

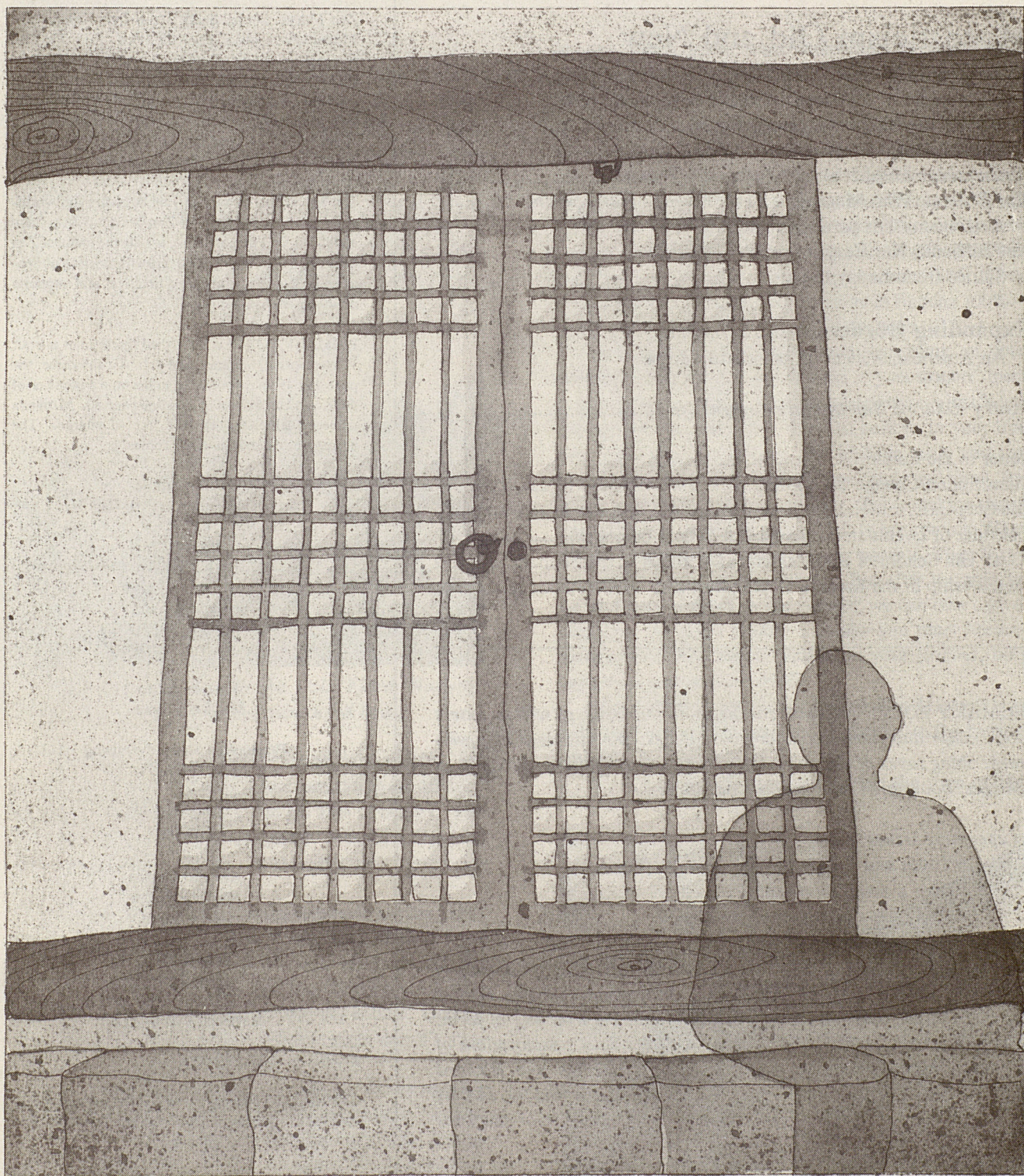
# PRIMARY

An international journal of Buddhism

# POINT

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## Monasticism Old and New

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## PRIMARY POINT

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Zen Master Seung Sahn is the first Korean Zen Master to live and teach in the West. He is the 78th Patriarch in the Korean Chogye order. After teaching in Korea and Japan for many years, in 1972 he founded this sangha, which today has affiliated centers and groups around the world. He has given "inka"—teaching authority—to senior students called Ji Do Poep Sa Nims, "dharma masters."

The Kwan Um School of Zen supports the worldwide teaching schedule of Zen Master Seung Sahn and the Ji Do Poep Sa Nims, assists the member Zen centers and groups in their growth, issues publications on contemporary Zen practice, and supports dialogue among religions.

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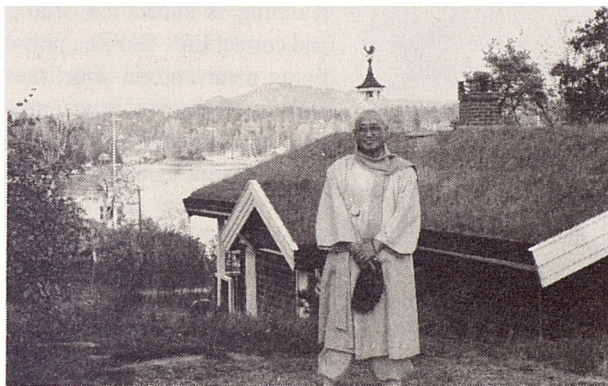


# Samadhi and Zen

## *Zen Master Seung Sahn's teaching in western Europe*

*Mu Sang Sunim*

Zen Master Seung Sahn is like a wandering mechanic—everywhere he goes he finds some engine, so to speak, which needs its valves adjusted, its screws tightened, old oil removed and fresh oil put in. On our recent teaching trip to western Europe he found that many people were confused about the relation between “samadhi” and Zen practice. So he taught over and over that while samadhi—“one-mind,” “not-moving mind”—may appear “on the way,” it is not the goal of Zen. The aim of our practice is truth or “clear mind,” and the correct functioning of truth moment to moment.



*Zen Master Seung Sahn at the Oslo Fjord, Norway. Behind him is a traditional grass-roofed house.*

“It is possible,” Zen Master Seung Sahn taught, “for people with a lot of thinking to use samadhi to cut off their thinking, cut off their desire, and get a lot of energy. The universe and you become one point. But enlightenment does not depend on energy. In enlightenment there is no concern with energy.

“Enlightenment and non-enlightenment are the same point. A long time ago, a Zen Master said, ‘Before I got enlightenment, when I saw the sky, blue; after I got enlightenment, when I see the sky, also blue.’ That’s enlightenment—the same point—the sky is blue. Getting enlightenment or not getting enlightenment doesn’t matter.

“Samadhi has no cause, no effect, no karma, no enlightenment, no I, nothing at all—only energy. No sky, no color. But it’s very easy to attach to samadhi energy and lose one’s way. ‘I am wonderful, I have lots of energy, I can do anything!’—this kind of mind can

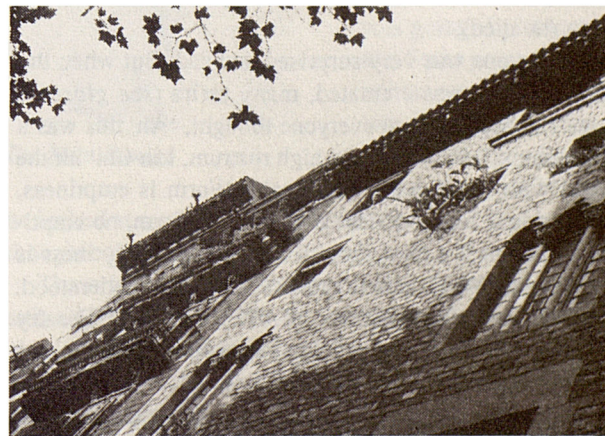
appear: much desire, much attachment to power. Then you return—BOOM!—to small I. I-my-me again appears. So this is very dangerous.”

A second major theme addressed the students’ concern about the relationship between teacher and student. Zen Master Seung Sahn stressed that “Zen means not depending on God, or Buddha, or a teacher, or religion, but completely becoming independent. You must believe in your true self 100%. If you cannot believe in your true self, then you must believe in your teacher 100%. If you have no teacher, then you must believe in Buddha 100%—only keeping your own opinion is no good.

“Believing in your teacher and depending on your teacher are different. If you believe in your teacher, there is no subject, no object, no inside, no outside—inside and outside become one. Then you can believe in your true self, also you can believe any teacher, also you can believe your eyes, ears, nose, tongue, body and mind. But if you only depend on your teacher, that is making two—I am here, something is there. That is not correct. When we are children, we depend on our parents. Then if our parents go away, we cry, cry, cry. But after we grow up we no longer depend on our parents; we can take care of ourselves. So don’t be like a child—you must become independent. And don’t depend on your teacher, only believe in your teacher 100%.”

After one of the retreats in Europe, Zen Master Seung Sahn told two stories that further illuminate the dangers of attaching to samadhi:

“A long time ago in China, during the time of Zen



*Do Mun Sunim at the window of Barcelona Zen Center*

Master Lin Chi, there was a monk who was very famous for his samadhi practicing. This monk never wore any clothes and was known as the 'naked monk.' He had mastered many kinds of samadhi, had lots of energy, and didn't need to wear clothes even in winter.

"One day Lin Chi decided to test this monk. He called a student of his, gave him a set of beautiful clothes, and asked him to present them to the monk. The student went to the monk and said, 'Ah, you are wonderful. Your practicing is very strong. So my teacher wants to give you these beautiful clothes as a present.' The monk kicked away the clothes and said, 'I don't need these clothes. I have original clothes, from my parents! Your clothes can only be kept a short time, then they will wear out. But my original clothes are never broken. Also, if they become dirty, I just take a shower and they are clean again. I don't need your clothes!'

"The student went to Lin Chi and told him what happened. Lin Chi said, 'You must go to this monk once more and ask him a certain question.' So the student went to the monk and said, 'Great monk! I have one question for you. You said you got your original clothes from your parents.' 'Of course!' said the monk. 'Then I ask you, before you got these original clothes from your parents, what kind of clothes did you have?' Upon hearing this, the naked monk went deep into samadhi, then into nirvana (he died).

"Everyone was very surprised and sad. But when the monk's body was cremated, many sarira (*see glossary page 19*) appeared, so everyone thought, 'Ah, this was a great monk.' Sitting on the high rostrum, Lin Chi hit the stand with his Zen stick and said, 'Form is emptiness, emptiness is form.' He hit it again, 'No form, no emptiness.' He hit it a third time, 'Form is form, emptiness is emptiness. Which one is correct?' Nobody understood. Then the Zen Master shouted 'KATZ!' and said, 'The sky is blue, the tree is green.' If you cannot answer in one word the question about your original clothes, then, although you can get samadhi and nirvana, you cannot get freedom from life and death.

"Then the Zen Master stared at the sarira—poof!—



*Students walking with Zen Master Seung Sahn near Centre Zen de Palma, Spain*

they turned to water. This is magic! They all turned to water and disappeared. Everyone was surprised. The meaning of this is: if you do samadhi practice deeply, then when you die many sarira will appear. But, these sarira will not last long because they represent 'one mind,' not 'clear mind' which is our original nature. Our original nature has no life, no death, no coming or going. When the true dharma appears, which means form is form, emptiness is emptiness or sky is blue, tree is green—that energy—BOOM!—will appear, all the sarira will turn to water and disappear. Our teaching is substance, truth, and correct life. Our Zen practicing means attain your true self; find the correct way, truth, and life. Any style of practice is OK—even using a mantra. But, don't be attached to

samadhi—you must 'pass' samadhi. Zen means 'everyday mind,' not special states of mind. Moment to moment keeping a clear mind is what's important.

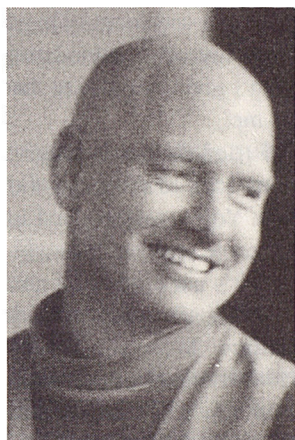
"Here is another example. Once one of my students decided to practice with an Indian guru. This guru taught samadhi practice. So my student got a mantra, tried it all the time when he wasn't working, and went deeply into samadhi. All the time he was having a very good feeling. Then one day while doing this mantra, he was crossing the street. The next thing he knew, a car screeched to a halt, almost hitting him, and loudly sounded its horn. The driver shouted at him, 'Keep clear mind!' Then my student was very afraid. The next day he came to me and said, 'Dae Soen Sa Nim, I have a problem. Last night I almost died. I was practicing samadhi, didn't pay attention and was almost hit by a car. Please teach me my mistake.'

"So I explained to him, samadhi practicing takes away your consciousness. But Zen means moment to moment keeping clear mind. What are you doing now? When you are doing something, just do it. Then this kind of accident cannot happen. So don't make samadhi. Don't make anything! Just do it, O.K.?"

*Zen Master Seung Sahn is founding teacher of the international Kwan Um School of Zen. Mu Sang Sunim is director of Dharma Zen Center in Los Angeles. □*

# An Emerging Monastic Tradition

*In July, 1990, six of the senior monks and nuns in the Kwan Um School of Zen engaged in a provocative discussion of monastic life in the United States. The participants were representative of a wide variety of experiences here and overseas, including doing long retreats, teaching, living in Zen centers and monasteries, working the land and operating computers. Excerpts from this "monk's panel" at the summer sangha gathering follow. The panel members were: Do An Sunim, JDPSN, abbot of Providence Zen Center; Do Mun Sunim, abbot of Cambridge Zen Center; Kwang Myong Sunim, abbot of Furnace Mountain in Kentucky; Mu Sang Sunim, director of Dharma Zen Center in Los Angeles; Mu Soeng Sunim, abbot of Diamond Hill Zen Monastery in Cumberland, Rhode Island; and Mu Ryang Sunim, abbot of Dharma Zen Center in Los Angeles. The questions were asked by sangha members.*



*Do An Sunim, JDPSN*

**Question:** What does it mean to be a monk?

**Do An Sunim, JDPSN:** After one of the Kyol Che retreats, the monks gathered in Zen Master Seung Sahn's room for a meeting. Someone asked the same question: "What is a monk?" Zen Master Seung Sahn didn't say anything, he just looked around the room. Then we all looked around the room; we were all just looking at each other. That was his answer.

Thomas Merton, the famous Trappist monk, was once queried as to why he had become a monk. But the tone of the question was, "You think you are so special, you are putting yourself up on a high pedestal." Merton's response was "I became a monk because I am just exactly like everyone else." When I became a monk, Zen Master Seung Sahn had but one instruction: "do together action with other people." In other words, you are just like everyone else; how can you help others?

**Mu Ryang Sunim:** I've been a monk for seven years;

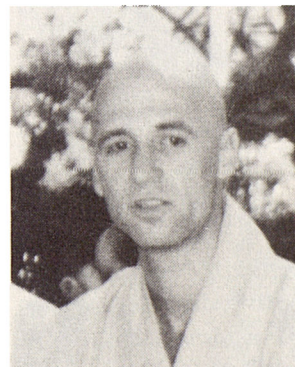
it's not easy to say what it is to be a monk or what a monk's life is like, especially in the context of being a Buddhist monk in America. You just have to experience it. Someone once asked Zen Master Seung Sahn, "what is a monk?" and he said, "Garbage human being becomes monk, and garbage monk becomes a Zen student, and garbage Zen student becomes a Buddha."

What does it take to become a monk? It takes exactly what has brought all of us to practice: our minds have gotten stuck on a question or problem. Unable to find the answer in our minds, we have reached a dead end. That is why we become monks. That is why we practice.

**Mu Sang Sunim:** Another thing is that it's not everyone's correct situation to be married. In fact, Zen Master Seung Sahn says that being married is very difficult, and it is much easier to be a monk. For those of us who aren't great bodhisattvas, it is a very easy way to practice. And there are people for whom it is just going to be their karma, to be monks.

**Question:** What is it like for those of you who have been in Zen centers for a long time? This is a new model: not being in a monastery, but rather being subject to all the temptations of normal life.

**Do Mun Sunim:** For me, it has nothing to do with getting away from temptations. It's just about our direction, and



*Do Mun Sunim*

what is needed. If that's where you are coming from, it doesn't matter what situation you are in. One problem a lot of people think about is, "If I am a monk, what will I do?" After being in Paris for three years I decided to leave. I had no plans for where I was going; I just knew that I was going to do a winter retreat. A little lost, I asked Zen Master Seung Sahn, "What's my job?" and

he looked at me and said "Help other people." So I had no thoughts about situation at all.

There is something wonderful that comes with that attitude. You get thrown into situations that you didn't plan, don't want, and have no clue how to handle. It's not theoretical "don't know." It's more like when you're a kid, jump on the slide, and go screaming down into the water. You half love it and half are scared to death.

**Question:** Is the commitment you make life long, or is it for a certain length of time?

**Do Mun Sunim:** How long is your life? (*laughter*)

**Question:** I know that in other traditions the vow is until one dies. Is that also in this tradition?

**Mu Soeng Sunim:** I think the Buddhist monastic tradition is different from the Catholic tradition. You are not joining any organization or institution when you decide to become a monk, so the vow of obedience is not there. The only vow is to the precepts. That is your guide to how you live your life. So long as you are following the precepts, then you are a monk.

**Mu Sang Sunim:** Here's another perspective. You start training as a novice monk. Later, if you want, you can take the full set of monk precepts. At that point, the idea is that you continue for your whole life. But if it doesn't work out, you can give your precepts back.

**Question:** Do you feel that this is going to help formalize American Buddhism?

**Do An Sunim, JDPSN:** Is it helping you?

**Question:** Um, yeah.

**Do An Sunim, JDPSN:** Good, thank you.

**Question:** Is there some special routine monastics follow on an average day when they are not on retreat?

**Do Mun Sunim:** There are probably six answers here.

**Mu Soeng Sunim:** You breathe in and breathe out, just like any other human being. That is our primary job. In our school, each monk's situation is different. For myself, when I'm not in a retreat, I have many other things to do. For instance, I help out in the office or work on my writing projects. I am very busy all the time.

The Buddha told his early monks to be on the road all the time; that was their practice. Except for during the monsoon season they were not to stay in any one place

more than one night. They travelled over the length and breadth of India and brought the teaching of the Buddha to people. I think the idea in Buddhism is that being a monk, we are symbolic of that particular vocation.

**Kwang Myong Sunim:** I took novice nun precepts in April, 1990. I was married and living in Manhattan. In my life, my relationships, my work, I had been seeking a way to truly express myself. But invariably I found myself accommodating and dissatisfied, because I wasn't giving myself to the direction that was appearing for me.

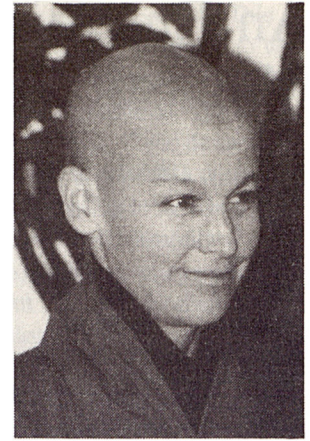
I tried different things to resolve this "question"—going back to school, working at the Zen Community of New York—looking and looking and all of a sudden it just came together: this was what I needed to do with my life. It's not even that I needed to do it; *I had no choice.*

The spark in my case was connecting with the land at Furnace Mountain, in Kentucky. I had an experience, and there was no question in my mind that I wanted to be there, and participate in whatever way I could to support and develop it.

I think all of us have monk and nun karma, somewhere. It was certainly true for me—I would go on long retreats, feel deeply connected, yet I was always torn. When I connected with the land in Kentucky it became a vehicle to really express my direction. My job as a nun is to be completely available to whomever appears, whatever the need is, whatever work needs to be done. Maybe forty people are coming in for a weekend retreat or workers are coming in. Mowing the fields, general upkeep . . . there's a constant ongoing job but the form it takes is enormously flexible.

**Do Mun Sunim:** I've been in Zen centers for the six years I've been a monk. At Empty Gate in Berkeley, I stay full time at the center. It's my job to be at practice all the time, and also to function as the director. A lot of people come and want to talk either about practice or personal problems. I deal with that according to what it is. (*Editor's note: Do Mun Sunim is now abbot of Cambridge Zen Center.*)

I've also learned a little bit about what it is like to be a mother. You have responsibility for a situation or



*Kwang Myong Sunim*



*Mu Soeng Sunim*

people and it doesn't matter what you want to do at that time. You have to respond. If they are crying or they need something, then you have to do it, or everything is going to become worse. You have to respond to it. Your situation makes your job. It's no different than being married or having children.

**Question:** Do monks get paid?

**Do Mun Sunim:** The money situation is very interesting. If your center helps you, then you get help. If they don't, then you've got to figure it out. Someone talked about formalizing things in America; my particular fear is that when things get formalized, new problems will appear. It's not real easy for any of us to become attached to our situation, because there are no situations you can get control of. Also, there are no situations you would *want* to get control of. (*laughter*) But some day if you get to be abbot of a big beautiful temple, and you want to keep it, then I think that's not correct mind.

**Question:** Why do you think there are so many monks and so few nuns in our School?

**Mu Sang Sunim:** That's up to you.

**Kwang Myong Sunim:** I have no idea.

**Mu Ryang Sunim:** We also have a particular situation with a male Zen master as a role model. That may have something to do with it. In Korea and China, nuns outnumber monks by three or four to one. But I don't know what conclusion you can draw from that.

**Do Mun Sunim:** One reason may be that it is not so strange for a male to be bald. You get reactions, but they can be seen as great teaching. One day I was standing in the Boston airport and I saw a Sikh walk by, with the white turban and all. I looked at him and thought, "that guy looks like he is out of a mental hospital." (*laughter*) Then I passed in front of a soda machine and saw my own reflection. (*laughter*) It's great teaching about just how secure you are with yourself.

**Kwang Myong Sunim:** There are ways to deal with that. I live in Powell County, Kentucky. It's real backwoods. I don't wear gray, I wear regular street clothes and keep my head wrapped. So people assume that I have cancer; they come up and ask "Oh, hi, where are you getting treatment?"

So I've developed a monologue about my "cancer." I don't know if it's more strange for a woman to have a shaved head, but depending on your situation, you do

whatever you need to. Here, sitting with the fellows, having a shaved head is not bizarre.

**Question:** Have any of you been in a situation where being a monk or nun was an obstacle to getting something done?

**Mu Soeng Sunim:** I'd like to give an historical perspective. In India there was a tradition that when somebody attained enlightenment, they went into the deep forest and didn't speak. Buddha was the first teacher in India to start teaching after his enlightenment. And his disciples taught as well. So in the Buddhist tradition, a monk has always been a teacher of the dharma. What Zen Master Seung Sahn has done in this school is to create lay "dharma teachers," people who don't have a shaved head or grey clothes but are still teachers of the dharma. In that respect I don't think there needs to be any radical demarcation between the life of a monk and the life of a teacher. Both are living symbols of their responsibility as teachers of the dharma.



*Mu Ryang Sunim*

**Question:** I'm curious about how you see your relationship with your teacher, Zen Master Seung Sahn, and also the Chogye order. Are you part of a lay school, or do you follow the Chogye order?

**Mu Ryang Sunim:** We're kind of in limbo. Chogye is an order of Korean Buddhism and every Chogye order monk has an identification card with a number stamped on it and their picture. Now, I don't know of any non-Korean person who has ever gotten one of those. So we are not technically in the Chogye order. And according to Zen Master Seung Sahn, we are not technically in the Kwan Um School of Zen, because that is a lay school. So where does that leave us?

**Mu Soeng Sunim:** We are part of the Chogye tradition, but we are not part of the Chogye order. There has not been any formal effort to create an American monastic order. To me, being a monastic is a process, not an identity. I'm very aware of any effort, whether it's on my own part or the part of someone else, to put an institutional identity on what I'm doing.

**Question:** Where do you see your relationship evolving down the road without Zen Master Seung Sahn?

**Mu Sang Sunim:** No one knows what's going to happen when he is not around. We spend a lot of energy worrying about it, but it's a red herring. Before he leaves, I suspect he'll do a few things to ensure the continuity of our practice.

**Question:** If someone came marching up to your front door and said "I want to become a monk," how would you respond?

**Mu Soeng Sunim:** I get people calling me up on the telephone from time to time and I explain that there is a certain kind of training involved. You live in the Zen Center and take your five precepts. After one year you can take the ten precepts and enter the dharma teacher in training program. Then, two years later you can ask Zen Master Seung Sahn for permission to become a novice monk. In any successful school there is a form for becoming a monk.

**Question:** Do you have some sense of what influences Zen Master Seung Sahn to say yes or no?

**Mu Sang Sunim:** He always asks "Do you want to become a monk 100%?" He says if you are not completely certain, you may give it up down the road. And that is not so good. That is one thing he always asks people.

**Do An Sunim, JDPSN:** It's like everything else — he checks your mind. What is your direction? As with anything else, you may have an idea of what it will be like. You have a romantic notion of what marriage is like, and you soon find out whether your idea was right or not right. The same thing is true of being a monk or nun. People become romantically attached, think it represents something special, or an incredibly adventuresome lifestyle. Those people get sorted out pretty fast.

**Mu Sang Sunim:** When I first became a monk, Zen Master Seung Sahn told me that two kinds of people become monks: very low class people or very high class people. Middle class people cannot become monks. I thought that was interesting.



*Mu Sang Sunim*

**Question:** Why is there this separation between being married and being a monk? Why can't one be married and have a monk mind?

**Mu Sang Sunim:** When I first came to a Zen center I had lots of problems and lots of questions and would walk in on Zen Master Seung Sahn at 10:00 p.m. Now, if he were married, or had a family, or had a job, he might not be so available. A monk has the freedom to be there all the time.

**Question:** I have a husband and a child and I'm not comfortable with what you just said. I am walking the path of trying to see, of acting correctly and understanding my correct situation. If I wanted to become a monk, why would I have to give up family, career and all that?

**Do Mun Sunim:** Why become a monk then? There is already no hindrance in your situation.

**Question:** So there is no distinction?

**Do Mun Sunim:** It's not like a better way of practicing, just a different situation.

**Kwang Myong Sunim:** The form is different, but the job is the same. The only distinction between being married and being a monk, in our teaching, is the nature of together action. If you have a family, that must be your primary concern. If you are a monk, you make no distinctions—the whole world is your family.

Zen Master Seung Sahn also described monk as an "outside job." There are doctors, lawyers, carpenters. . . those are also "outside jobs." But inside, everybody has the same job: understand themselves, get enlightenment, help other people. Does that help?

**Question:** I still have lots of questions.

**Kwang Myong Sunim:** It's like asking, "Why can't I be a doctor and a lawyer and a carpenter and a plumber?" You can only do one thing at a time. You have to choose. And once you choose, do it the best way you can. If you have clear mind, then you can use your karma and help other people. If your mind is not clear, you could have the best karma in the world and it won't help you. The Buddha's first teaching was about the primacy of "dukkha" (suffering). He didn't say "except for monks." (*laughter*) □



# The Buddhist Monk

## *An historical beginning*

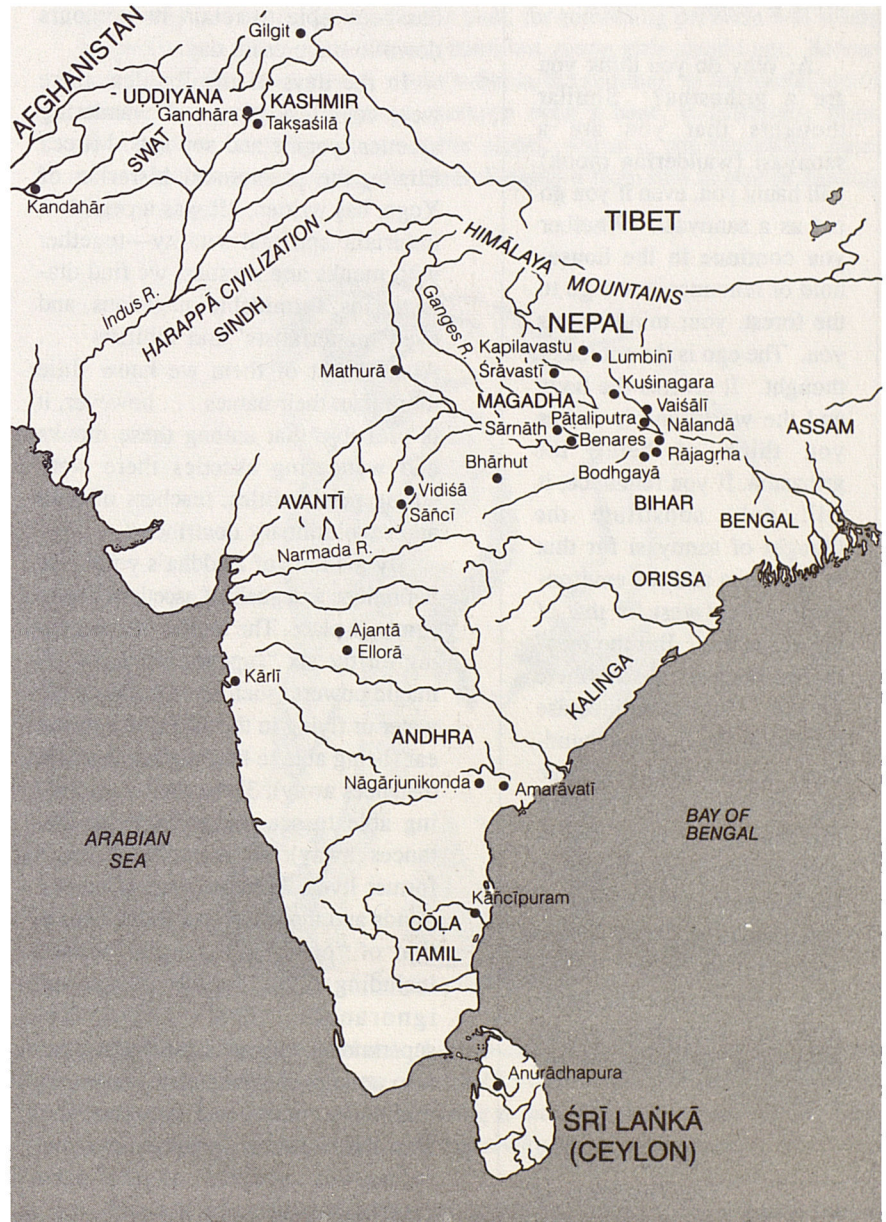
*Mu Soeng Sunim*

No one can say when the experiments began. But gradually ancient India produced its prototype of a holy man: he owned nothing except his loin-cloth and his begging bowl. As he traveled the length and breadth of India, from the snow-capped peaks of the Himalayas in the north to the sun-lapped ocean shores in the south, the earth was his pillow, the sky his blanket. He was called the *sanyasin*, the home-leaver, the Renunciate.

The archetype of the *sanyasin* arches back into the farthest reaches of Indian antiquity. Through hundreds of years of development as a movement, these wandering ascetics (*shramanas*), leading an essentially anarchic and uninstitutionalized life, were what passed for a rebellion not only against the stranglehold of the Brahmin sacrificial priests on the spiritual life of individuals in ancient India, but also against the social and economic structures of their time.

They were probably the first alienated men of history; their rebellion could have been as much a response to the unsettled conditions of the time as a search for new spiritual horizons. It has been pointed out that the wandering ascetics were the first intrepid explorers, seeing themselves perhaps as the first truly free men in the world known to them, roaming into unmapped territory without a sense of borders and boundaries. In a sense they were the first cosmopolitans of the subcontinent, and it was through them rather than the Brahmins that new teachings developed and spread.

Some of the ascetics were solitary psychopaths, given to dwelling in forests and inflicting self-torture; new developments in thought, however, came from ascetics of less rig-



*The India of Buddha's time (from The Buddhist Religion by Richard H. Robinson and Willard L. Johnson, ©1982 Wadsworth Publishing Company)*

## *Householder and monk*

*Sri Ramana Maharshi*

**Q:** How does a grihastha (householder) fare in the scheme of moksha (liberation)? Should he not necessarily become a mendicant in order to attain liberation?

**A:** Why do you think you are a grihastha? Similar thoughts that you are a sannyasi (wandering monk) will haunt you, even if you go out as a sannyasi. Whether you continue in the household or renounce it and go to the forest, your mind haunts you. The ego is the source of thought. It creates the body and the world and it makes you think of being the grihastha. If you renounce, it will only substitute the thought of sannyasi for that of grihastha and the environment of the forest for that of the household. But the mental obstacles are always there for you. They even increase greatly in the new surroundings. It is no help to change the environment. The one obstacle is the mind and it must be overcome whether in the home or in the forest. If you can do it in the forest, why not in the home? Therefore, why change the environment? Your efforts can be made now, whatever the environment.

*Be As You Are:  
The Teachings of  
Sri Ramana Maharshi  
(Arkana, 1985)*

orous regimen whose chief practices were the mental and spiritual exercises of meditation. Some of these ascetics dwelt alone on the outskirts of towns and villages, while others lived in groups of huts, under the leadership of an elder. Others wandered, often in large groups, begging alms, proclaiming their doctrines to all who wished to listen, and disputing with their rivals. Some went around completely naked, while others wore simple garments. Remarkably, this way of spiritual life has been able to retain its contours down to the present day.

In the days of the Buddha, there were countless groups of wandering ascetics, yogins and sophists. Mircea Eliade, the preeminent historian of Yoga, has written, "It was a period of luxuriant spiritual vitality—together with monks and mystics, we find dialecticians, formidable magicians, and even 'materialists' and nihilists . . . About most of them we know little more than their names . . . however, it is probable that among these monks and wandering ascetics there were strong personalities, teachers of bold and revolutionary doctrines."

By the time of Buddha's youth, the definitions and goals of asceticism were firmly in place. The ascetic was searching for the six "superknowledges": 1) magic powers (such as walking on the water or flying in the air); 2) the divine ear (being able to hear sounds from far distances away); 3) the divine eye (being able to see things from far distances away); 4) memory of one's former lives; 5) knowledge of others' minds and thoughts; and 6) the extinction of "outflows" (sensual desires, including desire for becoming) and ignorance. The first five superknowledges are shamanistic powers, attempted by shamans in every traditional culture, and are considered "low-class"—not desirable in themselves—by seekers of the sixth superknowledge.

Such a tribe of wandering ascetics was the community which Siddhartha

Gautama, prince of the Sakya clan, joined when he set forth from his palace and family to pursue his own spiritual quest.

The enlightenment of the Buddha was a radical departure within the milieu of wandering ascetics and the spiritual culture they espoused. The Buddha presented his teaching to the world not as a doctrine but as a message to be preached and attained. It was as the propagation of a certain message that Buddhism thrived and made headway in India. The yellow-robed Bhikku, wandering the length and breadth of India, was a natural heir to the shramana, the wandering ascetic, but with a significant difference: he carried the message of the Buddha. The message was of liberation through the Eightfold Path, and the Bhikku himself was a personification of that message. For the first time in the history of Indian thought, a wandering ascetic sought not spiritual debate with other ascetics but translation of the insight of a Buddha into his own life and the lives of those he came in contact with.

A Bhikku means an almsman. He is differentiated from an ordinary beggar by the sacramental character of his begging. His begging is not merely a means of subsistence; it is a statement that he has renounced the world and all its goods and has chosen to take his chances for a bare living through public charity. The term Bhikku also means a "sharer." His begging, even though sacramental, was not one-sided. The Buddha had charged his monks with a mission: "Go forth, O monks, and wander about for the good of the Many, the happiness of the Many—in compassion for the world—for the good, the welfare and happiness of gods and men." Thus from the very beginning there is a symbiotic relationship—one of sharing—between the monk and lay society.

This group of wandering monks was called sangha, literally "union."

When the Buddha charged his monk-disciples to spread out and carry his message of liberation, they were not even a hundred strong. To the outsiders this group was known as "Ordained Followers of Sakkyaputta," but the group called itself by the simple name, the Union of Bhikkus (Bhikku-sangha). But Bhikku-sangha, while a diligent custodian of Buddha's teaching, has never been the totality of the sangha. The monks and lay people have always been sharers in the message and practice of liberation.

The Buddha compared the life of the Bhikku to the refining of gold: stage by stage, impurities are purged away; first the coarse dust and sand, gravel and grit; then the finer grit, then the trifling impurities like the very fine sand and dust. At last, "the gold-dust alone remains," until it can be run out of the crucible. Then the gold is melted, molten, flawless, done with; its impurities strained off. It is pliable, workable, glistening, no longer brittle; it is capable of perfect workmanship. Similarly, in the monk who is given to developing the higher consciousness, there are gross impurities of deed, word and thought. Through wisdom and mindfulness, these are gradually purged out, first the coarser impurities, and then the finer, subtle impurities, until there comes a time when all this dross has been removed and the basic pure state of consciousness is reached.

The Bhikku of Buddha's time thus stands as a new figure in India's religious thought—a figure radicalized by Buddha's message of liberation and radicalizing the spiritual climate of his time by carrying that message through the length and breadth of the sub-continent.

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

## The Woman Who Marries a Bear

### *A new nun's journey parallels a fable*

*Kwang Myong Sunim*

When I read *The Woman Who Marries a Bear* and the commentary on the story by Gary Snyder, it resonated in me for several weeks. There are many versions of this story. The following is another rendition as it relates to my life as a novice nun.

The parable is about a young woman who marries a bear. We first meet her while she is out berry picking with her family. As a child, she is warned not to step on bear droppings on the path, for something perverse will surely happen to her. Men can walk over them but young girls should not. Berries make up a substantial part of a bear's diet in the summer, so the likelihood of coming across bear droppings, perhaps even a bear, is extremely high. Although she is clearly aware of her elders' warning, she repeatedly takes advantage of every dropping she finds, kicking it from side to side or dancing right through it.



*Defiantly, she picks and eats the forbidden fruit, flirting with and embracing the unknown. "Come on, come on! I want to take you on!" she seems to be saying: leaving her husband; doing a hundred day retreat, teasing fate, then returning to Manhattan as a housewife for several years.*

One afternoon, the girl, now a young woman, thinks she sees a man behind the bushes where she is picking blackberries. Interestingly enough, she is neither startled nor surprised. She just keeps on picking berries, occasionally

glancing over in the direction where she had seen the man. Eventually, he comes closer, out of the bushes and says to her, "Come with me. I know where there are many berries that are bigger and better, many more than you can find here." So, she goes with him and they walk and walk, stopping to pick berries but not heading in the direction of her home. As the light of the day begins to fade, the young woman thinks about her family and asks the man about going home. "Don't worry about going home," he says, and hits her on the top of her head with his big, open palm. Then, with his finger, he draws a circle on her head in the direction that the sun goes and tells her that this will help her forget. And it does. Her memory of wanting to go home and be in familiar surroundings with familiar people begins to wane, and she settles in next to the camp fire, watching her friend cook a dinner of gopher.

*The promise of something bigger, better lures her away from her family. Three years later and three days into a second hundred day retreat, she shaves her head, calls her husband, and tells him that she has decided to become a nun. In a ceremony, she buries her hair, lights incense, and makes her own vows to the mountain. It is as simple as sitting by a camp fire, watching a friend cook dinner. At the end of the retreat, she is ordained as a novice nun.*

Days, then weeks, pass as they continue their constant search for food. As fall settles in, the young woman notices that her companion is stocking in supplies for the winter. She realizes that, more and more, his behavior is resembling that of a bear. Physically, too, he is beginning to change, becoming heavier and hairier. His face is changing shape, his nose elongating, his eyes receding. She longs for the comfort and warmth of her human home and family. She is ambivalent. Has she made the right choice?

*Everyday she wakes up in a strange room, on a strange mountain, alone. How willing she was to fall in love, and how blissful and innocent first love can be. How easy it is to fall out of love when her expectations aren't met. Trips into the world are suddenly filled with gaping stares and a sense of estrangement. Has she left the world or has the world left her? How does she fit in now?*

The absence of all that is habitual to the young woman has become so painful that she plans to escape. Her pathfinder tells her that they need to find a den for their long winter's retreat. Before the first snow, they find a suitable hermitage. As her protector prepares their new dwelling, digging out the remains of the previous inhabitants, he gives her specific instructions on how to cover

their tracks so that in the spring their home will not be found. In the hope of calling attention to their presence, she breaks several pine boughs on a nearby tree. When he sees the sabotaged lair, her guardian announces that a change of location is necessary. "With broken brush so near the den, we will certainly be found," he says.

*After having chosen a life direction as a nun, she still looks back, measuring, comparing life as a laywoman to her life now. She refuses to wear the traditional grey habit in public, wearing a designer suit to her brother's wedding. And she wonders if she could grow her hair and still remain a nun.*

So, they continue to wander, until they come to a mountain range that the young woman feels she recognizes. Instinctively, she knows she is not far from her ancestral home. This time, however, she does exactly what her companion tells her so as not to arouse his suspicion. Then she rubs her body on the sand and grasses so that in the spring her brothers' dogs will find them.

*How many trips will she make back to New York before she realizes that it is no longer her home? Where is her home? Her head is shaved, her French sports car is sold, and yet the doubt of her decision, the loneliness, leaves her anything but completely homeless. What is it that keeps her from entering the bear's den—the homeless path—completely, without hindrance?*

They settle into their nest and the young woman's mate goes out daily, continuing the search for food. He stocks enough nuts, roots, and various meats for her to live on while he sleeps. It is during the first blizzard that he enters the den for the last time until spring, sure that his most recent tracks to their shelter will be erased by the snow and wind. Then he sleeps and sleeps, waking only intermittently.

*Another winter retreat begins. Ninety days of sitting is no longer a diversion, but her life. Financial fears and how she looks in public are put aside, but not far from her reach.*

At the time when bears have cubs, the young woman gives birth to two children, a boy and a girl. She notices that the hair on her body and limbs is beginning to thicken. Like a bear, she is eating less and sleeping for weeks at a time. She is also aware that her senses have changed. She smells the human flesh of her children and senses their needs before they arise.

*She has changed. She feels the wind in a way that she*

never felt before. The mountain, the circling hawk, and the singing frogs are her constant companions. But traces of doubt still well up. Even after she has entered the bear's den—the monastery—she is still not completely bear, seeing only with bear's eyes, hearing only with bear's ears.

Towards the end of the third month, her husband wakes up frequently, restless and worried. He has been



dreaming of her brothers finding their cave and can sense an inevitable confrontation. One morning he arises, sniffs the air, and smells them coming. The young woman knows he is going to die. He has to die. Soon, they hear the howl of hound dogs in the distance and her husband goes to meet his wife's brothers, who immediately kill him. She weeps. And she is still weeping when the youngest brother finds her. She tells him her story and asks him to send their mother to her with clothes for the children.

*There is death. Perhaps many deaths. Death caused by her ignorance and the death of that which guides her out of ignorance. Her lifestyle dies, her dreams of a conventional family also die, and yet the ambivalence, greed, and violence of her resistance to change still arise. She blames her teacher, her husband, her abbot. She blames, imposing herself on others. Will her death ever be complete? Can True Self be realized and all that is not true die forever, or must she be the prisoner of her returning self-centered consciousness?*

The young woman has lived as a bear, yet now that her husband is dead, she cannot resist her old habits. If she had lived with him another summer, she would have become a grizzly bear. But she returns to that which was once familiar, her mother's home. Once there she finds that she is repulsed by the smell of humans. So she settles a short distance from her family's cabin, in the woods to which she has become accustomed.

*She talks on the phone to her husband frequently but she is no longer his wife, no longer his lover. Who is she? Who is her family? Her personal needs have become less important. Her children, her sangha occupy all of her time. Worries of parking the Peugeot in a place where it won't get stolen have shifted to concerns about whether enough money has been raised to build the temple or how much food will be needed for the next retreat.*

Her brothers tease her about having been married to a bear. Earlier that spring, they had killed a female grizzly bear who had two cubs. They ask her to put on its skin and act like a bear. She pleads with them to leave her alone, for she knows that once a

bear skin is wrapped around her body, she will irreversibly become a bear. But the brothers persist, throw skins on the young woman and her children, and watch her transform. Once the transformation has happened, the brothers become frightened and shoot arrows at them. Enraged, she destroys everything. She can't help herself. She kills all but the youngest brother. Tears stream down her face as she lopes off towards the green forest, two cubs at her heels.

*As for this novice nun, tears stream down her face, the whole world at her heels, and she is nowhere bound. Outside the meditation hall, the crocuses bloom and the warm spring sun melts the winter snow.*

*Furnace Mountain, March 1, 1991*

*Kwang Myong Sunim lives on Furnace Mountain in Powell County, Kentucky. She was ordained a full nun in April, 1991. The Woman Who Married a Bear was part of a collection of essays by Gary Snyder, entitled The Practice of the Wild (North Point Press, 1990). □*

# Not Difficult, Not Easy

## *Stories from the lay lineage*

Jacob Perl, JDPSN

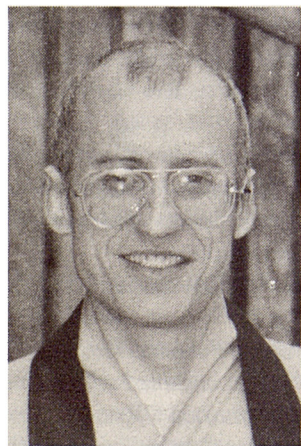
*(Adapted from a talk at Providence Zen Center in February, 1987)*

Although we usually associate the transmission of Buddha's teachings with a lineage of monks, it is very interesting that in China, India, and Korea, we can always find someone who, while not a monk, shined brilliantly and inspires us still today. This is especially interesting in the West, where most of the dharma students are laypeople.

Historically, the Zen patriarchal tradition has been one of celibate monks. Our school is no exception. Culminating in Zen Master Seung Sahn, every teacher in this lineage has been a monk. Yet here, today, while we are certainly preserving that tradition, something else is emerging, a widening of what traditionally was the province of the celibate monk, of the hermit. It's not that this teaching was hidden from lay people in any way, but that in the past people who practiced really hard were expected, and willing, to give up any external ties and become monks.

In the India of Buddha's time, there was a very great teacher who was not a monk. His name was Vimalakirti. One of the great scriptures of Buddhism, the Vimalakirti Nirveda Sutra, is devoted entirely to his teaching. He was considered so brilliant and so sharp, and his dharma dialogues with others were so deep, that his contemporaries were afraid to engage him in dharma combat. Even Buddha's greatest disciples, such as Manjushri and Mandalayana, were in awe of him.

Tradition has it that Vimalakirti was very sick one day, and the Buddha asked his disciples to visit him. Led by Manjushri, who was foremost among the disciples, they



Jacob Perl, JDPSN

came to Vimalakirti's house. The discussion went somewhat like this:

Vimalakirti: "Ah, welcome. I see that you have come, but you are not showing a sign of coming."

Manjushri: "Yes, indeed."

It was a kind of a metaphysical talk which was very popular in those days. After this discussion went on

for some time, Vimalakirti changed the tempo by asking all the guests, "What is the law of entering the gate of Not Two?" In turn each gave a short discourse.

Manjushri spoke last, saying "This entering of the gate of Not Two is something that cannot be said. There, there is no name, no form. It cannot be expressed in any way." He asked, "Now, you, Vimalakirti, please give us your understanding of entering the gate of Not Two." Vimalakirti only sat in silence. Manjushri recognized this silence and said, "Wonderful! That indeed is the true gate of Not Two!"

Most of the stories that we have from those days are about great monks. It's very instructive to hear a story about a person who used a different way of life to teach others.

In China, there were several great laypeople. Perhaps the most notable was Layman P'ang and his family. It is said that each of them was enlightened. His daughter was said to be especially brilliant. Although she was the youngest member of the family, she was very sharp and had a way of having the last word.

One day, the Layman, musing on life and practice, uttered these words of wisdom: "Oh, difficult, difficult, difficult! It's like trying to scatter ten thousand sesame seeds over a tree." The wife right away retorted, "Oh, easy, easy, easy! It's like touching your feet to the ground when you get off the bed." The daughter was not to be outdone. Immediately she commented, "Not difficult, not easy! On the tips of ten thousand grasses, the patriarchs' meaning." What kind of patriarchs' meaning can we find on the tips of grass? If you find that, you will get the true dharma eye. That this wonderful family managed to keep the vitality of the dharma in their busy lives is very important. Such examples are priceless.

In Korea, the story of Sul is very famous. She was born to a devout family of Buddhists. Her father was a very strong practitioner and the little daughter loved to chant with him. She would often accompany him on visits to great Zen Masters, including her father's teacher. One day, this teacher said to her, "I have heard that you are practicing very hard, so I want to give you a present. This present is the words 'Kwan Seum Bosal.' Repeat these words all the time, then you will get great happiness."

All the time that she could, she recited the mantra "Kwan Seum Bosal." One day, as she was chanting

Kwan Seum Bosal in her room, she heard the sound of a temple bell and her mind opened up. She understood that she and Kwan Seum Bosal are the same. Everything is Kwan Seum Bosal.

She became very happy, but also a little bit wild. She no longer chanted "Kwan Seum Bosal" and was seen talking to trees and plants. One day, as her father came into her room, he noticed that a sutra book he had given her was not on the altar, but underneath Sul, who used it to prop up her meditation cushion. The father became furious, and said, "How dare you sit on this scripture! How dare you defile the truth?" The little girl turned to him and said, "Father, do you think the truth is contained in words?" Seeing his confusion, Sul said, "Please ask your teacher."

The father told his teacher about Sul. "Is my daughter going crazy?" he asked. The teacher replied, "Your daughter's not crazy. You're crazy!" Then the Zen Master said, "Don't worry!" He wrote a poem for Sul:

*When you hear a wooden chicken crow in the evening,  
You will understand the country where your mind is born.  
Outside the door of my house,  
The willow is green, the flower is red.*

When Sul read the poem she said "Ahah. So the Zen Master is also just like this." Then she took the scripture from the floor, dusted it off, put it on the altar, and behaved quite normally from then on.

In time Sul became a wife and mother, and eventually had many grandchildren. She became known as a great Zen Master. Although she didn't wear special robes, she was so clear and practiced so hard that her daily life, her everyday speech, helped many people. After one of her granddaughters died, Sul was very, very sad; she cried and cried. The people around her were shocked because of her reputation as a great Zen Master. Someone asked, "You already understand that there is no life or death. Why are you crying for your granddaughter?" Then Sul cried even harder, and said "You don't understand! Because I cry, my granddaughter can enter into nirvana." She was quite extraordinary.

What do these stories mean for us? Sometimes we tend to check ourselves, our practice, our life. We try to make one practice better, more high class, another practice low class. Or we check ourselves in the sense, "Am I good, or am I bad? Am I as committed as I should be, or should I do something different?" Sometimes we attach to the outer form of practice. The reason these kinds of out-

*Continued on page 18*

## The Whole World is a Single Flower

365 Kong-ans for Everyday Life

Zen Master Seung Sahn



*One of the most distinctive qualities of the 365 Kong-ans is its ecumenicism. (Zen Master Seung Sahn) has included not only kong-ans from Chinese and Korean Zen, but also from Lao-tzu and the Christian tradition."*

*— from the foreword by Stephen Mitchell*

- The first collection by a prominent Zen Master to include Christian kong-ans
- Includes a preface by Brother Benjamin of the Abbey of Gethsemani in Kentucky

Kong-an, or koan, means public document. Many years ago in China, whenever government documents were copied, a seal was imprinted on the copy so that half of the seal remained on the original document and half on the copy. In order to verify that the copy was authentic, the two halves of the seal were matched. In the Zen tradition, kong-ans are used the same way: the student's understanding is one half and matches the teacher's understanding, which is the other half. When the student and teacher share the same understanding, it is called "transmission from mind to mind."

Zen Master Seung Sahn provides us with kong-ans which are practice for life—practice for answering the questions which are both profound and practical arising every day. How does truth function correctly? How do you make your life correct? Zen means when you are doing something, just do it. This collection of kong-ans contains beautiful words that teach correct direction.

*Charles E. Tuttle Company, March 1992*

*To order see page 31*

# Expanding Borders

## *An American in eastern Europe*

Susan Bernstein

During the Sangha Weekend last August, a lot of concerns were expressed about the future and direction of the Kwan Um School of Zen. The discussion seemed to turn mostly around leadership questions. But my concern has not so much been about teachers and leaders, but something more immediate: what is our school, our sangha? Where is it, exactly? It is in the dharma room that we say our vows, wear our robes, and do formal practice. Yet the borders of the zendo seem infinitely expansive, and we speak of "one school." How to realize it?

Last summer, I had the opportunity to experience the international dimension of the Kwan Um School of Zen: I visited the Polish sangha and traveled to the Soviet Union during Zen Master Seung Sahn's visit there. This trip deepened my view of our school and what it means to be a member of it. I am not a dharma teacher, although I have taken the five precepts. I had no teaching or organizational responsibilities. I simply wanted to visit the sangha.

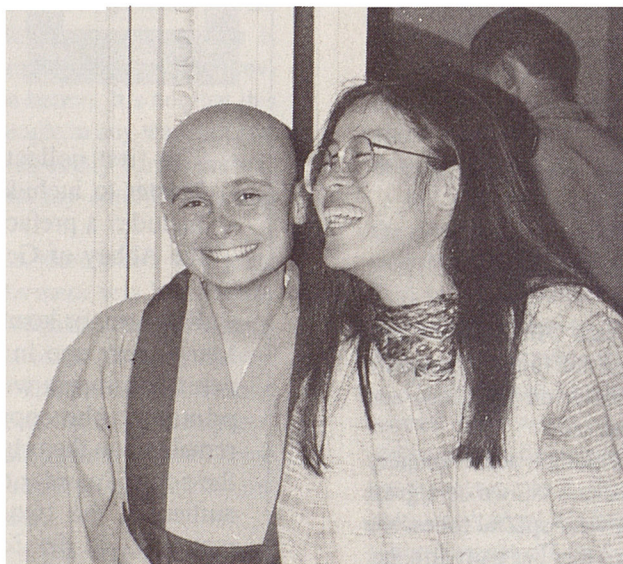
This was my first trip to eastern Europe. Since conditions were sure to be different, I concentrated on my practice from beginning to end, making a conscious decision not to expect anything and to leave my judging mind behind. I was able to let go of my ideas and go into this situation with an open mind because I knew the sangha was there. I was warmly welcomed at the Warsaw Zen Center and given a room with two Lithuanian visitors, although there were hundreds of people sleeping on the dharma room floor. Despite the crowds, the residents always made sure I had something to eat, helped me with language problems, lent me a dictionary and a needle and thread, and found me a seat in the packed dharma room. Everyone assumed I was a teacher of some kind, since I had come such a long way. People genuinely appreciated the fact that I had traveled so far to visit their Zen center—something which we in the United States sometimes take for granted. When we

went to Krakow for the day, I was asked if I wanted a ticket along with the rest of the group, or if I preferred a first class ticket along with the teachers. I wanted no special treatment, and was very happy to be included in the group (though it turned out two tickets were already gotten for me anyway!) It was a wonderful thing to be received in a foreign country with so much kindness and generosity—and to feel so strongly a common practice, a common direction and a real sense of family, though I was so far from home. Through the differences—and chanting the Heart Sutra in Polish *was* a challenge—the practice was the same. I could trust people and be helped by them, give up my ideas about deciding anything about anything, and just go with whatever happened. People took me sightseeing in Krakow, showed me parks and monuments around Warsaw, ordered food for me—my

favorite soon became kasha with butter—and, most importantly, talked to me and shared with me. I was impressed with the strength and sincerity of the Polish sangha. I saw how tightly they practice and live together—many more people in a smaller space, with usually only one bathroom—and gained a little perspective on my more comfortable surroundings back home.

I then went to Moscow and Lithuania with Zen Master Seung Sahn and several other teachers. In light of material conditions there, freedom from judg-

ing mind and not attaching to the many irritations and inconveniences was a requirement for enjoying the visit. But most importantly, I was able to spend time with Russian Zen students, new sangha members, and others interested in spiritual practice who had never been exposed to our formal training. This helped me to get back in touch with "beginner's mind" in a very profound way. The precarious position of spiritual practice in the former Soviet Union and the very real limitations that had been imposed upon people for many years helped me to appreciate what a gift it is to have the opportunity to practice Zen with a community. For example, one friend told me that not long ago he could have been arrested for having a copy of *Dropping Ashes on the Buddha*. What at home sometimes seemed like a tiresome burden—just another "thing to do"—appeared to me again as a most



*Won Mi Sunim (Warsaw) and Nam Hee Chon (Berlin)*





*Precepts ceremony, Frankfurt*

wonderful privilege.

It was inspiring to experience the independent spiritual struggles of our new members in the Saint Petersburg region (with whom I spent several weeks) without the benefit—which perhaps sometimes can become a hindrance—of teachers, beautiful dharma rooms, books, moktaks, rules or schedules. In practicing with them—beating substitute moktaks (I finally settled on a jar and wooden spoon), chanting, sitting and talking in the Russian forest by the strange late light of the White Nights (the time of the summer solstice when there is only a slight darkening from about midnight to 1 a.m.)—I was able both to put down and to appreciate form in a new way. I was reminded that wearing a robe and sitting on a cushion does not necessarily mean that I am truly practicing the 100% effort to be present. On the other hand, I gained a renewed appreciation of how form and together action help me do what my small “I” cannot always do by itself. I felt a very deep bond and common direction with my new friends in Russia, who helped me to see many things about myself, and most importantly, beyond myself. To them, too, I am very grateful.

In Russia I was often questioned about practice and the dharma. As much as I may consider myself an obtuse beginner at home, I realized that I did have some experience to share. There was no place for the self-indulgence of “I am the worst Zen student in the world” mind. In Moscow, I stayed with a member of the sangha, along with the abbot from another Soviet Zen center. On the twenty-sixth floor balcony of the towering apartment block, we were discussing whether there was anything that connects us all, that makes us all one. One fellow who was not interested in Zen believed it was “the good life” that joins us all—“good food, good drink, women!” Through the difficulties of the Russian language, time changes, and of course unclear mind—well, I stopped. I asked myself this question, looked around me—over the river towards Moscow, and at my three companions waiting for my response—I asked myself as hard as I could, and only said “don’t know.”

*Susan Bernstein is a member of the Providence Zen Center sangha. □*

## *Dharma Rap*

*a poem by Robert Augustine,  
“Dharma Bob”*

*Clear mind like space,  
is my basic rap.  
Know / Don't know,  
is my dharma attack.*

*Nam Cheon's cat,  
Hyang Eom's tree,  
Un Mun's stick (ugh!)  
they're all like me.*

*I come from the East,  
where the Buddhas grow,  
from the clear pure land  
of the ice & snow.*

*Now what is this?  
Cat food again?  
Go wash your bowl!  
Try another Kong-an.*

*My original face  
cannot be seen.  
When it starts to rain  
my skin turns green.*

*Dae Soen Sa Nim  
was here today.  
Joju's dog  
just ran away.*

*Mu! Mu!  
Tell me what I said!  
My mind's so clear,  
I have no head.*

*A cigarette man  
drops ashes on me.  
He runs around  
with a stone monkey.*

*I have no face  
where a beard could grow.  
Bodhidharma  
told me so.*

*Moktak, moktak,  
clack! clack! clack!  
You hit him,  
he'll hit you back.*

*(Holding up stick!)  
Tell me what you see!  
You have no lips,  
now go drink tea.*

*Step, step,  
to this rhymin' line.  
Sun, moon & stars  
will fall behind.*

*My tongue is tied.  
It sounds absurd;  
but, you haven't heard,  
my last word.*

*Grass is green!  
Sky is blue!  
You understand one;  
but you don't know two.*

*Your katz did this  
and your katz did that;  
Killed 500 Buddhas  
in a single splat.*

*The plane flies south;  
the car goes by;  
pup chasing bone;  
now who am I?*

*My KATZ! is a sound  
that can't be heard.  
Don't know, don't know!  
Don't say one word!*

*Now you've heard  
my DHARMA RAP.  
Put it all down,  
Leave it where it's at!*

## Not Difficult, Not Easy

*Continued from page 15*

standing people are important is that they show us very clearly that this practice is not dependent on our appearance. It's not dependent on our way of life. This practice simply means clarity. Our everyday clarity. What are you doing right now, this moment? If you are monk, you have monk's job; if a lay person, you have lay person's job. Keep your correct situation, whatever it is. Moment after moment, keep the great question, "What is this?"

**Question:** Do you have any famous layperson stories from the present day?

**JP:** Yes! Nowadays there is a very great story, and it is taking place even as we talk. It is the most important story of all. Everyone must attain this story, become a true Vimalakirti, or Layman P'ang, or Sul. This very moment is that story. So, everyone here is a famous lay person!

*Jacob Perl, JDPSN is abbot of the international Kwan Um School of Zen, president of the Kwan Um School of Zen of Europe, and guiding teacher of Providence Zen Center. □*

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## *Dharma Mirror update*

available March 1 to purchasers of that manual. The update covers requirements to take each category of precepts, plus several clarifications of practice forms. To receive the update, send \$2 to *Dharma Mirror*, Kwan Um School of Zen, 528 Pound Road, Cumberland RI 02864 U.S.A.

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## *Condolences*

to the family and friends of Leo Pruden, a respected scholar of Buddhism, who died in October in Los Angeles after a long illness. He was 53. Dr. Pruden was a friend of the Kwan Um School of Zen sangha from its earliest days. While a professor at Brown University in the 1970's, he translated many of Zen Master Seung Sahn's dharma talks from Japanese into English.

## Letter to the editor

Dear Kwan Um School of Zen sangha (c/o Primary Point editor),

I am writing this open letter to the entire sangha to express something that troubles me about our school. I write in order to start a dialogue, or to extend any existing dialogue schoolwide. I initially sent this letter before Jane McLaughlin was made a Ji Do Poep Sa Nim, so that happy occasion does alleviate some of my concern, but not altogether.

What concerns me is the fact that of twelve Ji Do Poep Sa Nims, there are only two women, and during the twelve years between the inka ceremonies for Barbara Rhodes, JDPSN and McLaughlin PSN, only men have been acknowledged as able to provide the kind of teaching that is a cornerstone of this school. How can this be? In our center in Tallahassee, Florida, often more women come to practice than men, and I assume that most centers have plenty of female members. Why aren't women "making the grade" as teachers?

This whole question bubbled into my awareness in a peer counseling training class in which participants were asked to look deeply within and identify an area in which we felt blocked. What I uncovered was an internalized feeling of unworthiness as a female practitioner in a historically patriarchal religion. But while I could chalk up the invisibility of women in the Zen tradition to historical oppression, I couldn't so easily rationalize away the near-invisibility of women among the Ji Do Poep Sa Nims in our school.

What I saw in myself was a deep feeling of demoralization, a resigned despondency about the capacity of women to realize our true natures. I wondered if we are simply not up to par with men, perhaps because we focus too much on raising our children rather than sitting lots of retreats. I worked with this demoralization during the ensuing weeks, talking with others and just sitting with it. I have come to see that women are not less equipped than men—after all, raising children is practice, just as sitting retreats is, depending on the mind you bring to it. Something else is going on and I wonder if it is being looked at.

Somehow the capacities of individual women are being overlooked. (I don't know how Ji Do Poep Sa Nims are selected—whether Zen Master Seung Sahn controls the whole process or whether existing Ji Do Poep Sa Nims are integral to the process or what.) Acknowledgement of McLaughlin PSN as a teacher encourages me. Nevertheless, it is hard for me to believe that so few women in the Kwan Um School of Zen are capable of doing kong-an practice with students. And if this is so, why? Can we begin a school-wide dialogue on this?

This process of questioning has been valuable for me because it uncovered a kind of insidious self-doubt that was quietly binding me. And it seems that paying attention to it has dissolved much of it. If there are other women who experience this, I hope this letter will help bring it to your awareness so that you can let it wither away or begin to address it. I hope it is recognized that the absence of women teachers can be demoralizing to women students, and that it surely perpetuates unfair attitudes about gender among members of our school. If anyone has comments on this letter, I'd love to hear from you.

In the dharma,  
Ellen B. Gwynn  
Tallahassee, Florida

# Glossary

**Anuttara Samyak Sambodhi** (*Sanskrit*): “perfect universal samadhi”; the enlightenment experience in which a person becomes a Buddha.

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

**bhikku** (*Pali*): monk.

**bhikkuni** (*Pali*): nun.

**bodhi** (*Sanskrit*): “awakening”; enlightenment.

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

**bodhisattva monk**: in the Kwan Um School of Zen, one who has met certain training requirements, usually over at least ten years, and has taken forty-eight precepts.

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

**ch’i** (*Chinese*): life force.

**Chogye order**: the major order in Korean Buddhism, formed in 1356 AD by the unification of the Nine Mountains Schools of Zen.

**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.

**dharma teacher**: in the Kwan Um School of Zen, one who met certain training requirements, usually over at least four years, and has taken ten precepts.

**dukkha** (*Pali*): suffering.

**inka** (*Korean*): “public seal”; certification of a student’s completion of, or breakthrough in, kong-an practice.

**Ji Do Poep Sa Nim (JDPSN)** (*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*): “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*): “body”; in Korean Buddhism, small crystals sometimes found among cremated remains of monks, and regarded as sacred relics.

**senior dharma teacher**: in the Kwan Um School of Zen, one who has met certain training requirements, usually over at least nine years, and has taken sixteen precepts.

**Shakyamuni Buddha** (*Sanskrit*): “sage of the Shakya clan,” the historical Buddha.

**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.

**Zen center**: meditation community which may include a residence.

**zendo** (*Japanese*): “Zen hall”; dharma room, meditation hall.



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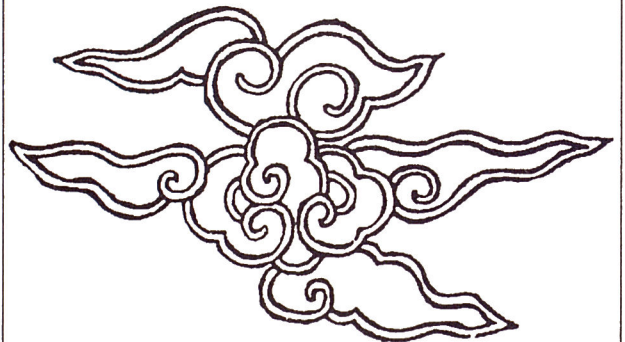
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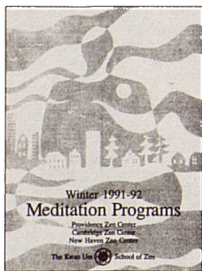
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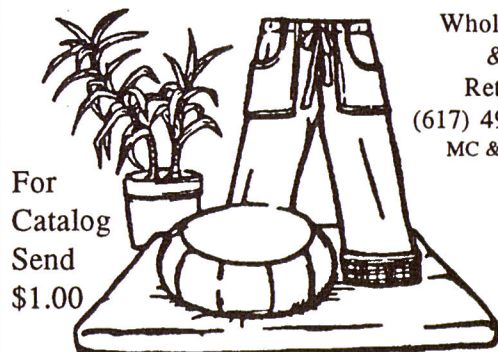
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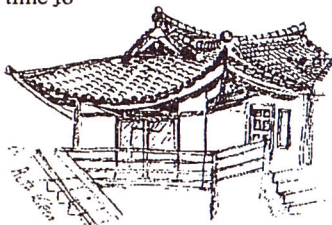
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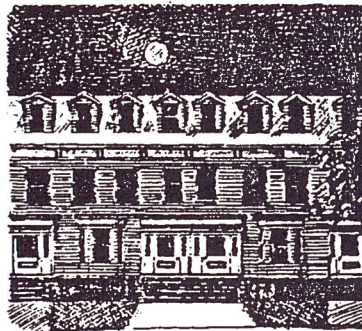
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# Kwan Um School of Zen Calendar of Events

Call Zen center to confirm. YMJJ (Yong Maeng Jong Jin) is an intensive silent meditation retreat. 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	JP	Jacob Perl, JDPSN
GB	George Bowman, JDPSN	JM	Jane McLaughlin, JDPSN	BR	Barbara Rhodes, JDPSN
DASN	Do An Sunim, JDPSN	BM	Bob Moore, JDPSN	RS	Richard Shrobe, JDPSN
RG	Robert Gentner, JDPSN	MDSN	Mu Deung Sunim, JDPSN	TBA	To Be Announced

## Zen Master Seung Sahn (tent.)

Feb.	18	Kyol Che closing ceremony, Korea
Mar.	12	to Los Angeles
	16	to Chicago
	19 or 20	to Lexington ( <i>tentative</i> )
	21 or 22	Talk, Lexington ( <i>tentative</i> )
	23	to Providence
28-Apr.	3	YMJJ, Providence
	29	Talk, New York
Apr.	3	Kyol Che closing ceremony, Providence
	4	Buddha's Birthday and precepts ceremonies, Providence
	7	to Frankfurt
	9	to Palma
	10-12	YMJJ, Palma
	11	Ten Year Ceremony, Palma
	14	to Berlin
	17-19	YMJJ, Berlin
	20	to Warsaw
	24-26	YMJJ, Ji Do Poep Sa Nim Certification Ceremony, Warsaw
	27	to Frankfurt
	28	to Providence
May	1	to Los Angeles
Oct.	10-11	Twentieth Anniversary celebration, Providence

## Europe

Jan.	4-Apr.	3	Kyol Che, Warsaw (Do Am Sunim)
Feb.	1-2		YMJJ, Oslo (JP)
	7		Talk, Brussels (JP)
	8-9		YMJJ, Brussels (JP)
	10		Talk, Barcelona (JP)
	12		Talk, Palma (JP)
	14-16		YMJJ, Palma (JP)
Apr.	10-12		YMJJ, Palma (ZMSS)
	11		Ten Year Ceremony, Palma
	17-19		YMJJ, Berlin (ZMSS)
	24-26		YMJJ, Certification Ceremony, Warsaw (ZMSS)

## South/Southeast

Jan. 2 - Mar.	30	Ninety day retreat, Furnace Mountain (RG)
Feb.	7-9	Three day YMJJ, Cypress Tree (BR)
	8	Beginners' workshop, Cypress Tree (BR)
	20-23	Mid-retreat intensive, Furnace Mountain (RG)
Mar.	21 or 22	Talk, Lexington (ZMSS) ( <i>tentative</i> )
Apr.	9-11	YMJJ, Abbey of Gethsemani (RG)
	23-26	YMJJ, Furnace Mountain (RG)
May	1	"Letting Go of Grief" workshop, Cypress Tree (BR, David Jordan)
	2	"Zen and Native American Healing," Cypress Tree (BR, Peter Bearwalks)
	3	One day retreat, Cypress Tree (BR)
	15-17	AA Renewal Weekend, Furnace Mountain (RG)
	29-31	YMJJ, Lancaster, South Carolina (RG) ( <i>for information call 803-286-8939</i> )
June	5-7	YMJJ, Furnace Mountain (RG)
Aug.	7-9	YMJJ, Furnace Mountain (RG)
Sep.	24-27	YMJJ, Furnace Mountain (RG)
Oct.	22-25	YMJJ, Furnace Mountain (RG)
Dec.	10-14	Buddha's Enlightenment Retreat, Furnace Mountain (RG)

## Ongoing Programs

**Cypress Tree Zen Center** • Tallahassee • (904) 656-0530

Wed. 7:00 pm Practice, dharma talk

**Furnace Mountain** • Kentucky • (606) 229-1621

Daily 5:15 am Practice

7:30 pm Practice

Sun. 5:15 am Practice, dharma talk (RG)

**Lexington Zen Center** • (606) 277-2438

Wed. 7:30 pm Practice, dharma talk (RG)

**Nashville Zen Group** • (615) 298-3754

Sat. 7:30 am Long sitting to 9:00 a.m. (*begins at 5:00 a.m. first Saturday of the month*)

## Northeast

- Feb. 2 One day retreat, Cambridge (GB)  
 13 Talk, Cambridge (JM)  
 15-16 Two day YMJJ, Cambridge (MH/JM)  
 15-22 Intensive week, Winter Kyol Che (DASN)  
 20 Talk, Cambridge (MH)  
 21 Talk, New Haven (DASN)  
 21-23 Two day YMJJ, New Haven (DASN)  
 Two day YMJJ, Catskills (RS) (*contact Chogye for information*)  
 27 Talk, Cambridge (GB)  
 29-Mar 1 Two day YMJJ, Providence (JP)  
 Mar. 1 One day retreat, Cambridge (GB)  
 5 Talk, Cambridge (MH)  
 7 One day retreat, Cape Cod (BR) (*register through Providence*)  
 8 Foundations of Zen, Providence (JP, Mu Soeng Sunim, Oh Do Sunim)  
 9 Talk, Cape Cod (BR) (*contact Providence for information*)  
 13 Talk, New Haven (RS)  
 13-15 Two day YMJJ, New Haven (RS)  
 21 One day retreat, Chogye (RS)  
 21-22 Two day YMJJ, Cambridge (MH)  
 22 Talk, Providence (JP)  
 28-Apr 3 One week YMJJ, Providence (ZMSS)  
 29 Talk, New York (ZMSS)  
 Apr. 3 Kyol Che closing ceremony, Providence  
 4 **Buddha's Birthday ceremony and precepts ceremony, Providence (ZMSS)**  
 19 One day retreat, Providence (JP)  
 25 One day retreat, Chogye (RS)  
 May 1-3 Three day YMJJ, Providence (DASN)  
 16 One day retreat, Chogye (RS)  
 16-17 Christian-Buddhist retreat, Providence (DASN/Fr. Kevin Hunt)  
 June 6-7 Two day YMJJ, Providence (JP)  
 12-14 Two day YMJJ, Chogye (RS)  
 13 Christian-Buddist retreat, Cambridge (DASN/Fr. Robert Morin)  
 21 One day retreat, Providence (GB)  
 July 4-5 Two day YMJJ, Providence (JP)  
 Aug. 1 **Birthday Ceremony for Zen Master Seung Sahn and precepts ceremony, Providence**  
 3-23 Kyol Che, Providence (DASN)  
 Sept. 4 - 6 Three day YMJJ, Providence (BM)  
 Oct. 10-11 **Twentieth Anniversary, Providence (ZMSS)**  
 Nov. 6 - 8 Three day YMJJ, Providence (JP)  
 Dec. 5 **Buddha's Enlightenment Day and precepts ceremonies (ZMSS)**  
 7 - 13 One week YMJJ, Providence (JP)

## Ongoing Programs

### Cambridge Zen Center • (617) 576-3229

- Daily 5:00 am Practice  
 7:00 pm Practice  
 Mon. 7:00 pm Meditation instruction, consulting interviews  
 Tues. 7:00 pm Practice to 9:00 pm, interviews (MH or a SDT)  
 Thurs. 7:30 pm Dharma talk  
 Sat. 1:00 pm (*second Saturday*) Long Sitting to 4:00 p.m. with consulting interviews  
 Sun. 9:00 am Long Sitting to 11:30 am (*except during retreats*)

### Chogye International Zen Center • NYC • (212) 353-0461

- Mon. 6:30 pm Chanting, sitting, kong-an reading to 7:40 pm  
 Tue. 5:30 am Bows, sitting to 6:30 am  
 6:30 pm Chanting, sitting, kong-an reading to 7:40 pm  
 Wed. 5:30 am Bows, sitting to 6:30 am  
 6:00 pm Chanting, long sitting, reading to 8:10 pm  
 Thurs. 5:30 am Bows, sitting to 6:30 am  
 6:30 pm Chanting, sitting, kong-an reading to 7:40 pm  
 Fri. 6:30 pm Chanting, sitting, kong-an reading to 7:40 pm  
 Sat. 8:00 am Bows, sitting and chanting to 10:00 am, kong-an interviews (RS) (*except during retreats*)  
 10:15 am Study group to 11:45 am (*monthly: Jan. 11, Feb. 8, Mar. 14, Apr. 11, May 9, June 6*)  
 Sun. 6:00 pm Chanting and sitting meditation with instruction  
 7:00 pm Dharma talk (RS)

### The Meditation Place • Providence • (401) 274-4026

- M-F 6:50 am Bows  
 7:00 am Sitting  
 Mon. 7:00 pm Beginners' Night (*first Monday*)  
 Tues. 7:00 pm (*second and fourth Tuesdays*) Chanting, sitting to 8:30 p.m. with kong-an interviews (BR); beginner meditation instruction available  
 Thurs. 7:00 pm Long sitting to 8:10 pm, short reading  
 Sat. 9:00 am Long sitting to noon (*monthly*)

### New Haven Zen Center • (203) 787-0912

- Daily 5:00 am Practice  
 Tues. 7:15 pm Practice; *alternate Tues.* consulting interviews  
 Wed. 6:00 pm Meditation instruction  
 7:15 pm Practice; *second Wednesday in April* kong-an interviews (DASN) (*first Wednesday thereafter*)  
 8:30 pm Roots and questions of practice to 9:45 pm (*second and fourth Wednesday*)  
 Thurs. 7:15 pm Practice to 9:30 pm  
 Sun. 9:00 am Bows, chanting  
 10:00 am Long sitting to noon

### Providence Zen Center • (401) 658-1464 • Fax 658-1188

- Daily 5:00 am Bows, chanting, sitting  
 6:30 pm Special chanting, evening chanting  
 7:30 pm Sitting (*except Friday*)  
 Wed. 6:15 pm Meditation instruction  
 7:00 pm Practice to 8:30 pm; *rotating* kong-an interviews (JP, DASN), dharma talks, consulting interviews  
 Thurs. 5:00 am Kong-an interviews (JP)  
 7:00 pm Chanting, long sitting to 9:30 pm  
 Sun. 9:00 am Meditation instruction (*first four Sun. except Feb*)  
 10:00 am Talk (*second and fourth Sundays except Feb.*)  
 Sitting to noon (*first and third Sundays*)

## Midwest

- Mar. 20 Talk, Bultasa (BR)  
 20-22 Two day YMJJ, Bultasa (BR)  
 Apr. 17-19 Three day YMJJ, Kansas  
 (DASN)  
 25-26 Two day YMJJ, Racine (DASN)  
 June 25-28 1 1/2 day YMJJ, 1 1/2 day Kido  
 chanting retreat, Bultasa (BR)  
*(tentative)*  
 Sept. 11-13 YMJJ, Kansas (RG)

### Ongoing programs

**Ann Arbor Zen Center** • (313) 761-3770  
 Thurs. 7:00 pm Long sitting to 8:00 pm  
 Sun. 9:00 am Long sitting to 10:30 am

**Bultasa Zen Group** • Chicago • (312) 327-1695  
 Mon. 7:00 pm Bows, sitting, chanting to 9:30  
 pm (*informal interviews and  
 circle talk second Monday*)  
 Wed. 7:00 am Bows, chanting, sitting to 8:15 am  
 Thurs. 7:00 pm Bows, sitting, chanting to 9:30 pm  
 Sat. 7:00 am Practice to 8:30 am in Hobart,  
 IN (*call 219-962-7020 for  
 information*)  
 Sun. 10:00 am Practice to 12:15 pm in Hyde  
 Park area (*monthly; call 312-  
 753-3562 for schedule*)

**Kansas Zen Center** • Lawrence • (913) 843-  
 8683  
 Daily 6:00 am Practice to 7:00 a.m.  
 Sun. 9:00 am One day sitting to 4:00 pm  
*(monthly; call 913-841-6610 for  
 schedule)*  
 7:00 pm Practice, dharma talk

**Morning Star Zen Center** • Fayetteville AR •  
 (501) 521-6925  
 Sun. One day sitting (*monthly; call  
 for schedule*)  
 8:00 pm Long sitting to 9:20 pm

**Racine Zen Group** • (414) 639-5967  
 Mon. 7:00 pm Practice to 9:30 pm  
 Thurs. 7:00 pm Practice to 9:30 pm  
 Sun. 3:00 pm Practice to 5:00 pm (*first Sun.*)

## Precepts ceremonies

Contact head dharma teacher of your center  
 or group for application information

Date	Location	Deadline	
		5 Precepts	Other Precepts
Apr. 4	Providence	Mar. 20	Mar. 4
Aug. 1	Providence	July 15	July 1
Dec. 5	Providence	Nov. 20	Nov. 5

## West Coast

- Feb. 15 Kido and retrea, Seattlet (Mu Ryang Sunim)  
 21 Shakuhachi concert, Empty Gate  
 22 One day sitting, Dharma Zen  
 Mar. 6 Talk, Empty Gate (David Duncombe)  
 6-8 Three day YMJJ, Dharma Zen (BM)  
 7 Introductory workshop, Seattle  
 15 One day sitting, Empty Gate  
 26-29 YMJJ, Seattle (BM)  
 Apr. 4 Buddha's Birthday, Empty Gate  
 17-19 YMJJ, Empty Gate (BM)  
 19 One day retreat, Seattle/Vashon  
 23-26 Three day YMJJ, Empty Gate (BR)  
 24 Talk, Empty Gate (BR)  
 25 One day sitting, Dharma Kai  
 May 10 Sangha meeting, Seattle  
 17 One day retreat, Seattle/Vashon  
 TBA Three day YMJJ, Dharma Zen (BM)  
 June 9-14 YMJJ, Seattle (BM)  
 July 19 One day retreat, Seattle/Vashon  
 Aug. 9 Sangha meeting, Seattle  
 15 Introductory workshop, Seattle  
 16 One day retreat, Seattle/Vashon  
 Sept. 24-27 YMJJ, Seattle (JP)  
 Oct. 17 Sangha meeting, Seattle  
 18 One day retreat, Seattle/Vashon  
 Nov. 12-15 YMJJ, Seattle (BM)  
 Dec. 6 Buddha's Enlightenment Day, Seattle  
 13 One day retreat, Seattle

### Ongoing programs

**Dharma Kai Zen Center** • Whittier • (213) 696-1838  
 Sun. 9:30 am Practice

**Dharma Zen Center** • Los Angeles • (213) 934-0330  
 Daily 5:30 am Bows, chanting, sitting to 7:15 am  
 6:30 pm Special chanting, evening chanting  
 7:25 pm Sitting to 7:55 pm, kong-an reading  
 Mon. 8:00 pm Lecture series (*alternating*): *Platform Sutra  
 of Hui Neng*, *ZMSS's Compass of Zen*  
 Tue. 7:30 pm Kouk Sun Do (Taoist breathing and energy  
 exercises)  
 Wed. 7:30 pm Long sitting to 9:30 pm  
 Thurs. 8:00 pm Dharma talk  
 Sat. 7:30 pm Long sitting to 9:30 pm

**Empty Gate Zen Center** • Berkeley • (415) 548-7649  
 Daily 5:30 am Practice (*6:30 am Saturday and Sunday*)  
 7:00 pm Practice (*except Saturday*)  
 Mon. 7:00 pm Long sitting to 9:30 pm  
 Wed. 7:00 pm Introduction to Zen open house to 9:00 pm  
 Sat. 7:00 am Long sitting with consulting interviews;  
 formal breakfast; work practice  
 11:00 am Dharma talk (Jeff Kitzes) and discussion

**Seattle Dharma Center** • (206) 783-8484  
 Mon. 7:30 pm Practice to 8:30 pm  
 Thurs. 7:30 pm Practice to 8:30 pm

# 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

- |  |  |  |  |
|--|--|--|--|
| <p><b>Ann Arbor Zen Center</b><br/>6 Geddes Heights<br/>Ann Arbor, MI 48104<br/>(313) 761-3770<br/><i>Affiliate</i></p> <p><b>Bo Kwang Zen Center</b><br/>36-25 Union Street, #1C<br/>Flushing, NY 11354<br/>(718) 353-2474<br/><i>Friend</i></p> <p><b>Bul Tah Sah Zen Group</b><br/>4358 West Montrose Ave.<br/>Chicago, IL 60641<br/>(Ron Kidd) (312) 327-1695<br/><i>Affiliate</i><br/><i>Guiding Teacher:</i><br/><i>Barbara Rhodes, JDPSN</i></p> <p><b>Cambridge Zen Center</b><br/>199 Auburn Street<br/>Cambridge, MA 02139<br/>Office: (617) 576-3229<br/>Personal: (617) 354-8281<br/><i>Full Zen Center</i><br/><i>Guiding Teacher:</i><br/><i>Mark Houghton, JDPSN</i></p> <p><b>Chogye International<br/>Zen Center of New York</b><br/>400 East 14th St., Apt. 2E<br/>New York, NY 10009<br/>(212) 353-0461<br/><i>Full Zen Center</i><br/><i>Guiding Teacher:</i><br/><i>Richard Shrobe, JDPSN</i></p> | <p><b>Cypress Tree Zen Center</b><br/>P.O. Box 1856<br/>Tallahassee, FL 32302<br/>(904) 656-0530<br/><i>Affiliate</i><br/><i>Guiding Teacher:</i><br/><i>Barbara Rhodes, JDPSN</i></p> <p><b>Dharma Kai Zen Center</b><br/>c/o Aikido Ai Dojo<br/>6727 South Milton Avenue<br/>Whittier, CA 90601<br/>(213) 696-1838<br/><i>Affiliate</i><br/><i>Guiding Teacher:</i><br/><i>Bob Moore, JDPSN</i></p> <p><b>Dharma Zen Center</b><br/>1025 South Cloverdale Ave.<br/>Los Angeles, CA 90019<br/>(213) 934-0330<br/><i>Affiliate</i><br/><i>Guiding Teacher:</i><br/><i>Bob Moore, JDPSN</i></p> <p><b>Diamond Hill<br/>Zen Monastery</b><br/>528 Pound Road<br/>Cumberland, RI 02864<br/>(401) 658-1509<br/><i>Monastery</i></p> <p><b>Empty Gate Zen Center</b><br/>1800 Arch Street<br/>Berkeley, CA 94709<br/>(510) 548-7649<br/>Fax (510) 548-0313<br/>Personal (510) 843-2127<br/><i>Affiliate</i><br/><i>Guiding Teacher:</i><br/><i>Bob Moore, JDPSN</i></p> | <p><b>Furnace Mountain Center</b><br/>Box 545<br/>Clay City, KY 40312<br/>(606) 229-1621<br/><i>Retreat Center</i><br/><i>Guiding Teacher:</i><br/><i>Robert Genthner, JDPSN</i></p> <p><b>Gainesville Zen Circle</b><br/>c/o Jan Sendzimir<br/>562 NE Second Avenue<br/>Gainesville, FL 32601<br/>(904) 373-7567<br/><i>Friend</i></p> <p><b>Kansas Zen Center</b><br/>1423 New York Street<br/>Lawrence, KS 66044<br/>(913) 843-8683<br/><i>Affiliate</i><br/><i>Guiding Teacher:</i><br/><i>Do An Sunim, JDPSN</i></p> <p><b>Lexington Zen Center</b><br/>c/o Robert and Mara<br/>Genthner<br/>345 Jesselin Drive<br/>Lexington, KY 40503<br/>(606) 277-2438<br/><i>Affiliate</i><br/><i>Guiding Teacher:</i><br/><i>Robert Genthner, JDPSN</i></p> <p><b>The Meditation Place</b><br/>168 Fourth Street<br/>Providence, RI 02906<br/>(401) 274-4026<br/><i>Affiliate</i></p> | <p><b>Morning Star Zen Center</b><br/>c/o Barbara Taylor<br/>243 Virginia Avenue<br/>Fayetteville, AR 72701<br/>(501) 521-6925<br/><i>Affiliate</i><br/><i>Guiding Teacher:</i><br/><i>Bob Moore, JDPSN</i></p> <p><b>Nashville Zen Group</b><br/>3622 Meadowbrook Avenue<br/>Nashville, TN 37205<br/>(615) 298-3754<br/><i>Affiliate</i><br/><i>Guiding Teacher:</i><br/><i>George Bowman, JDPSN</i></p> <p><b>New Haven Zen Center</b><br/>193 Mansfield Street<br/>New Haven, CT 06511<br/>(203) 787-0912<br/><i>Full Zen Center</i><br/><i>Guiding Teacher:</i><br/><i>Richard Shrobe, JDPSN</i></p> <p><b>Nine Mountains Zen School</b><br/>1268 King Street West<br/>Toronto, ON M6K 1G5<br/>CANADA<br/>(416) 534-6935<br/><i>Friend</i></p> <p><b>Ontario Zen Center</b><br/>379 Strathmore Boulevard<br/>Toronto, ON M4C 1N4<br/>CANADA<br/>(416) 466-3881<br/><i>Friend</i></p> |
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*(Continued next page)*

### — — — — — Becoming a Member of the Kwan Um School of Zen in North America — — — — —

*(In other parts of the world, contact your local affiliated Zen center or regional head temple.)*

Your membership in a participating center or group makes you part of the Kwan Um School of Zen sangha. Your dues help support teaching activities on local, national, and international levels. **Full membership** benefits include discount rates at all retreats and workshops (after three months of membership), and subscriptions to PRIMARY POINT and the quarterly school newsletter. **Associate membership** does not include program discounts. Send this coupon and your first dues payment to the Kwan Um School of Zen at the address at the top of the page. Please circle the dues for the membership category and payment plan you prefer.

	Annually	Quarterly	Monthly
FULL ..... Individual .....	\$240	\$60	\$20
Family .....	360	90	30
Student .....	120	30	10
ASSOCIATE .....	60	15	5

Specify the North American center or group that you wish to be a member of: \_\_\_\_\_

Name(s) \_\_\_\_\_

Street \_\_\_\_\_

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Phone Day \_\_\_\_\_ Phone Evening \_\_\_\_\_

**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

**Zen Group of Pittsburgh**  
 c/o Paul Dickman  
 5333 Beeler Street #2  
 Pittsburgh, PA 15217  
 (412) 687-6396  
*Friend*

Groups forming in Honolulu, Denver,  
 Hartford, Philadelphia, and Washington,  
 DC. Call school office for information.

## Europe

**Budapest Zen Center**  
*Head Temple, Hungary*  
 Trencseni u. 50  
 h 1125 Budapest Hungary  
 (36) 1-156-0744

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

**Gdansk Zen Center**  
 Grunwaldzka St. 51/4  
 80-244 Gdansk Poland  
 (48) 41-21-29

**Kaunas Zen Center**  
*Head Temple, Lithuania*  
 Siaures 31-42  
 233 042 Kaunas Lithuania  
 phone 70-15-54\*

**Kiev Zen Center**  
*Head Temple, Ukraine*  
 Vokzalnaya St. 3/26  
 256 400 Bielaya Cepkov  
 (Kiyevskaya Obl.)

**Krakow Zen Center**  
 Boguslawskiego St. 2/18a  
 31-048 Krakow Poland  
 (48) 21-86-81

**Praha Zen Center**  
*Head Temple,*  
*Czechoslovakia*  
 Boleslawska St. 10  
 130 00 Praha Czechoslovakia  
 (42) 2-733-6551

**Riga Zen Center**  
*Head Temple, Latvia*  
 Ostas 4-42  
 226 034 Riga Latvia  
 phone 39-65-66\*

## South America

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

**St. Petersburg Zen Center**  
 Primorskaya St. 9/25  
 188 900 Vyborg Russia

**Tallin Zen Center**  
*Head Temple, Estonia*  
 c/o Olieg Onopchenko  
 Ostas 4-24  
 226 034 Riga, Estonia  
 phone 39-65-66\*

**Uljanovsk Zen Center**  
*Head Temple, Russia*  
 Yunosti St. 53/43  
 432 030 Uljanovsk Russia  
 (7) 34-74-15

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

**Zen Zentrum Berlin**  
*Head Temple, Germany*  
 Turinerstr. 5  
 1000 Berlin 65 Germany  
 (49) 30-456-7275

\*Contact international  
 operator to place a call

## Africa

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

## 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

## Primary Point bookstore

- The Whole World is a Single Flower:** 365 Kong-ans for Everyday Life. *Zen Master Seung Sahn.* Includes Christian kong-ans. Available March 1992. 272 pages. **\$16.95 (1 pound)**
- Gathering of Spirit:** Women Teaching in American Buddhism Edited by *Ellen Sidor.* Talks and panel discussions from three landmark conferences. 1987. 78 pages. **\$9.95 (1/2 pound)**
- Heart Sutra**  
Ancient Buddhist Wisdom in the Light of Quantum Reality *Mu Soeng Sunim.* The teaching of emptiness, and its parallels in quantum physics. 1991. 80 pages. **\$9.95 (1/2 pound)**
- Only Don't Know:** Teaching Letters of Zen Master Seung Sahn Responses to questions about work, relationships, suffering, and Zen practice. 1991. 204 pages. **\$12.00 (1 pound)**
- Thousand Peaks—Korean Zen:** Traditions and Teachers *Mu Soeng Sunim.* Comprehensive history of the rich tradition of Korean Zen. 1991. 254 pages. **\$14.00 (1 pound)**
- Dropping Ashes on the Buddha**  
The Teaching of Zen Master Seung Sahn  
*Compiled and Edited by Stephen Mitchell.* Stories, interviews, and formal talks. 1976. 244 pages. **\$11.95 (1 pound)**
- Ten Gates:** The Kong-an Teaching of Zen Master Seung Sahn Returns vitality to this vastly misunderstood teaching technique. 1987. 150 pages. **\$10.95 (1/2 pound)**
- Chanting Book with English Translations**  
1991. 64 pages. **\$10.00 (1/2 pound)**
- Perceive World Sound:** Zen chanting tape  
1978. **\$11.00 (1/2 pound)**
- Dharma Mirror.** Manual of practice forms. *Compiled and edited by Merrie Fraser.* 1991. 248 pages. **\$25.00 (3 pounds)**
- Only DOing It for Sixty Years**  
Commemorative book on the occasion of Zen Master Seung Sahn's sixtieth birthday. 1987. 238 pages. **\$10.00 (1 pound)**
- Compass of Zen Teaching**  
Original edition. The essential statement of Zen Master Seung Sahn's teaching. 1983. 39 pages. **\$10.00 (1/2 pound)**
- Whole World is a Single Flower T-Shirt**  
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