

Primary Point



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Two new Zen Masters
receive transmission
Zen goes to Bosnia
Parliament of the World's
Religions in Chicago

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The Kwan Um School of Zen supports the worldwide teaching schedule of the Zen Masters and 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. PRIMARY POINT is published three times a year: Fall/Winter, Spring, and Summer. To subscribe, see page 31. If you would like to become a member of the Kwan Um School of Zen, see page 29. Members receive PRIMARY POINT free of charge. The circulation is 5000 copies.

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A Free Gift For You!

Zen Master Seung Sahn

Excerpted from a talk
by Zen Master Seung Sahn
at Cambridge Zen Center
on May 7, 1993

Question: What's the relationship between karma and free will?

Zen Master Seung Sahn: Even if you decide, you cannot decide anything. When you are born, already everything has been determined. So, everything is already decided. Decide... something will happen. Don't decide... something will happen. I ask you: Why were you born in this world? Why?

Q: I'm here talking to you so...

ZMSS: That's just an idea. Talking, what kind of "talking to me"? "I" is not necessary. I ask you.

Q: You already know.

ZMSS: Ah, I don't know. So, when you are born... we say "put it all down." That means when you are born, already your karma appears. So, if you want to understand your past life, look at what you receive now. What do you get, now? If you want to understand your previous life... what do you do now?

Q: So, my question is: at this moment, is there something that I am deciding? Or is there no such thing as a decision? Am I deciding what will happen to me? Or maybe I don't have to decide anything?

ZMSS: Decide anything?

Q: Do I have free will or don't I?

ZMSS: Who said that?

Q: That's the point. Is there something that decides or

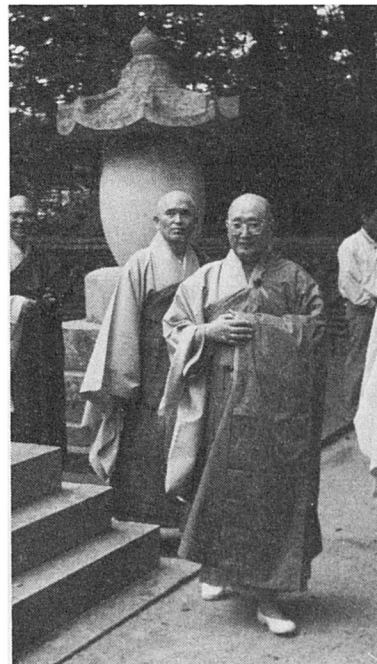
is there nothing that decides?

ZMSS: Of course. If you decide to come into this world, "you can decide" is possible. But even if you decide something, you cannot get anything.

Q: I was afraid of that. *[laughter from the audience]*

ZMSS: If I want a life that lasts a thousand years... it's not possible! Before one thousand years, already you are dead. So, if you understand what human beings are—what this world is really like—then you understand that you cannot decide anything. You only have this moment. If this moment is clear, then your whole life is clear. Also, your next life is clear. "This moment clear" means: "What are you doing now? Just do it!" Do not make a choice this way or that. Even with a choice you cannot get anything—that's human beings! But if you attain this moment, you can do anything—that's the point. You must attain this moment. Then you can do anything. If you lose this moment, you cannot do anything. I give you this as a present... very important. Also very expensive, but you don't have to pay today. *[laughter from audience]* Free—good Zen Master, eh? *[more laughter from audience]* ☸

Zen Master Seung Sahn is founding teacher of the international Kwan Um School of Zen.



*Zen Master Seung Sahn
in China, October 1993*

How to Meditate

Meditation is not special

Zen Master Ko Bong

There are three poisons: greed, anger and ignorance. If you put these down then your Buddha nature is like a clear mirror, clear ice, an autumn sky or a very clear lake. The whole universe is in your *tantien* (center). Then your body/mind will calm down and you will be at peace. Your heart will be fresh like an autumn wind— not competitive.

If you attain this level, you're one half a Zen monk. But, if you are merely satisfied with this you are still ignorant of the way of Buddhas and patriarchs. This is a big mistake because demons will soon drag you to their lair.

Meditation is originally nothing special. Just keep a strong practice mind. If you want to get rid of distractions and get enlightenment, this too is a mistake. Throw away this kind of thinking; only keep a strong mind and practice. Then you will gradually enter "just do it."

Everyone wants meditation but they think about it in terms of medicine and disease. However, don't be afraid of what you *think* of as a disease. Only be afraid of going *too slow*. Some day you will get enlightenment. ☸

Zen Master Ko Bong gave dharma transmission to Zen Master Seung Sahn— the only transmission Ko Bong ever gave.



Transmission

On August 1, 1993 Zen Master Seung Sahn gave dharma transmission to two Ji Do Poep Sa Nims, Jacob Perl and Richard Shrobe. Here is the opening talk by Zen Master Su Bong; the speeches by the two new Zen Masters; and excerpts from their dharma combat with the sangha.

Every day is a good day

A talk by Su Bong Zen Master
opening the transmission ceremony at
Providence Zen Center

Thank you all for coming here today to this very wonderful occasion of a transmission ceremony. It's a very special day because two of our dharma brothers will have this ceremony after their many years of hard work and practice.

Bodhidharma said, "Not dependent on words and speech, transmission from mind to mind." Seung Sahn Zen Master said, "To open your mouth is already a mistake." But Un Mun Zen Master said, "Every day is a good day." Which one is correct?

Over 2500 years ago, Buddha sat under the bodhi tree, "What am I?", only don't know for six years. One morning he saw a star and got enlightenment—got star transmission. What did he get? Is that mind to mind? If you have mind, you can get transmission. If you have no mind, then what?

Long ago at Yong Sahn Mountain, Shakyamuni Buddha held up a flower. No one understood. Only Mahakasyapa smiled. Then Buddha said, "My true dharma transmission I give to Mahakasyapa." That's the beginning of our school's family tradition.

That tradition continued on and passed to China through Bodhidharma. And then from Bodhidharma to the second patriarch until the sixth patriarch. The sixth patriarch's lineage developed into five schools: Lin-chi school, Soto

school, Dong An school, Un Mun school, Poep An School and Hui An school. The names are different, but the direction is the same—only attain your true self then save all beings from suffering.

During the time of the fourth patriarch, Tao Hsin, the line of Buddha's transmission traveled from China to Korea and the "Nine Mountains" school was established. Tae Go Bo Wu Soen Sa received transmission in the Nine Mountains school, but perceiving that the transmission line was not perfectly clear, he went to China and received a second transmission from Shih-Shih Ching-Kung, the 56th patriarch from the Buddha in the Lin-chi school family line. Soon after Tae Go Soen Sa's return to Korea about 550 years ago, the Nine Mountains school and the Lin-chi school joined to become the present Chogye order. This is our original family line transmitted from the Buddha, which we have listed on our wall.

But what is transmission? Two of our dharma brothers have kept with our long family tradition of "don't know" and followed Buddha's "What am I?", Bodhidharma's "not dependent on words and speech," Lin Chi's "KATZ!," up to Man Gong and Ko Bong Zen Masters from Dok Seung Sahn mountain and to our teacher Zen Master Seung Sahn's "don't know."

When Man Gong Zen Master gave transmission to Ko Bong Zen Master, our grand teacher, he wrote a poem:

The ancient Buddha never gave transmission,
How can I give transmission to you?
The cloud disappears,
The moon by itself is bright,
Seung Sahn is Ko Bong.

When Ko Bong Zen Master gave inka to Seung Sahn Zen Master, he exclaimed, "Now flower opened, I become butterfly." Zen Master Seung Sahn has opened many human beings' minds throughout the world, so today we have a transmission ceremony.

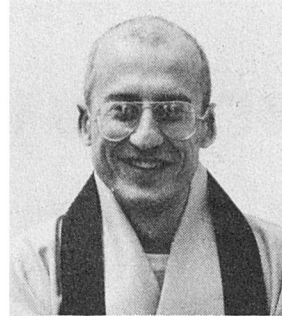
It's six years since Jacob Perl and Richard Shrobe Ji Do Poep Sa Nims received inka. It's three years since they visited Zen Masters from other lineages and experienced those traditions. Today, the fruit is ripe. The fruit is a very wonderful fruit because inside are the seeds of the clear world of great love, great compassion, and the great bodhisattva way. Today, our two dharma brothers will receive transmission from Zen Master Seung Sahn and become 79th patriarchs. Here is a poem in their honor:

There is the sun in the sky
Many guests have already arrived
Empty hands, complete no hindrance
Two bright faces shining in ten directions.

Thank you very much. ☸

Transmission

This stick is brown



Zen Master Wu Bong (Jacob Perl) at his transmission ceremony

(Striking the table with his Zen stick.)

Do you hear that? Then this stick, this sound, and your mind: Are they the same or different?

KATZ!

Listen. In the corner, the fan: “shhhhhhhhhhh.”

An eminent teacher said, “The gate of Zen is very wide. Very easy.” Our teacher says, “Only put down your idea and your opinion, then you become complete.” But, “Put down your idea and your opinion” does not mean that you must lose your eyes.

Two stories:

Once a monk went to do a solo retreat. In the middle of the retreat a great bodhisattva appeared at night and said, “You are a great monk. You have special power. Tomorrow you must go to the nearby ledge. Only believe. Only trust. When you jump, you will be able to fly in the air.” The next morning this monk went to the ledge, jumped, and died.

Once, when other monks in the temple were practicing, a monk was cooking rice in a big pot. At that time, in the steam, a great bodhisattva appeared and said to him, “You are a great monk. You have special power.” Hearing this, the monk took the big ladle with which he was

stirring the rice, hit the vision, and shouted, “Why do you dirty the monks’ soup?” WHACK! Later he became a great Zen Master.

If you lose your eyes, you lose your life. Get true eyes, and you get everything. Let’s consider what is True Eye. Watch carefully.

(Striking the table with his Zen stick.)

Long ago Buddha told Shariputra, “No eyes.” So perhaps to get this True Eye, you must lose your eyes. If you have no eyes, however, how do you get True Eye?

(Striking the table with his Zen stick.)

Our honored guest here [Maha Ghosananda] says that your eyes are always eating. Eating eyes. What kind of eating? I don’t understand. Maybe eating form. Maybe eating color. Then how do they digest? What kind of eye is that?

(Striking the table with his Zen stick.)

At a talk, a great Zen Master pointed to his Zen stick and said, “This stick has special eyes. They can see through everything. Even see into your mind.” Maybe that is the True Eye. But what kind of eye is that?

All these are wonderful ideas, but just now how do you get this True Eye?

KATZ!

Please look.

(Lifting the Zen stick above his head.)

This stick is brown.

Thank you very much. ☸

Transmission

You please add in the last line

Zen Master Wu Kwang
(Richard Shrobe) at his
transmission ceremony

(Hits table with stick)

Empty sky makes full moon. Full moon makes empty sky.

(Hit)

Empty sky never made full moon. Full moon never made empty sky.

(Hit)

Full moon shining brightly. Empty sky black like ink.

Which one is the correct statement?

KATZ!

Wake up! Why all this talk about moon and sky?

The sun is hot as hell outside this morning!

About nine years ago, after Zen Master Seung Sahn certified me to be a teacher, I went around leading retreats at various Zen centers and giving talks and many times,

the same question would appear: “Would you please say something about Zen and psychotherapy?” Sometimes that question would even appear in the middle of a three day Yong Maeng Jong Jin, when we have a dharma talk. I always thought, “That’s an odd question.” And I wondered if people were just indulging their conceptual minds with comparisons. But later I began to realize that in some way, they were probably asking about the role of emotions, imagination, and even fantasy in our Zen practice.

There’s a famous story, one of the kong-ans in the Mu Mun Kwan. A monk came to call on Poep An Zen Master before a ceremony. The Master pointed to the bamboo blinds and two monks simultaneously stood up and rolled them up. Then Poep An said, “One has got it. One has lost it.” You have to understand, when we hear in one of these stories that a monk came to call on a Zen Master, it doesn’t mean that he just came for a casual cup of tea. In the biographies of Zen masters, we read how, as monks, they traveled many hundreds of miles calling on different teachers. So the monk in the story probably had traveled a long way looking for instruction. And Poep An pointed to the blinds.

Maybe this monk thought, “Oh! Buddha raised up a flower, Guji Zen Master raised up one finger, this Zen Master is pointing.” Then the two monks got up and rolled up the blinds, and the Master said, “One has got it. One has lost it.” The monk at that time probably had a big headache and a big question about what it all meant and I’m sure that if he sincerely stayed with his great question, he would have eventually had a moment of “just doing something.” Maybe just seeing or just hearing or just offering food to someone, or just saying “Can I help you?”

At such a moment, his experience would certainly transcend “getting” and “losing.” If you look at this kong-an from another perspective, you could say that all the characters in this little drama are all our own mind, and are all engaged in the issue of dealing with gain and loss. When you have to get off your behind to move toward something, you’ve lost something. When you roll up the blinds, you’ve also lost something — we all know the comfort of darkness when the early morning bell rings for meditation. So it’s not without giving up something or losing something that we enter into this life of Zen practice.

Someone in New York told me a story. When he was a young boy, maybe in the sixth grade, he changed to a new school. He was seated at a table with two girls. He said one was very, very pretty, and he felt attracted to her, and the other was not so pretty. But he liked both of them,

and the school was having a dance; and this was still the time in history when boys asked girls to dances, and girls didn't ask boys. He asked the less pretty girl to the dance.

When he told me this story, he put it in the context of his own decision to not go after what he really wanted. But I see it as something more complex than that. He had some compassion for the feelings of the less pretty girl, and felt he would have hurt her feelings and disappointed her if he asked the other one to the dance. And so I think in our phenomenal existence, we are always gaining something and losing something, and that's a very important point for us to bear in mind.

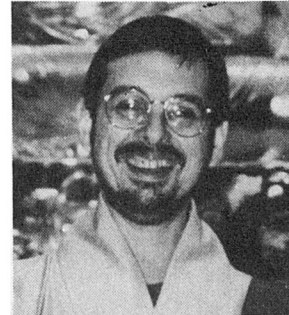
On the subject of emotions, fantasy and imagination in Zen practice, there's a poem by Zen Master Seung Sahn in his book *Bone of Space* which I became very interested in a while ago. So, I'm going to read it twice. The first time, I'm just going to read it straight through. The second time, I'm going to make a little commentary on the poem. In the old Zen literature, there are two kinds of commentaries which discuss poems or kong-ans. One is a long discourse like a dharma speech. The other is a series of comments inserted in between the lines or sentences of the poem. It's more like heckling. It's sort of like the fans of the Brooklyn Dodgers, before the team moved to Los Angeles, sitting in the bleachers yelling, "Go Bums!", which was the team's nickname. So in the Zen literature, you read statements in commentaries like, "He showed his gall bladder, how regrettable." And that's a compliment.

Zen Master Seung Sahn's poem says:

Looking over the southern mountain, I
Clap my hands: cumulus clouds transform
Into dog, tiger, man, Buddha, then disperse

And to my sorrow disappear over the mountain's
Edge in a rush of wind leaving
The sky blue, the trees green.

And now for the second version. Zen Master Seung Sahn warned us about this, by the way. When his book *The Whole World is a Single Flower* came out and he had little commentaries on his poems, he said, "I made a little commentary, but in the future you all will add more and more commentary." And a few weeks ago, I remembered this Yiddish expression that my mother and father used to say. It's *kochlöffel*. It means literally, a cooking spoon. The significance is that some people can't leave the soup alone, they have to keep stirring it. So I couldn't leave the poem alone, either. So...



Looking over southern mountain,
(Which way did you say?)
I clap my hands
(Oh, there's some magic there!)
cumulus clouds transform into dog, tiger, man,
Buddha, then disperse.
(So soon? Where did they go?)

And to my sorrow, disappear over the mountain's
Edge in a rush of wind
(How sad, how sad. Ji Jang Bosal, Ji Jang Bosal.)*
leaving the sky blue, the trees green.
(Thank you for the teaching. If you hadn't told me,
I would never have known.)

(Hits table with stick three times)

Today, two new Zen Masters appear.
Which one has got it? Which one has lost it?
KATZ!
You please add in the last line. ☸

*Universal bodhisattva who acts as a guide to the dead.

Dharma Combat

Zen Master Wu Bong (Jacob Perl)

Question: The Heart Sutra says form is emptiness, emptiness is form. Then why do you practice so hard, Providence Zen Center style?

Zen Master Wu Bong: For you.

Q: I don't understand.

ZMWB: Not enough?

Q: So please teach me.

ZMWB: Go drink some tea.

Q: Thank you for your teaching.

ZMWB: You're welcome.

Q: Our teachers said that all Buddhas are the true masters in front of your nose. So already all true masters appeared without any ceremony. What are you doing up there?

ZMWB: You already understand.

Q: I ask you.

ZMWB: Sitting here talking with you.

Q: Thank you very much.

ZMWB: You're very welcome.

Q: I'm so happy that you will soon become a Zen Master — I'm so nervous, for you... I would like to know, who are you?

ZMWB: You already know that.

Q: Maybe... how about you?

ZMWB: My name is Jacob Perl...

Q: I didn't ask about your name!

ZMWB: That's not enough?

Q: Uh, mmmmmmh.

ZMWB: Dog is chasing a bone...

Q: Okay.

ZMWB: Okay.

Q: I have a question. Many years ago, Minister Lee, in China, visited Lin-chi Zen Master and he asked him, "What are these monks doing here? This is not common." And Lin-chi said, "They are meditating, they are becoming Buddha." So, he said that sometimes golden sand in the eyes makes seeing difficult. What does this mean?

ZMWB: Ouch... (*covering his eyes*)

Q: Mm hmm, thank you.

ZMWB: You're welcome. ☸

Zen Master Wu Kwang (Richard Shrobe)

Question: You now become Buddha but, Zen Master Seung Sahn says, "In the end of the world, not so many people believe Buddha's speech." So, if nobody listens to you, what can you do?

Zen Master Wu Kwang: You already understand.

Q: So I ask you.

ZMWK: Soon, lunch is coming. Don't worry... Your stomach is already full?

Q: I'm not asking about stomach...

ZMWK: Not enough?

Q: Not enough.

ZMWK: Did you get enough sleep last night?

Q: Yes, thank you. Thank you for your teaching.

Q: So, our teaching appears to be to take away this opposites world and attain this don't know world. So what is taking away this opposites world and attaining don't know world?

ZMWK: You already understand.

Q: I'm asking you.

ZMWK: Your face is brown. My face is red.

Q: Two thousand five hundred years ago, Buddha got enlightenment and decided to leave his family to meditate and to teach. You have a family and from what I know, a happy family. So it doesn't look like you're leaving. Two different ways, which one is correct?

ZMWK: You already understand.

Q: I ask you.

ZMWK: When this ceremony is over, my family and I will get in my car and return to New York.

Q: Have a safe trip.

ZMWK: Thank you.

Q: Two old friends. I have this dilemma: there are two of you and I only have one question. I'll have to just try. So, I'm sitting back there looking at my two friends for the last ten years and thinking, "Hmm. Richard has hair and a beard and a little nose. Jacob has no hair, no beard and a big nose." And I'm thinking, which one is the correct Zen Master? Can you help me?

ZMWK: Yeah, you already understand.

Q: No, I'm very confused.

ZMWK: It's wonderful to see you again, old friend.

Q: Oh, same here. It's wonderful to see you, too. ☸

How can you answer?

A talk given by Zen Master Su Bong
at the Cambridge Zen Center, 1993

Five and
one half
billion
people
live on the
earth
these days
and
every one
of us is
checking
each other

Zen means understanding myself. What am I? What is a human being's job on this Earth? Why do we eat every day? An old Chinese poem says, "Coming empty-handed, going empty-handed." Then why are there so many problems in the world? We come empty-handed and we go empty-handed. Then why is there so much fighting, so much suffering? Why is it that this world as we know it may soon disappear?

Five and one half billion people live on the earth these days and every one of us is checking each other. This has created a problem for our world. I am checking five and one half billion people, you are checking five and one half billion people. Husband is checking wife. Brother is checking sister. Everyone is checking each other— which means our world has become a very narrow world, a totally "me" world. We have the view that this world is made only for me. "This dharma talk is being given only for me." "My driving down the street is just for me." "Going to the restaurant is only for me." We think: "Only I exist in this world; the whole world is made for me." This is the problem that human beings have made. Human beings cannot help each other, they cannot trust each other. If you cannot trust another human being, then how can you trust you? Without trusting yourself, your teacher, your friends, your parents, your son, your daughter, your family, how can you trust you? That is an amazing view, but it's true if you perceive the world's situation.

Formerly, eastern Europe was under communist control. And in a very funny and awkward way, that was wonderful, because communism at that time meant the control of all countries— Lithuania, all Russia, Hungary, Czechoslovakia, Slovakia, many other places. It was like a communistic zoo. The zoo had many strange animals, tigers and lions, elephants, pigs... many kinds of animals that were controlled, caged and fenced. Many different animals means many different traditions, different habits, different likes and dislikes. Completely different animals lead completely different lives. But communism kept everything in a cage so everything was under control. Nobody could hate each other, not openly at least. Nobody could do just any kind of action; they had to follow communism's way. That is not good, not bad. Yes, maybe a little bad; that wasn't regarded as freedom. But now everybody is free. The walls of the communism zoo came down and all the animals became free. But what do they do? The tigers want to control this big zoo, but dogs also want to control it. Gorillas want to be in charge and so do the birds. They're free! But nobody understands this freedom.

Now there is no cover. There is nothing telling us everything we must do. No one understands what to do. They are free, but once more make a cage—*my cage, my world* is the name of the new cage.

Everybody has made their own law. Every country has their own rule. My law, my rule. That's our world situation and direction, *only for my group*. "I want money for my group." "I want my group to survive." People's attitude is only for "my" greed, for "my" tribe, "my" flock, "my" herd, so Bosnia-Herzegovina appeared.

All religious people say, "we want peace." Orthodox Christians say, "yes, we want peace!" Catholics say, "yes, we want peace." Muslims all say, "we want peace!" But only their mouths say peace. Because inside, our boundary— all human beings' boundary— is too narrow. "This is my world and mine is the only correct world." In this way human beings cannot understand human beings, they cannot understand what is a correct human being's life on this earth. So this world now has a very a difficult situation. However, many people do have a correct direction. They want to understand what is a true human being's function. They want to understand, "What am I?" They want to understand, "What is my purpose on this earth?"

I went to Bosnia-Herzegovina because I was teaching in Bratislava, and Bratislava is very close to Bosnia. We have a student in Zagreb, which is quite far from the fighting area, who asked if I could come. When I got to Zagreb, they said that a soldier, Ivoca, who likes Zen meditation, wanted to meet me. He had wanted to meet a Zen teacher before, but under communism nothing was open. They have no books, and they don't know how meditation works.

We flew from Zagreb, and Ivoca picked us up at a town called Spitt. We continued to Mostar, the town where Croations and Muslims first began fighting. Strangely, we stayed in Medjugore, a town between ten and fifteen kilometers from Mostar, which has become very famous because twelve years ago, Our Lady, the Virgin Mary, appeared there to five Catholic children. Some of the five children still talk with the Virgin. She gives them instructions for how human beings should act. The mountain where the Virgin Mary appeared is very well-known. Before the war, 40,000 people visited this town every day, and Medjugore became a very rich town because of the number of tourists. But now, only ten kilometers away, all this fighting has appeared and hardly any tourists come.

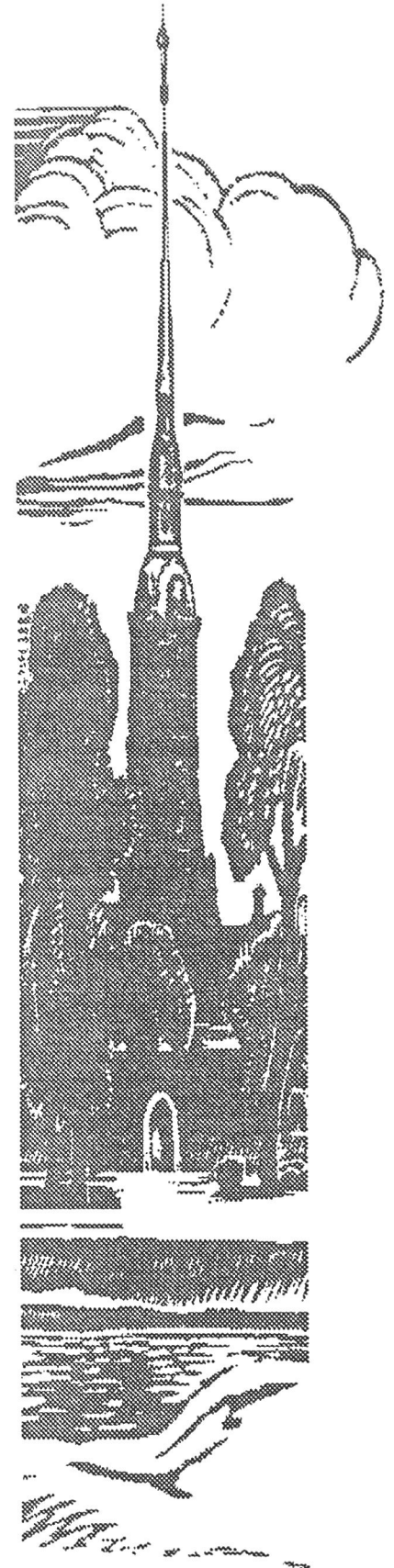
The fighting is done by young soldiers—all young men. At seventeen years old they are told to go to war. Ivoca is 27 years old, and he is very unusual because he's vegetarian. For four years he's been a total vegetarian. I said, "You don't like meat but you are killing people—Why?" Ivo said, "At this time, that's my job, but when this is over I want to come to Korea and practice Zen with you— I want to become a monk. I really want to do that and will never go out from the temple until I know what is a human being. But now, I must kill people."

I said, "I will wait for you and hope that you will come soon. But how is it possible that you don't eat meat? All the soldiers love meat and alcohol and those things."

He explained, "That is no problem because I am a very good fighting soldier. I am a killer. So, they understand that, and the mess hall understands; they give me extra bread, fruit and vegetables."

Because Ivoca is a leader for special forces, I was able to go to many places few people could go. It was a very difficult situation because there was so much gunfire and bullets. Not one or two shots, but continuous gunfire and small bombs exploding everywhere in the air. Everything was very loud. They shot off hand grenades. And, on the other side of the mountain, a large number of people were fighting in the town. We were on a hill watching the fighting when other soldiers came to us and said, "No, no. Don't stay here because the snipers are very good. They have guns that can shoot more than 4,000 yards. So if you stand up, they'll shoot you. They don't care who they shoot. Even the fact that you have no hair and funny clothes does not matter, they don't care, they'll shoot you." So I said, "Okay, okay," and we went down the hill.

Another soldier came from the mountain in Mostar and said that for one very long block, you could see burned buildings through the whole middle of town. Croats



occupied half the town while Muslims occupied the other side. Ivo then said to me, "Okay! If you want to go to this front line it's possible. I can take you—don't be afraid." I said, "I am with you, so I am not afraid, let's go." We went to the front line and came to a house where many men ran out and told us not to continue right then because the shooting was extreme.

We took the advice and stayed one street removed from the fighting. This street was completely empty except for an old coffee shop. Many of the soldiers involved in the fighting would run into this building, sit down, smoke a cigarette, drink some Coke or coffee, then pick up their guns and re-engage for more shooting. In a short while, they would reenter for a little rest. It is as if the Cambridge Zen Center were one army and the police station down the block another army, they're that close.

It was interesting, but suddenly one soldier, a very young soldier, with a very good face that could have been my son, or anyone here, asked me, "Where are you from?" I said, "Korea." Then he asked my friend, Ivo, "Why did you (Ivo and I) come here?" Ivo said, "Ah, I invited him to come because I like Zen meditation. He's a meditation teacher so he wanted to come." The young soldier asked me one big important question—not as an attack, but sincerely. He asked, "How can you help us?" If you had been there, how could you answer? That's my question for you. One young soldier asks you, 'How can you help us?' How can you answer him?

If you don't understand, only go straight, don't know. Then your mind can become clear like space. Then helping this soldier or anyone is possible.

Great love and great compassion is not something to do for the sake of doing good. Great love and great compassion is not a thing to do for the sake of doing a good deed. Great love and compassion is our original job. So I hope all of the people in this world can find their correct and original job, get enlightenment and save all people from suffering.

Epilogue: Six weeks after this talk was given, Zen Master Su Bong was teaching in South Africa. Every day he read the newspaper to find out about the world situation and how the war in Bosnia-Herzegovina was progressing. When the war is over, he thought, Ivoca would soon join him in Korea. One day Zen Master Su Bong picked up the paper... the headlines said "Severe Street Fighting in Mostar." He thought, "I must call Ivo." Two hours later he received a fax at the Dharma Centre in Cape Town—Ivoca had been killed in street fighting a few hours before. ☉

A new feature in *Primary Point*

In the next issue, we will begin a regular feature in which students will have the opportunity to send in practice questions to be answered by the Zen Masters and Ji Do Poep Sa Nims.

This column will be edited
by Jeff Kitzes, JDPSN.

If you have any questions you'd like to see in
Primary Point, please send them to:

Jeff Kitzes, JDPSN
Empty Gate Zen Center
5707 Oak Grove Avenue
Oakland, CA 94618
U.S.A.

Meditation wisdom

The Kwan Um School of Zen in Germany

Roland Wöhrle-Chon, abbot

Zen Master Seung Sahn officially initiated Zen Zentrum Berlin in May 1991 with the name "Chong Hye Sah," meaning "meditation wisdom."

Where there is try mind, there will be a result.

About four years ago, two Zen students from Berlin traveled to Warsaw to participate in part of the Winter Kyol Che there. They experienced serious Zen practice and were impressed. Andrzej Czarnecki, JDPSN from Poland, who led the Kyol Che, encouraged the students to start a Zen group in Berlin and do regular practice.

They liked this idea, because they already felt that Zen could help many people. When they returned home, they announced in public places and newspapers that there would be Zen practice twice a week. The dharma room was in their own flat. In the beginning, nobody came and they practiced alone. After some months, a couple who practiced Zen in the Soto tradition joined them for Sunday morning practice. From that beginning, the number of members has continued to grow.

The first Yong Maeng Jong Jin in Berlin was organized in the spring of 1991, led by Czarnecki PSN. After that retreat, many people began coming for regular practice.

One day Zen Master Wu Bong (Jacob Perl) called to say that Zen Master Seung Sahn had to change his itinerary in Europe and there would be time for a retreat in Berlin, which had just become the new German capital. We were surprised and very happy to meet this great Zen Master of whom we had read and heard so much. We eagerly agreed to organize it. Although there were only ten days left to publicize it, about 150 people appeared for the public talk at the university. The space was totally filled; people had to stand and sit on the floor.

There was not enough time to find a hotel for Zen Master Seung Sahn and his party. So Zen Master Seung Sahn, accompanied by Zen Master Su Bong, Zen Master Wu Bong, and Mu Sang Sunim, had to share the small two-room flat without a shower. One room was our dharma room. It was very impressive for us to see how Zen Master Seung Sahn only followed every situation, no matter how difficult and uncomfortable it was.

The Yong Maeng Jong Jin took place in a dance studio, the only facility we could find on short notice. The one shower for forty was in the "kitchen" which we had to cross to get to the interview room. At one point, Zen Master Seung Sahn was crossing the kitchen/shower room at the moment a naked man came out of the shower. Zen Master Seung Sahn only said "good morning."

It is wonderful to see how our German sangha has developed since 1991. There have been Yong Maeng Jong Jins in Berlin, Frankfurt, Hamburg and Cologne. During Zen Master Seung Sahn's spring 1992 visit to Berlin, 300 people came to the public talk and about 60 people sat the three-day Yong Maeng Jong Jin together. We now have strong groups in Cologne and Hamburg, with a new group forming in Bonn. There are new students from Dresden, formerly in East Germany. The Swiss sangha, which we try to support, is getting stronger—the Zen Center in Zurich is doing well.

In Berlin, as in all major German cities, Zen groups and meditation centers of different traditions already exist. Most German Zen students practice in the Soto form, and many of them don't have kong-an practice. For most of them, Zen means only Japanese style. Often people ask if what we do is also Zen. Although many groups in Germany are quite exclusive and generally not interested in other teachers, some like coming to meet Zen Master Seung Sahn and his Zen Masters and Ji Do Poep Sa Nims. They are curious and like the teaching in our school, so they come again. Some of these students come to our retreats to meet and practice with a great Zen Master. This is surprising, because Germans like to hold their ideas and opinions; it might be that they are afraid of getting confused if they meet teachers of different traditions.

We have developed some very good relationships with Zen groups of other traditions. It is obvious that Zen Master Seung Sahn's teachings are not limited to any tradition or form.

In Germany, many people are becoming interested in Zen. What is the reason? Many new people come—people of all ages and education. As in every part of the world, some human beings want to understand this life. When there is a lack of belief in the traditions in which we grew up, or when fear grows about environmental and human consequences of endless, technical and economic

progress, we may start to think deeply about the meaning of life. Who am I? What is correct living? How can we find true happiness? These questions are very familiar to all human beings of all ages. But these questions especially arise in times of despair and in times of revolutions and change.

We already have some Zen students from the former East Germany, and they seem to enjoy the community feeling of the sangha. Although socialist ideas were not able to function in the communist systems, they did propagate a form of together-action life, which gave some social stability. Many people miss that feeling.

Since the breakdown of communism in eastern Europe, people have been looking for direction in their lives. After the dissolution of the indoctrinated ideology in which they all more or less believed, many have started fighting for a new nationalistic ideology in which they can place their trust. But some who don't want to fight for this kind of nationalistic independence, try instead to fight for true freedom inside themselves. The people of the former East Germany are now looking for something. I think Zen can help many of them.

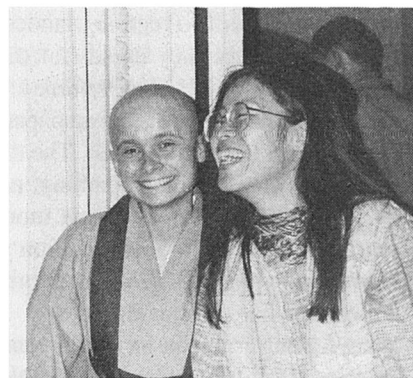
Problems always appear when people live, work and practice together. What is important is how we deal with it. In sangha life we have the opportunity, and sometimes no other choice, but to put down our opinions, our egocentric desires and our judgements. Then it is possible to overcome many problems. This is very important, because then we learn to live without fighting others and causing suffering. Instead we grow together and help each other. We all want to find self-confidence, and confidence in other human beings. So, Zen practice is very useful.

But we are formed through our culture and traditions, and of course our approach to Zen is determined through this. Once Jane McLaughlin, JDPSN told a story concerning the attitude of Zen students in different countries. She said that Poland is famous for "one hundred fifty people sitting retreats with only one bathroom"; Spain for "still having a good time ten minutes after the five minute *moktak* was hit" and Germany for "all the shoes standing in one line in front of the dharma room."

Germans *are* very meticulous and well organized. This is sometimes a help and sometimes an obstacle to Zen practice. Germans like to make structures, in order to obtain a general view, and many may be afraid about a "don't know mind." Zen Master Seung Sahn once said that Germans have a strong "holding mind." We are always longing for something absolute, in which we can believe one hundred percent. We like to have our situations, our thinking and our ideas in a certain order; a big hindrance for a Zen student. Maybe we have the inclination to cling to forms, words and concepts we think we

understand, because we think that can help us. This longing is the expression of a big motivation. So maybe German Zen students are often frustrated and sad, because in Zen there is nothing special to attain. But we have one small chance. That is, to attain this.

Zen Master Seung Sahn's teaching is very simple, but very meticulous and totally straight to the point. Which point? We already understand a little. But if we fully attain this point, we may have a much bigger problem than we ever felt we had, because we will know that it is our original duty to help all our fellow beings. What choice do we have? This is our job. When we understand this, we cease to cause suffering to others. Then we won't destroy this world in order to satisfy our endless desires, but to live correctly and help. Let us all work hard so that in the whole world this wonderful dharma will grow and grow in whatever shape it may be expressed. ☸



*Won Mi Sunim and Namhee Chon,
Zen Zentrum Berlin*

The Parliament of the World's Religions

Chicago 1893–1993

William Brown

Nearly eight thousand people from more than 125 countries participated in the 1993 Parliament of the World's Religions from August 28 to September 5. This gathering marked the centennial of the historic 1893 parliament which for the first time assembled in the West leaders of all the world's major religions.

Susan Warden, a Kwan Um School of Zen member from Wausau, Wisconsin, said, "One of the most striking initial and enduring images throughout the conference was the lobby at the hotel—a wildly colorful (both in skin and dress) assemblage of humanity conversing, sitting on luggage, resting, meeting friends, etc."

Do An Sunim, JDPS, also noted the hotel lobby was overwhelming. "You had Jains, Tibetan lamas, Native American medicine men, swamis, Trappist monks, Taoist priests. Here they were, representatives of the world's religions in the most ordinary of circumstances, a hotel lobby; for once, nothing special."

Zen Master Seung Sahn participa-

tion in the parliament was highlighted by a major dharma speech on the last day of the gathering. Along with Mr. Edward Rim, he hosted a dinner for all the Buddhist monks at the parliament. The School's participation was organized by Ron Kidd, abbot of the Bultasa Zen Group in Chicago.

The number of events at the parliament was staggering. When you walked in the door, you were presented with a 150-page catalog listing over 200 events available to attend each day during the nine-day gathering... enough to give any spiritual seeker indigestion. Much of Chicago was somehow involved. Many events took place at other well-known Chicago institutions

With virtually every religious and spiritual tradition represented, topics were diverse: "Christian Ecology: Dialogue with Buddhism and the Native American Tradition," "Rastafarians: The Mystics of the Caribbean," "The Divine Feminine: Wicca and the World's Religions," "The Role of a Priestess/Priest in the Fellowship of

Isis," "Traditional African Religion: The Worship of Ifa, Orisha and the Ancestors by African Americans," "Similarities Between Sikhism, Islam, Christianity, and Judaism," "The Problems and Hazards of Religious Pluralism," and hundreds more.

Every morning at sunrise there was a choice of prayer and meditation services sponsored by a number of groups, and every evening there were interfaith worship celebrations. The morning services satisfied anyone's thirst to taste spiritual variety. One morning a Jain master, tall with draping white hair and beard, led a group in a guided visualization meditation, and Theravadan monks chanted and led meditation. On another morning Native Americans invoked blessings for all present, shared a sacred pipe and corn pollen.

Describing some of the events she attended, Susan Warden said, "One of my first sessions was a presentation by Sulak Sivaraksa, the Thai founder of the International Network of Engaged Buddhists. His is a call for the return of buddhism with a small 'b' that refutes exploitation and actively works against the three root causes of suffering—greed, hate, and illusion. He exhorted us to cultivate 'seeds of peace' starting with dana (generosity) and sila (precepts). 'Precepts are instructions for behavior so we do not exploit ourselves or others. We must actively reduce and eliminate violence in order to keep our precepts.'

"The next morning I attended a performance of *Mother Tongue*, a group of pagan performers. There was a magician, a cauldron of fire, erotic dancing, candlelight, long robes decorated with celestial symbols, and wonderful singing that led us through the pagan seasons of the year. I wasn't sure what these folks believe or actually do to support that belief, but I had a taste of the fervor and minds of the performers. The hour was a needed break from the reverential seriousness of some of the conference.

"Then I attended a ninety-minute session on Catholic contemplative prayer. A delightfully straightforward nun gave an extremely interesting and coherent chronological account of the three main contemplative traditions within the Catholic Church. This took eighty minutes and with ten minutes to go ('We still have time,' I'm thinking), the nun said she was sorry we wouldn't actually be able to experience centering prayer, because a) it was sort of scared, b) a session at a conference wasn't a very good place for it, and c) it required hours of instruction in order to really experience it. Everyone in the room nodded their heads in understanding except me.

"From there I went to an emotionally moving panel given by three Native American women who discussed their heritage and their suffering. I heard stories of persecution and genocide, and was left with a feeling of horrified incredulity. The women were very direct in their condemnation of the pseudo-shamans, pseudo-sweat lodges, and pseudo-Native American experiences being offered for sale these days and gave practical tips for distinguishing authentic teachers from frauds. They also talked about the importance of name-giving in their culture and how their names shaped their lives. One woman felt very blessed by her name which means 'When they see her, they see something good!'"

The centerpiece of the parliament was the Assembly of Religious and Spiritual Leaders. The 250-member assembly met on three consecutive days to address a variety of issues facing humanity in the world today. "What an amazing assembly of people," noted Do An Sunim. "There I was, sitting next to Zen Master Seung Sahn. Next to him was Pete Catches, a Lakota holy man. At the next table was the Dalai Lama. Two tables over from him was Louis Farakhan, leader of the Nation of Islam."

One afternoon during the assembly, everyone was talking about many different ideas. As the afternoon wore on, there were so many types of teaching that Mu Sang Sunim noted that people began getting a little bored. People just weren't listening to each. Finally Zen Master Seung Sahn said, "Why don't we all try a little silence

practicing?"—he didn't say meditation, he just said silence. In silence, he said, we can digest our understanding and make wisdom. Everyone agreed. After ten minutes of silence together, people were more relaxed, more open, happier and could really listen to one another. Mu Sang Sunim said it was a great demonstration of primary point and how it worked.

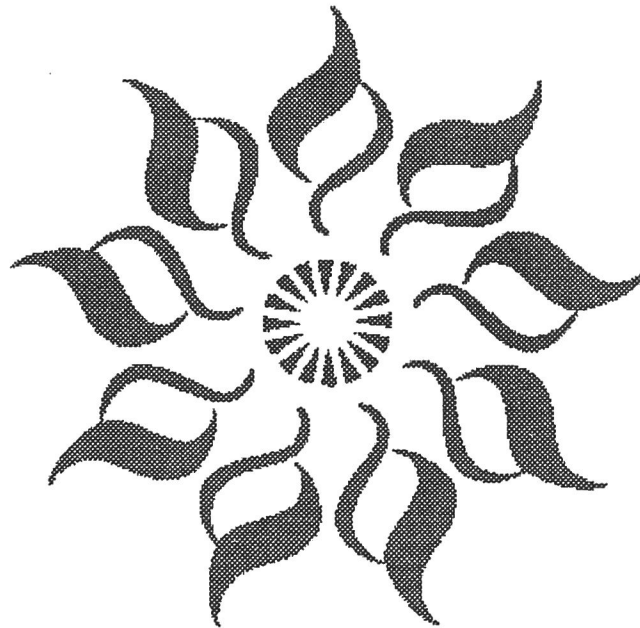
"Catholic monks are interesting," commented Do Mun Sunim, JDPS. "The ones that we have met here at the parliament, we seem to connect with. Maybe because they have the practice of contemplation. A Catholic priest/monk sitting at our table told me that some Zen meditation had helped him recover his faith, direction and connection with himself at a point of spiritual crisis. Being at the assembly reminded me once again not to be

in awe of spiritual leaders, and how we really have to *do* it and attain it. We aren't going to be able to depend on religious leaders—on anybody."

For myself, the parliament was an enormous event but the memories are specific: a roommate who called himself a "Zen Judhist;" Zen Master Seung Sahn giving my young son his first set of prayer beads; meeting His Eminence Paulos Mar Gregorios, Metropolitan of Delhi and the North Syrian Orthodox Church of India, in an empty hallway outside my room; sitting in the lounge drinking a glass of beer with a friend. Checking the parliament's incredible human diversity would have been wearisome, and if you didn't know it before, this was the perfect event to appreciate it.

Zen Master Seung Sahn was asked, "What is the meaning of everyone coming together for this Parliament of the World's Religions, and what can we learn from it?" He said that during the week there had been close communication between many different kinds of religion. "The big meaning was to attain primary point, return to your original situation, condition and relationship—then help society. That is the big meaning, but nobody understands that." He referred to the ten minutes of silence he had with the group of religious leaders... "silence means that human beings can wake up, and that is very important."

☉



Soeng Chol Sunim

Last fall one of South Korea's most revered monks was cremated in a funeral at Hae In Sah, a remote mountain temple and routine stop for Zen Master Seung Sahn's students traveling in Korea.

Soeng Chol Sunim, 82, was the spiritual leader of the Chogye order. He died in a meditation room with his daughter at his side. It was one of the largest funerals in modern Korean history, and the largest Korean Buddhist rite in a half-century.

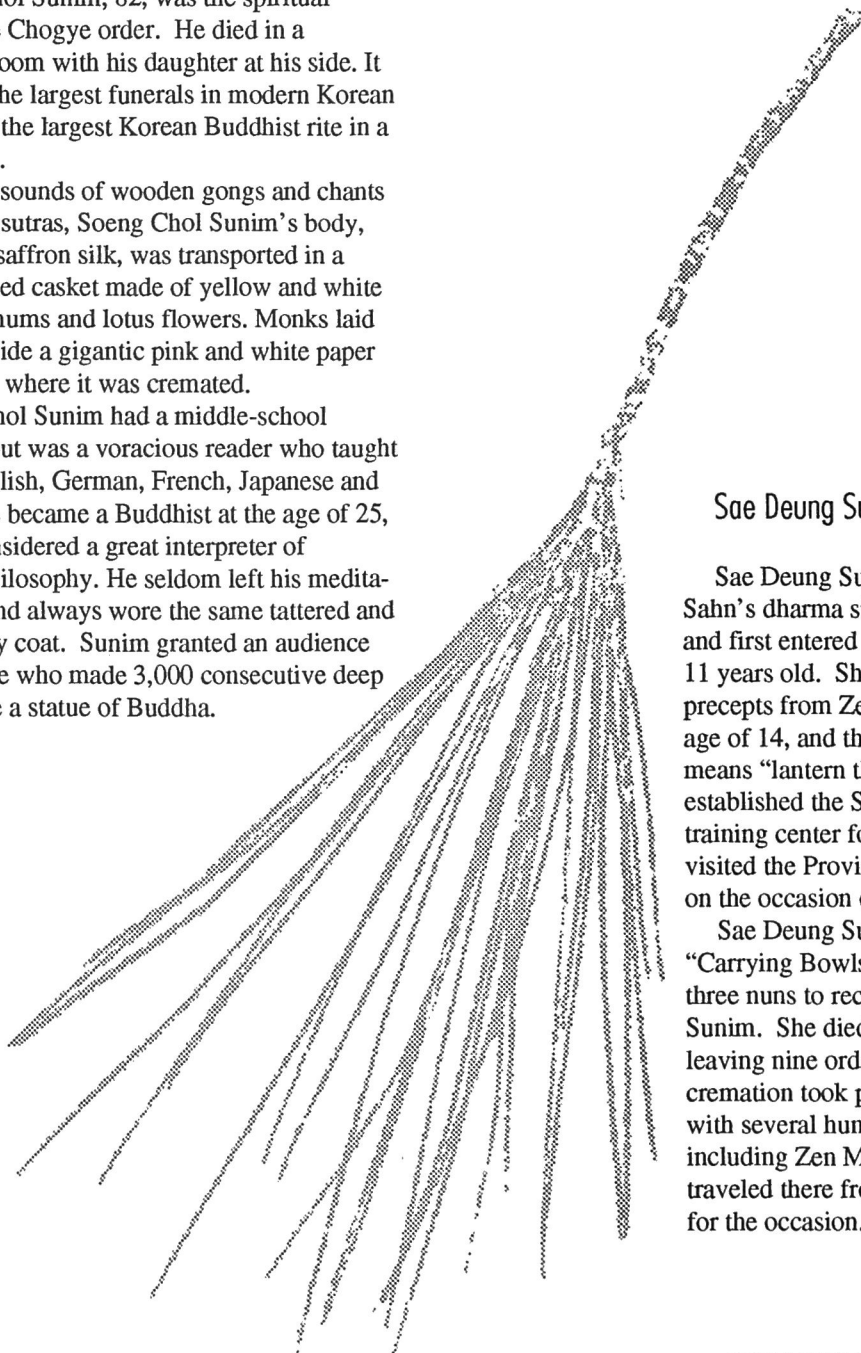
With the sounds of wooden gongs and chants of Buddhist sutras, Soeng Chol Sunim's body, wrapped in saffron silk, was transported in a temple-shaped casket made of yellow and white chrysanthemums and lotus flowers. Monks laid the body inside a gigantic pink and white paper lotus flower where it was cremated.

Soeng Chol Sunim had a middle-school education, but was a voracious reader who taught himself English, German, French, Japanese and Chinese. He became a Buddhist at the age of 25, and was considered a great interpreter of Buddhist philosophy. He seldom left his meditation room and always wore the same tattered and patched gray coat. Sunim granted an audience only to those who made 3,000 consecutive deep bows before a statue of Buddha.

Sae Deung Sunim

Sae Deung Sunim, Zen Master Seung Sahn's dharma sister, was born in 1926 and first entered temple life at the age of 11 years old. She received the novice precepts from Zen Master Ko Bong at the age of 14, and the name Sae Deung which means "lantern that lights the world." She established the Sae Deung Son Won, a training center for nuns in Taejon, and visited the Providence Zen Center in 1982, on the occasion of its tenth anniversary.

Sae Deung Sunim passed the Duk Sahn "Carrying Bowls" kong-an, and was one of three nuns to receive inka from Ko Bong Sunim. She died on December 9, 1993, leaving nine ordained nun disciples. Her cremation took place at Su Dok Sah temple with several hundred people in attendance, including Zen Master Seung Sahn, who traveled there from Hong Kong especially for the occasion.



Anne Carson

Anne Carson teaches Greek for a living, previously at Princeton and presently at McGill University in Montreal. An anthology of her collected works, *Plain Water*, will be brought out by Knopf this year. She will appear as co-host on a PBS television documentary, *The Nobel Legacy*, to be released this October.

Hokusai

Anger is a bitter lock.
But you can turn it.
Hokusai at age 83

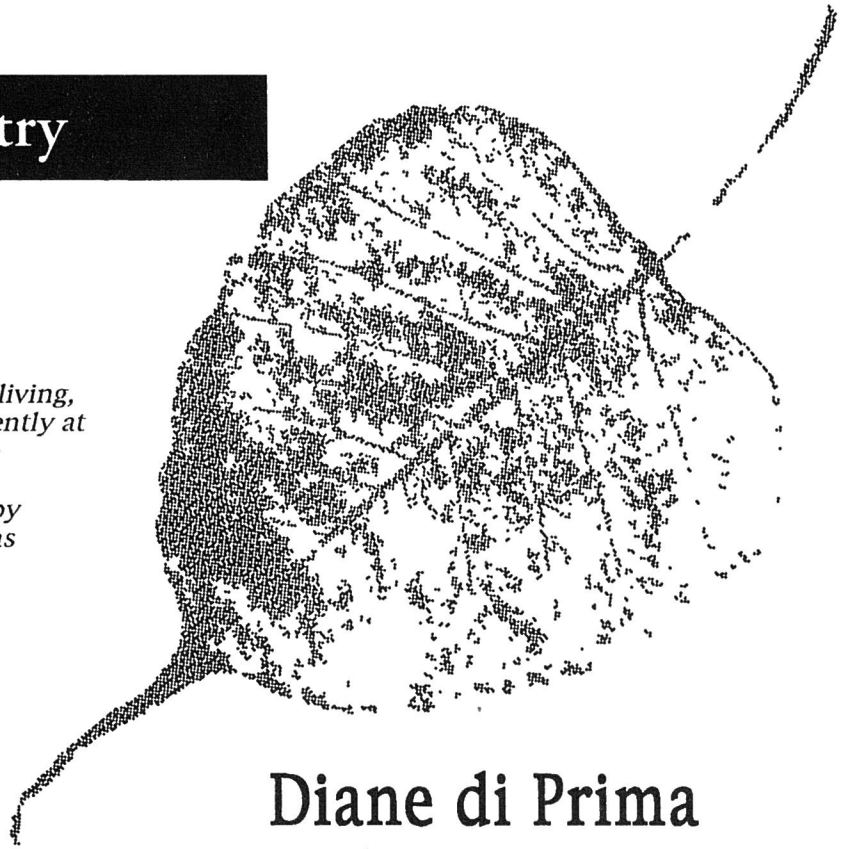
said to himself,
It is time to do my lions.
Every morning thereafter

until death he made a lion,
219 of them.
Wind gusting from the northwest

as lions swayed and leapt from the crests
of the pine trees
onto the snowy road
or crashed

together over his hut their white paws
mauling stars on the way down.
I continue to draw

hoping for a peaceful day,
said Hokusai
as they thudded past.



Diane di Prima

Diane di Prima lived and wrote in Manhattan for many years, where she became a significant figure in the Beat movement. For the past twenty-five years she has lived and worked in northern California, where she studied Zen Buddhism, raised five children, and now practices Vajrayana. She has taught poetry at the Naropa Institute for many years. Her Selected Poems was published by North Atlantic in 1976. She is currently at work on an autobiographical memoir, My Life as a Woman.

Death Poems in October

1
far from home
the gold leaves fall
I too must lie here

2
break off mid-sentence
to cough
one last time

3
turn off the fan
I want to hear my heart
before it stops

Book Reviews

Rational Zen: The Mind of Dogen Zenji

Thomas Cleary

Shambhala Publications, Boston, 1993

Reviewed by Mu Soeng Sunim

While the writings of Zen Master Dogen (1200-1252) are in danger of becoming a cottage industry in graduate schools across America, a new translation by Thomas Cleary is nonetheless a welcome addition to our understanding of Dogen, if only for the long introduction he has provided for the book. Cleary is the preeminent translator of Chinese and Japanese Buddhist texts into English of our generation. In introducing us to the "rational Zen" of Dogen, Cleary has brought a lifetime of understanding of the farther reaches of East Asian Buddhism to the Western perspective.

Dogen is the greatest religious genius produced by Japan. His *Shobogenzo* is a rare combination of religious insights and literary merit. "Neither the extraordinary literary quality nor the consummate metaphysical adroitness of this work has even been surpassed in Japan; it stands on a par with the greatest of parallel literature throughout the world... not only a landmark in Japanese and East Asian intellectual history; it also ranks in sophistication with similar achievements taking place at more or less the same time in Europe, West Asia, and Central Asia in the use of Catalan, Persian, and Tibetan languages to express the sacred knowledge of gnostic Christianity, Sufism, and Tantric Buddhism."

The term "rational Zen" and its practice is of special significance to Western practitioners. However much we may romanticize the "irrational" shock tactics of Ma-tsu and his Hung-chou school during the formative, golden years of Ch'an, the fact remains that these "crazy wisdom" encounters took place in a religio-societal context that is alien to Western sensibilities. The premise of "rational Zen" is that a genuine breakthrough can take place through deep stillness and reflective study. Historically, this "quietism" has been denounced by followers of Rinzai tradition. Cleary points out (as have others) D.T. Suzuki's disregard of Dogen's writings in his own voluminous writings, which has "resulted in correspondingly distorted views of Zen and the Japanese culture and mentality." Not until recently did there begin to develop widespread recognition of Dogen's work, "still perceived but dimly through linguistic and conceptual barriers."

A understanding of "rational Zen" is important for

followers of the Korean Zen tradition. Zen Master Chinul (1158-1210) is the founder of the native Zen tradition in Korea and an older contemporary of Dogen. Chinul's three awakenings came from reading the Platform Sutra, the Avatamsaka Sutra and the writings of Ch'an Master Dahui. Chinul's lifelong mission became the reconciliation of sutra study with Zen practice, and his writings echo the verisimilitude of Dogen's combination of authentic insights and "quotations and allusions from pan-Buddhist and Zen lore."

This is a rather small book in terms of the materials translated. Selections from *Eihei Koroku* (Universal Book of Eternal Peace) occupy 27 pages, while selections from *Shobogenzo* (Treasury of Eyes of True Teachings) occupy 45 pages. Of the two books, Cleary notes, "*Shobogenzo* is bilingual, written in Japanese with an admixture of Chinese; *Eihei Koroku* is recorded in Chinese, as was customary among learned Buddhists in Japan at that time. *Shobogenzo* is relatively prolix, like most literary Japanese, its main language; *Eihei Koroku* is generally laconic, which is more typical of Chinese, especially Zen Chinese. *Shobogenzo* is more innovative in form, *Eihei Koroku* is more traditional in form. *Shobogenzo* demonstrates Dogen's virtuosity as a master of pan-Buddhism; *Eihei Koroku* shows his mastery of Zen."

Cleary points out that while Dogen played several roles in Japanese Buddhist history, his most outstanding contributions were his reconciliation of Zen with the larger pan-Buddhist tradition and his "explicit illustrations of logical procedures in Zen koan meditation. Dogen exploded the myth, popular then as now, that Zen awakening is an irrational process, thus laying the foundation for a more balanced and complete understanding of Zen Buddhism." This is also the greatest contribution made by Zen Master Chinul in the Korean Zen tradition. Given that the Western sensibilities are more in tune with the "rational" Zen of Dogen and Chinul rather than the "irrational" Zen of Ma-tsu, the present study of Dogen goes a long way toward providing a more balanced understanding of the tradition for the Western mind. ☉

Zen Antics: 100 Stories of Enlightenment

Thomas Cleary

Shambhala Publications, Boston, 1993

Reviewed by Tony Somlai

Thomas Cleary is well-known writer and translator of such Zen Buddhist literature as *The Blue Cliff Record* and *Rational Zen: The Mind of Dogen Zenji*. This collection of 100 short Zen stories is in keeping with Cleary's reputation of bringing clarity and simplicity to Zen teaching.

Zen Antics is a subtle and rich collection of enlightenment stories and anecdotes. The reader will want to slowly digest these stories and teachings rather than just quickly read through them. They are straightforward and elegant in their simplicity. Zen Master Bankei's death in "Passing of a Master" is a very lucid teaching about the relationship between a teacher and students. Zen Master Bankei's students asked him to give a parting verse before he died. He spoke to them about being genuine, about not having to copy others, and then died. It is an elegant example of how a teacher can still give clear teaching at a time that is very difficult for most humans.

Zen Antics is the kind of book that slowly draws the reader in. Each story is like a light pastry that gradually dissolves into the reader's consciousness. For example, in "Night Rain" Zen Master Ranryo teaches his students with, "My Way is right there, wherever I happen to be, there is no gap at all." This has been a classic teaching of Zen, back to the Buddha's time. However, the depth of this teaching never misses its mark on students.

Cleary could have helped the transition and flow of *Zen Antics* by providing some commentary. The reader goes abruptly from one anecdote to the next without any rationale as to the order. Some additional information about the Zen Masters and schools of Zen would also help the reader get a clearer perspective on the stories. While the book draws from a wide variety of sources, it needs to provide the reader with an appendix of these sources for further study.

Zen Antics is a book of subtleties, appreciated when read bit by bit and gradually absorbed. It is an excellent resource for dharma teachers looking to spice up their dharma talks with illuminating anecdotes. Take the time to read this book in detail and enjoy the depths of the great teachers Thomas Cleary has been able to bring together. ☸

A MESSAGE FROM

THE DALAI LAMA

Brothers and sisters,

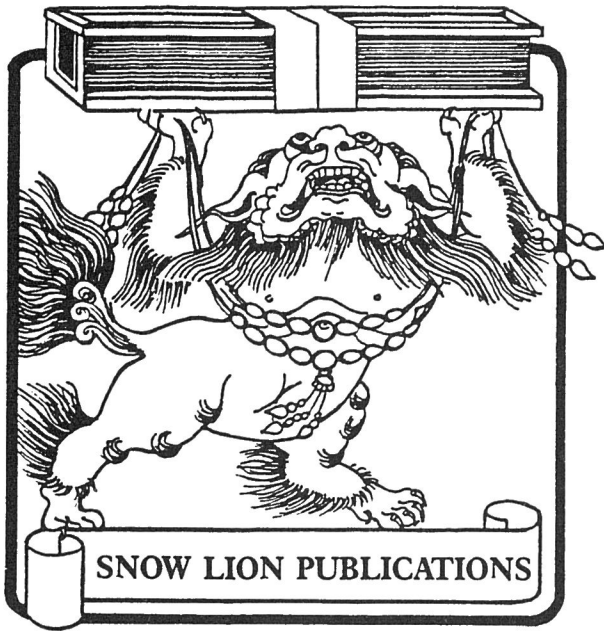
We are all just human beings. Like everyone else we seek to find happiness and avoid suffering. This is both our right and the very purpose of our lives. As a Buddhist monk I try to cultivate love and compassion in my own practice and it seems to me that these are the very source of peace and happiness for myself and others.

The force of different circumstances has resulted, at the present time, in increasing interdependence within the global community. On the other hand, we are witnessing a new era of freedom as peoples long suppressed seek to assert their liberty and preserve their distinct identity. At such a juncture, understanding and mutual respect, natural expressions of the love and compassion central to Buddhist teachings, are absolutely necessary for the survival of our world. We must learn to live together in a nonviolent way that nurtures the freedom of all people.

As you know I have a longstanding moral responsibility for the six million Tibetan people, who have suffered under ruthless occupation for decades. They continue to look to me and the international community to help peacefully resolve their predicament. Meanwhile, however, the situation in Tibet remains extremely grave and the very survival of the Tibetan religious, cultural and national identity continues to be at risk.

I feel sure that many friends in the American Buddhist community will share my concern at this crucial time in Tibetan history. Therefore, I ask you and everyone interested in justice and freedom to include in your prayers and activities support for human rights worldwide, and particularly the well-being of the people of Tibet.

*For more information contact the
International Campaign for Tibet
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Washington, DC 20005-1203
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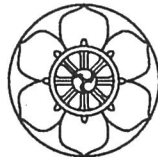
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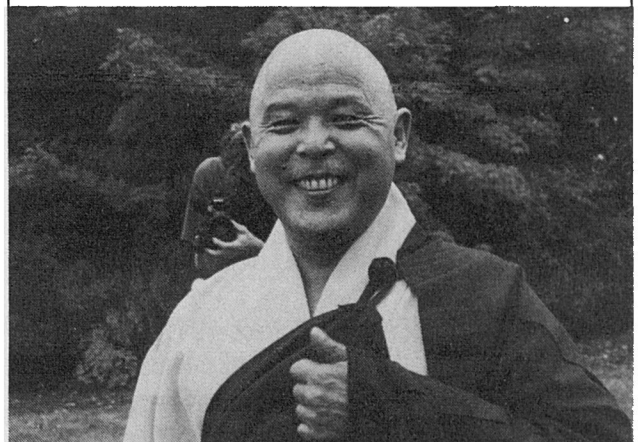
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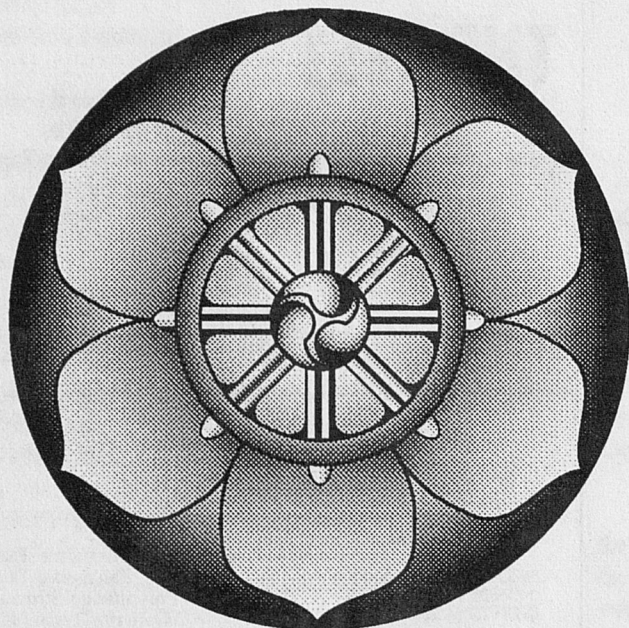
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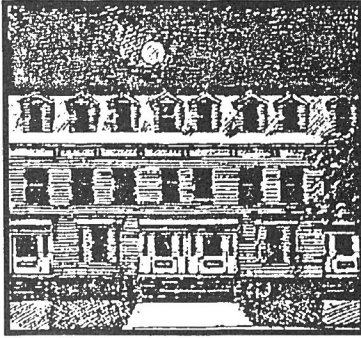
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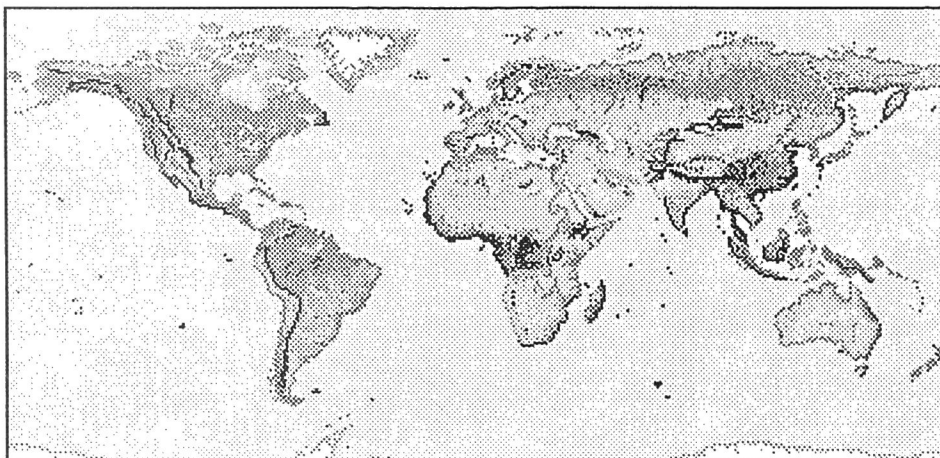
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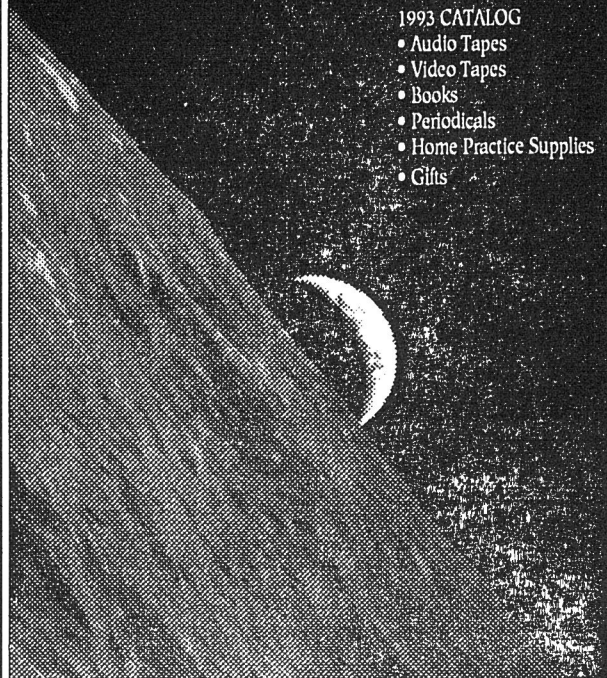
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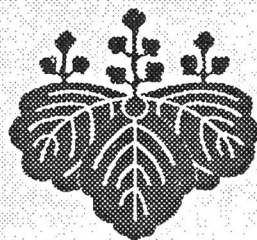
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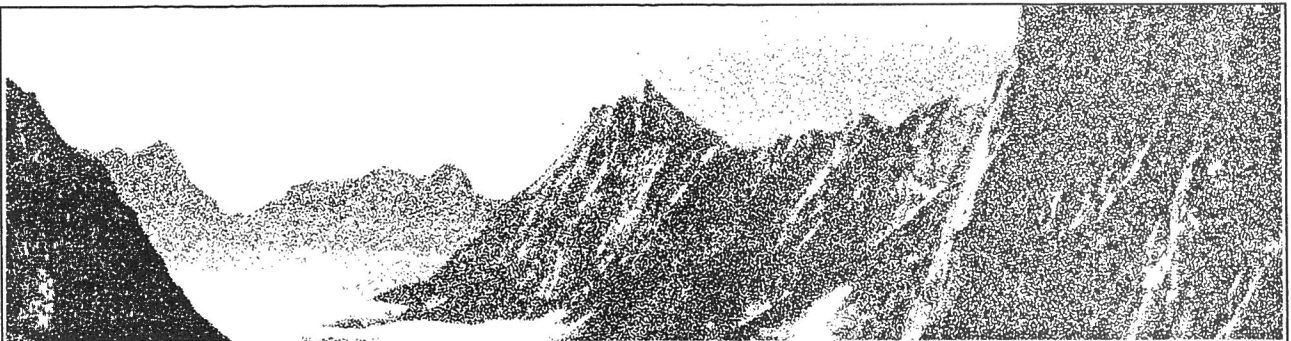
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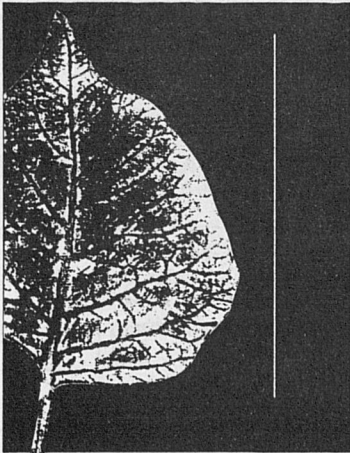
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Glossary

beads: a string of beads resembling a bracelet or necklace, used for counting bows or repetitions of a mantra in various sects of Buddhism.

Bhikshu (*Sanskrit*): fully ordained monk.

Bhikshuni (*Sanskrit*): fully ordained nun.

bodhisattva (*Sanskrit*): a being whose actions promote unity or harmony; one who vows to postpone one's own enlightenment in order to help all sentient beings realize liberation; one who seeks enlightenment not only for oneself but for others. The bodhisattva ideal is at the heart of Mahayana and Zen Buddhism.

bosalnim (*Korean*): in Korea, a lay woman who helps at a temple

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

Buddha-nature: that which all sentient beings share and manifest through their particular form; according to Zen, the Buddha said that all things have Buddha-nature and therefore have the innate potential to become Buddha.

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

Dae Soen Sa Nim (*Korean*): title used by Zen Master Seung Sahn's students in referring to him; "great honored Zen Master."

dharma (*Sanskrit*): the way or law; the path; basically, Buddhist teaching, but in a wider sense any teaching or truth.

dharma room: in Zen Master Seung Sahn's centers, the meditation/ceremony hall.

enlightenment: awakening.

hapchang (*Korean*): literally, "palms together;" a hand position used in various practice situations.

hara (*Japanese*): the vital energy center of the abdomen; in many Zen traditions it is considered the seat of the heart-body-mind.

HIT: the sound of a palm or stick hitting a table

or floor; used to cut off discriminative thinking.

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

interview: a formal, private meeting between a Zen teacher and a student in which kong-ans are used to test and stimulate the student's practice; may also occasion informal questions and instruction.

Ji Do Poep Sa Nim (JDPSN) (*Korean*): "dharma master;" a student who has been authorized by Zen Master Seung Sahn to teach kong-an practice and lead retreats.

karma (*Sanskrit*): "cause and effect," and the continuing process of action and reaction, accounting for the interpenetration of all phenomena. Thus our present thoughts, actions, and situations are the result of what we have done in the past, and our future thoughts, actions, and situations will be the product of what we are doing now. All individual karma results from this process.

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

KATZ! (*Korean*): traditional Zen belly shout; used to cut off discriminative thinking.

Kido (*Korean*): "energy way"; a chanting retreat.

kimchee (*Korean*): spicy pickled cabbage.

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; Sanskrit: Avalokitesvara; Chinese: Kwan Yin; Korean: Kwan Um; Japanese: Kanzeon*): "one who perceives the cries of the world" and responds with compassionate aid; 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*): fish-shaped wooden instrument used as a drum to set the rhythm for chanting.

patriarch: the founder of a school and his successors in the transmission of its teaching.

sangha (*Sanskrit*): in the Mahayana and Zen traditions, the community of all practitioners; may refer to a family of students under a particular master.

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.

sutra (*Sanskrit*): Buddhist scriptures, consisting of discourses by the Buddha and his disciples.

transmission: formal handing over of the lineage succession from teacher to student.

Yong Maeng Jong Jin (*Korean*): literally, "valorous or intrepid concentration," paraphrased "to leap like a tiger while sitting." In the West it is a short silent retreat of two to seven days involving thirteen hours of formal meditation practice a day. Participants follow a schedule of bowing, sitting, chanting, eating, and working, with an emphasis on sitting meditation. During the retreat each participant has interviews with a Zen Master or Ji Do Poep Sa Nim.

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

Zen center: meditation communities which may include a residence. All the Zen centers in the Kwan Um School of Zen are under the spiritual direction of Zen Master Seung Sahn, and each offers regular practice and periodic retreats.

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