

Primary Point  
Volume 14, Number 2  
Fall 1996 \$4.00

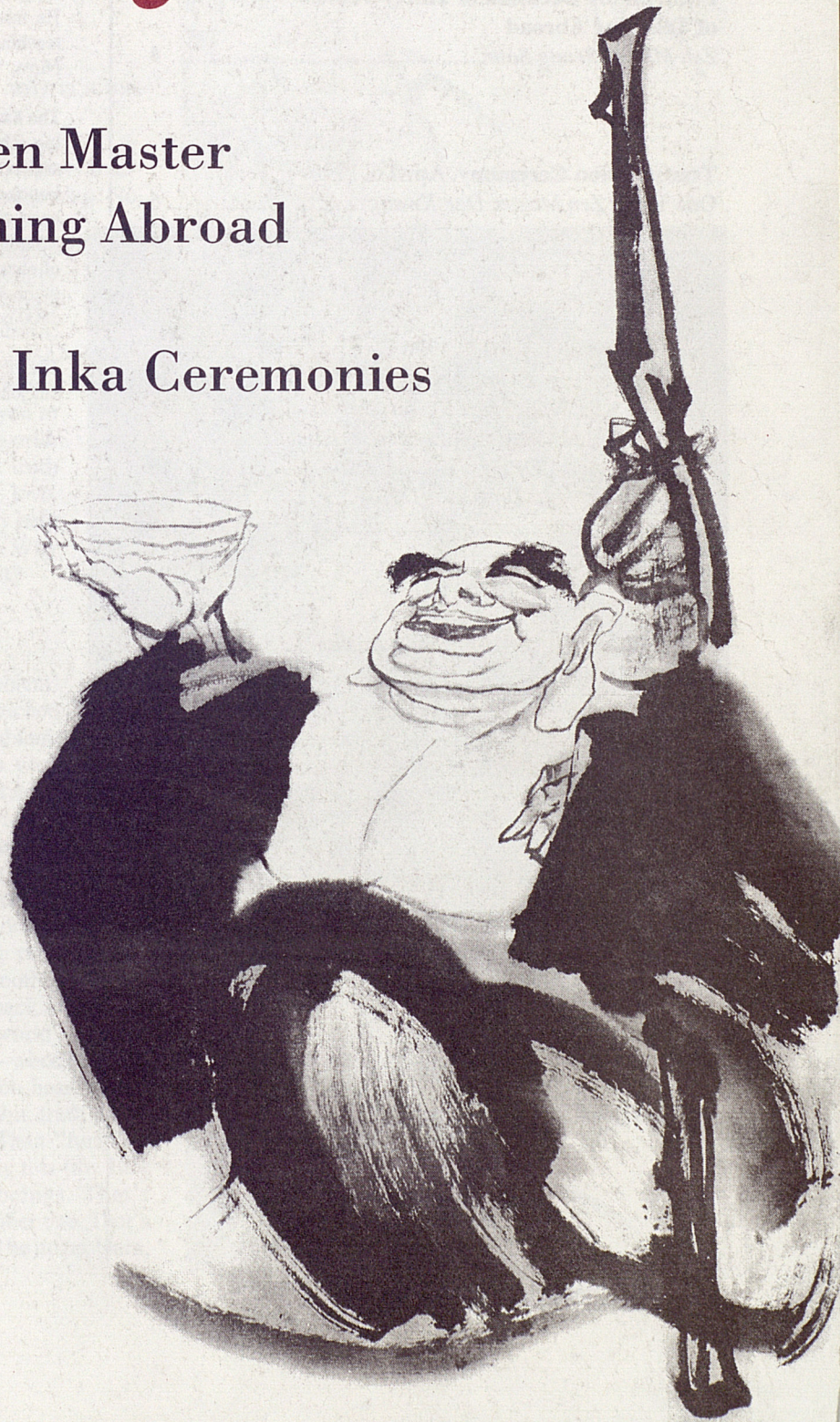
# Primary Point

Volume 14, Number 2 Fall 1996 \$4.00

Thirty Years of Zen Master  
Seung Sahn Teaching Abroad

Transmission and Inka Ceremonies

Stone Pagodas



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## PRIMARY POINT

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Published by the Kwan Um School of Zen, a non-profit religious corporation under the spiritual direction of Zen Master Seung Sahn. 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. In 1972, after teaching in Korea and Japan for many years, he founded the Kwan Um sangha, which today has affiliated groups around the world. He has given transmission to Zen Masters, and "inka"—teaching authority—to senior students called Ji Do Poep Sa Nims, "dharma masters."

The Kwan Um School of Zen supports the world-wide teaching schedule of Zen Masters 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. If you would like to become a member of the School and receive PRIMARY POINT free of charge, see page 30. To subscribe to PRIMARY POINT without becoming a member, see page 31. The circulation is 5000 copies.

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ISSN 1084-1105

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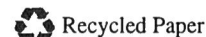
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# *This World Is Not Changing!*

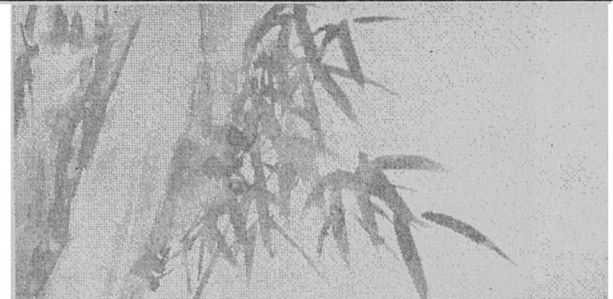
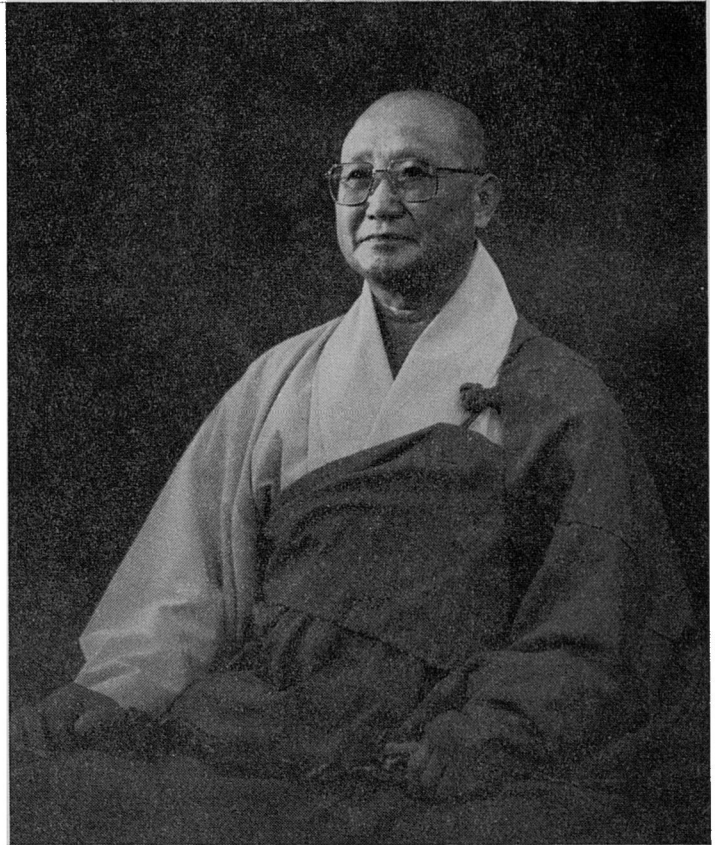
*Zen Master Seung Sahn*

**Q:** The world is changing all the time; why is it that there is only one answer to kong-ans?

**ZMSS:** This world is changing? [*Laughter from audience.*] That's the first I heard that this world is changing. No, this world is empty. If you have an empty world, is it changing? But you say this world, your world, is changing. OK. Somebody else's world is completely empty. Form is emptiness, emptiness is form—complete emptiness. For someone else this world is truth: sky is blue; tree is green; the dog is barking, woof, woof; sugar is sweet; everything is the truth. When you see, when you hear, when you smell, when you're thinking, everything is the truth. That's truth world. Then somebody else says, "No, no, no, not truth world, this world is compassion world; great love, great compassion, great bodhisattva world, only help all beings." But your world is changing world. Why do you make changing world? Do you like that?

**Q:** Yes, I'm probably attached to it.

**ZMSS:** You're attached to that? No problem! You're attached—no problem. But, if you're attached to this world when you die, you will have a problem. [*Laughter.*] Maybe "no problem." But, when your karma is put into a new body, you won't understand where you will go. Maybe you will go to hell, maybe you will get an animal body, perhaps a dog's; around and around—where you don't know. So, you must make your direction clear, OK? What is the direction of your life? So, put it all down; cut down, cut down, then "empty world" appears. However, if you only stay in this empty world, then you will have another problem. When you die, you will never come back to this world. So, take one more step, then "truth world" appears. Sky is blue, tree is green, the dog is barking—woof, woof—sugar is sweet. Then, when you see, when you hear, everything is the truth; truth and you become one. But, truth world is not enough; take one more step, bump! Then "function world" appears. Only help all beings. Not only this life. Life after life after life continue to help all beings. That's "bodhisattva world"; bodhisattva world is number one. That's Buddha's teaching. Try that, then kong-ans will be no problem.



# Poem on the Occasion of Celebrating Thirty Years of Teaching Abroad

*By Zen Master Seung Sahn*

Mountain is mountain, water is water.  
Mountain is blue, water is flowing.  
East, West, South, North.  
Circling around, and around this globe for thirty years.  
Running, running, and running, not resting even for a day.  
In order to show correct Way, correct Truth, and correct Life.

This empty world becomes substance world,  
Substance world becomes truth world.  
Truth world changes into function world.  
World after world, life after life, only following the Bodhisattva path.  
To attain that, could not even rest one minute, not even one second.

White faces, black faces, yellow faces.  
Numberless eyes all become one.  
Holding both hands with palms together;  
Blue sky, white cloud, universal love and service.  
Throughout world after world, life after life, following the Bodhisattva Way.  
Kwan Se Um Bosal, Kwan Se Um Bosal. Great Love, Great Compassion,  
save those in suffering, in difficulty,  
Kwan Se Um Bosal.

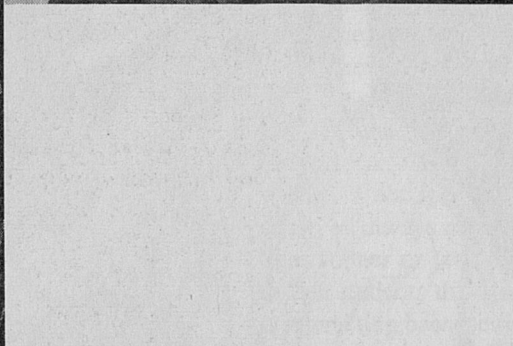
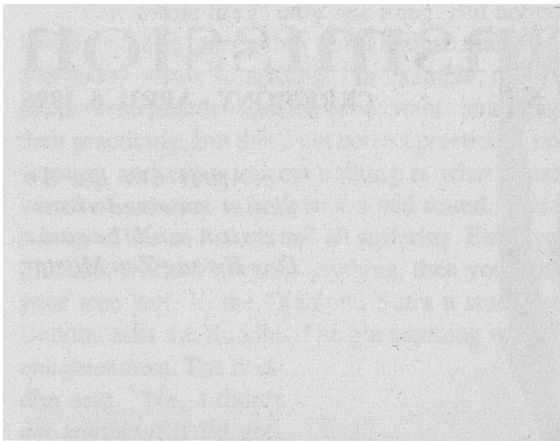
What, is this?  
Don't Know!

KATZ!

The frightened rabbit with horns runs to the south,  
the stone snake with wings flies to the North.  
The Sunrise at dawn brightens the Easter sky,  
a beautiful white cloud passes towards the West.  
1,2,3,4,5,6,7  
Thirty years pass by just like a dream.  
Shin Myo Jang Gu Dae Da Ra Ni  
with palms together;

How may I help you!

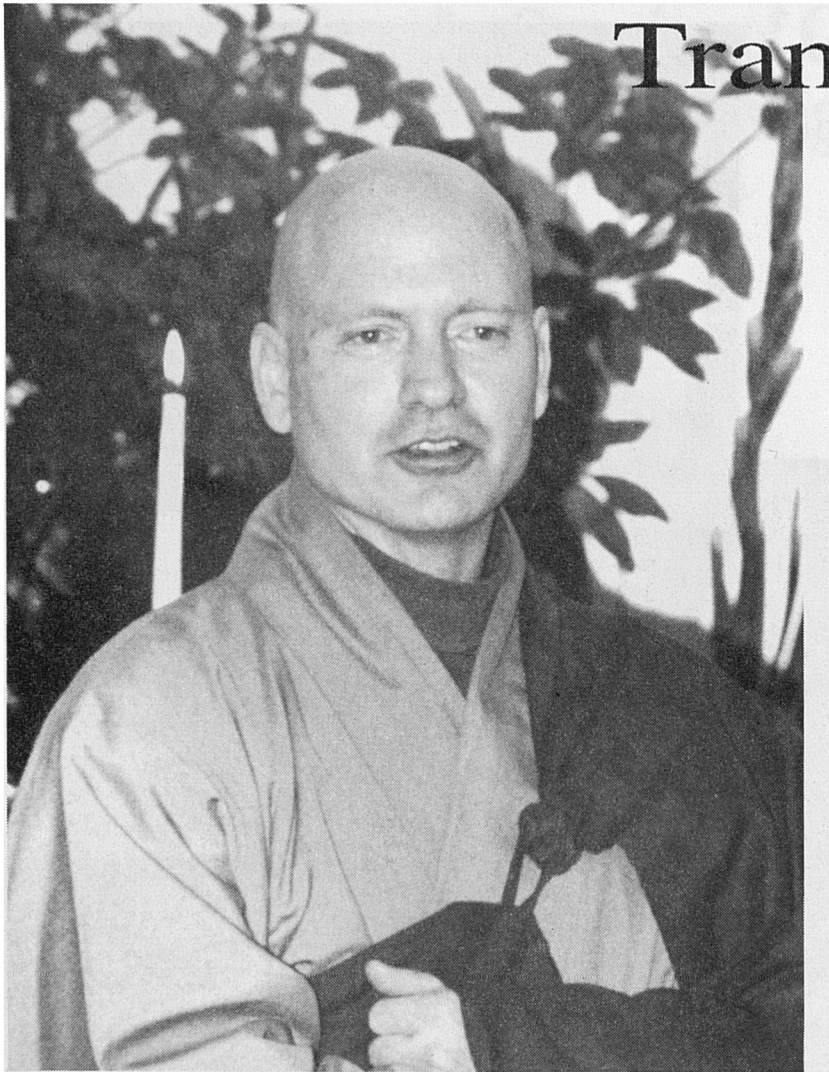
*Zen Master Seung Sahn is founding teacher  
of the international Kwan Um School of Zen*



*Celebration of Zen Master Seung Sahn  
Teaching Korean Buddhism Abroad  
for Thirty Years*

*Seoul, Korea • June 20, 1996*





# Transmission

CEREMONY - APRIL 6, 1996

*On April 6th Do An Sunim received transmission and became Dae Kwang Zen Master*

ONE  
THING

*Bang! (Hits the table with the Zen stick.)*

Everything is always coming and going; going and coming. That is the first teaching of the Buddha. But the true meaning of this teaching cuts off the tongue of the Buddha. In the end even the five schools of Zen disappear. So, Un Mun Zen Master said, "Medicine cures disease, disease cures medicine."

*Bang!*

This point is complete stillness, the universal substance. The whole universe comes from this point. This is the second teaching of the Buddha. But, this point has no name, no word, no speech, no form. So, this point has already cut off *my* tongue.

*Bang!*

This is the third teaching of the Buddha. It means "just like this" *is* the truth, which is the universe just doing it moment to moment; so now everybody's tongue is cut off—what can you do?

*Ho!*

Outside the birds are singing, inside the candles are bright.

Our whole life is only *one* thing. But nobody believes that. The reason they don't believe that is because everybody wants something. For example, many times people who practice Zen expect or want something from their practicing. But that's not correct practicing, because wanting and expecting something is what causes the wheel of samsara to turn round and round. This is the source of life and death and all suffering. But if you just practice, without wanting anything, then you can attain your true self. In the Diamond Sutra a student of the Buddha asks the Buddha if he got anything when he got enlightenment. The Buddha said, "No, I didn't get anything; if I'd gotten something, it wouldn't have been incomparable enlightenment." If you completely attain that, you get one thing, this moment. That is very simple! Zen is not a special thing; it's just one thing.

About a hundred years ago in Korea there was a young woman who was about to be married. In those days marriages were arranged through a go-between. It was the custom that a bride would not know or even see her prospective marriage partner until the day of the ceremony. Hearing that the arrangements had been completed, the woman became quite excited, also very anxious. After all, her marriage would be the most important deciding factor of the rest of her life, and she didn't know exactly what was going to happen. She started thinking: "What will my husband be like?" "Handsome or ugly?" "I'd like a handsome man." "Will he be kind or will he be inconsiderate?" "Oh, I so want a kind husband." Then she was also thinking, "I wonder if he'll be stupid or smart?" "I really would like to have a smart and clever husband." "I hate dull men." Then she started to think about her mother-in-law to be.

In Korea at that time the wife went to live with the husband's family. Since life for a woman was bound to family and home, the mother-in-law controlled the new

wife's whole life. So she was just as worried about her mother-in-law as about her prospective husband. "What will this woman be like: Will she be a tyrant?" "Will she be mean?" "Or, will she be kind and generous?" She thought about all this a lot, for months in advance—thinking and thinking. Then, just the day before the ceremony she had to go to her sister's village for the final fitting of her wedding dress. Korea is quite mountainous; so she had to cross a low pass to get to the village. As she walked, she was thinking about her marriage and since it was close to the wedding day, her mind was reeling. Then,

just as she came to the top of the pass and started down towards the village, a tiger jumped out in front of her.....Grrrrrrrrrh!! That's the end of the story as we know it.

To some, this story is sad because we have expectations. But this woman is not special because we always meet the tiger sooner or later. But to Zen students this story is interesting because one thing appeared very clear. We might say she got "tiger enlightenment." That means "wake up!" At any moment that can happen to us; it doesn't take a tiger. It's very simple.

However, most people live in a dream, their "like and dislike thinking" dream. They are always thinking about the past and the future. But the past and the future do not

exist! All we ever have is "right now." We live in a "moment world," but we "think" that we live somewhere else. The only place that you can become you is right now. Thinking itself is not good or bad, but our attachment to thinking creates suffering. Zen means wake up from your dream, your attachment thinking.

If you look at enlightenment situations closely, they're simple—*really* simple; you might even say stupid. Buddha saw a star and got enlightenment; that's simple. Hyang Eom Zen Master heard a rock hit against bamboo and got enlightenment; that's simple. Dok Sahn Zen Master had somebody blow out a candle just as he was reaching for it; that's simple. Buddha held up a flower



Pin-Pin Su



and Mahakashyapa smiled. This is the first dharma transmission—that's downright stupid. In each of these stories, nobody got anything. Only a very simple mind, our original nature, appeared. Just one thing appeared very clear, *very clear!* So this one thing appearing, the tiger, the rock sound; this means wake up *now*, why wait? If you're waiting for something or want something, you're already dead. Our practice

means just this moment, wake up. Very simple. This is not rocket science.

The other night some of us were out looking at the moon—there was an eclipse. The earth moved between the sun and the moon and blocked out the light that is usually reflected off the moon. If you understand that, you have some wisdom. Some people think that a serpent is eating the moon during an eclipse—munching it. As it is being eaten, they get very scared. So, they run off and get a shaman to chant and beat a drum to bring the moon back. Everybody's mind operates like that to some extent; everybody has some delusive thoughts which separate them from what's really happening; it's called a hindrance. However, if you have some wisdom, then there's no problem. That means, wake up. Your original light is already shining.

So today it happens to be cloudy; we say the sun is not shining. But that's stupid—the sun *is* shining. It just happens to be cloudy today, that's all. And even at night we say the sun's not shining, but the sun is shining. The sun's "out" all the time. It's very simple. Our original nature is just like that, it's out *all* the time, but we don't think so. We're very attached to our hindrance. But if you wake up to this moment—cut off all thinking—the hindrance evaporates and wisdom appears by itself. Simple. Then compassionate action appears naturally. So, our whole life is only one thing—this moment—wake up! It's already there.

*Bang!* (Hits the table with the Zen stick.)

One and two are always playing with each other.

*Bang!*

One and two play hide and seek with each other and hide behind a rock.

*Bang!*

One and two come out from behind the rock and each do a dance. But the famous Korean Zen Master Man Gong said that it's not one and it's not two. If it's not one and it's not two, then what kind of dance is it? You're not one and you're not two, what are you?

*Ho!*

Outside today it's cloudy and inside... (bows and returns to his seat.)



# TRANSMISSION CEREMONY, APRIL 6, 1996

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## DHARMA COMBAT DAE KWANG ZEN MASTER

**Student:** Hello, Sunim.

**Student:** Today during the Buddha's Birthday ceremony, Zen Master Seung Sahn talked about this present. Just this present, as being the best present. Is that correct or not?

**ZMDK:** You already understand.

**Student:** So I ask you.

**ZMDK:** Do you need a handkerchief?

•

**ZMDK:** Good afternoon, Sunim.

**Student:** Yes, good afternoon. During the last several years you've taught many people here at the Providence Zen Center. I heard that you taught Christian ministers, many different people, and also you went to Asia. You taught Confucianists, you taught Buddhists, you taught monks, nuns, you taught many different people. Now you'll get transmission. Who will you teach, what will you do?

**ZMDK:** I hit you.

**Student:** I don't believe you.

**ZMDK:** If you don't understand hit, how can you believe me? *(laughter)*

**Student:** Ouch!

**ZMDK:** Good.

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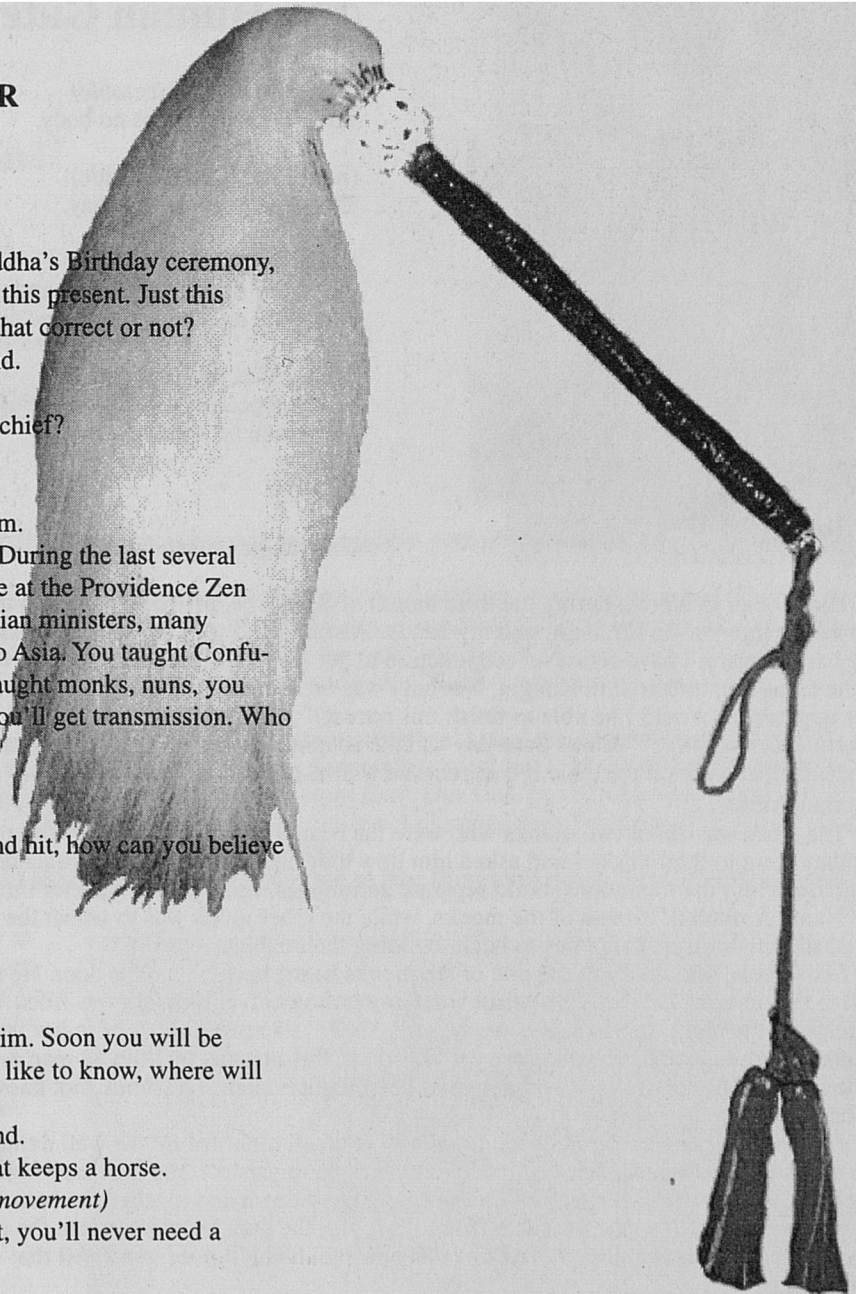
**Student:** Congratulations, Sunim. Soon you will be getting a horsehair wisk. So, I would like to know, where will you keep the horse?

**ZMDK:** You already understand.

**Student:** I don't know how that keeps a horse.

**ZMDK:** *(makes horse-riding movement)*

**Student:** With a horse like that, you'll never need a stable. Thank you for your teaching.



# Four New Teachers

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*On April 7, four students received Inka.  
The following are their Dharma Speeches.*



## KWANG MYONG SUNIM

### The Human Gate

*(raises stick and hits table)*  
The Human Gate has no body.

*(raises stick and hits table)*  
The Great Gate has no way.

*(raises stick and hits table)*  
One body appears, six gates appear.  
One body disappears, six gates disappear.

*(raises stick and hits table)*  
When appearing and disappearing, disappear,  
What then becomes clear?

KATZ!

One sangha, many faces!

Last winter in Korea, during the third month of Kyol Che, my back went into multiple spasms. The only way I could move my legs was to lift them with my hands. Standing and walking weren't possible. For the past twenty years since my back surgery, I have relied on acupuncture to get me on my feet again. Filled with fear, confusion and doubt, I went to the local acupuncturist in Kongju. Not only was there back pain, but also the pain of leaving the retreat. Many questions appeared: "Would I be able to finish this retreat?" "Would I need surgery?" "Could I continue to sit retreats and do formal Zen practice?" It was Saturday and the acupuncturist's waiting room was crowded. Thumbing through all the periodicals that were on the table, I was relieved to find distraction in the only story written in English in a Korean Buddhist magazine.

The story was about two monks who were the best of friends. They lived and practiced in a temple in Korea. One day they went to their teacher and asked him how they could intensify their practice. The Zen Master instructed them to go deep into the mountains, build separate hermitages, and practice hard for three years. He assigned the mantra, "Namu Amitabul," to one of the monks, while the other monk was to repeat the mantra, "Manjushri." The two monks set off with tools and supplies to begin building their cabins.

Six months into their retreat, one of the monks heard knocking at his door. He opened the door and was surprised to see an extraordinarily beautiful woman standing before him. He was filled with desire. She asked him if she could spend the night. In his confusion, he said, "NO!" slamming the door in her face. Next she appeared at the other monk's hermitage and when he answered his door, this unusual looking woman asked him if she could spend the night. She also told him that she would help him get enlightenment. The monk, not knowing what to say, found himself inviting her in.

After fixing her a place to sleep, the monk sat up all night facing the wall doing his practice. In the morning, the woman asked him to make her a bath. He did what she requested. She then asked him to take off all of his clothes. When he had taken off the last article of clothing, she knelt down and touched the bath water with her hand. The water turned a golden color. Then, she instructed him to get into the bath. At the moment the monk's toes touched the golden colored water, he had an opening. Everything disappeared, including his guest. All that was left was the feeling of warm water on his skin.

Soon the other monk appeared and seeing his friend sitting in a bath of golden colored water, asked him what had happened. His friend recalled the story and then told the monk to take off his clothes and get in the bath. The monk hesitated, looking at the water, and asked if there was enough for him. His friend responded that the supply was unlimited. As the monk's toes touched the water, he too had an awakening.

*(continued on page 14)*

## KEN KESSEL

### What Do You Want?

*(raises stick and hits table)*

Do you want to see this? If you want to see it, your eyes fall out.

*(raises stick and hits table)*

Do you want to hear this? If you want to hear this, your ears fall off.

*(raises stick and silently touches the stick to the table)*

Do you know what you want?

KATZ!

Seeing shining faces, hearing beautiful chanting, I want to thank you for your efforts practicing.

After Hui Neng was given transmission by the Fifth Patriarch, he ran away. What did he want? For two months he was chased by several hundred people. What did they want? The fastest was Hui Ming. When Hui Ming caught up, Hui Neng hid behind a rock. He put his dharma robes and bowl on the rock, and Hui Ming could not budge it when he went to get it. Then Hui Neng came out from behind the rock. Hui Ming said, "I don't want your robes, I want your dharma." But he wanted something.

When I found out that I was a candidate for inka, I talked to other teachers. I wanted something: to see their minds on this matter. While they all had helpful things to say, I remember what two of them said particularly well.

Dae Kwang Zen Master said, "Just do it!" And at a different time, Dae Gak Zen Master said, "Don't do it!"

"Just do it" and "Don't do it": Where do they point? If you're not clinging, then "Just do it." If you're clinging, then "Don't do it." Maybe that. But how do we clarify this matter?

I once asked Wu Kwang Zen Master, "Our precept says not to take things not given. What does that mean?" He said, "What do you want?"

On another occasion, I had an interview with Su Bong Zen Master. After I bowed to him, I asked, "What is your job?" He too said, "What do you want?"

So, if this "What do you want?" becomes clear, then everything becomes clear. But if this "What do you want?" is not clear, then what?

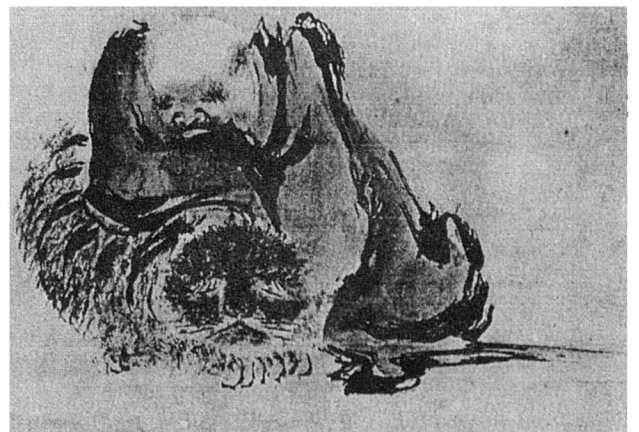
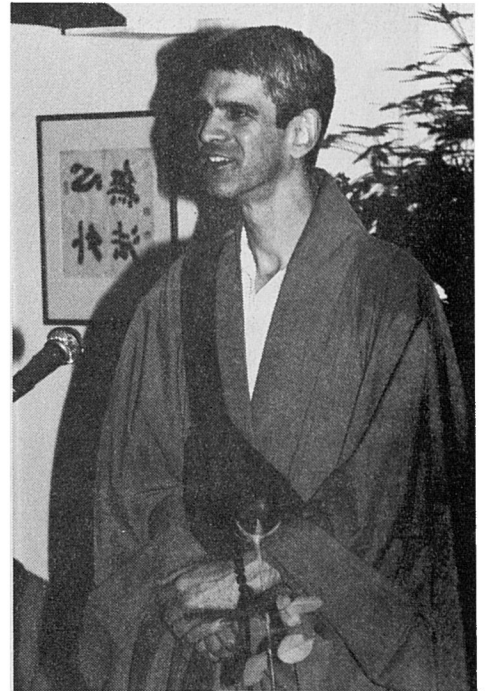
*(raises stick and hits table)*

"What do you want?"

*(raises stick and hits table)*

"What do you want?"

*(raises stick and hits table.)*





## WILLIAM BROWN

### Fall Out of Bed/Get Enlightenment

*(raises stick and hits table)*

At this time 2,540 years ago, Buddha was born; also at about this time 2,000 years ago, Christ was crucified.

*(raises stick and hits table)*

Originally our true nature has no life, no death.

*(raises stick and hits table)*

Every day human beings celebrate births, and mourn deaths.

KATZ!

Outside yellow crocus are shining over brown grass.

Human life is originally empty, complete stillness. Returning to this original point, then in this stillness (everything, the whole universe) is clear; we see that the sky is blue, grass is green, water is flowing. One by one all things are already complete without consideration. Everything in every way is the truth—just like this. There are many *just like this* enlightenment stories associated with Zen folklore. Someone hears a bell and gets enlightenment, someone tastes that sugar is sweet and gets

enlightenment, or hears a rock falling, smells a flower, sees a dog chasing a cat, hears a mother scolding her child, a KATZ! or has their finger cut off.

What mind is unreservedly open to just seeing something, just hearing something, just smelling something, just tasting something, just touching something, just thinking something, just feeling something? Life follows intention or as Zen Master Seung Sahn says, cause and effect are clear. If your intention is clear then when you fall out of bed—boom! ouch!/wow (enlightenment). However, if you're bound by your self-regard, then falling out of bed—boom! ouch!/woe-is-me (suffering and hindrance).

If one person attains their original nature then the whole world is clear, however if one person is attached to "I" then the whole world is a suffering world. What can we do?

*Truth* is nothing special, just everyday and every moment going about our lives, hearing, seeing, etc. clearly. Then without being impeded we can follow completely whatever situation we find ourselves in, responding with the unconditional compassion and wisdom that defines our original nature. Without holding or checking our opinions, we just do it. Just doing it means complete freedom and complete responsibility.

When Southern Chan flourished under Hui Neng, the monks just farmed during the day, they did not have any formal practice nor did they read sutras. They didn't even have meditation halls. Their practice was and was kept alive by simple labor, working in the fields throughout the day, supporting one another, without depending on outside income. Only working together supporting and helping each other. That is our life, working together supporting and helping each other and this whole universe.

In every moment of our lives there is a just-like-this thing happening, just another case for enlightenment.

*(raises stick and hits table)*

Hui-Neng said, "People may be from the north or south, but how could Buddha nature have any east or west." "All things are not apart from our intrinsic nature which is inherently pure." An old Christian hymn says, "In Christ there is no east or west, in Him no south or north, but one great fellowship of love throughout the whole wide earth."

*(raises stick and hits table)*

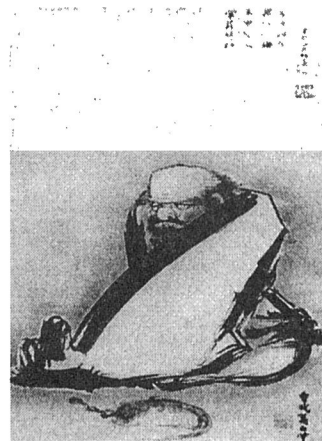
In original nature there are no compasses, so how can you find your direction?

*(raises stick and hits table)*

Buddhism appearing in the West, Christianity appearing in the East.

KATZ!

Today western facing Buddha shines on eastern-facing sangha.



## HEILA DOWNEY

### I Bow to All

*(raises stick and hits table)*  
If you understand this world—  
everything in this world is just like this.

*(raises stick and hits table)*  
If you do not understand this world—  
everything in this world is just like this!

*(raises stick and hits table)*  
An eminent teacher said: The spirit is clear and bright  
True nature bares no tint  
Only without thinking just like this—is Buddha.

*Holding stick above her head:* Do you see?

*Bringing it down on the table:* Do you hear?

KATZ!

Today is April 7, 1996. Thank you for coming.

An eminent teacher once said: “Only without thinking—  
Just like this is Buddha.”  
The “Bergie” in Cape Town said: “This is just the way it is!”



Some time ago on a cold and wet wintry night, Rodney, two members of our sangha, and myself braved the elements to go and have dinner in Cape Town. Having enjoyed a delicious meal in the comfort of a warm and cozy restaurant, it was soon time to leave, only to be greeted by howling wind and rain. As we approached our motor vehicles, we noticed two “Bergies”—street people who make their homes in caves on the mountain, often using boxes as bedding. One of the men motioned that he wanted to talk with us. His gesticulation was greeted by a very cool verbal “off with you my man,” from Rodney, as well as using his hands to encourage the two “Bergies” to be on their way. It was obvious that the tone of Rodney’s voice and body language was lost in the cold of the night, because at this point I became the focus of this man’s attention. However, before he could say anything, I asked him what it was that he wanted. His very swift response was: “Two Rand (\$2.00) please!”

At the time of this incident, I was doing crisis counseling and had a very big “fix it” mind! So instead of parting with my money unconditionally, I wanted to know why he needed the money. Truly, in light of the circumstances, this was not skillful in the least. His reply came without thinking: “To buy wine, Ma’m!!” Having not learnt my lesson yet, I suggested to him that perhaps first he should buy food, then wine. His response once more—very clear: “Ma’m, you’re right! But, tonight it is very cold and wet, and the wine will make us warm. Then Ma’m, if we get really lucky, maybe some food will appear!!” Without further ado we parted with our money. In addition to this they did get really lucky, because I went to buy them food. Returning with the food—he asked if we could stand in a circle with two more of their buddies joining us. Arms around shoulders, in the middle of a busy sidewalk, he started praying:

“Dear Lord, thank you for allowing these people to allow us to be just what we are. Amen!” Requesting each of us to hold the two-rand coin—so that he would in turn have a bit of each of us—was quite touching. Time to let go and move on, but not before the same man gently tugged at Rodney’s jacket. However, before he could say anything, Rodney said: “I am sorry, I have no money.” The “Bergie” responded by saying: “No sir, I wasn’t going to ask you for money, just something to remember you by!” Hands palm to palm, Rodney bowed to the “Bergie” and said “Thank you for your teaching.” His reply: “NO SIR, THIS IS NOT A TEACHING, THIS IS JUST THE WAY IT IS!!”

An eminent Teacher said: “Only without thinking – just like this is Buddha!”  
A Cape Town “Bergie” said: “This is just the way it is!”

In celebrating this Ji Do Poep Sa Nim certification ceremony, we commemorate our ancestors and honor our Teachers, past, present and future. I bow to our Dharma Centre and dharma family back in South Africa. I bow to the “Bergies,” and our neighbors on the block—The African Christian Faith Mission, their church bells and “Hallelujahs!” I bow to all present at this assembly today for your Great Vow and effort.

*(raises stick and hits table)*  
On one corner towers the Christian Faith Mission.

*(raises stick and hits table)*  
On the diagonal corner—Poep Kwang Sa.

*(raises stick and hits table)*  
Christian, each moment getting older; mountains always blue—Buddhist, each moment getting older; mountains always blue. “Hallelujah!” and “Kwan Se Um Bosal!” fills all the sky; church bells and moktak swallows all.

Which do you like?  
Where did they go?

KATZ!

Inside many faces, faces shining bright, down the hall to the right, lunch is ready!

*(Kwang Myong Sunim’s Inka talk continued from page 10)*

Sometimes we step into an acupuncturist’s office. Sometimes we step into golden colored bath water and sometimes we step into a formal dharma speech!

In our school, we have many practice gates;

*(raises stick and hits table)*  
Sitting.

*(raises stick and hits table)*  
Bowing.

*(raises stick and hits table)*  
Chanting.

Which is best?

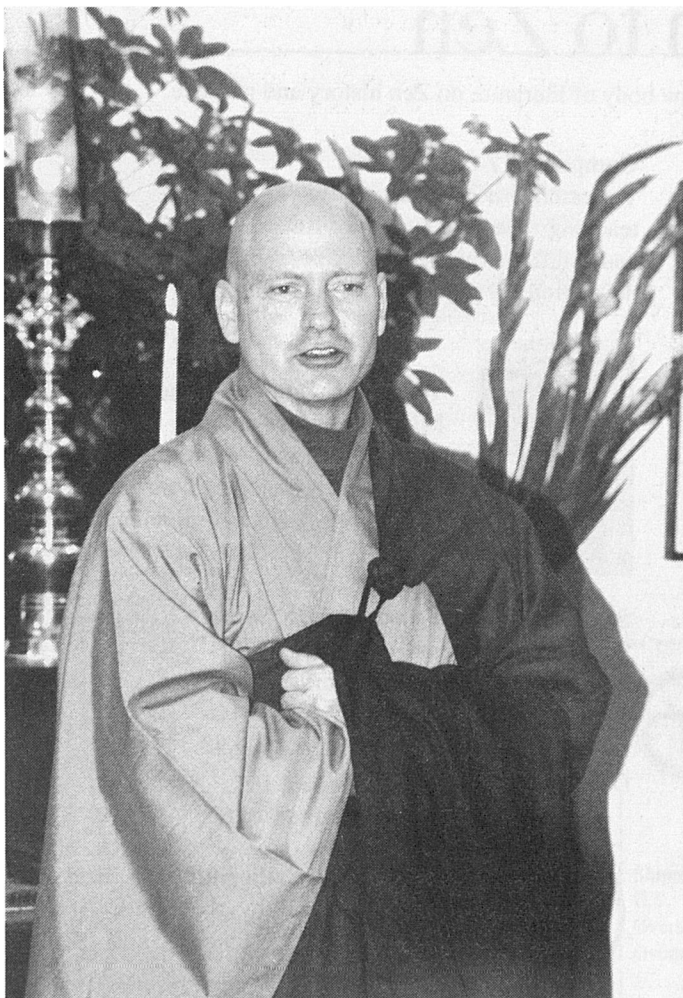
KATZ!

Thank you for coming through the dharma room door this morning.

佛  
如是

## PROVIDENCE ZEN CENTER

99 Pound Road, Cumberland RI; tel. 401/658-1464  
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*January 4 – April 4, 1997*

Winter Kyol Che is a time to investigate your life closely. This experience can bring about a clearer, more compassionate direction, and more harmonious relationships with all aspects of life. The retreat will be led by Zen Master Dae Kwang at the picturesque Diamond Hill Zen Monastery in Cumberland, Rhode Island.

**Zen Master Dae Kwang** is a monk under Zen Master Seung Sahn and Abbot of the International Kwan Um School of Zen. He is the guiding teacher of Providence Zen Center, the main temple of the school, as well as Zen centers in Racine, Wisconsin and Toronto, Ontario. Zen Master Dae Kwang has traveled widely leading retreats throughout the United States and Asia, including 90-day retreats in Korea.

# Winter

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# RETREAT

with Zen Master Dae Kwang

You can sit Winter Kyol Che for up to three months, in segments of one week. Entry is January 4 at 3:00 pm, or any subsequent Saturday at 8:15 am. Exits are any Saturday at 8:15 am.

The intensive week, which begins February 15, includes nightly midnight practice, and is limited to those who have previously sat retreats or who have entered this retreat earlier.

Retreat fee: \$280 per week or \$2500 full retreat. Kwan Um School of Zen full members and full-time college students: \$210 per week or \$1750 full retreat. KUSZ dharma teachers and dharma teachers in training: \$140 per week, \$1250 full retreat.

# A fresh approach to Zen

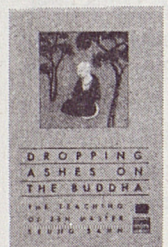
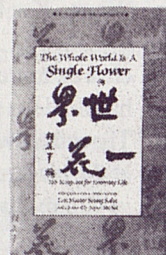
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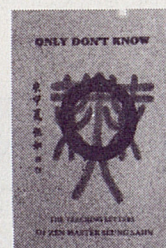
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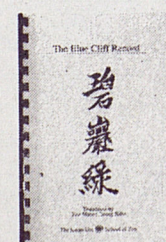
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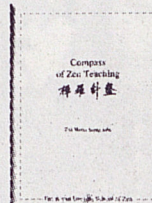
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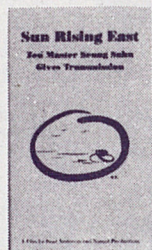


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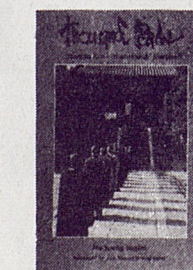
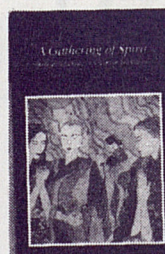
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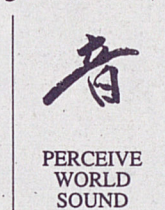
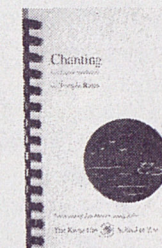
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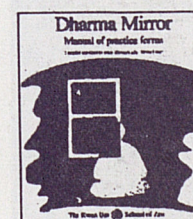
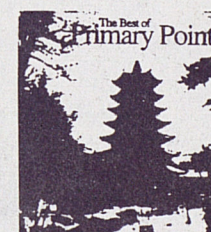
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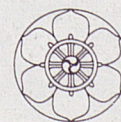


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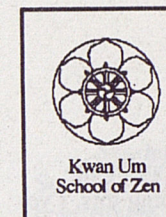


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# INKA DHARMA COMBAT

Kwang Myong Sunim, JDPS

**Student:** Kwang Myong Sunim, congratulations. I'm so happy to see another nun doing this. I've waited a long time to meet you. But, what I came to ask was: I heard you were a healer. In the Jewish tradition they have this phrase *tikkun olam*, which means mending the world. So, how will you mend the world?

**KMSN:** You already understand.

**Student:** So I ask you.

**KMSN:** How can I help you?

**Student:** Thank you very much.

**KMSN:** You're welcome.

**Student:** Already healed.

**Student:** So, you used to be a dancer, but now you're a nun, and nuns don't dance. So, what kind of dance will you do now?

**KMSN:** You already understand.

**Student:** So I ask you.

**KMSN:** *(Gets up and does dance.)*

**Student:** Thank you.

**Student:** Congratulations. Good to see you.

**KMSN:** Thank you. Good to see you.

**Student:** So, they say that April showers bring May flowers. What's the meaning of this?

**KMSN:** You already understand.

**Student:** I ask you.

**KMSN:** *(Takes a flower from the altar and hands it to questioner.)*

**Student:** Thank you very much.

Ken Kessel, JDPSN

**Student:** A long time ago in New York, there was a great controversy among the monks of the Lower East Side and the monks of the Upper West Side. The monks of the Lower East Side said they had the old dharma, the dharma of Ken. And the monks of the Upper West Side said they had the new dharma, the dharma of Jan. This controversy still rages today. The monks of the Lower East Side say that the truth is—the dharma truth is—that Jan is Ken's cousin. Whereas the monks of the Upper West Side say, no, no, no, the new dharma is that Ken is Jan's cousin. So now that I have the horse's mouth in front of me, so to speak... what's the truth?

**Kessel PSN:** You already understand.

**Student:** No, I don't.

**Kessel PSN:** Jan's father and my mother are brother and sister.

**Student:** Oh, that clears it all up.

**Kessel PSN:** Hello.

**Student:** Knock, knock.

**Kessel PSN:** *(Hits the floor twice.)*

**Student:** A long time ago Dong Shan addressed the assembly saying: "Regarding going beyond the Buddha, I would like to talk a little." Then a monk said, "What kind of talk is this?" Dong Shan said, "When I talk you cannot hear it" So the monk said, "How about you, Master, can you hear it?" And Dong Shan said, "Wait 'till I don't talk, then you can hear it." Can you hear it?

**Kessel PSN:** *(says student's name)*

**Student:** Yes.

**Kessel PSN:** Thank you very much.

William Brown, JDPSN

**Student:** During his opening speech, Dae Gak Sunim said that dharma combat really isn't really dharma combat; it means exposing the dharma. That's a very serious matter. What is exposing the dharma?

**Brown PSN:** You already understand.

**Student:** So, I'm asking you.

**Brown PSN:** You asking, me answering.

**Student:** Good, thank you.

**Student:** A few weeks ago I was talking to JW on the phone and he said, "It's been quite a day here at Providence Zen Center. We had to pull down the gate out in front." Now that gate was there for many years; why did it fall down when it did?

**Brown PSN:** You already understand.

**Student:** I'm asking you.

**Brown PSN:** *(makes a crashing noise and gate falling motion with arms)*

**Student:** That's not the gate, that's you.

**Brown PSN:** Not enough?

**Student:** Not enough.

**Brown PSN:** Dog chasing bone.

**Student:** Oh, thank you very much.

**Student:** We went to see "Dead Man Walking" together, and that was about capital punishment. I'm wondering what is the original punishment?

**Brown PSN:** You already understand.

**Student:** Please teach me.

**Brown PSN:** Sitting here talking to you.

Heila Downey, JDPSN

**Student:** Hi, Heila, congratulations. You're from South Africa and I've never been in the southern hemisphere. I guess things are reversed there, they're opposite, right—winter is summer and summer is winter? The South Pole is your North Pole and, you know, stuff like that. So does that mean that sugar is salty, and salt is sweet, and black is white, and white is black, and all that kind of stuff? What is it like there?

**Downey PSN:** What is your question?

**Student:** South and North, North and South, are they the same or different?

**Downey PSN:** You already understand.

**Student:** I'm asking you.

**Downey PSN:** South Africa down south, America up north.

**Student:** On a visit to the Cambridge Zen Center, I think we were actually at the Cambridge Insight Meditation Center, you said that you were growing older. I asked you, well, aren't you growing wiser, and you said "no." That sort of bothered me, I don't like the sound of that. If you don't get wiser when you get older, what do you get?

**Downey PSN:** Please, you tell me.

**Student:** I don't know.

**Downey PSN:** *(Makes achey, groaning noises)*

**Student:** I'm madly in love with you.

**Downey PSN:** I love you too.

**Student:** But you are married and I'm a monk. How can you help me?

**Downey PSN:** You already understand.

**Student:** So, I ask you.

**Downey PSN:** *(hugs him)* It's wonderful to have you here.

**Student:** Oh my goodness, thank you.

# ode to oatmeal

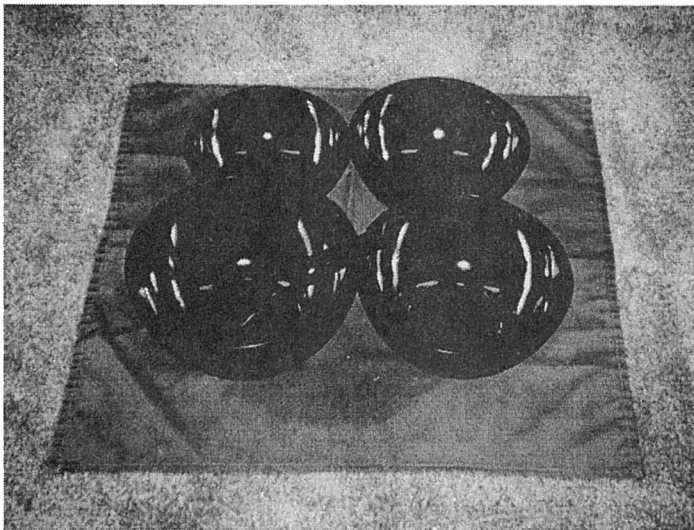
Here's to oatmeal  
That gruesome gruel:  
Mush to some, but  
For Zen it is fuel.

Still unknown  
To me its taste;  
Chugpe's set at  
Gulping pace.

Its gooey stew  
And gluey lumps  
Stick to ribs,  
In clods and clumps.

Cook it not  
So very hot;  
Or crazy glue  
Is what you got.

Here's the koan  
On which I'm caught:  
Mind and porridge  
The same or not?



*by Gak Jin Haeng Ja Nim  
Kitchen Master  
Providence Zen Center*

# Creating Stone Pagodas

Edward Canda

During the past several years I constructed a set of about fifteen stone pagodas at the Kansas Zen Center with help from other members. I've been asked to explain the purpose and manner of creating stone pagodas.

When I visit Korea, I love to meditate near the stone pagodas often found at temples, in mountains, and by honored trees. These experiences of Korean stone pagodas have inspired me to build them. Confucian philosophy and Zen practice give me a framework for describing the process. But my work is primarily nonverbal and spontaneous. If you want to build them, use these ideas only as a guide for working out your own understanding.

## The Korean Cultural Context

In the Korean language, the words *suhk tahp* or *dol tahp* mean "stone tower," often translated as "stone pagoda" in Buddhist contexts. *Suhk tahp* are usually made by stacking and balancing unaltered stones into various size towers in a rather spontaneous and intuitive manner. They probably have a pre-Buddhist animistic origin involved with the honoring of nature.

In contrast, the East Asian pagoda derived from the Indian stupa, which is a reliquary for sacred texts and cremains (*sarira*). The pagoda is usually a large architecture crafted from stone, brick or wood. As a mandala, its central pillar represents the Buddha or center of the universe, and the four or eight corners represent various Buddhas encompassing all directions of the universe, or the wheel of dharma. The vertical stories represent the path to enlightenment. Buddhist ideas are sometimes applied to *suhk tahp*.

I've observed several types of *suhk tahp* in Korea. Stone cairns are often used as trail markers on mountain



paths. At places with special religious significance, people may erect prayer piles. For example in animistic contexts, a certain tree may be identified as the site of a special spirit with the power to help people. In Buddhist contexts, the entrance to a temple ground or some other special place at the temple may be used for prayer and meditation. Passers-by may toss a stone in such a place while making a prayer to receive blessings for themselves or loved ones. Sometimes the stones will be stacked carefully, creating delicate stone towers.

Elaborate *suhk tahp* may be built in conjunction with more intensive spiritual retreats and practices, as in the case of those built by Buddhist monks. For example, at Ma-i Mountain in North Cholla Province a hermit monk, named Yi Kap-ryong, built 108 stone pagodas between 1884 and 1914. The

mountain spirit gave Hermit Yi guidance through visions. He worked with the yin and yang energy qualities of the stones and stone tower configurations, while praying for the relief of the suffering of Korean people. Eighty towers remain.

As I offer suggestions for creating stone pagodas, I am not presenting formal traditional teachings. I am only describing my own way of relating to this process.

## Intentions and Purposes for Constructing Stone Pagodas

In building the stone pagodas, one is thankful for the place and the beings that live there. The stones to be used are honored. As the towers are built, each stone is placed with loving attention to the stone, the tower taking shape, and the environment all around. The process

of building the pagodas and caring for them over time is a continuous prayer of compassion, wishing for the well-being of all in that place and all places. The meticulous care and attention put into the process of building the towers is mindful action. The builder clarifies and calms his or her mind and sets compassionate intention. Finding correct balance for the stones requires finding correct inner balance for oneself. This is healing for the builder and makes one aware of the precious nature of each moment. By creating towers mindfully, mindfulness is fostered for oneself and others who encounter the towers. Thus, everyone's spiritual practice can be supported.

The towers convey directly an experience of religious teachings, without requiring words and doctrines. For example, in Buddhist context, the towers embody the quality of poise required for sitting meditation and for mindful living in general. Human existence and all the conditions of human existence are precarious and transitory. Like the stone pagodas, mindful living and meditation require maintaining an equipoise which balances awareness of our precariousness and transitoriness with stability and clarity of intention direction. Another teaching embodied in the towers is emptiness. The towers are sculptures constructed of individual stones. They have no separate existence independent of these constituent stones. Likewise, the stones are constituted of earth substances and have been shaped over millions of years. Everything in the place is constantly changing, shifting, and dissolving. The perception of the towers, the viewer, and the viewed are all mutually creating and dissipating, without independent self-existence. Yet, each tower and each thing has inherent integrity and beauty and consistency. All of these things are woven together in the web of all interdependent, mutually creating and dissipating things, none of which have independent self-nature, but all of which have resplendence. This is the complementarity of emptiness (no independent self-nature) and fullness (resplendence, integrity, individuality).

Formal religious symbolism may be incorporated. For example, in the first stone pagoda constructed at the Kansas Zen Center, I incorporated a formal Buddhist concept into the foundation design. Four pedestal stones point in the cardinal directions and four other stones radiate between them. These eight stones represent the Eight Spoked Wheel of the Buddha dharma. Also, at the center hub of the eight stones, there is an empty space, which symbolizes the ineffable reality that goes beyond the formal teachings of the Buddha dharma. From this empty hub, all the spokes of the Buddha dharma radiate. As another example, when I constructed the second major tower there, I focused on Kwan Seum Bosal, The Bodhisattva of Compassion. The peak stone has a natu-

ral shape that evokes a sense of Kwan Seum Bosal.

Stone pagodas also can be understood as simulated mountains, connecting the energy of earth and sky. Groupings of stone towers create an impression of a mountain range in microcosm. Grounded on earth and reaching toward sky, they create a channel for the interconnection of earth and sky energy.

All places have dynamic spiritual energy flowing according to the contours of the objects, the constituency of elements of wind, water, air, fire, space and the patterns of interrelationship of all this. Stone pagodas can enliven, intensify, balance, or catalyze the energy qualities of a place. Every stone placed alters the configuration of relationship between everything in the space, thus changing the energetic quality and effect on people there. The builder must be sensitive to this.

### **Guidelines for Construction**

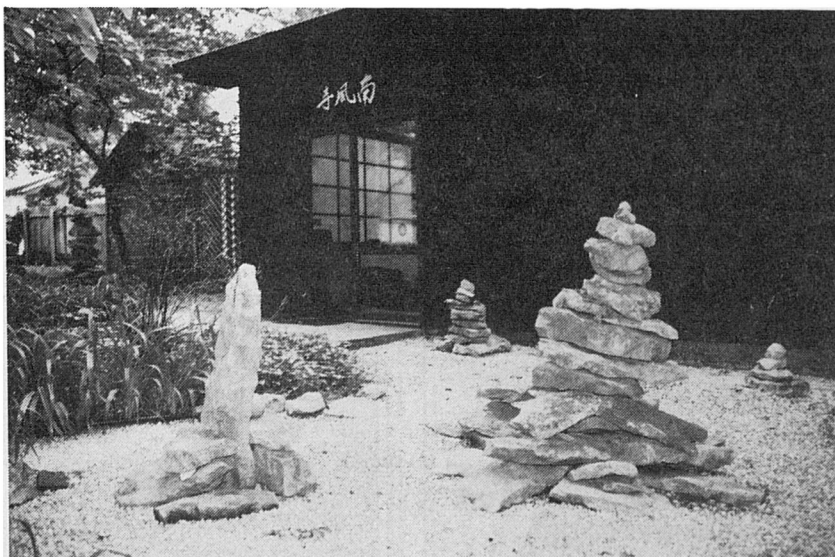
Overall, there is a basic design principle that enhances the dynamics of ch'i: to juxtapose opposite qualities in a relation of dynamic balance. Each tower will have a predominant yin or yang aspect (while it should itself be harmoniously composed of yin and yang aspects.) So, when towers are placed in sets, their interrelationship and mutual effects should be studied carefully. For example, if one tower is strongly yang (e.g. with massiveness, tallness, sharpness, or pointedness), it should be placed in relationship with other yin quality towers (e.g. with delicateness, shortest, squatness, roundness, or curviness). Another way to do this is to juxtapose apparently contradictory qualities in the overall design of the tower, such as stones stacked at precarious and odd angles to give the appearance of being ready to fall over, yet to do this with careful balance and sufficient sturdiness so that the foundation will endure strong wind and mild jostling.

Don't use mortar or adhesives. The poise of the pagodas derives from the balancing of stones. The vulnerability of the towers is an integral component of their beneficial aesthetic and energetic qualities.

Before building stone pagodas, move through the space and view it from many perspectives. Feel the coursing patterns of energy. Sense which areas need strengthening, protecting, stimulating, or counterbalancing. Observe all the buildings, the trees and plants, the contours of the earth, the feeling of the air, and changes of energy within yourself in relation to all this as you move around. Sit in various spots quietly and meditate, remaining receptive to all these factors influencing the energy flow.

Preferably, use stones from the immediate area or nearby locale that are congruent with the local geology and geography. When selecting stones, pay attention to

their qualities, such as shape, hardness, fragility, etc. Offer prayers of respect, thanks, and appreciation at the place where the stones are found. Ask the stones' permission to be sure they and their place of origin are willing for you to remove them. Do not damage the place from which stones are taken. Select



stones that have a wide variety of shapes, for example, flat and uniform; flat portions and curved portions; round contours; sharp contours; pointed edges; tiny and thin (for wedging/shimming and delicate finishing of peaks); large and heavy (for foundations and lower portions of towers).

Select a spot for construction that feels like it can most benefit from a tower in relation to the surrounding area. Establish a relatively flat ground surface by clearing it of debris and/or placing down fine gravel. Scan the available stones to get a feel for which ones would be appropriate as foundation. They need to set on the ground securely. They need to be strong enough to withstand the weight of all stones stacked upon them. They should provide a surface with planes or good points of contact for balancing later stones on top. They should feel congruent in the particular spot.

This process of selection should be done for each level, as each level serves as foundation for the next. Moving toward the top, shift selection toward lighter, smaller, more delicate stones. Make sure the peak feels like a completion, with pointedness or roundness.

In general, each tower should include stones with contrasting but complementary shape qualities (like yin and yang), such as round and sharp; delicate and bulky; flat or angled; wide and tall. Towers should also relate to each other in sets of complementary contrasts, such as short and tall, predominant roundness or pointedness on the peaks, squat or thin; delicate or sturdy; many empty spaces or solid.

The lower portion of the tower should be especially well balanced and sturdy. Even if the entire stone pagoda is delicate intentionally, it must be well-balanced. Each level can be checked by pressing down at various points by finger tip, hand, or (with large towers) by climb-

ing on top and shifting your weight to be sure that it is secure. This also identifies weak or insecure spots that need to be wedged with shim stones. The upper portion of a large tower may contain small, delicate, or oddly shaped stones to accentuate the peak.

Occasionally step back from the tower in progress.

Observe the unfolding shape in terms of aesthetic appeal and congruence with the environment, including any other towers already completed.

The surrounds of the stone pagodas should be landscaped with gravel, rocks, and plants in a way that enhances the aesthetic and energetic qualities of the towers. They should be obscured as little as possible. Throughout any landscaping and upkeep, follow the principles of respect, compassion, mindfulness and working with ch'i.

Hopefully, people who use this place will have their spiritual practice enhanced by the presence of the stone pagodas. As part of their own mindfulness, they should be careful to respect the fragility of the towers, and not abuse them. If for any reason the towers need to be destroyed, this should be done with the same care, compassion, and mindfulness with which they were constructed.

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*Edward Canda, Ph.D., is a member of the Kansas Zen Center. He is an associate professor in the School of Social Welfare and a member of the Center for East Asian Studies at the University of Kansas. He specializes in the cross-cultural study of spirituality and social welfare.*

**Christa Rypins**  
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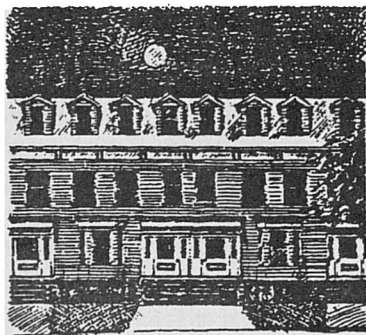


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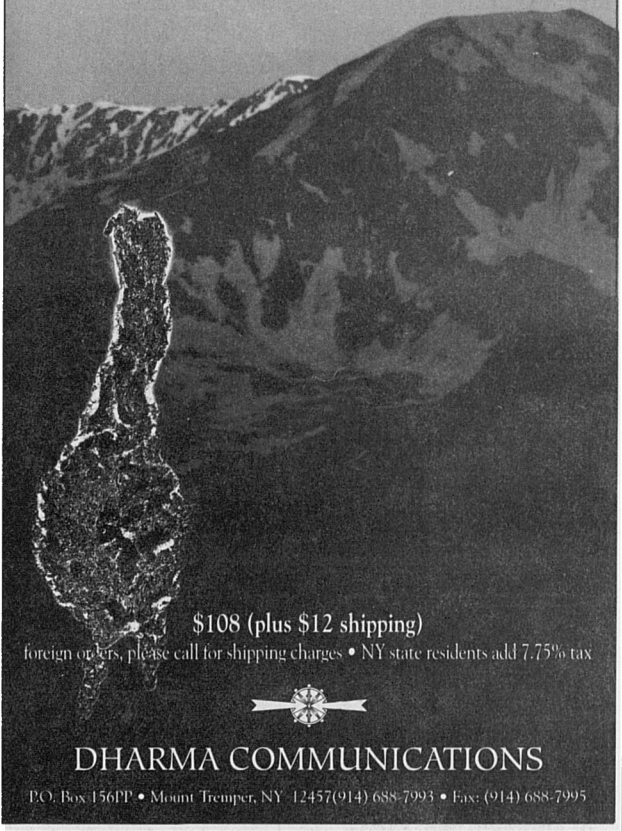
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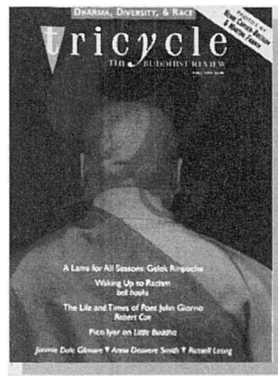
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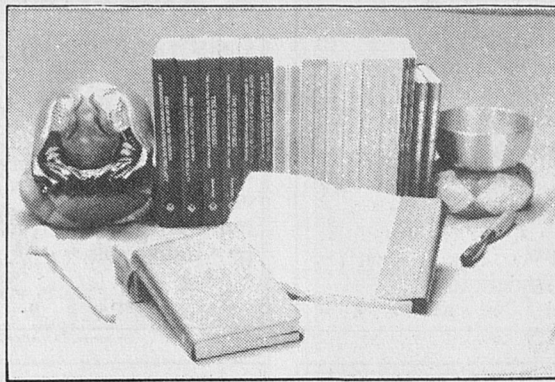
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## Tape #1

**Every Time Water Touches the Skin, it is Wet...** In Case 78 of *The Blue Cliff Record*, "Boddhisattvas Attain the Basis of Water," we encounter the teaching that both bondage and freedom are to be found right within our six senses. This tape helps us look carefully into the heart and truth of seeing, hearing, smelling, tasting, touching, and discriminating.

**This Tiny Tail is Very Strange Indeed...** Case #38 of the *Mu Mun Kwan*, "A Cow Passes Through a Window," takes a look at how we encounter "obstacles" on the path to clarity and awakening, and addresses what it means to be human as we pass through the window of our lives.

45 minutes each side, \$10.00.

*This tape has some minor background noise.*

## Tape #2

**Lost in the Sea of Yes and No...** Side B investigates Case 15 "Dong Sahn's Sixty Blows" of the *Mu Mun Kwan*. Wu Kwang Zen Master tells the story of Dong Sahn's evening of agitated deep questioning, "Where was my mistake?" The importance of the attitude of questioning in meditation is explored.

**Giver and Receiver are Both Blind...** Side B looks into Case 76 of *The Blue Cliff Record*, "Tan Hsia's 'Have you Eaten Yet?'" Wu Kwang Zen Master helps the listener peel away the notion of blindness, and enter into the true blindness of "Don't Know" mind.

45 minutes each side, \$10.00.

## Tape #3

**I and All Beings Attain the Way...** Are you deaf? Are you blind? Are you mute? Case #88 of *The Blue Cliff Record*, "Hyeon Sa's 'Three Kinds of Sick People'" and the historical account of Buddha's enlightenment are the basis of this talk. How we relate to not just what we see or hear as pleasing and beautiful but also to pain, to sorrow, to injustice, and to inequity is probed in this tape.

**His Eyes Were Turned Around...** Zen practice is encapsulated in the life and faith of the Sixth Patriarch of Zen in China. This talk is based on Case #23 of the *Mu Mun Kwan*, "Think Neither Good Nor Evil" as well as 14th Century Zen Master Taego's poem in honor of the Sixth Patriarch.

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*Zen Master Wu Kwang—Richard Shrobe Soen-sa—is the Abbot of Chogye International Zen Center of New York. He was given inka or certification as a Zen teacher by Seung Sahn Soen Sa Nim in 1984 and received transmission and the title of Zen Master in 1993. He began practicing Zen in 1966. Wu Kwang is a lay teacher who is married and has two grown children. In addition to his Zen teaching, he works as a psychotherapist and trainer of Gestalt therapy.*

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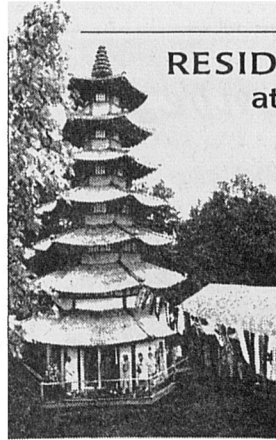


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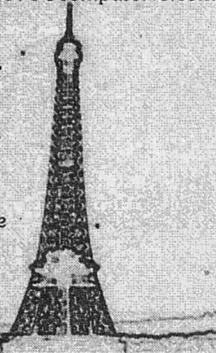
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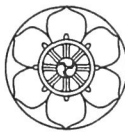
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# Glossary

- 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.
- bodhisattva teacher: in the Kwan Um School of Zen, one who has met certain training requirements, usually over at least ten years, and has taken sixty-four precepts.
- 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.
- Chogye 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 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. The title is "Ji Do Poep Sa" for teachers who are monks or nuns.
- kalpa (*Sanskrit*): an endlessly long period of time.
- 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. 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.
- samsara (*Sanskrit*): the cycle of birth, death, and rebirth.
- 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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