain sense of control or power emerges. In this way, a sense of false pride and humiliation (which is the opposite of false pride because what goes up must come down eventually) is transmuted into a feeling of humility and connectedness to a power greater than oneself — be it the group, community or sangha, or some universal principle such as God, Buddha or Nature.

As helpful as all these other approaches are — and oftentimes quite necessary — Zen attacks these issues somewhat differently. For instance, while inner child work is very connected with a person's family context, the Sixth Patriarch asked "Without making good or bad, in that moment, what is your original face before your parents were born?" The last line is a very interesting and powerful intervention in healing and recovery. What is your original face before any ideas, images, feelings that you have been carrying like so much baggage? When investigating "What is your original face before parents were even born?", we are thrown back on our most primal, original self. If we get a glimpse or recognition of that, we attain one instant's sense of total freedom, uncolored and unhindered by our mind and history. There is nothing to heal; we have returned to our original self.

Getting a sense of that freedom also gives us a vantage point from which to approach the inner attitudes that we are carrying around. It does not mean we have no ideas or images to work through; we simply have a gravity point from which to proceed.

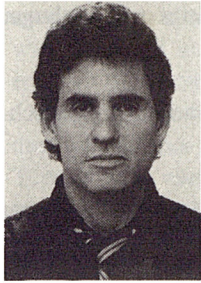
Another provocative implication of this kong-an is that time goes not from past to present to future, but, psychologically, from present to past. If you touch the moment where you perceive your original face before your parents were born, then you can also see how you give birth to your own parents! If you are having a moment of unencumbered freedom, and then begin to step back into the mental and emotional attitudes of better or worse, should or should not, good or bad, valuable or not so valuable, at that moment you are giving birth to a relationship with authority figures and parental edicts. At that moment, you give birth to your parents — whether your real parents or little bits and pieces which you extracted from them that sit in your mind-belly, giving you a lot of indigestion.

When you perceive that, you begin to take some responsibility in the present for what you are carrying around. This sense of responsibility gives you a tremendous sense of freedom, and hopefulness, and a way to work with all of these things. From a Zen standpoint, we are most interested in, "What was your original face before your parents were born?" or, as Zen Master Chosan said to Cheong Sae, "It's as if you had already drunk three bottles of the best vintage wine in China and, yet, why do you act as if you haven't even wet your lips?" We all need to be careful that, after tasting the best vintage wine in China, we don't slip back into acting as if we were poor and destitute and have not even wet our lips.

Richard Shrobe, JDPSN is guiding teacher of the Chogye International Zen Center of New York and the New Haven Zen Center, and a Gestalt therapist. □

Mindful Medicine

An interview with Jon Kabat-Zinn



Jon Kabat-Zinn, Ph.D., is founder and director of the Stress Reduction Clinic at the University of Massachusetts Medical Center in Worcester, Massachusetts, as well as Associate Professor of Medicine in the university's medical school. The Stress Reduction Clinic is a unique and revolutionary approach to healing in the American medical es-

tablishment. Olympic athletes, corporate executives, judges, physicians, medical students, hospital employees, and Catholic priests have all benefitted from mindfulness training at the Stress Reduction Clinic.

*Jon Kabat-Zinn was one of the earliest students of Zen Master Seung Sahn and a founding member of Cambridge Zen Center. Over the years he has studied with a number of Buddhist teachers and incorporated their teachings, especially the practice of mindfulness, into his practice of medicine. His book *Full Catastrophe Living* (New York: Delacorte Press, 1990) was on the New York Times bestseller list.*

The interview was conducted by Richard Streitfeld of the PRIMARY POINT staff.

PP: What inspired you to start the Stress Reduction Clinic?

JK: Ever since I began practicing meditation, I have felt an enormous need to bring meditation into the mainstream, particularly in environments like hospitals. They function in our society as “dukkha” (suffering) magnets: they draw in people whose lives are out of control with pain and suffering. And it’s not like everyone is satisfied and cured when they go home. Since the mind plays such an important part in people’s experience of their bodies and what’s possible in their lives, it seemed that a hospital would be a perfect place to train people in meditative awareness. They could optimize their inner resources for healing and take responsibility for their health.

PP: Do you think people are more likely to accept these techniques because they are presented in an official, “established” setting?

JK: Yes. If you want to bring the essence of meditative

practice into a mainstream medical institution, there are ways that will slant your trajectory toward success just as there are other ways to do it that will slant it toward immediate rejection. If you go in talking about the Buddha and inviting masters with shaved heads for lectures, it’s going to be perceived right away as some foreign cultural ideology — a belief system. Understandably so, it would likely be rejected.

PP: Most of the patients who go through the clinics report positive reactions. Is there anyone who can’t seem to deal with it?

JK: Very few, actually. To enter the program, you must be referred by your doctor, so right away the legitimacy of this approach has been established. The clients are not being sent to learn to heal; they’re not being sent to have their symptoms go away or to master them. They’re being sent as a palliative, to help them become more calm.

And, we’re very up front. We tell people what we do, and that it’s going to be an immediate lifestyle change: you have to carve out forty-five minutes a day six days a week for formal meditation practice. We explain that in order to get the benefits of the stress reduction program you’ve got to make one hell of a commitment to yourself. If they’re willing to make that commitment, they’re already primed to go. Ninety percent of the people we see are willing to make that commitment.

PP: Then one reason your success rate is so high is that people know what to expect.

JK: Yes. We tell them right away that it’s stressful to take the stress reduction program! If you want to accomplish something, a certain amount of energy and work is required. Many people have had their medical complaint for seven years or longer. If there’s any hope to use their own inner resources of mind and body to mitigate the physical and emotional pain, it doesn’t come from wishful thinking. There has to be a certain grounding of intense work. That’s the price of admission. And people love it, because they’ve never been talked to that way!

PP: They appreciate the honesty.

JK: Absolutely. We’re saying, look, we don’t know you, but life’s trajectory has dropped you into this office at this point. The doctor says you’re here for this and this, but you’re more complicated than your symptoms. We don’t know what will come out of going through this program for eight weeks, but the chances are that if you start paying attention to your life and begin to look at it without the tinted glasses you’ve been wearing, look more di-

rectly, there will be an opening.

PP: What are the general results?

JK: Some people make more “progress” than others. But we really try to adhere to a framework of “non-doing.” We’re not that interested in progress. We’re not even sure that we know how to recognize it. Many people experience symptom reduction while others have certain insights. They may be subtle and don’t go off with neon lights, but they change one’s relationship with, say, one’s body or spouse. Even in some of the cases that we might scientifically label “failures,” because they don’t change in the ways that the majority do, people continue to practice. People whose pain hasn’t gotten any better are practicing with the original guided meditation tape five, ten years later. When I ask them, “Why? This isn’t helping your pain at all,” they respond “That’s alright. It’s still better when I do it than when I don’t.”

PP: Besides the techniques, what else do people come away with?

JK: A lot of people drop the formal practice but maintain the mindfulness in daily living. They’ve developed it as a life skill. In times of great stress or pain, they know how to go to their breathing, to use it to calm down and broaden the field of perception, so that they can see with a larger perspective.

PP: People somehow internalize, not simply the technique, but where it’s coming from.

JK: Exactly. And that’s our emphasis. We don’t want a group of imitators when we get through with them, nor a group of super-meditators who are all tripped out about meditation. What we want are people who are basically strong, flexible, and balanced, and have a perspective on their own inner being that is accepting and generous.

Living the Full Catastrophe

Excerpts from *Full Catastrophe Living*
by Jon Kabat-Zinn

In groping to describe that aspect of the human condition that . . . most of us . . . need to come to terms with and in some way transcend, I keep coming back to one line from the movie of Nikos Kazantzakis’s novel *Zorba the Greek*. Zorba’s young companion turns to him at a certain point and inquires, “Zorba, have you ever been married?” to which Zorba replies (paraphrasing somewhat) “Am I not a man? Of course I’ve been married. Wife, house, kids, everything . . . the full catastrophe!”

It was not meant to be a lament, nor does it mean that being married or having children is a catastrophe. Zorba’s response embodies a supreme appreciation for the richness of life and the inevitability of all its dilemmas, sorrows, tragedies, and ironies. His way is to “dance” in the gale of the full catastrophe, to celebrate life, to laugh with it and at himself, even in the face of personal failure and defeat . . .

What we really offer people is a sense that there is . . . a way of coming to terms with the full catastrophe that can make life more joyful and rich than it otherwise might be, and a sense also of being

somehow more in control. We call this way of being the way of awareness or the way of mindfulness . . .

One very important domain of our lives and experience that we tend to miss, ignore, abuse, or lose control of as a result of being in the automatic-pilot mode is our own body. . . . Even something as simple as relaxation can be frustratingly elusive if you are unaware of your body. The stress of daily living often produces tension that tends to localize in particular muscle groups, such as the shoulders, the jaw, and the forehead. In order to release this tension, you first have to know it is there. You have to feel it. Then you have to know how to shut off the automatic pilot and how to take over the controls of your own body and mind. . . . [T]his involves zeroing in on your body with a focused mind, experiencing the sensations coming from within the muscles themselves, and sending them messages to let the tension dissolve and release. This is something that can be done at the time the tension is accumulating if you are mindful enough to sense it. There is no need to wait until it has built to the point that your body feels like a two-by-four. If you let it go that long, the tension will have become so ingrained that you will have probably forgotten what it felt like to be relaxed, and you may have little hope of ever feeling relaxed again. □

PP: Do you feel that the foundations of the program are Buddhist principles?

JK: Without question. Mindfulness is often spoken of as the heart of Buddhist meditation. It was one of the major teachings of the Buddha, ramified through all of the different traditions of Asia. We try to teach in a way that combines intuitively the best of the Vipassana orientation with the most accessible and least cryptic of the Zen energy. The combination is quite wonderful.

We use the breath as a major focus of awareness, and then we integrate it with a range of different experiences. Then we get mindfulness of breathing with emotional waves as they rise up in the mind and the body, mindfulness of sounds and thoughts and feelings and external situations that may be threatening or joyous or whatever.

The techniques are secondary to the cultivation of what in Zen would be called “clear mind.” In order to have a certain clarity of mind, you have to develop a certain amount of calmness. We’re trying to cultivate calmness and concentration in a context of clarity, perception, and mindfulness.

PP: Do people become dependent on you?

JK: Most of the people we see don’t trust themselves at all when they first come in. They don’t trust their own bodies, they don’t trust their own experience. Usually they want someone else, like the doctor, to be the authority. We work very hard not to fall into that. The temptation is very great to be the guru, the great expert in meditation. In fact, we are constantly working to mirror back to them not to make us into somebody special. If anybody’s special, we’re all special.

We teach the need to trust your body, even if you feel that it has betrayed you with cancer. We teach the need to know those parts of yourself that are more right with you than wrong with you. You begin to discover that there’s an awful lot right with you, just by virtue of having a body and having the breath go in and out.

People do start to experience a greater sense of caring for others, grounded in a revolutionary newfound caring for themselves.

PP: It sounds like there is a transformation.

JK: Yes. I don’t want to overstate the case. The two fundamental things that most people get out of the program, independent of symptom reduction, are these. First, the breath is an ally and can be used to calm down and see more clearly. The other, related discovery, is that you are not the content of your thoughts. You don’t have to believe them or react to them. That’s incredibly liberating.

PP: Are any of these experiences comparable to what we call awakening or enlightenment in Buddhist practice?

JK: A lot of people come to the meditation centers with a lot of baggage, a lot of expectations. They already “know” about enlightenment, and they want it. That’s a big impediment. The people we see, they don’t know about enlightenment, they don’t WANT it! They’re coming because of their suffering; it’s a situation made to order for Buddhist work.

Comparing it with various levels of enlightenment experiences is difficult: we don’t work with people for very long — eight weeks, and then they can come back and recharge their batteries. People do have small experiences of going beyond themselves, of transcendence. We’ve had several people who have had knock-your-socks-off enlightenment experiences, of the self falling away and so forth. You know it immediately, because the vocabulary that they use is so unusual in describing it. But we don’t set this as a goal in people’s minds. It’s more a question of developing one’s own inner wisdom for right living and right awareness.

PP: I’ve heard some stories about just how strongly people are affected.

JK: There was a famous trial in Massachusetts a few years ago. The defense lawyer was a long-term Vipassana student. After the jury had been selected, the judge delivered instructions on how to listen to evidence. It was pure mindfulness teaching: moment-to-moment, dispassionate, nonjudgemental awareness — listening mind. The lawyer approached the judge later and asked, “Where the hell did you get that?” The judge replied “Oh, I’m taking the stress-reduction class at the U. Mass. Medical Center, and it seemed we could use a little more mindfulness in our judicial proceedings.”

PP: And what about the medical students themselves? As more and more of them take this course, how do you see them taking it into their work?

JK: One of our ulterior motives is to transform the way medicine is practiced. We don’t have a health care system; we have a disease care system. We are trying to influence doctors and medical students in the direction of mindfulness: mindful practice of medicine, mindful communication with people who are hurting, mindful encounter with the patient as a whole person. It’s almost axiomatic that people have to cultivate awareness in their own lives, in their own bodies, if they are going to be able to develop empathy and compassion for the people they see. □

A Thousand Eyes, a Thousand Hands

Barbara Rhodes, JDPSN



The Buddha taught that human beings' original mistake is perceiving ourselves as separate entities. All of the infinite manifestations of human suffering originate from feeling separate.

The Sanskrit word "Buddha" means "the Awakened One. Just as it is possible to be more and more awake, it is possible to go into a deeper and deeper sleep.

As we awaken, we become more intimate with the sources of joy and pain.

How do we awaken from the illusion of separateness? Reading about waking up will not wake us up. Sincerely wishing to wake up, becoming more and more aware of our "stuck places" will not completely wake us up. What is the ultimate alarm clock? Is there an absolute, earth-shaking, fool-proof method to shake us out of our sleepy habit force?

In Zen practice we ask "what is this?" To ask this is to inquire into each moment of our lives. To ask this is to let go of our ancient assumptions, opinions, and desires, and wake up to what is actually happening in this very moment.

In my work as a Hospice nurse, I have many opportunities to be with people as they are sick and dying. We have a large poster in our office which says, "Dying is no reason to stop living." As ironic as it may seem, dying often awakens people to living. Tremendous healing can occur during the dying process, at death, and after death — both for the dying person and for their family and friends.

A few years ago, my father died very suddenly. Unable to be with him at the time of his death, I felt a need to do some type of ceremony. I went up to the attic of my parents' home, put a picture of my father on an altar, lit the candles and incense, and began to chant the "Thousand Eyes and Hands Sutra."

The message of this sutra is that each of us is capable of great compassion and wisdom. Each one of us has the potential to open an infinite number of eyes, and to sprout an infinite number of hands. We can use all those eyes and hands to see and reach out to our fellow sentient beings throughout the universe, extending our wisdom and compassion.

As I chanted, I felt myself getting confused about why I was chanting, and who I was chanting to. I began wondering where my father was, and what I wanted the chanting to do for him (or, for that matter, for me.) I

noticed that I was doing just what we do so often: I was separating myself from the chanting and from my father, and thinking about a goal or purpose for my actions.

At that point of confusion, I felt inadequate and very humble. I asked myself, "What is this? What does it mean to chant for someone after they die?" While questioning, I continued to chant.

For a few moments I tried to perceive my father's karmic suffering, and direct my energy in some way that would be healthy and bring him increased clarity. Trying that felt contrived, pompous, and useless. Who was I to try to help direct my father's flight into who knows where?

Again I asked, "what is this?" My head full of questions and doubt, I continued to chant. Thoughts of the confusing life my father and I had together flashed across my mind.

Then, finally, I was able to just chant, just try to hear my own sound, the sound of the sutra's words being repeated over and over again. This is the medicine of chanting: filling our usually busy mind with simple syllables, repeating these sounds that have no intellectual messages, and just listening.

Again I thought of my father, and his passing, and gradually, like warm sand heating my body after a plunge in the cool ocean, I allowed myself to remember the love I had for him. The love I felt in those moments was strong and simple. Subject and object fell away, leaving just a daughter's love for her father — just love.

In those moments, I felt awake and intimately connected to my father, dropping my habits of judging and controlling. Simply and genuinely, just loving him.

I have regrets about not having been able to feel that intimacy with my father while he was alive. But regrets can be a powerful fuel to move us towards a deeper commitment to heal, a deeper commitment to continually ask, "what is this?"

Whether we perceive our experiences as joyful or painful doesn't matter. The more we awaken, the less we make distinctions. We gradually stop thinking in terms of opposites (good and bad, health and illness) and simply are with each moment in a clear and open relationship. Our healing, our growth, come from being open and awake. Our discomfort, our suffering, come from defending and protecting our delusional separate selves.

This is the healing process — awakening to the original wholeness of life. Open and present in this moment, the thought of healing disappears; healing is a human idea. There is only being in an intimate relationship with the conditions and situations in our lives.

Barbara Rhodes, JDPSN, is guiding dharma teacher of the Kwan Um School of Zen. □

Healing Stories from the Buddhist Tradition

Mu Soeng Sunim

In traditional Buddhist literature, the Buddha has often been called the “Great Physician.” One could even say that all of Buddha’s teachings are about sickness and healing. Throughout Buddhist history, we find a rich tradition of concepts of healing. Particularly relevant is the insight that, whatever their physical symptoms, most illnesses are mentally rooted. The basic teaching of the Buddhist tradition that “the whole universe is created by the mind alone” is nowhere more apt than in dealing with the issues of sickness and healing.

Two stories from the Buddhist tradition highlight this view of sickness — that all suffering is created in one form or another by mind, and that it is through the healing of mind that suffering is eradicated.

The first story is one of the most famous in the Buddhist tradition. A young woman, Kisa Gotami, lived in India during the Buddha’s time. Her infant child had died and Gotami had gone mad with grief, not even allowing the corpse to be cremated. She had taken the corpse from healer to healer, asking if they could revive her child. While everyone took pity on her, they always informed her that the child was completely dead and could not be brought back. Then, upon hearing of the Buddha and his reputation as a great healer, she brought him the corpse. The Buddha said he could revive the child, if only Gotami would fulfill one condition: to go to the nearest village and collect five grains of mustard from a house in which no one had ever died. With great willingness, Gotami went from house to house, asking if someone had ever died there. Invariably, someone always had. By the time Gotami had gone through the whole village, she realized that death is an inevitable fact of life. She woke up from her grief and allowed the corpse of her child to be cremated. Then she became a nun and one of the most illustrious disciples of the Buddha.

The second story is about a junior mandarin (bureaucrat) in China. Once he was invited to dine at the home of a very high official. When he was served his tea, he saw a little snake in his cup. Because he was a junior bureaucrat and didn’t want to offend his host, he drank the

tea with the snake in it! After he went home, he found he had stomach cramps, and after a few days felt very sick. He consulted every doctor he could find but could not find a cure. He thought he was about to die.

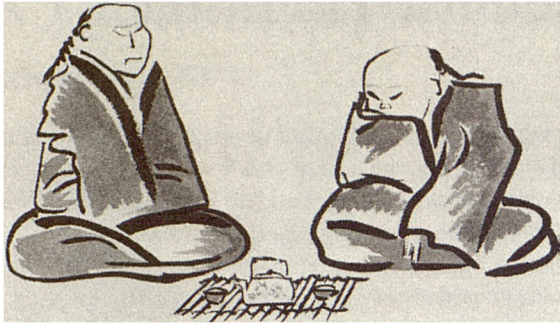
In the meantime, the senior bureaucrat who had been his host heard about his condition, and invited him back for one more dinner. Again he was served tea, and again he saw a little snake at the bottom of his cup. This time, he thought, “Well, I’m going to die, so I can offend my host.” So, he said to the host “There’s a snake in my cup.” The host said, “Oh,” and pointed up to the ceiling. When he looked up, the junior mandarin saw a bow hanging from the ceiling. It was a very fancy bow and in the middle of it, in the handle, there were some life-like carvings of little snakes. What the junior mandarin was seeing was the reflection of a carved snake in his cup! As soon as he realized this, his stomach cramps disappeared and he was completely cured.

These stories ask us: Where does sickness come from? What gets healed? These tales point to our (thinking) mind, the mind that covets, or is fearful, as the cause of “sickness.” That sickness is then manifested physically. They also reiterate that ultimately it is the mind again which heals.

Today, we are learning the same lessons from professionals who work with terminally ill and dying patients: a sense of physical recovery or well-being as a result of treatment is really a by-product of the patient’s acceptance of his or her situation deep within the heart. It is this acceptance, rather than fighting one’s condition, that brings a measure of peace. This is the place where the spirit is healed, and this healing goes beyond mere “recovery.” From a Buddhist point of view, “enlightenment” is to accept things just as they are, to experience sickness, aging, and death as a natural process, with equanimity. To reject the working of this natural process is to be yoked forever to the wheel of samsara.

Thus, in order to be truly healed, we have to move beyond mere recovery to a striving for enlightenment. In his “Compass of Zen,” Zen Master Seung Sahn says that





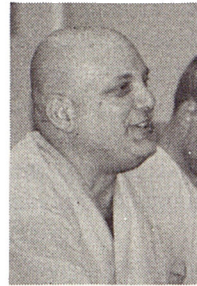
A Bad Situation is a Good Situation

Traveling in Eastern Europe with Zen Master Seung Sahn

Mu Sang Sunim

the purposes of Buddhism are first to attain enlightenment and then to help others. Our direction as human beings is not merely to understand the sources of sickness but to move beyond and act towards others with compassion. Obviously, if we are going to heal others, we must make the utmost effort to heal ourselves as well.

Mu Soeng Sunim is abbot of Diamond Hill Zen Monastery at Providence Zen Center. □



Traveling with Zen Master Seung Sahn in Eastern Europe and the Soviet Union last spring, I was repeatedly struck by his teaching: “a good situation is a bad situation; a bad situation is a good situation.” The whole region is in upheaval. For ordinary people, getting even the simplest things can be an arduous task.

And yet over and over I found people who, far from concentrating on their possessions, had a strong desire to practice and find the true way. In many ways I was reminded of America in the sixties: young people struggling to find the truth in a world that made no sense.

Scenes from a journey:

One woman and five men take novice monk/nun precepts at the Warsaw Zen Center in Poland. They are all in their early twenties. Not wasting any time, with complete faith in his students’ potential, Zen Master Seung Sahn tells them, “Each Bodhisattva has a special job. So you must each pick out some kind of practicing, only go straight, then completely understand your mind, become Ji Do Poep Sa Nims, then become Zen Masters.”

Again at the Warsaw Zen Center, a group of young students come up and ask me to teach them Soen Yu, Zen Master Seung Sahn’s breathing-energy exercises. I haven’t taught Soen Yu for years — I haven’t practiced it for years (I’ve been in a funk). But what can I do? They asked, so I teach. Slowly I remember the exercises. They feel just right. The students love them. By the end of the class we’re all very happy. People are asking me all kinds of questions — their sincerity, openness, and lack of checking amaze me, give me energy. “Now you are again Soen Yu Master,” says Zen Master Seung Sahn, half serious, half joking as usual. I’ve been practicing Soen Yu regularly ever since.

Zen Master Seung Sahn is giving a Dharma talk in a Tibetan center in Leningrad. The center is just a musty room in an abandoned building maintained by squatters, with a few Tibetan-style pictures on the wall. The room is full, about 50 people. The students are all young, with

*Just as through oneself one may contemplate oneself,
So through the household one may contemplate the
household,
Through the village one may contemplate the village,
And through the empire one may contemplate the
empire.*

Lao-tzu

*It is through earth that we perceive earth,
water through water,
through aether bright aether,
consuming fire through fire,
love through love,
and hate through grim hate.*

Empedocles

long hair and beatific smiles, just like our flower children in the sixties. Zen Master Seung Sahn says, "In this world, very few people understand their minds. Most people nowadays are totally controlled by the animal mind inside them. They only have desire. So this world is getting worse and worse — Christians say, 'End of this world.' But I say it is the beginning of a new world. Any fruit first has a very good form, very good color, but not such a good taste. Then later, when it becomes ripe, the form and color are not so good, but the taste is very good. Then finally, the fruit becomes rotten — then inside, the seeds are completely ripe. A new tree can be born. So you must all find your don't-know seeds. Then no matter what occurs, for you it will be no problem." The students gaze at Zen Master Seung Sahn intently, still smiling.

At another Dharma talk, this time in Moscow, we encounter a different kind of energy, and it requires stronger teaching. Two older men — obviously believers in Communism — dominate the question period. One wants to know what Zen has to do with social responsibility. Zen Master Seung Sahn asks him, "What are you? If you understand your true self, there are no opposites. Then you and the universe become one. Then helping other people is very easy, automatic." The man starts to argue. Zen Master Seung Sahn waves his hand — "Sit down please!"

Another starts to argue in the same vein. Zen Master Seung Sahn asks in the middle of the old man's harangue, "You have a son? If you're holding your opinion, then you and your son cannot communicate, cannot become one. But if you put down your opinion, your condition, your situation, then your son and you will have a very good relationship." A chord has been struck — for the rest of the talk the man sits, head down, holding his face in his hands.

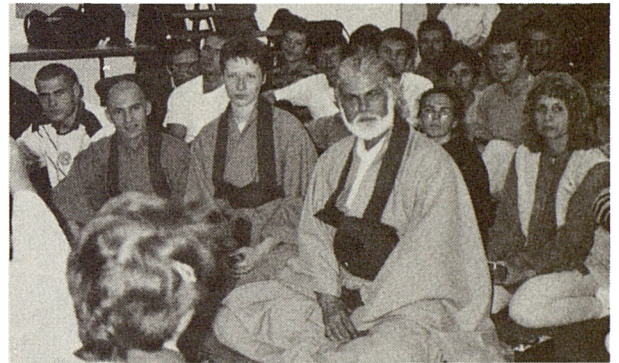
In Vilnius, the capital of Lithuania, we have a Yong



Vilnius, Lithuania.

Maeng Jong Jin. Everyone is anxious about the dangers facing the country, about provocations by the Red Army. About 80 people come for the retreat from all over the Soviet Union. Do Am Sunim, Ji Do Poep Sa Nim and head of the Polish Sangha, has been coming here to teach for several months now, stirring up interest in Zen practice. In January he stood outside the Parliament building with his students, joining a large group of Lithuanians defying the Russian soldiers. A student with whom he had been talking one evening was killed by attacking Soviet soldiers the next day. The Lithuanian students admire Do Am Sunim very much for standing with them, and they are ready to meet the Zen Master.

Zen Master Seung Sahn tells them, "I understand your mind. Long ago when I was young, Korea was controlled by Japan. At that time we only wanted to drive out the



Budapest. Antal Dobosy (with beard) is abbot of the Hungarian sangha.

Japanese. Win or lose didn't matter — we only wanted to fight. We just did it. But if you understand your mind, then fighting is not necessary. You can keep your correct situation, condition, and opinion. "You come here to practice. That is wonderful. In this world how many people want to understand their minds? Not so many. So I say to you, you are special."

Afterwards we have a Precepts Ceremony: thirty-three people take the five precepts, among them several youths, one of whom looks like he cannot be older than thirteen; five people become Dharma Teachers. I think about our Zen centers in America, where nowadays so few young people are involved, and wonder why it is that here people find it so easy to believe in Zen Master Seung Sahn.

The economies in this area are in disarray. In the Soviet Union we find there is a two-tiered economic system: one tier for those with dollars, another one for those with rubles. In many places, if you want to stay in

a good hotel or go to a restaurant with good service, you must pay in dollars — pay a lot. And Soviet citizens are often not allowed in unless accompanied by Westerners. On the other hand, where goods and services are offered for rubles, the prices, by Western standards, are very low. A deluxe buffet breakfast in our hotel in Leningrad cost the equivalent of 30¢. But this is no solace for Soviet citizens, who make an average of \$10 a month! The result is that ordinary Soviets feel shut out of their system. They are looking for a change — and their openness to Zen is one aspect of their search.

In the newly-capitalistic Eastern European countries there are many new millionaires — former Communists who stole from the state, and now, ironically, are set for life. Now they are becoming the prime capitalists. But there are many opportunities for ordinary people too. In



Siergiey Yurevitch, coordinator of the Russian sangha, in Moscow.

Poland, sixteen and seventeen year old boys get together and pool their money. One of them gets a truck, takes it to Western Europe, buys a load of bananas, and brings it back. They divide the load, each taking some of the bananas and selling them on the street. Then they pool their profits and do it again. Everywhere you see people selling even tiny quantities of goods in little stalls on the street. So nowadays, unlike before, you can find all kinds of Western goods in Poland, Hungary, or Czechoslovakia. Most people don't yet have the money to buy them. But the people are free, and happy to be so. And everywhere they are trying.

Riding through Leningrad in a large bus we have rented for the day, Zen Master Seung Sahn is talking to our Russian students. He finds out that now people can own their own homes. Houses are very cheap by American standards. "You buy an old building, fix it up, make



Leningrad.

a Zen center. We will help you," Zen Master Seung Sahn says, ever alert to possibilities for encouraging his students.

People talk a lot about new business possibilities. The government is also beginning to give land to the farmers. "Soon everything will change," says Zen Master Seung Sahn. "There will be lots of cars, the roads will be widened, everything will open up, politically and economically." The Russian students look dubious. "You must understand," says Dorota, a senior Zen student from Poland who is traveling with us, "ten years ago when the Solidarity leaders were in jail, Zen Master Seung Sahn told us that Solidarity would win. We all thought he was crazy. But it's happened, now Poland's politics have changed completely. Soon it will happen here too."

We ride on, admiring the broad streets, the stately rows of old buildings on the River Neva — some of us seeing ghosts from the past, some of us looking deeping into a future that is ours alone to make together.

Mu Sang Sunim is director of Dharma Zen Center in Los Angeles. □

For more information about the
Kwan Um School of Zen in the USSR, write to:

Uljanovsk Zen Center
Yunosti Street 53/43
432 030 Uljanovsk
USSR
Local telephone 347415

Poetry

Seasons

*Winter has its way with the earth,
often cruel and abusive to her host
Seldom does one see the beauty
usually just the beast*

*The Spring brings the rains
flushing soil and seeds for 'morrow's growth
Sometimes we see the colors of the flowers,
before their smell disappears in the wind*

*For the Summer is coming
God it is hot
God it's gone
Dry and parched, it has paved the way for the Fall*

*Changing colors, dying alone on the branch
the leaf awaits dust
Last year's weed
next year's rose?*

*The seasons come and go
do we do too
Arriving and going
not here for very long*

*Living in the past
looking for the future
Never staying in between
maybe later or it's too late, certainly not now*

*In this moment love exists
this chance will not be seen again
Yesterday we were someone else
so it will be tomorrow*

*Can it be right?
that we spend this time
Exiling ourselves
from the season.*

Stephen Breen

The Marginal Man

*On the margins of greed, hatred, and delusion,
mindfulness plays dice with eternity;*

*On the margins of time and space,
untainted by territorial aspirations,
winter geese rendezvous on the pond;
flying north: only honk! honk! honk!*

*On the margins of lost internal monitors,
unencumbered by definitional imperatives,
Kierkegaard despairs, and Nietzsche goes insane;
The Buddha: only the smile of serenity.*

*On the margins of profiteerism's attention,
undeterred by the ambience of Kennebunkport,
the monk and the playwright meet
in humanity's embrace;
their chant: "nobility is possible, compassion is
possible";*

*On the margins of Reagan-Milken-Trump America,
in the shadows of Golden Arches and
designer bikini-lines,
unwarmed by secret deals with the mullahs
and S & L bailouts,
The Marginal Man whispers: "to what end,
to what possible end?"*

Mu Soeng Sunim

Welcome Relief

*Cool night trail
flashlight eye wandering
(rattlesnake feeler)
Low growl somewhere
flushes fear bubbles
from the gut
coming to a chill burst
in my forehead*

*Awakened from the nightmare
of seeming tough*

Jan Sendzimir
Kitkitdizze
Foothills of the Sierra Nevada

get down with the dharma blues

(12-bar blues)

*Talk bout the dharma, sing an shout bout the dharma do,
sing an shout bout the dharma, shout bout the dharma do.
If you treat the dharma right, now, it will always stay by you.*

*Gunshots on the street, be'fore the break a day,
gunshots on my street now, jus before the break a day.
It's those ole nasty crack dealers, jus tryin to make
a decent day's pay
(like you an me, you know).*

*Goin up to the office tower, meet the men run this great lan,
up to the office tower, check out those heavy white dudes
run this great lan.
They're launderin cocaine money by the millions, but always
give you the glad han.
(“Hey babe, how are ya? nice to meet you, son.”)*

*Goin down on the street, tryin to find a decent job,
down on the street now, find myself some sort of job.
But the wages they're payin baby, feel like I-I'm gettin robbed.*

*Get down, get quiet — take a good look all round you.
Get quiet, get centered, check out what's going on around you.
Trust your own true self, babe — just have courage,
you will never be blue.*

*Don't get hung up on the fat cat money game,
don't get hung up, baby, on that fat cat money game —
get stuck on big buck ego power, it will dri-ive you insane.*

*Who ever told you you were the best thing on this whole earth?
Who ever told you that you, that your little self was the most
important thing on this whole earth?
Don't you know darlin, that we are all connected from birth?*

Talk bout the dharma . . .

Paul Bloom

“All conditions disappear”

*All conditions disappear
Every face smiling
Black child not black
White child not white
Play together happily
Rich, poor, old, new
Melt into the rushing stream
Bubbling over rocks
Swelling the banks
Flooding to feed the parched land
Green, not green, everyone
Water, water everywhere
And not a drop to waste
Drink it
Just drink.*

Susan Monagan

Love's Song

*It is not you that I love
With you there can be no love.*

*Nor is it love that loves
For love can not know love.*

*For us it is only:
A glance
A smile.*

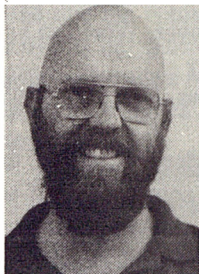
*And Moons eat moons and oceans roar
And Love is love forever more.*

Robert W. Genthner

Four Walls of the Cage

Anecdotes for our practice

Bob Moore, JDPSN



Excerpted from a Dharma Talk at Providence Zen Center on December 9, 1989.

In the Kwan Um School of Zen we teach that the four walls that lock us in our cages are wanting mind, attaching mind, checking mind, and holding mind.

There is a man in Los Angeles, Michael Josephson, who has established a training institute in ethics for lawyers and business men. He tells a wonderful story illustrating wanting mind.

Two yuppies go out with their backpacks into the Santa Barbara mountains on a hike. They come around a bend and find a mountain lion sitting on a ledge staring down intently and hungrily at them. They stand terrified for a moment, then one yuppie slowly starts taking off his pack. The other one says "What are you doing? You can't possibly outrun this mountain lion." The first yuppie looks at him and says, "I don't have to outrun the lion. I just have to outrun you!"

This is the mind of selfishness, the mind that says, "I want!"

Another wall of this cage is attaching mind. As a boy I used to listen to the Jack Benny radio program and I remember a routine that is a good metaphor for this mind. Sheldon Leonard, the great character actor, did a routine with Benny that began with the sound of footsteps going

down a dark alley. Then Leonard would say in his best gangster voice, "Your money or your life!" There would be a dead silence. And then he'd say again, "Your money or your life!" And Jack Benny would finally reply, "I know . . . I'm thinking, I'm thinking."

That is attachment mind. We seem to come into this world with predispositions, already programmed for wealth, fame, sexual conquests, or whatever.

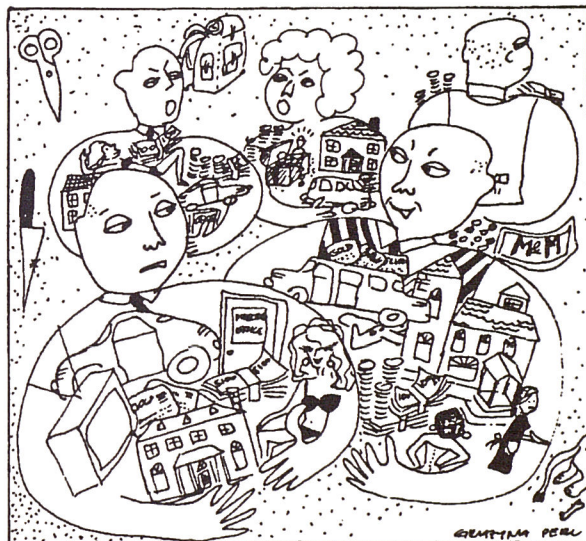
Yet another side of the cage is checking mind, and I know this mind well as a university professor. Zen Master Seung Sahn has hit me many times about this mind!

One of our students in Seattle told me a wonderful story illustrating checking mind. An American went to Japan to train in Zen after sitting in America. He did hard training for a long time, and received transmission from his Rinzai master. But he happened to be the only American in the temple among many Japanese monks. As fate would have it, a short time after giving him transmission the Zen Master got quite ill. The temple was starting a lengthy training period, so the American had to assume leadership.

During the training period the monks were not supposed to eat anything in the evening. But this American teacher was concerned about his energy, so every night he went into his room and ate just a little bit to keep his energy up, so he could give clear interviews the next day. One night he was eating some M&M's when the door crashed open, and there stood the head Dharma teacher looking quite fierce. "What are you doing? What's that you're eating?"

The American said, "These are enlightenment pills."

A puzzled look came over the monk's face. He looked down and of course they had an "M" on them, so the monk



asked, "What does this 'M' stand for?"

"Mu!!"

The monk ran out, and the next morning at interviews, everyone wanted an enlightenment pill.

That is checking mind: the mind that is bound up in constant evaluating and comparing.



And lastly, we have holding mind. A man I know in the psychology department at U.S.C. tells this anecdote to his patients when they are caught by this kind of energy.

A man and woman got married, and they seemed to get along very well until one day they argued about how to open letters. The wife said it was proper to use a knife; the husband said to use scissors. This argument escalated over the years until eventually they no longer spoke rationally to one another. One would say, "Knife!" and the other would reply, "Scissors!"

One day they went out on a boat, and the man bent over to pull up the anchor. The woman saw her chance. She got the paddle and POW! Over the side he went. He could not swim, so he started to sink. The first time he came up she yelled, "Knife!" He said, "Scissors!" and sank again. The second time, "Knife!" "Scissors!" Gurgle, gurgle, gurgle. Third time, "Knife!" "Scissors!" And she hit him over the head with the paddle. She then peered intently into the water and could barely make out his fingers making a scissor motion as he sank all the way to the bottom.

Even until death this holding mind can possess us.

Bob Moore, JDPSN, is guiding teacher of Dharma Zen Center in Los Angeles; Empty Gate Zen Center in Berkeley; and Seattle Dharma Center. □

The knowledge of the ancients extended a long way.

How far did it go?

*To the extreme point where some believed
that nothing existed.*

*Others believed that something existed,
but it had no limit.*

*A third group believed there were limits,
but no distinctions.*

*When distinctions were drawn,
preferences began,
and the Way was injured.*

Chuang-tzu

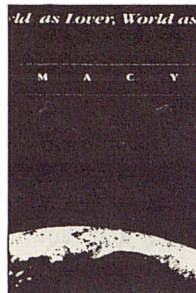
*It is wise, listening not to me but to the logos,
to agree that all things are one.*

Heraclitus

Book Reviews

Books In Brief

Reviewed by Mu Soeng Sunim



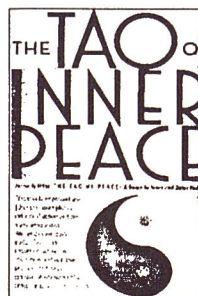
World as Lover, World as Self
Joanna Macy
Parallax Press, Berkeley, 1991

Joanna Macy is one of the best-known spiritual social activists in the country. Her activities have ranged from leading nationally-known workshops on "Despair and Personal Power in the Nuclear Age," to doing field

work in Sri Lanka in a Buddhist-inspired community development movement, to being a scholar of Buddhism. The present book is a collection of many talks and magazine articles addressed to a wide range of audiences. As she says of this varied collection,

I have put into it an equally varied assortment to convey what I have been about . . . so many pieces of my life that reflect the pursuits of my heart and mind. . . . These talks and writings stem from that portion of my life that has been shaped by Buddhist thought and practice.

This book can be useful to contemporary American readers who wish to integrate their Buddhist practice with concerns for social issues. Macy's concern is not with any particular issue but rather how we approach any issue at all. The chapters in the book are focused on the fundamental Buddhist teaching of dependent co-arising. Macy insists that to apply this teaching to our life is to consider our world and its creatures as nothing less than an extension of ourselves. It is only in such an approach that we create a community of intentionality and mutual help.

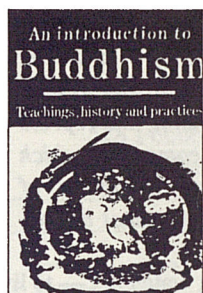


The Tao of Inner Peace
Diane Dreher
HarperPerennial, San Francisco, 1990

Judging by the spate of books on Tao Teh Ching in the last couple of years, it would seem that this venerable Taoist text is the latest spiritual "flavor of the month." The author has traveled the linear trajectory, especially the northern California

variety, of political activism of the sixties, human potential movement of the seventies, and New Age entrepreneurship of the eighties. As she says, "My friends and I tried very hard to be peaceful. But something was missing. The conflict remained." That would seem a perfectly valid reason to adapt Tao Teh Ching to a peculiar New Age blend of "trying to find peace." On page 105, you can read that the color yellow "stimulates the intellect and activates our personal power," and "I wear red when I want to increase my energy." Presumably, it would be useful to become a Tibetan lama and wear red robes all the time!

This book does to Tao Teh Ching what Wall Street did to Musashi's "Book of Five Rings" and Sun Tzu's "Art of War" a few years ago. The "Tao of Inner Peace" is a harmlessly pleasant book but smacks too much of spiritual materialism. Nonetheless, if one were to practice all the suggestions contained in book, chances are one could find some peace, however provisional and transitory.



An Introduction to Buddhism
Peter Harvey
Cambridge University Press,
New York, 1990

This book is one of the growing number of books providing a general survey of Buddhism and its history and beliefs. The publishers claim that it is intended as a textbook for students of "Religious or Asian Studies," but it lacks the elan and the elegance of Prof. Richard Robinson's classic "The Buddhist Religion." The writing is often pedestrian and at times reads like a hastily arranged catalog.

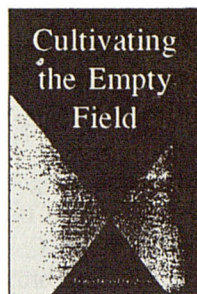
The strongest chapters in the book are on devotion, ethics, monastic sangha, and meditation techniques throughout Buddhist history. These topics tend to be given low priority in similar books; for that reason alone this text is a welcome addition. However, the section on Buddhism beyond Asia is rather disappointing. The author, a British professor, seems to lack a first-hand familiarity with the tremendous variety and vitality of Buddhism in America. Overall, "An Introduction to Buddhism" remains a useful, preliminary compendium of information about Buddhist practices and beliefs.

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Cultivating the Empty Field

Translated by Taigen Daniel Leighton
North Point Press, San Francisco, 1991

American interest in Zen has been aroused primarily through the Rinzai (*Chinese: Lin chi*) lineage and its koan



system. Shunryu Suzuki Roshi's endearing "Zen Mind, Beginner's Mind" remains one of the very few books to expose American students to "shikantaza" (just sitting). Shikantaza is the practice of Soto Zen, the other significant surviving school of Zen in China and Japan. While Dogen studies have become almost a cottage

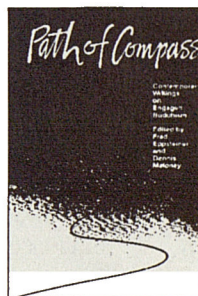
industry in graduate schools in this country, little information is available in English on the great Chinese masters of the Soto Zen school.

"Cultivating the Empty Field" is a translation of the "Extensive Record" of Zen Master Hongzhi Zhengjue (*Chinese: Cheng-chueh*), the great Chinese master of the twelfth century (1091-1157). Hongzhi's influence on Dogen was profound, and in the excellent introduction, the translators trace the various strands of Hongzhi's influence both in China and Japan. This very short translation is profoundly moving and a delight to read. □

The Path of Compassion: Writings on Socially Engaged Buddhism

Edited by Fred Eppsteiner.
Buddhist Peace Fellowship and Parallax Press, 1988

Reviewed by Eric Kolvig, Ph.D.



Why review a book this old? It is an important one, more timely than ever. This was the first major work on socially-engaged Buddhism, and it is still the best primer on the subject.

There is no way to sum up this compendium of splendid variety and texture by twenty Western and Asian writers. But these words from Gary Snyder's brilliant essay sound one of the book's major themes: "The mercy of the West has been social revolution; the mercy of the East has been individual insight into the basic self/void. We need both."

We need both, but getting both is not going to be easy. As several of these writers point out, our spiritual tradition generally does not support our doing both. According to the Pali canon, the Buddha himself was an exemplary social activist: challenging the oppressive caste

system, describing the causes of social ills and the means to social well-being, detailing guidelines for good governance, intervening in wars in an effort to make peace, insisting on ethical action as the necessary foundation of liberation.

Though early Buddhism was a force for social good, for various historical reasons the social impulse of Buddhism was squelched when it moved from India to China and from there to Korea and Japan. Since then, according to Robert Aitken and others in this book, Buddhism has tended to accept or ignore the tyrannies and injustices of whatever political systems it has been obliged to live with. Worse, it has often made unholy alliances with those tyrannies to become part and parcel of abusive power. Hence the sad irony of Buddhist temples training samurai to kill and be killed with perfect equanimity. Even today Japanese temples contract with corporations to train new employees for obedience. This failure to oppose oppression has tended to lock Asian Buddhism out of most modern social revolutions.

Add to this failure yet another — detailed in an essay by the Thai scholar-activist Sulak Sivaraksa — and you get some notion why the Buddha's Dharma has been dying out in the East so rapidly in our century. Sclerotic Asian Buddhism has not been able to cope adequately with the linked modern ills of colonialism, urbanization, industrialization, and materialism.

Most of us Western Buddhists have adopted Asian Buddhist attitudes toward authority and politics. What price does the world pay for our apolitical attitudes and social passivity? "The ancient teachers did not live in a world as ruined and miserable and precarious as ours," writes Nelson Foster. "We cannot know how they would have responded had they felt the urgency of the atomic age." To be awake in this grievous age is to feel that urgency. Writer after writer in this anthology eloquently calls us to realize our complete interconnectedness with all that is, to move off our duffs, and to express the truth of the living Dharma through compassionate action.

Compassion is the natural and spontaneous bridge between contemplation and fulfilling our Bodhisattva vows by acting to relieve suffering. "The philosophy is kindness," writes the Dalai Lama. Just this is the basis for a Buddhist liberation theology. To tranquilize our minds is not enough in these times, says Thich Nhat Hanh; it is not the Way.

The explosion of bombs, the burning of napalm, the violent death of our neighbors and relatives, the pressure of time, noise and pollution, the lonely crowds — these have all been created by the disruptive course of our economic growth. They are all sources of mental illness, and they must be ended.

"The teaching itself is poisoned if it is not embodied in

the world," argues Nelson Foster. "The hungry need food dharma, the tortured need justice dharma, and the besieged need peace dharma. If we can help and do not, then we have falsified the Dharma, and all our 'protection of the teaching' is a vain, elitist exercise."

Gary Snyder's three-page piece in this collection is a masterpiece of succinct power, worth in itself the price of the book. It could serve as the manifesto of engaged Buddhism:

There is nothing in human nature or the requirements of human social organization which intrinsically requires that a society be contradictory, repressive, and productive of violent and frustrated personalities . . .

The joyous and voluntary poverty of Buddhism becomes a positive force. The traditional harmlessness and avoidance of taking life in any form has nation-shaking implications. The practice of meditation, for which one needs only "the ground beneath one's feet," wipes out mountains of junk being pumped into the mind by the mass media and supermarket universities. The belief in a serene and generous fulfillment of natural loving desires destroys ideologies which blind, maim, and repress — and points the way to a kind of community which would amaze "moralists" and transform armies of men who are fighters because they cannot be lovers.

This is a fine, important book. But watch out — to live these teachings is to risk your life.

Eric Kolvig lives in Leverett, Massachusetts, and teaches Vipassana meditation. □

*Those who make distinctions fail to separate;
those who argue fail to divide.
How can this be?
The sage cherishes all things within his heart;
ordinary people discriminate between them
and display their discriminations to others--
but those who make divisions do not see clearly.
Chuang-tzu*

*There is only
the merging, change
and exchange
of things that have merged
and their self-nature is only
a matter of words.*

Empedocles

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Buddha's Enlightenment Day with Zen Master Seung Sahn

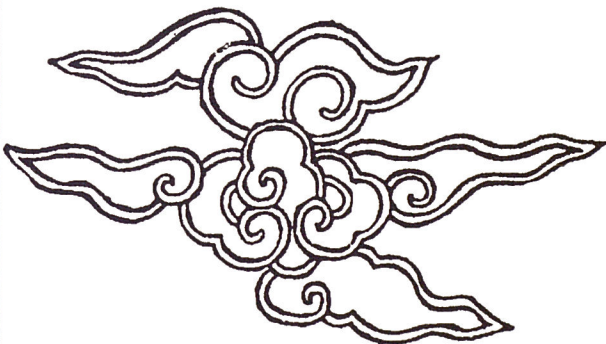
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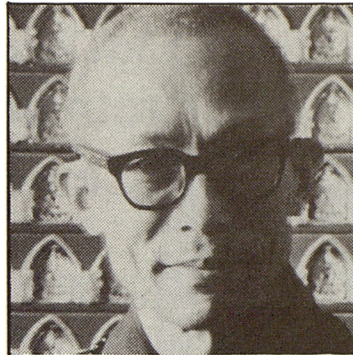
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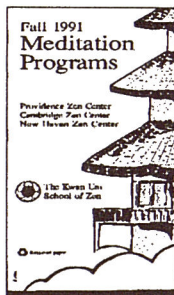
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487, Suyu-Dong, Tobong-Ku, 132-071
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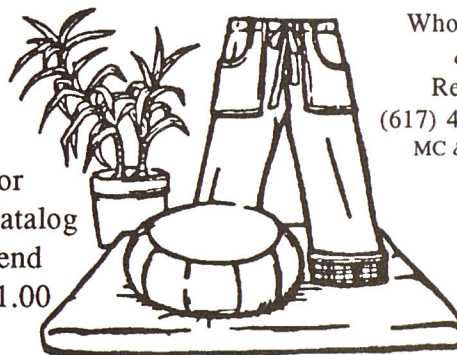
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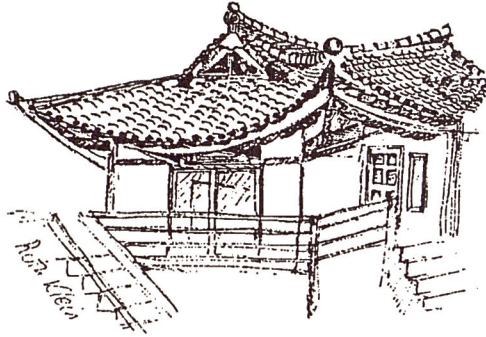
Traditional Winter Zen Retreat

Providence Zen Center, January 4 - April 3, 1992

Winter Kyol Che ("coming together") is a three-month meditation retreat, which can be sat in segments of one week. Modeled after traditional winter retreats in the mountain Zen temples of Korea, Kyol Che is conducted in silence. The daily schedule includes sitting, chanting, and bowing meditation, as well as work practice. The retreat will be led by Do An Sunim, JDPSN ("dharma master"), the abbot of Providence Zen Center. He will give dharma talks and kong-an interviews. Kyol Che is a time to investigate your life closely. From this experience can arise greater energy; a clearer, more compassionate direction; and more harmonious relationships with all aspects of life. The retreat begins at 3:00 p.m. on January 4. Additional entries are each Saturday at 8:30 a.m.

The minimum participation is one week. The fee for each week is \$200, or \$1800 for the full retreat (members \$150/\$1500). Please register a minimum of one week before entry:

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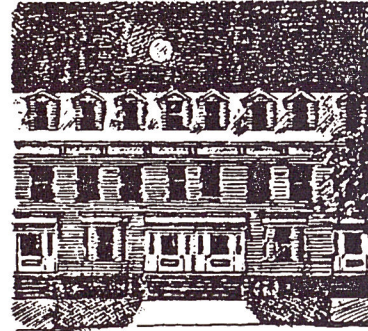
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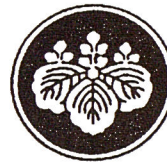
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Glossary

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 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"; Refers to 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 Buddhism, 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 Shakya clan."

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

sutra (*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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Kwan Um School of Zen Calendar of Events

Dates are subject to change, and locations may vary; call Zen center to confirm. See pages 30 and 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 this sangha 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 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	RS	Richard Shrobe, JDPSN
DASN	Do An Sunim, JDPSN	MDSN	Mu Deung Sunim, JDPSN	TBA	To Be Announced
RG	Robert Genthner, JDPSN	JP	Jacob Perl, JDPSN		

Zen Master Seung Sahn (tentative)

November	20	Kyol Che begins, Korea	December	2	To New York
	22	To Los Angeles		3	Talk, New Haven
	28	To Providence		5	Talk, Cambridge
				6	Talk, Providence
October	1	Seoul to Los Angeles		7	Buddha's Enlightenment Day
	9	To Providence			Ceremony, Providence
	13	Talks, Chogye and Chogye Sah		11	To Los Angeles
	15	To Europe		20	To Seoul

National

December	7	Buddha's Enlightenment Day Ceremony, Providence	April	11	Buddha's Birthday Ceremony, Providence
	8	School meetings, Providence	<i>(tentative)</i>	12	School meetings, Providence
January 4 - April 3		Winter Kyol Che, Providence (DASN)		13 - 19	YMJJ, Providence (ZMSS)

South/Southeast

September	20 - 22	Three day YMJJ, Furnace Mountain (GB)	December	1 - 6	YMJJ, Furnace Mountain (RG)
				8	One day retreat, Cypress Tree
October	4 - 6	Three day YMJJ, Cypress Tree (BR)	February	8 - 9	Two day YMJJ, Cypress Tree (BR)
	5	Beginners' Workshop, Cypress Tree (BR)			
	9	Weekly class to November 13: Mindfulness; Cypress Tree			
	11 - 13	Three day YMJJ, Nashville (JP)			
	17 - 20	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)*

Northeast

September 11 - October 30	Buddhist Study Group, Cambridge	October 19 - 20	Christian-Buddhist Retreat, Providence (DASN)
September 13	Talk, New Haven (RS)	October 27	Foundations of Zen, Providence (JP)
September 14 - 15	Two day YMJJ, New Haven (RS)	October 31	Talk, Cambridge (GB)
September 15	Practice Forms and Tools, Providence	November 1 - 3	Three day YMJJ, Providence (JP)
September 19	Talk, Cambridge (MH)	November 3	One day retreat, Cambridge (GB)
September 21	One day retreat, Chogye (RS)	November 7	Talk, Cambridge (MH)
September 21 - 22	Kido chanting retreat (DASN)	November 10	Talk, Providence (BR)
September 22	Two day YMJJ, Cambridge (BR)	November 15	Talk, New Haven (RS)
September 23 - November 25	Establishing Practice, Cambridge	November 16	One day retreat, New Haven (RS)
September 24 - November 26	Lunchtime Class, Cambridge	November 16 - 17	Two day YMJJ, Cambridge (MH)
October 4	Talk, New Haven (GB)	November 17	One day retreat, Providence (JP)
October 4 - 6	Three day YMJJ, Providence (RS)	November 24	Talk, Providence (ODSN)
October 5	One day retreat, New Haven (GB)	November 23	One day retreat, Chogye (RS)
October 6	Family Day, Cambridge	December 6	Talk, Providence (ZMSS)
October 10	Talk, Cambridge (NH)	December 7 - 8	Sangha Weekend, Providence
October 13	Talk, Providence (DASN)	December 9 - 15	One week YMJJ, Providence (JP)
October 18 - 20	Two day YMJJ, Chogye (RS)	December 15	One day retreat, Cambridge (MH)
October 19 - 20	Work Retreat, Cambridge (MH)	December 21	One day retreat, Chogye (RS)
		January 4 - April 3	Winter Kyol Che, Providence (DASN)

Ongoing Programs *(weekly unless otherwise noted)*

Cambridge Zen Center

Daily	5:00 a.m.	Practice
	7:00 p.m.	Practice <i>(6:15 p.m. on Tuesdays)</i>
Mondays	7:00 p.m.	Meditation instruction
	7:00 p.m.	Consulting interviews
Tuesdays	6:15 p.m.	Practice to 9:00 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.	Chanting, long sitting to 8:10 p.m.
Saturdays	8:00 a.m.	Sitting and chanting to 10:00 a.m., kong-an interviews (RS) <i>(except during retreats)</i>
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 (practice instruction)
	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 to 8:10 p.m.
Saturdays	9:00 a.m.	Long sitting to noon <i>(monthly)</i>

New Haven Zen Center

Tuesdays	7:15 p.m.	Practice
		Consulting Interviews
Wednesdays	5:00 a.m.	Practice
	6:00 p.m.	Meditation instruction
	7:15 p.m.	Practice
		<i>First Wednesday:</i> kong-an interviews (DASN)
	8:45 p.m.	Roots and questions of practice <i>(second and fourth Wednesday)</i>
Thursdays	5:00 a.m.	Practice
	7:15 p.m.	Practice to 8:55 p.m.
Saturday	5:00 a.m.	Practice
Sundays	10:00 a.m.	Long sitting to noon
	7:15 p.m.	Zen Study Series to 9:00 p.m.

Providence Zen Center *(call for detailed schedule)*

Daily	5:00 a.m.	Practice
	7:00 p.m.	Practice
Wednesdays	6:15 p.m.	Meditation Instruction
	7:00 p.m.	Practice to 8:30 p.m.
		<i>First and third Wednesday</i> kong-an interviews; <i>second Wednesday</i> dharma talk; <i>fourth Wednesday</i> consulting interviews
Thursdays	7:00 p.m.	Chanting, long sitting to 9:30 p.m.
Sundays	8:30 a.m.	Working practice to 10:00 a.m.
	9:00 a.m.	Meditation Instruction <i>(first four Sundays)</i>
	10:00 a.m.	Talk <i>(second and fourth Sundays)</i>
		Sitting to noon <i>(first and third Sundays)</i>

Midwest

September	6 - 8 13 - 15 21	Three day YMJJ, Kansas (DASN) Two day YMJJ, Racine (DASN) Introduction to Zen, Bul Tah Sah	November	16	Public Talk, University of Chicago (BR)
October	18 - 20 25 - 27	Three Day YMJJ, Bul Tah Sah (BR) Three Day YMJJ, Morning Star (BM)	January	24 - 26	YMJJ, Bul Tah Sah (BR)

Ongoing programs *(weekly unless otherwise noted)*

Ann Arbor Zen Center

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

Kansas Zen Center

Daily	6:00 a.m.	Practice to 7:00 a.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.
Sundays	3:00 p.m.	Practice to 5:00 p.m. <i>(first Sunday of each month)</i>

Bul Tah Sah Zen Group

Mondays	7:00 p.m.	Bows, sitting, chanting to 9:30 p.m. <i>(Informal interviews and circle talk second Monday of each month)</i>
Wednesdays	7:00 a.m.	Bows, chanting, sitting to 8:15 a.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>
Sundays	10:00 a.m.	Practice to noon in Hyde Park area <i>(monthly; call 312-752-3562 for schedule)</i>

West Coast

September	10 - 15 13 - 15	Five day YMJJ, Seattle/Vashon (GB) YMJJ, Dharma Zen (JP)	November	8 - 10 17 21 - 24	YMJJ, Dharma Zen (BM) One Day Sitting, Seattle/Vashon Three day YMJJ, Seattle/Vashon (BM)
October	3 - 6 4 12 13 19 20	Three day YMJJ, Empty Gate (BM) Talk, Empty Gate (BM) One Day Sitting, Dharma Zen Sangha meeting, Seattle Introduction to Zen, Seattle One Day Sitting, Seattle/Vashon	November 29 - December 1		YMJJ, Empty Gate (BM)
			December	8 14 15	Buddha's Enlightenment Day, Seattle One Day Sitting, Dharma Zen 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

Daily	5:30 a.m.	Bows, chanting, sitting to 7:15 a.m.
	6:30 p.m.	Chanting, sitting to 8:00 p.m.
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	5:30 p.m.	Yoga class to 6:25 p.m.
Wednesdays	7:00 p.m.	Introduction to Zen Open House to 9:00 p.m.
Saturdays	7:00 a.m.	To noon: long sitting with consulting interviews, formal breakfast, working practice, dharma talk and discussion

Seattle Dharma Center

Mondays	7:30 p.m.	Practice to 8:30 p.m.
Thursdays	7:30 p.m.	Practice to 8:30 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

North America

• denotes centers and groups with standard membership structures; see box at bottom of opposite 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 Ave.
Chicago, IL 60641
(Ron Kidd) (312) 327-1695
Affiliate
Guiding Teacher:
Barbara Rhodes, JDPSN
- **Cambridge Zen Center**
★ 199 Auburn Street
Cambridge, MA 02139
Office: (617) 576-3229
Personal: (617) 354-8281
Full Zen Center
Guiding Teacher:
Mark Houghton, JDPSN
- **Chogye 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
- **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
Fax (415) 548-0313
Affiliate
Guiding Teacher:
Bob Moore, JDPSN
- **Furnace Mountain Center**
Box 545
Clay City, KY 40312
(606) 229-1621
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:
Do An 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**
★ 379 Strathmore Boulevard
Toronto, ON M4C 1N4
CANADA
(416) 466-3881
Affiliate
- **Providence Zen Center**
★ *International 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
Guiding Teacher:
Do An Sunim, JDPSN
- **Seattle Dharma Center**
c/o Tom Campbell
2920 NE 60th Street
Seattle, WA 98115
(206) 783-8484
Associate
Guiding Teacher:
Bob Moore, JDPSN

Europe/USSR

Centre Zen de Palma*
Head Temple, Western Europe
 c/ San Felio 6
 07012 Palma de Mallorca
 Spain
 (34) 71-727-737

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

Asia

**Seoul International
 Zen Center**
Head Temple, Korea
 Hwa Gye Sah
 487, Suyu-Dong
 Tobong-Ku, 132-071
 Seoul, Korea
 (82) 2-900-4326
 FAX (82) 2-995-5770

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

South America

**Comunidade Zen
 de Sao Paulo**
 Rua Guaraciaba, 416
 Sao Paulo SP CEP 03404
 Brazil
Affiliate

Africa

South Africa Zen Group
 c/o Anthony Osler
 Poplar Grove Farm
 P.O. Colesburg 5980
 South Africa
 (27) 05852-1913
Affiliate

*Please note that the administrative headquarters for the Kwan Um School of Zen in Western Europe has been changed from Paris to Palma. Jacob Perl, JDPSN, will serve as Guiding Teacher for the Western European sangha, which includes a new center in Berlin. The Centre Zen de Paris-Dharma Sah is no longer associated with the Kwan Um School of Zen.

Becoming a Member of the Kwan Um School of Zen

Your membership in a participating Zen center makes you part of the Kwan Um School of Zen sangha. Your dues help make possible teaching activities and training programs on local, national, and international levels. Most of the Zen centers in North America share a standard membership structure (*see below*). In other parts of the world, contact your local Zen center or the appropriate regional head temple listed above.

The North American Zen centers marked with a bullet (•) on the opposite page 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 the *Newsletter of the Kwan Um School of Zen*, each published three times a year. The Zen Centers marked with a star (★) also offer associate memberships, which do not include program discounts.

To become a member, send this coupon and your first dues payment directly to one of the marked groups. Please circle the dues for the membership category and payment plan you prefer.

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Books on Korean Zen

Heart Sutra *Available in October*
Ancient Buddhist Wisdom
in the Light of Quantum Reality
Mu Soeng Sunim. A Zen monk discusses the teaching of
emptiness, and its parallels found in the experiments of
quantum physics. Primary Point Press, 1991. 80 pages. **\$9.95**

Only Don't Know
Teaching Letters of Zen Master Seung Sahn
A Zen Master responds to questions about daily life. Includes
chapters on work, relationships, suffering, and Zen practice.
Primary Point Press edition, 1991. 204 pages. **\$12.00**

Thousand Peaks
Korean Zen: Traditions and Teachers
Mu Soeng Sunim. Revised edition of the first comprehensive
history in English of the rich tradition of Korean Zen, which
even today retains the flavor and spirit of the golden age of Zen
in China. Primary Point Press, 1991. 254 pages. **\$14.00**

Dropping Ashes on the Buddha
Zen Master Seung Sahn
Compiled and Edited by Stephen Mitchell. The delightful and
irreverent record of the dialogue between a Zen Master and his
students. Stories, interviews, and formal talks.
Grove Weidenfeld, 1976. 244 pages. **\$11.95**

Ten Gates
The Kong-an Teaching of Zen Master Seung Sahn
Illustrates a novel kong-an system. Returns vitality to this
vastly misunderstood teaching technique.
Primary Point Press, 1987. 150 pages. **\$10.95**

A Gathering of Spirit
Women Teaching in American Buddhism
Edited by Ellen Sidor. Talks and panel discussions from three
landmark conferences. Includes Barbara Rhodes, Pema
Chodron, Joanna Macy, Toni Packer, and others.
Primary Point Press, 1987. 78 pages. **\$9.95**

Chanting Book *Available in October*
with English Translations
New edition of the chanting book used in daily meditation
practice. Kwan Um School of Zen, 1991. 64 pages. **\$10.00**

Perceive World Sound
Zen Chanting tape
A masterpiece of sound. Includes the morning and evening
bell chants, and daily chanting. Kwan Um School of Zen,
1978. **\$11.00**

Dharma Mirror
Compiled and edited by Merrie Fraser. Manual of practice
forms. Kwan Um School of Zen, 1991. 248 pages. **\$25.00**

Only DOing It for Sixty Years
Commemorative book compiled on the occasion of Zen Master
Seung Sahn's sixtieth birthday. Kwan Um School of Zen,
1987. 238 pages. **\$10.00**

Compass of Zen Teaching
Original edition. The essential statement of Zen Master Seung
Sahn's teaching; includes excerpts from Buddhist texts, and
calligraphies. Kwan Um School of Zen, 1983. 39 pgs. **\$10.00**



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