



## IN THIS ISSUE

Four Times Five Equals Twenty  
*Zen Master Seung Sahn* ..... 3

Roland Wöhrle-Chon Receives Inka ..... 6

### Special report on the Fifth Triennial Whole World is a Single Flower Conference

continued from last issue

The Evening Bell Chant  
*Workshop with Zen Master Hae Kwang* ..... 8

Kong-ans  
*Workshop with Zen Master Soeng Hyang  
and Jane Dobisz JDPSN* ..... 10

Our Kwan Um School of Zen in Korea  
*Workshop with Zen Master Dae Bong,  
Mu Shim Sunim JDPSN, Mu Sang Sunim,  
and Maya Opavska* ..... 13

Monks and Nuns in the Modern World  
*Workshop with Mu Shim Sunim JDPS,  
Mu Sang Sunim, and Ji Hyang Sunim* ..... 19

Poetry  
*Ken Kessel JDPSN* ..... 22

Book Reviews  
The Public World/Syntactically Impermanence  
*by Leslie Scalapino*  
*reviewed by Judy Roitman JDPSN* ..... 24  
Heal Thy Self: Lessons on Mindfulness in Medicine  
*by Saki Santorelli*  
*reviewed by Steven R. Cohen MD* ..... 25

*Books in Our Tradition* ..... 16, 17  
*Subscription/Change of Address* ..... 27  
*Membership in the Kwan Um School of Zen* ..... 30  
*Kwan Um School of Zen Centers* ..... 30, 31

## PRIMARY POINT

99 Pound Road, Cumberland RI 02864-2726 U.S.A.  
Telephone 401-658-1476 • Fax (401) 658-1188  
kwanumzen@aol.com • www.kwanumzen.org

Published by the Kwan Um School of Zen, a nonprofit religious corporation under the spiritual direction of Zen Master Seung Sahn. Zen Master Seung Sahn, 78th Patriarch in the Korean Chogye order, is the first Korean Zen Master to live and teach in the West. 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 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. 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 27. The circulation is 4500 copies.

The views expressed in PRIMARY POINT are not necessarily those of this journal or the Kwan Um School of Zen.

© 2000 Kwan Um School of Zen

### Senior Editor

School Abbot Zen Master Dae Kwang

### Editor-in-Chief

School Executive Director JW Harrington

### Production Manager

School Publications Director Dorota Streitfeld

### Editor for Asia

Mu Shim Sunim JDPS

### Teaching Editors

Jeffrey Kitzes JDPSN • Mark Houghton JDPSN

### Poetry Editor

Alan Davies, 247 East 10th Street #5, New York, NY 10009

### Book Review Editors

Judy Roitman JDPSN • Tony Somlai

### Transcription and Copy Editing

Chong Haeng Sunim • Algernon D’Ammassa  
Jayne Harrington • Tamarind Jordan

### Online Archives

Allan Matthews

### Photography

Joyce Haydock • Michael Olak • Andrzej Rzczycki



Visit the Primary Point online archives at  
[www.kwanumzen.org/primarypoint](http://www.kwanumzen.org/primarypoint)

## four times five equals twenty

*Zen Master Seung Sahn's closing talk at Hwa Gye Sah temple in Seoul for the 1999–2000 Winter Kyol Che*

*[Raises Zen stick over head, then hits table with stick.]*

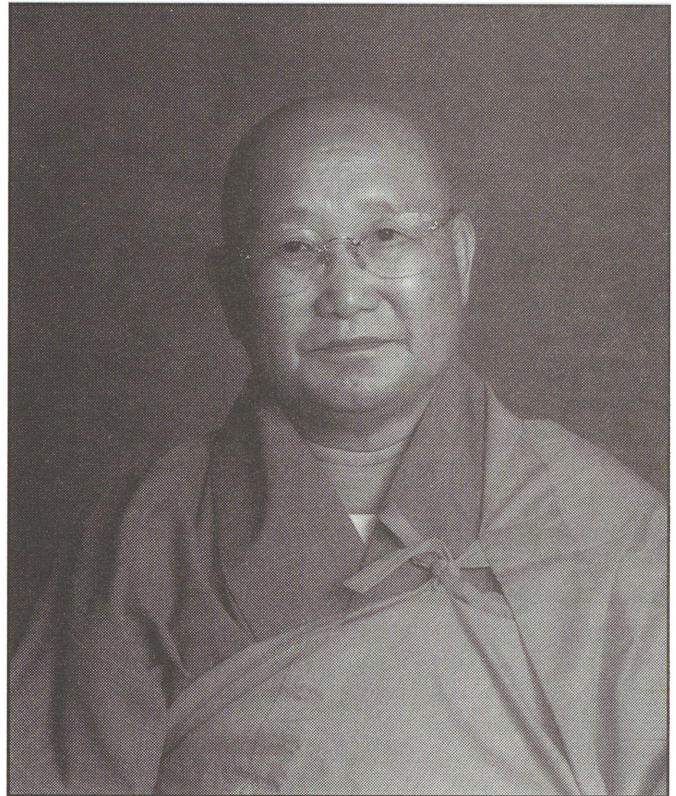
What is the meaning of this? Mountain is water, water is mountain. In this world, everything has name and form. Within time and space, everything is changing. Among the ten thousand different things, there is not one that is not subject to the law of change. Everybody gathered here today has eaten and then come here. During that time your body has already changed. Because of that the Heart Sutra says, “form is emptiness, emptiness is form.”

*[Raises Zen stick over head, then hits table with stick.]*

What is the meaning of this? Mountain is emptiness, water is also emptiness. “Empty” means beyond time and space. Beyond time and space means no name and no form. At this point we return to the substance of the whole universe, to our original substance. Completely empty. In true emptiness there are no opposites, there is only the absolute. Thus the Heart Sutra says, “no attainment with nothing to attain.” This is the world of Nirvana.

*[Raises Zen stick over head, then hits table with stick.]*

What is the meaning of this? Mountain is mountain, water is water.



The great Korean patriarch Seung Chol Sunim said, “Mountain is mountain, water is water.” If your mind is clear like space—clear as a mirror—then when a mountain appears, only the mountain is reflected; if water comes only the water is reflected. This mind reflects everything. We call that Anuttara Samyak Sambodhi. Here there’s no high, no low, no discrimination, only truth.

So, three worlds have appeared: Mountain is water, water is mountain, the world of name and form. Next is the absolute. That’s the world of no mountain, no water—Nirvana. And lastly is truth world. Everything we see and hear is the truth. Mountain is mountain, water is water.

But which one is the correct world? Surely there must be a correct world. Which one is it? If somebody here finds the correct world, they will get thirty blows from this stick. If they cannot find the correct world, they will also receive thirty blows from this stick. Why is it that you get thirty blows from the stick even though you find the correct world?

KATZ!

Mountain is blue, water is flowing.

*continued on page 4*

*continues from page 3*

Today is the fifteenth day of the first lunar month. Many of you here have eaten walnuts and sticky rice on this full moon ceremony day. This is the beginning of a new year on the Chinese calendar. Also, today, all of our foreign Buddhist students are finishing the three month winter retreat, Kyol Che. Kyol Che means tight. So today is Hae Jae, which means to loosen. If we loosen, then we have to loosen everything. Everybody has things they are attached to, so now it's necessary to let go of those things. If you cannot let go of all these attachments then you cannot solve the great work of life and death. Originally when we come into this world we are empty handed; also, we go empty handed. But many people find something and grab on to it, hold it and attach to it. So I ask you all: whatever you are holding, let it go!

Originally nothing can bind us, but because we are binding ourselves, we feel like we are in prison. If we let go of everything in our mind, if we let go of our attachments, then even if our body dies our true self does not die. That's why people from eighteen different countries, as far away as Africa and from Russia, have gathered at Hwa Gye Sah and Shin Won Sah to practice and attain that point this winter. Thank you.

The blue mountain does not move. The white cloud goes back and forth. Both the blue mountain and the white cloud are originally empty. Within that emptiness four times five equals twenty. But we must understand four times five equals twenty. We all learned that in elementary school. How did four times five equals twenty appear? If you attain four times five equals twenty, then you attain to your original face, Buddha's original face, and you finish the great work of life and death. Even though you know, you don't understand. All grammar school students understand, but what does it really mean? I give this as homework to everybody. All the people who practiced at the Zen center already understand.

Coming empty handed, going empty handed, that is human. Where we come from, we don't know. What thing is it that came empty handed, what is it that goes empty handed? Life is like a floating cloud which appears, death is like a floating cloud which disappears. In empty space there is no absolute truth. In time and space, truth appears and disappears. How is our life and death different than empty space? The cloud that goes back and forth has no substance. If you try to hit empty space, nothing happens. But if you hit one of us we say, "ouch!" In that "ouch" there is substance. There is one thing which is always clear, not dependent on life and death.

People from all over the world have gathered here and practiced hard for three months to attain enlightenment, that one thing. Why is it that the people who live close to the temple don't do that? We should all do that. What's the most important and urgent thing for us in the world? To get enlightenment is that thing. As you try Kwan Seum Bosal, you should ask yourself, "who is doing Kwan Seum Bosal?" If you attain that point, then you and the whole universe become one. Even though this is most important, our students sometimes forget this. "Maybe I will do it tomorrow," they think, "or I'll do it the next day," but this mind can never do it. In this world, time will not wait for you. When you die and lose your body, where will your consciousness go? This is a very important matter.

The Buddha said, "If you want to understand your true self, keep a mind which is clear like space." What does this mean? We have to find this consciousness, our true nature. When we keep a mind which is clear like space, we and the whole universe become one. At that time, all Buddhas appear. That's not special.

In the big cookie factory we call earth, there are many kinds of cookies. They take many different shapes and have different names, but they are all made from the same dough. Because they are all made from the same material we can make God, we can make Buddha, we can make Demon, we can make Satan. The myriad things in our world all have different names and forms, but the taste is the same. Even people come in many different shapes and colors: western people, Chinese people, Korean people. They all have a different appearance, but their substance is the same. So, the Buddha said, "Above is the dwelling place of all Buddhas, below is the six realms, and all have the same substance. One by one, everything is complete; one by one, everything has it. One by one, everything interpenetrates everything else. One by one, each thing is complete."

What does not have Buddha nature? What is different from your original nature? The only thing that is different is your opinions and thinking. If you cut off all thinking, then your nature, Buddha's nature and Kwan Seum Bosal's nature all become one. Without cultivation, without practice, even without Kyol Che, you are already complete. Clear! Clear! Do you see this? Do you hear this? This stick's substance, your mind's substance, and this sound's substance—are they same or different? If you say same, you will get thirty blows from this stick. If you say different, you will also get thirty blows from this stick. What can you do? If you don't know, then come to the Zen Center. If you have an interview, then you will understand. Very easy. Easier than drinking water when you're thirsty. If you attain this point, then everything you see, hear and smell has Buddha nature.

The Buddha said, "All things have Buddha nature." However, a monk asked Jo Ju Zen Master, "Does a dog have Buddha nature?" Jo Ju said, "mu," no. So who is correct, Buddha or Jo Ju? Don't know? Then practice. I cannot teach you this for free, you have to pay for it. You have to come here and practice Zen.

A long time ago, the Buddha was staying on Vulture Peak. There were twelve hundred great disciples assembled to hear him speak. Everybody was waiting with anticipation for the Buddha's dharma speech. One minute, two minutes, three minutes passed, but no dharma speech.

Then he just picked up a flower. None of the twelve hundred disciples could understand why the Buddha was holding a flower. However one disciple, Mahakashyapa, smiled. Then the Buddha said, "I transmit my dharma to you." This is the well known story of Buddha giving transmission. We must all attain that point. If you only understand this through words, it's not enough! Mind to mind, we must connect. Sometimes on television you see people at the stock market making signs with their hands. Nobody outside understands these signs, but these people understand each other. Their minds connect. But Buddha did not just connect his mind to Mahakashyapa's, he gave his mind to Mahakashyapa.

When Lin Chi Zen Master was asked any kind of question—"What is dharma?", "What is mind?", "What is Buddha?"—he would just shout, "KATZI!" Dok Sahn Zen Master would just hit the questioner. HIT! Guji Zen Master would just raise one finger. What is mind, what is one finger? Did everyone attain that? No! Everybody at the Zen Center has already attained that. Maybe someone who only studies for a few days can attain that. You, too, must attain this one finger news.

Dok Sahn's hit, Lin Chi's KATZI, Guji's one finger, all are pointing to our substance. If you completely attain this point, this original substance, then everything you see, hear and smell—all are the truth. The floor is yellow, the wall is white—everything is the truth. In the Bible it says: "I am the way, the truth and the life." This is the big road! The sky is blue, the tree is green, the dog is barking, "woof woof." There is nothing that we can see and hear that is not the truth.

But only understanding truth cannot help us. How can we use this truth to help all beings who are suffering? That's a big question. We call that function bodhisattva action. If somebody is hungry, give them food. If somebody is thirsty, give them something to drink. If somebody is suffering, help them. Give all beings hope.

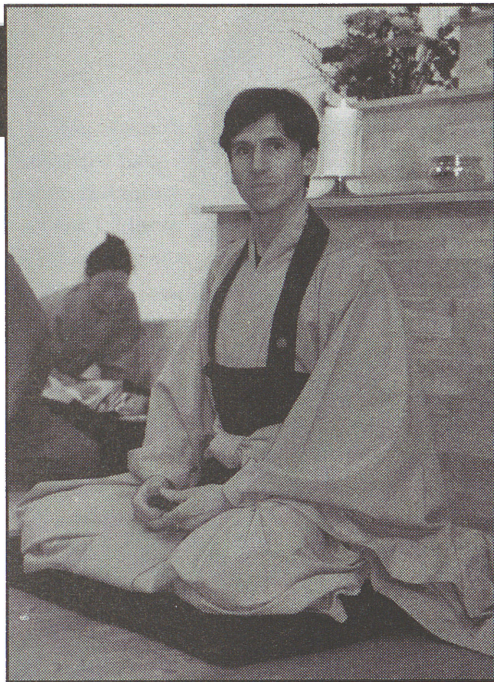


Not only this life, but lifetime after lifetime until all beings become Buddha. That is our job. That is the Buddha's teaching.

A long time ago somebody asked Jo Ju Zen Master: "What is Buddha?" He said: "Go drink tea." Also somebody asked: "What is dharma?" He said: "Go drink tea." "What is the correct way?" "Go drink tea." Within his "go drink tea" there is the substance of universe, there is truth, and also there is great bodhisattva action. When the dharma speech is finished, go drink a cup of tea; then see what appears.

Our teaching is very clear: opposite world, absolute world, truth world, and function world. That's very clear. But we have to make that our own. If you don't understand that, then you need to go to a Zen Center and practice. If you don't practice, you cannot attain that. If we attain that, then we can find the correct way, correct truth, correct life, and help all beings.

Today is the full moon of the fifteenth day of the first lunar month, Hae Jae. I hope everyone makes a great vow, finds the correct direction, attains their true self, gets enlightenment and saves all beings from suffering. Thank you.



On February 6, 2000, Roland Wöhrle-Chon received inka from Zen Master Wu Bong at Berlin Zen Center.

## DHARMA SPEECH

*[Raises Zen stick over head, then hits table with stick.]*

In the 30<sup>th</sup> case of the *Mu Mun Kwan*, the famous Zen Master Matsu is asked: “What is Buddha?” He answers: “Mind is Buddha.”

*[Raises Zen stick over head, then hits table with stick.]*

In the 33<sup>rd</sup> case of the *Mu Mun Kwan*, he answers to the same question with: “No mind, no Buddha.”

*[Raises Zen stick over head, then hits table with stick and points to the altar.]*

The Buddha is golden. Is this mind or no mind? If you have mind, how do you keep it? If you have no mind, then what?

KATZ!

There are many ears and eyes in this dharma room.

## DHARMA COMBAT

**Student:** The *Tao Te Ching* says, “Without going out of the door, one sees the world and without looking out of the window, one knows heaven. The further one goes, the lesser will be the knowledge.” Please show me the knowledge!

**Wöhrle-Chon Poep Sa Nim:** You already understand.

**Student:** No, I don’t understand.

**WCPSN:** Go through the door into the kitchen. Good food is there. Outside, the sky is blue.

**Student:** I didn’t mean this kind of knowledge.

**WCPSN:** Not enough?

**Student:** No. This I already know.

**WCPSN:** Go and drink tea!

**Student:** I heard that you were to get inka already last year in Korea, but you didn’t want to cut your hair. Today you will become a Ji Do Poep Sa Nim with your hair. My question: with hair and without hair, what is the difference?

**WCPSN:** You already understand.

**Student:** I don’t understand anything.

**WCPSN:** This haircut *[touches his hair]* cost me 60 DM.

**Student:** Thank you!

**Student:** Hello, Roland. I am happy that I am sitting in front of you! Now you are here in Berlin, but soon you will fly back to Korea. Today at this ceremony you will become a Ji Do Poep Sa Nim. How will you teach us?

**WCPSN:** You already understand.

**Student:** I don’t understand. How will you teach us?

**WCPSN:** In Germany, potatoes and vegetables. In Korea, rice and kimchee.

We all have different emotions, moods, longings, desires and fear. We think a lot about a future, which we hope will be different, better, nicer. But this is only a dream. We also think about events of the past: where we failed, the wrong we did, the things we miss. But this, too, is only a dream. We thus miss the only reality we have—now! It seems that life is often an awkward and difficult affair. I had this same take on life when I started to read Buddhist books at the beginning of the eighties.

One book really affected me then and still does today: the *Avatamsaka Sutra*. The heart of it is in this gatha: If you want to understand the Buddhas of the past, present, and future, then you should view the nature of the whole universe as being created by mind alone. This is great! Imagine, if I just change my mind, then it’s possible to become free, or even live in paradise. What a deal! We all understand what this sutra is talking about on some level. If we are happy and active, then the whole world around us becomes joyous. But, when we are sad or depressed, then even the clouds look sad and the rain turns into the teardrops of the world. Everything becomes a problem, and we are passive spectators in a world not of our making.

But everyone makes their own world. Master Matsu said, “Mind is Buddha,” and he also said, “No mind, no Buddha.” Both have the same point. If you want to understand this point, you must throw your mind into the garbage. The mountains, rivers, trees, the sky above us—all these have no problems. They are always complete. It’s our minds that make the problems.

In the eighties, when I started looking for a meditation group, I was far from understanding this. I already understood that mere conceptual understanding

was not enough, I'd have to try to do something myself. But this wasn't easy. I have a very active and vigorous nature. My wife sometimes calls me a nervous and restless fellow. Consequently, I didn't think that I would ever be able to sit calmly for long periods of time on a cushion and do nothing. I felt far away from the venerable ideal put forth by meditation teachers. The peace and mindfulness the swami and monk embodied seemed far from me. But I tried.

Shortly before giving up, I first met a teacher of the Kwan Um School of Zen. It turned out to be a very interesting encounter. This teacher was very energetic, like myself. He liked to organize and make plans, and he telephoned a lot. He always walked fast. He was always in a hurry, taking long strides. This was the first thing I noticed. I joined the Zen practice there in Poland. Some of you know our Zen Center in Warsaw. I found the Zen practice there very interesting—it wasn't so holy; actually, more the opposite. Everyone did a lot of bowing and chanting; it seemed like a LOT to me! It was quite different from the meditation techniques I had tried up until then. I had good use for the energy which this practice generated.

A little later I met Zen Master Seung Sahn when he came to visit our small Zen group in Berlin. I was chauffeur, translator, organizer, dharma teacher and German secretary for Zen Master Seung Sahn. I didn't know him at that time, so I was a little cautious. Sometimes my vigorous style makes people nervous, and I didn't want to give a bad impression to the Zen Master. It was about the time that the Berlin Wall fell.

Around the Brandenburg Gate there were all kinds of people selling Russian watches, or some stones from the Berlin wall for 10 DM. I drove Zen Master Seung Sahn to see the Brandenburg Gate, which is regarded as the symbol of German unity. He was quite interested: "What is that? How much is this? And that?" Meanwhile I kept looking at my watch, "My goodness, Dae Soen Sa Nim, we have to go to the television station for an interview and then visit the Korean sangha and then back to the Yong Maeng Jong Jin. Sir, we have to go now!" He said, "OK!" He was always cool. "OK, lets go!" Actually it was already too late. Well, it's no problem for me to drive a car very fast, but with a Zen Master inside it might be risky, screaming around corners. Sometimes I would peek at him: Zen Master Seung Sahn was only doing mantras, holding his mala. I thought: "Oh, now he is afraid for his life." But when we arrived in time he said, "Good driving! When driving, 100% just drive, this is clear mind!" I liked this kind of speech.

Today I am standing here in front of you and giving this dharma talk. I received this stick and wear this long red kasa. And some of you may ask yourself: "What did he attain?" Nothing special! This wall is white and that one, too. But there was one experience which has been of great importance to me. It happened at Shin Won Sah, our temple in Korea. I attended a ninety-day Zen retreat there in 1993. Regularly I would have two super days

and one bad day. Again and again. During the good days everything was wonderful. It was sooooo calm and silent there—outside the snow was gently falling. The birds were singing—indescribable! One of my duties was to hit the big temple bell each morning and evening. Every morning and evening the bell sounded through the valley. Two days went by smoothly, then on the third—everything was shit. "What the hell am I doing here? Am I crazy? I want to go home to my sweet wife!" The day passed like this and it got even worse. It continued like this until I stopped recognizing it. Suddenly it didn't affect me anymore. Interesting! The days passed, my mind flipped out, but there was no hindrance. It didn't really affect me anymore.

This experience continues until today. Before when I quarreled with my wife it was for three days minimum, followed by three weeks of cold war. Nowadays its only three hours! Not so much. *[laughter]* But it cannot spoil the whole day or our life. This is the meaning of "throw away your mind"—not holding. Let go, again and again.

Stick, red kasa, robes, scriptures, sutras, masters, Buddha, religions: all these are actually only placebos. But as long as we have mind, we need them. And even if we keep no mind, become completely free, we still need them. If even one being is still entangled in their difficulties and suffering, then we must put on our robe and practice Zen together with them. Because that's what we are all about: become a fellow-being, help each other.

Something like this must have happened to Bodhidharma. Some of you may know the story already. He sat in Sorim, in China, for nine years. It is said that he breathed only three times an hour and neither drank nor ate for nine years. One day a monk appeared. His name was Hui Ko. He was standing in front of the cave and said, "Master, please teach me!" But Bodhidharma didn't move. It was cold and snowing. Hui Ko repeated his request, "Master, please teach me!" Bodhidharma still didn't move. Finally the monk cut off his arm to demonstrate his sincerity and screamed in pain, "Master, I cannot stand it! Please give rest to my mind." To this Bodhidharma replied, "Where is your mind?" The monk: "I cannot find my mind." Bodhidharma said, "Then I have already given your mind rest." Do you have mind? Where is your mind? This is an important question.

Today I am standing here and giving this dharma speech and receiving inka. But I get nothing. Actually I give something: I pay back an immense debt to my teachers.

*[Raises Zen stick over head, then hits table with stick.]*

Let nothing remain in your mind.

*[Raises Zen stick over head, then hits table with stick.]*

Don't let your mind remain with things.

*[Raises Zen stick over head, then hits table with stick.]*

Only do it! How?

KATZ!

Thank you for coming and listening.

ON OCTOBER 9 AND 10, 1999  
 OVER THREE HUNDRED STUDENTS  
 FROM FIFTEEN COUNTRIES  
 GATHERED AT PROVIDENCE ZEN CENTER

FOR THE FIFTH TRIENNIAL  
 WHOLE WORLD IS A SINGLE FLOWER  
 CONFERENCE.



OUR REPORT ON THE CONFERENCE  
 CONTINUES FROM LAST ISSUE

## the evening bell chant

*Zen Master Hae Kwang, Kansas Zen Center  
 from a workshop at the Whole World is a Single Flower Conference*

During Buddha's Enlightenment Week at the Kansas Zen Center in December 1998, I was talking with one of the dharma teachers about our chants—where they come from, what they mean—and he said, “Our chants are like a strange, beautiful animal we have always had with us. We stroke the animal every day, and we know what kind of noise it makes, but we don't really know what it is.”

We tend to use our chants as if they were entirely mantras, efficacious only in their very sound. The practice of just perceiving sound—*kwan um*—that gives our school its name is a very deep practice, but it can be made even more profound by learning the meaning of the chants, not just in a general way by reading the translations at the back of the chanting book—although that is certainly a good start—but by learning the meaning word by word and phrase by phrase so that the deep meaning sinks into our minds as we actually practice chanting.

All the words in our chants, except those in the mantras (and in the Great Dharani, which is one long mantra), are Chinese. Korean Buddhism grew out of Chinese Buddhism and borrowed its entire Buddhist vocabulary from Chinese. The pronunciation of the words has a Korean flavor, but the Korean pronunciation is not radically different from Chinese pronunciation. Generally, each word is one syllable, and each syllable is a word. Exceptions occur when the Chinese transcribes, rather than translates, an original, polysyllabic Sanskrit word, such as “dharma,” which becomes “dal ma.” Similarly, in the case of a mantra the original mystical Sanskrit sound is represented by Chinese words used for their sound alone. The primarily monosyllabic nature of the words makes them easy to learn: each bullet of sound has a complete meaning that can penetrate our consciousness. The Evening Bell Chant, opposite page, is a good place to see all this at work.

Many of the phrases in the Evening Bell Chant are taken from the Four Great Vows, which are printed here for comparison. The underlined words occur in the Evening Bell Chant:

<u>JUNG</u>	<u>SAENG</u>	MU	BYON	SO	WON	<u>DO</u>
many	beings	no	count	I/we	vow	save
<u>BON</u>	<u>NAE</u>	MU	JIN	SO	WON	<u>DAN</u>
anger	vexation	no	end	I/we	vow	cut
BOM	MUN	MU	RYANG	SO	WON	HAK
Dharma	gates	no	limit	I/we	vow	learn
<u>BUL</u>	DO	MU	SANG	SO	<u>WON</u>	<u>SONG</u>
Buddha	Way	no	above	I/we	vow	attain

The Evening Bell Chant takes the spirit and language of the Four Great Vows and turns them into something like a gatha, a traditional poem in which an ordinary activity, in this case hearing a bell ring, becomes the occasion for a vow to save all beings. The sound of the bell cuts off all of our disturbed thoughts and troubled emotions, wisdom and enlightenment appear, we leave hell—the suffocating prison of the self—behind, transcend the limitations of time and space, and vow to become a Buddha and save all beings. The gatha is rounded off by a mantra whose very sound, like the sound of the bell, shatters hell.

So we are back to where we were before we knew the meaning of what we were chanting—practicing with sound itself—but now our direction is clear in a way that it wasn't before, and every time we perform or hear the Evening Bell Chant, indeed every time we hear a bell ringing, every word and phrase of this chant can echo in our minds with meaning and deepen our practice. The same can be true of all the chants that we do.

*Editor's note: Zen Master Hae Kwang plans to do a series of articles on our chants.*



聞 MUN hear	鐘 JONG bell	聲 SONG sound
煩 BON anger	惱 NAE vexation	斷 DAN cut
智 JI insight	慧 HAE wisdom	長 JANG appear
菩 BO bo-	提 RI dhi	生 SAENG grows
離 I leave	地 JI earth	獄 OK prison
出 CHUL transcend	三 SAM three	界 GYE worlds
願 WON vow	成 SONG attain	佛 BUL Buddha
度 DO save	衆 JUNG many	生 SAENG beings
破 PA shatter	地獄 JI OK earth prison	眞言 JIN ON true words

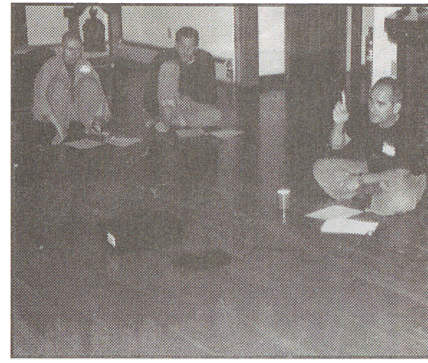
OM GA RA JI YA SA BA HA (3X)

bon nae translates klesha, the Sanskrit term for all the passions and delusions that obscure our original mind

bo ri = bodhi (Sanskrit) = enlightenment

earth prison = one of the Buddhist hells

true words = mantra



## kong-ans

Zen Master Soeng Hyang, Providence Zen Center  
and Jane Dobisz JDPSN, Cambridge Zen Center

*excerpted from a workshop at the Whole World is a Single Flower Conference*

**Zen Master Soeng Hyang:** It's great that so many people came for the kong-an discussion. For me, kong-ans are the root of our practice.

Kong-ans are like receiving a gift. There's the package: it's beautifully wrapped, there's a ribbon, wrapping paper, a beautiful box, and when you open the box there's tissue paper. But what you really want is the gift inside, which is our true self. The very heart of the gift is to ask, "what is this?... what am I?" until it's totally unfiltered, totally present and intimate. Zen Master Seung Sahn has done an excellent job of making it palatable—making it possible for us to learn how to practice with the kong-an.

The first time I had an interview with Zen Master Seung Sahn, I was very frightened. I had read all these books about Zen, mostly from the Japanese tradition. In 1972 that was all that was available, mostly translations from Japanese or Chinese. The masters were very severe. They were hitting people with staffs and shouting, "KATZ!" I was very afraid he was going to do that, too. But what he did was teach about HIT [*hits floor*]. He just kept saying, "What is Buddha? [*hits floor*] Boom. "What is dharma?" [*hits floor*] Boom. After drilling that into my head for about five minutes he asked me, "What is Buddha?" I tried a timid little tap on the floor [*hits floor softly*]. I was so afraid, and he says, "Wonderful!" If I were to look at it from the outside I'd say, oh God, he's just trying to prop her up and make her feel good—but it worked. I felt as if I got something. I felt a little bit of that hit. Something was communicated with that hit. That was important.

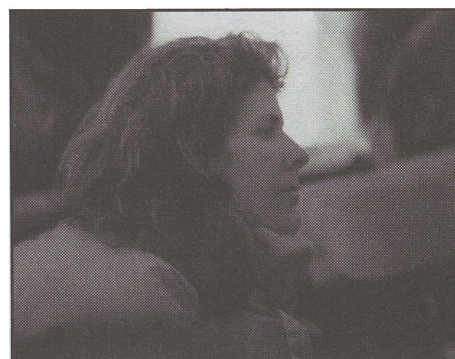
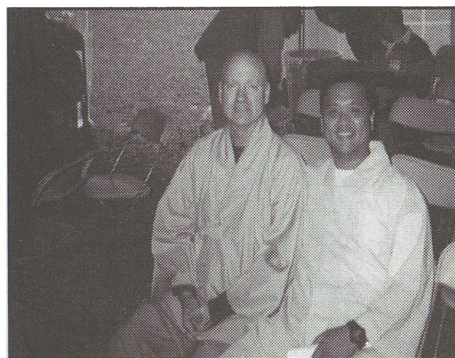
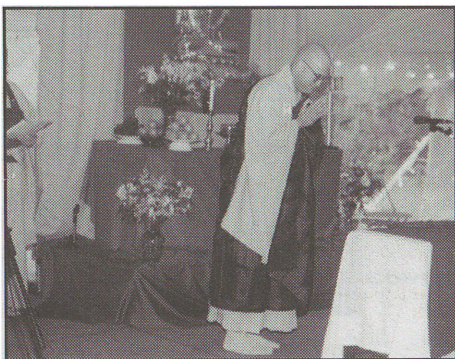
**Jane Dobisz JDPSN:** One of the things that I always appreciate about kong-an practice is the great relief it is to at last meet somebody in your life who asks you, "Who are you?" You're stuck and you don't know, but you're happy. I think other people feel this relief too. I recall one funny example of seeing this relief in a video clip of Zen Master Seung Sahn's teaching in Europe.

In the film he's giving a first or possibly second interview to several people at once, all from different countries. With his Zen stick in hand he pokes them each in the belly asking them one by one, "When you die, where do you go?" Of course nobody could answer. There's a tension in the room which is visible on the faces of these Zen students. After none of them can answer, he says to the group, "OK. You ask me." They look puzzled, like, "You're gonna TELL us??" Then they all look at him and ask together, "When you die, where do you go?" With those bright eyes of his, he says, "To the cemetery!!!" You can hear the laughter and see this relief come over their faces as if to say, "Oh my God! Is that all?"

In that moment they realized they don't have to try and figure it out, and they could just be with "don't know." If you keep it really simple and in this moment then the questions we have about life and death are quite approachable. You allow yourself to just see, or hear, or smell. Then it's very wonderful and for that moment the question and the answer dissolve in the act of you just doing something 100%. When you give up the feeling that you have to be right or you have to have the answer, then it's fun and great to have the "gift of the question itself," as Zen Master Soeng Hyang just called it. That's the thing—it's not about finding the answer to some question such as, "When you die, where do you go?" or "Who are you?" It's the question itself which is the gift.

**Student:** I've had the experience of having the answer appear; that is very satisfying. I understand the idea of keeping in your mind the question without thinking, but it still makes me angry and frustrated that I have this question that I'm working on.

**ZMSH:** When I was working on the kong-an about hanging from a branch by your teeth, I was working in a nursing home. I was in charge of a unit housed in an area which had really long hallways. I had to walk for a minute and a half just to bring medication to a patient. I was walking down this corridor one morning after I had had an interview with Zen Master Seung Sahn. It was the same thing you express: part of my mind was wrestling with the kong-an. Suddenly, I was just stuck with the kong-an and it really was a great



experience, because I thought, "That's don't know!" I was just right there with not having the answer. Then I woke up to the hallway. I was just walking down the hallway. I thought of the patient's name, what he needed and what I was going to do. And that was the kong-an. This is now. Asking that kong-an opened me up to now: How are you? What do you need? How may I help you? And whatever I had to do in the room. The kong-an brings us to that question.

**DPSN:** One of the things about kong-ans is how do you take that HIT that Zen Master Soeng Hyang was talking about as the substance of your original question, "What is this?", and then find out how it works with each situation and relationship. How does it function? A dog has its specific situation, relationship, and function that is quite different from a cat's. Interviews allow us to take our experience and try out how our spontaneous true self functions in certain situations.

What if I was in that monastery with Nam Cheon on that day? What would my true self do? Could I save the cat? For me, this is the great breadth of Zen Master Seung Sahn's particular style of doing kong-ans, exposing us to all these different scenarios. Like Zen Master Soeng Hyang said, maybe this one is easy for me, but that one I don't know what to do with. Just as in life, that's how we learn: through all these different stories, through trial and error, how to use this point [*hits floor*] in our everyday life.

**ZMSH:** To me, interview room training is very valuable because you are vulnerable. The teacher has the stick and the bell and the title and the experience behind them and then you walk in and you usually have less experience. It's a set-up. But you can rise to the occasion. You just face it. And you just might face it with [*hits floor*] don't know and that's totally valid and totally perfect just to do that. Keep the eye contact. Keep your chest open. I haven't answered that one, don't know, it's just not clear to me yet. Don't know. I love it when students do that.

I'm talking about courage to stay open. In order to have courage, you have to have faith. You have to have faith that it's not a bunch of teachers trying to look good and carry their title around and get their honorarium and then go back to the plane and go home. If you feel with a teacher that there isn't some authentic vow to teach clearly, then you should hit the teacher with that. You have to try to find that courage to say, "I don't trust you," if that's how you feel. If the teacher is worth their weight as a teacher, they will be able to meet you in that place with honesty, integrity and not overpower you because that's not what it's about.

**Student:** There are two types of mind sets, there's one that is rational-centered and there's one that is intuitive. I'm not into solving things intuitively.

**ZMSH:** All I can say to you is just try to be kind. That's the biggest kong-an. How can I be kind in this moment? That's correct relationship, function and situation. That's what all these kong-ans are trying to point to. All of them.

**Student:** I'm screwed again because I'm not a very kind, compassionate person. It's really difficult because I...

**ZMSH:** Don't make I, only do I.

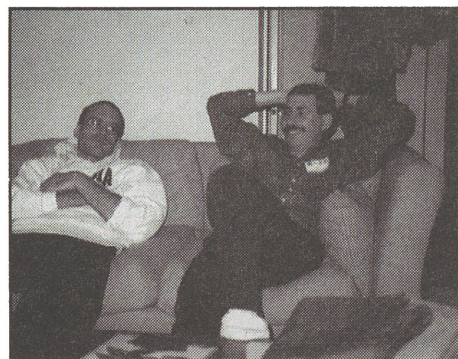
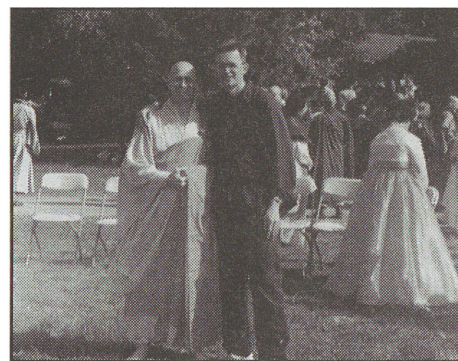
**Student:** I would love to be able to solve some of these...

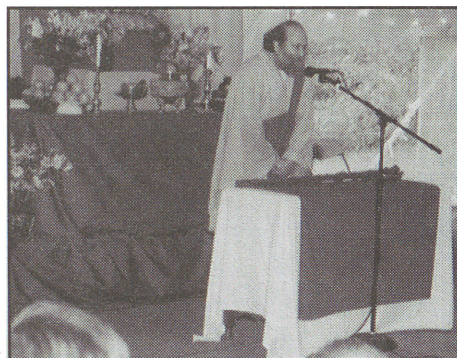
**ZMSH:** So, just do. Don't be you—just exist—don't make you. "I am not," that's what we call checking. "I am not this. I am not that." Don't check! When you get up, put on your underpants and brush your teeth—only that—don't check.

**Student:** I struggle a lot with kong-an practice too. It disturbs me.

**ZMSH:** I know. It should be disturbing. I was in Korea once with my three year old daughter, my only child. We were at Hwa Gye Sah, the main temple. At that time, if a bus or a car pulled up, they would pass between the outhouse and the main temple gate. We had been at the outhouse and were going to cross over to the main gate. So I crossed ahead of her. All of a sudden this bus is barreling up this driveway at about 25-30 miles an hour. I just wasn't expecting it. She hesitated. She looked at me and she looked at the bus. I said, "Come on!" but she hesitated.

I had already answered Nam Cheon's cat, this great compassion, great love kong-an. I had already answered it, but for a second, I too hesitated, instead of running in front of the bus and grabbing her. I completely owned it. You shit! You did not pass that kong-an. Your own kid and you're not going to even try to get her out of danger, let alone get a cat





out of danger. I got her, but I checked for a second. That was a beautiful experience for me because I felt like such a hypocrite. Especially between a mother and a child, I'm supposed to be the epitome of compassion. That wasn't good or bad—it just made me think: you didn't pass that kong-an yet, honey. But don't check; just wake up to the fact that this is deeper than you thought it was... a lot deeper.

**DPSN:** We don't come up with hitting the floor ourselves. Somebody tells you to hit the floor, so you do it. Then they say, "Wonderful!" Then you think, "Oh good, that's done." But you could spend your entire life on just this point alone! Zen Master Guji used just one finger his whole life and never exhausted it. The kong-ans are opportunities, one after another, to pass something on, to realize it, to communicate it, or to perceive one thing over and over from different points of view. For example, "The sky is blue." That's a famous Zen sentence. You could spend twenty, thirty, forty years, ten thousand years practicing with that and it would always be fresh and new. Over time, it becomes more and more your own. When you see the moon in the sky, its light reflects exactly the same way in a million rivers all over the universe. It doesn't change, and nobody owns it. We're like those rivers: the clearer we become, then that reflection is going to look the same in you as it does in me as it does in the next person, because that's the way that the truth is. So I think of it like an opportunity to keep learning or experiencing that kong-an in my life, over and over.

As women, it's important to remember the strong lineage of women who practiced before us. Unfortunately, we just don't hear about them. For thousands of years we've been there beside the men practicing. Because history didn't record it, we don't have a lot of female role models. There might be a couple of tea house owners on the side of the road somewhere, but we don't even know their names. Young women who want to practice see that all the major spiritual role models are male. The Pope is a man, God is a man, the three parts of the Trinity are men. Buddha is a man. Most traditions are like that. One of the things that I appreciate about the "combat" side of dharma combat is the way it teaches us to trust your experience. A great example of that is to go in for an interview with someone who, in our case, is very male and very strong, like Zen Master Seung Sahn. He asks you a simple thing like, "What's your name?" But he has such a strength and clarity that you're stunned—you can't even answer!!! Then he teaches you, "Your name is Jane." Ha Ha! Oh Jane, yeah, good. The next day you come in and he says "What's your name?" and you proudly say "Jane!" and he says "No good!" Then what happens? You fall down. You think, "Oh, something's changed, today is different. I must be off the track again." Then he pokes you and says, "You were right! I'm just seeing how much you believe in yourself!"

Can you imagine—Buddha gets up from six years under the bodhi tree and somebody asks him a question and he says, "The sky is blue," and they say "No good!" Will Buddha stumble and say, "Oh, was that not a good answer?" No! Why? Because he believes his eyes, he can trust his experience. Both women and men in today's complex world have been so beaten down by all the thinking and all the different choices we have that we fall down very easily. Zen Master Soeng Hyang, who is a woman, was one of the first teachers to teach me that I, too, can be strong. I, too, can believe in myself. I can see that blue sky. I know my name, it's Jane. Twenty years later I can really say that. If somebody says to me, "No, it isn't," I'm not going to fall down. Very basic stuff, not about winning or losing, and not about fighting—it's about trusting in yourself. As women, this kind of teaching has been lacking in our society. If you want to be a great bodhisattva you have to have a big tool box. You can't just always use a feather duster, and you can't always use a hammer; sometimes you need a screwdriver. You need different types of things for different situations. As women, why lock ourselves out of the ability to be strong?

**ZMSH:** Kong-an practice gives you the ability to see what you don't have in your tool box in a positive way. It's good to get stuck! Because you can become complacent. "Oh, we're cool." If you've got somebody to pull the rug out from underneath you once in a while, that's good.

**DPSN:** To utilize skillful means, you need to be able to be anything. A dragon, a demon, an angel, a bodhisattva, whatever. You learn, slowly, clumsily, through trial and error, all those skills, for others. It's not about ourselves.

## our kwan um school of zen in korea

*Zen Master Dae Bong, Kye Ryong Sahn International Zen Center/Mu Sang Sah  
Chong An Sunim JDPS, Budapest Zen Center  
Mu Sang Sunim, Dharma Zen Center  
and Maya Opavska, Dharma Sound Zen Center  
excerpted from a workshop at the Whole World is a Single Flower Conference*

**Zen Master Dae Bong:** I've been coming and going from Korea since about 1984 and living there most of the time since 1993. I'm the guiding teacher for the Seoul International Zen Center. During the first ten or so years that Zen Master Seung Sahn was living in America, he would return to Korea once a year. Usually in the autumn he would go back for the memorial service for his teacher, Ko Bong Sunim. In 1975, he took his first western students to Korea. At that time three people did a three month retreat by themselves at Jung Hae Sah, which is on Dok Sahn mountain above Su Dok Sah, the temple where Man Gong Sunim, our great-grandteacher, taught. The following year, four of Zen Master Seung Sahn's students went to Korea and did a tour of the country. The first big tour was in 1978. Those trips consisted mainly of visiting temples, marching around the country, bowing to Buddhas, bowing to abbots, and eating a lot of Korean food. It was a strong cultural, as well as Buddhist, experience for people. In 1984, Zen Master Seung Sahn went to Korea and started the Seoul International Zen Center at Hwa Gye Sah, our home temple in Seoul.

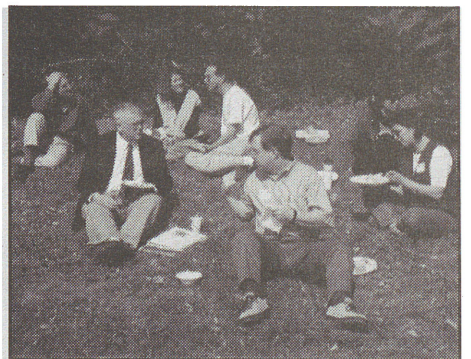
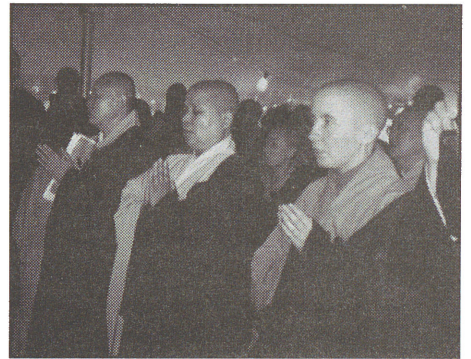
Since that time we've had westerners living full time at Hwa Gye Sah. In 1985, our school held its first Kyol Che at Su Dok Sah. Since then we've had a Kyol Che in Korea every winter. In 1988, we moved from Su Dok Sah to Shin Won Sah, which is a beautiful small temple on Kye Ryong Sahn mountain, the mountain where we are now building our own temple. In 1997, we hosted the first Whole World is a Single Flower conference in Korea. Over the years this has brought many western people to Korea.

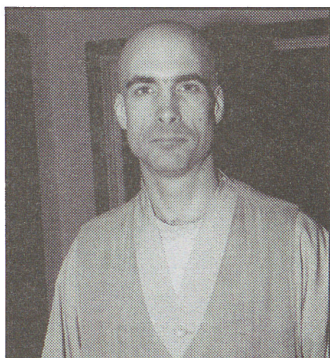
In the early 1990s, Hwa Gye Sah built a large building which houses the Seoul International Zen Center. Hwa Gye Sah has a beautiful mountain location; just five minutes walk down the hill is a city of fifteen million people. It's a very busy temple, almost constant Buddhist ceremonies with many Korean lay people attending daily. In addition, we also now have a coming and going style Kyol Che at Hwa Gye Sah twice a year.

The Shin Won Sah Kyol Che is more the traditional style, where nobody comes and goes for the three months. Last winter we had over one hundred people attend the two retreats. These retreats always have monks and nuns, lay men and lay women. We say, "practicing together with Buddha." Our school is the only one that does retreats of this style in Korea.

**Maya Opavska:** My name is Maya and I am here from Seattle, where I'm the head dharma teacher. I live in a home with my husband and my two children. We also have a public practice at our home several times a week. I spent the past winter in Korea at Shin Won Sah. I had heard about the temples in Korea from other members of our sangha and felt that, for me, getting away from the same situation I've been in for so many years would really help me to practice harder. I can get very lazy. I knew that if I was going to be leaving my family behind for several months, it was important that I really use the time, because it's very rare for me to get that kind of situation. I had such a wonderful experience there that it's my hope that others will want to go and see what it's like to practice in Korea.

The first thing that comes to mind about my experience there was the incredible support from the community, and not just the temple people but Korean Buddhist people generally. They really understand what it is that you are doing there, and appreciate it. I found the people clearly grateful for what we were doing; in fact, so





much so that it would have been a problem for me if I wasn't really practicing hard. They understand that you're trying to find your true self and help everybody. Every day the temple women cooked and brought us things; on many days they would put socks or other small treats for us on the altar. It was always evident that they really appreciated what we were doing. So, we actually had an opportunity, through practice, to give something back. That was significant for me.

When you are there you realize that Korea is really far from home. Distance-wise, the flight was about twelve or thirteen hours—it's very far away. But, more significantly, it's very far away culturally! It's very difficult to fall back into your old mind habits because there is really nothing to play them on. It makes you wake up. Actually—I calculated this—the room where the women slept was the same size as my bathroom at home and there were seven women in a space which, at home, occupies a toilet and a tub! There is no sense of privacy; there is no sense of "mine." You really see this! You're at home but you're not home and this is your cushion, but it's not your cushion. That helped me to put down a lot of things.

Lastly, I went to Korea because of a deep sense that I needed to connect with our school's roots. Again, here was an opportunity to give something back. Being there I could actually feel that I was giving something back, and that people were getting something from my being there.

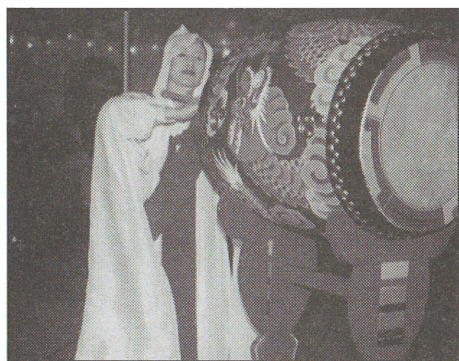
**Chong An Sunim JDPS:** I am from Hungary and I spent the last five years in Korea. I didn't know what I was going to get into. It may sound strange, but what a monk or nun learns when they get there from the west is family. The first thing you learn is loyalty, being part of a much bigger group than your original family was, and how to support dharma 100%. If you do that, then your practice goes in the right direction. We are taught by Zen Master Seung Sahn that Buddhism is not particular to a certain culture. It's not dependent on books, intelligence or surroundings. In Korea, you meet something different in its externals than in the west, but you soon find that Buddhism in Korea and our westernized practice has the same root.

The first word you learn in Korean is "bali," which means, "fast." Wake up fast, bow fast, chant fast, and also sit down very fast. You sit fast for forty minutes and then you have a formal breakfast, which is the fastest thing you have ever experienced. From chugpi to chugpi it takes about seventeen minutes and of that about five minutes is eating, the rest is just manipulating the paraphernalia. This teaches real efficiency, mindfulness and letting go of any idea of food.

For us, Korea may be getting away from home, and at the same time you find a much bigger home. I have just been in Hungary, my old environment, after six years of absence. It made me realize the meaning of a dharma family. It's tremendous, the support that comes from a dharma family; the acceptance and common direction is more important than anything. Once you enter the dharma, you find what we call refuge. In Korea, this is very much so. Once you begin to understand how that works over there, you come back to the west with a different sense of practice. I wish that everyone could get out of their precious little home, which they are treasuring inside, and go experience the core of our practice in a very different environment. You come back with a freedom and a strength of direction which you can use wherever you are.

**Mu Sang Sunim:** I've been a monk since 1980 and I'm abbot of Dharma Zen Center in Los Angeles. I recently woke up to find that I am also abbot of Kye Ryong Sahn International Zen Center, our new temple in Korea. For me spending time in Korea is like getting a big "don't know," which is what we supposedly came here for anyway. However, when you actually get it, you're not always so sure you really wanted it.

It's very comforting in your own culture. In America we always think that America is number one. When you go to another culture you realize that you don't know how to do a lot of the things which are basic to being a human being. I'm not even talking about speaking the language. It's a very humbling experience. It's not easy. That was my



experience of being an immigrant in Korea. On the plus side, you get to see that a lot of things that you take for granted are arbitrary—they're just not necessary.

Zen Master Seung Sahn said that in the west, natural relationships are mostly broken: parents, children, all natural relationships, whereas in Korea they still have relationships. In 1978, when I first went, Korea was very different from the United States. There was no generation gap. People wanted to be perceived as older than they were, whereas in America everyone wanted to be perceived as younger than they were. It was a society where old people were very much respected and young people were expected to keep quiet. That was a shock.

The first time, we went to Korea thinking we were very special people. They were very nice to us at Hwa Gye Sah, but they had no idea what we were doing and they didn't find us interesting. We were expected to do something to make ourselves useful and we didn't quite know what that was. But the mountains were there—the trees and the rivers give one an intense feeling. Nature is very alive in Korea, more so than here. The mountains would talk to me saying, "You better watch your step." It was very funny! Once when I was doing a long retreat—it was a very cold winter—I had to put on many layers of clothes; I felt like a pioneer. At the same time Korean families would be scampering up the mountain near my hermitage; men wearing just a three piece suit with no overcoat and the women just wearing regular clothes and high heels. I felt like a total idiot. Korean people are very strong and hardy; they work very hard. The women at the temple were always asking me, "Why are western people so weak?"

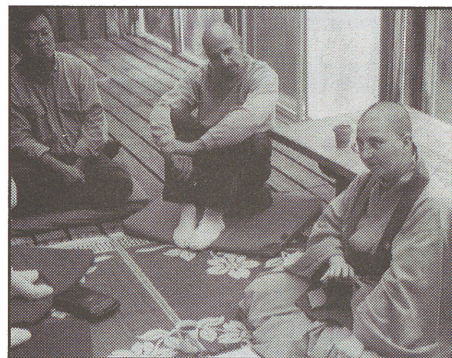
Living in Korea was a humbling experience. You find all of these things that just don't fit with your idea of who you are or what you wanted to do in your life. Somehow you have to digest that, so you get a big question. When you come back to the United States, you have the reverse process. How do you integrate the things you learned from being in Korea with American life? You come back to your own country feeling a little bit like a foreigner, because you find people taking things for granted that you can no longer take for granted. So, I guess I've come to the opposite conclusion of Chong An Sunim JDPS, who said we find our home; actually, we find our foreignness. Maybe we have to find our home in our foreignness.

**ZMDB:** I think the sign of a great Zen Master isn't that he can present clear teaching verbally, but that he can create situations that are also teaching. Zen Master Seung Sahn is always setting up new situations that teach us. Korea has always been a great teaching for all the foreigners who go there to practice. Interestingly, it's not just for the foreigners. We are also having an effect on Buddhism in Korea. One time Zen Master Seung Sahn said to me: a good pool player hits a ball and it goes in a hole, but a great pool player hits a ball, it hits another and another and they all go in the pocket. In Korea that's definitely true. As Mu Sang Sunim said, many westerners showed up in Korea and were at a loss as to what to do. In the same way I think the Koreans were wondering what to do with us. Now that some years have passed, it's really interesting to see how we've all bumped together. We've learned a lot from each other. Whatever difficulties we've had have helped everyone understand themselves better and become more open-minded. If you have an open mind, then you can learn and help the world.

One important teaching of Korean Buddhism for me is the sensitivity to human relationships. Zen Master Seung Sahn calls this correct situation, correct function and correct relationship. I've spent some time in Japan; the Buddhism there seems much more removed from everyday life. It's like a beautiful museum piece. Buddhism doesn't have the same kind of interaction with everyday life as in Korea. There are some eight thousand Buddhist temples in South Korea, and over twenty thousand monks and nuns. Half the population is Buddhist; that makes for a lot of interaction.

So, if you go to Korea to practice, one of the first things that you learn is human relationship—you can't help it! Sometimes that's difficult for westerners because their

*continued on page 18*



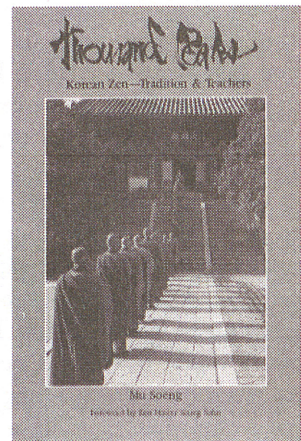
# A fresh approach to Zen

ONE OF THE OLDEST LIVING ZEN

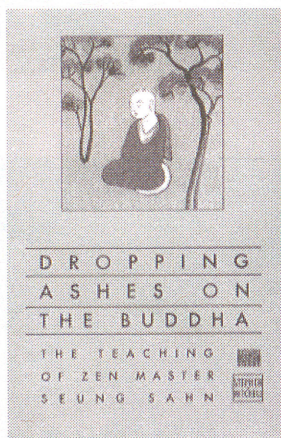


**Bone of Space: Poems by Zen Master Seung Sahn.** This collection captures a master's thoughts during everyday life—while traveling, talking on the phone, attending a friend's funeral. Primary Point Press edition, 1992. 128 pages.  
*Primary Point Press. ISBN 0-942795-06-7. \$15.00*

**Thousand Peaks: Korean Zen—Traditions and Teachers.** Mu Soeng. The spirit of Zen's golden age survives in Korean Zen. Primary Point Press edition, 1991. 256 pages.  
*Primary Point Press. ISBN 0-942795-02-4. \$15.95*



## ORDER THROUGH YOUR FAVORITE BOOKSELLER



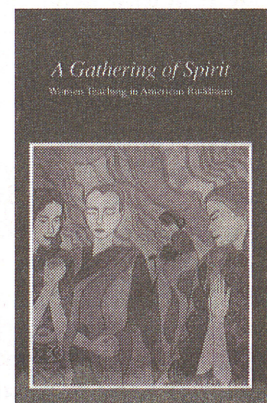
**Heart Sutra: Ancient Buddhist Wisdom in the Light of Quantum Reality.** Mu Soeng. The concept of emptiness and the parallels found in quantum physics. 1991. 80 pages.  
*Primary Point Press. ISBN 0-942795-04-0. \$10.95*

**Dropping Ashes on the Buddha: The Teaching of Zen Master Seung Sahn.** Compiled and edited by Stephen Mitchell. A delightful, irreverent, and often hilarious record of interactions with Western students. 244 pages.  
*Grove Press. ISBN 0-8021-3052-6. \$12.00*

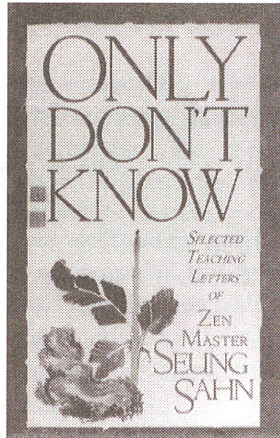


**A Gathering of Spirit: Women Teaching in American Buddhism.** Edited by Ellen Sidor. Talks and discussions from three landmark conferences at Providence Zen Center. Third edition, 1992. 156 pages.  
*Primary Point Press. ISBN 0-942795-05-9. \$11.95*

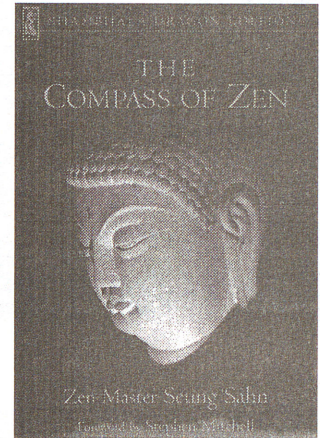
**Going Beyond Buddha.** Zen Master Dae Gak. Listening is the fundamental practice of any spiritual path. Listening as a Zen practice returns us to our true way—the way of human beings, the way of compassion. 1997. 160 pages.  
*Charles Tuttle. ISBN 0-8048-3116-5. \$18.95*







**Compass of Zen.** Zen Master Seung Sahn. Compiled and edited by Hyon Gak Sunim. It is a simple, clear, and often hilarious presentation of the essential teachings of the main Buddhist traditions—culminating in Zen—by one of the most beloved Zen Masters of our time. 1997. 394 pages. *Shambhala. ISBN 1-57062-329-5. \$20.00*



**NEW EXPANDED EDITION!**

**Only Don't Know: Teaching Letters of Zen Master Seung Sahn.** Issues of work, relationships, and suffering are discussed as they relate to meditation practice. 1999. 230 pages. *Shambhala. ISBN 1-57062-432-1. \$14.95*

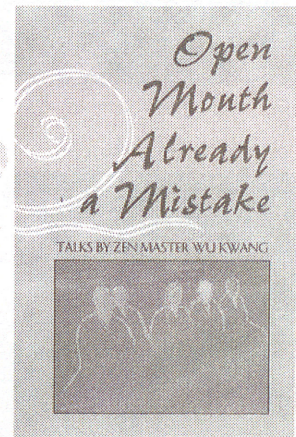
**OR AT [WWW.KWANUMZEN.COM/PPP](http://WWW.KWANUMZEN.COM/PPP)**

*All Primary Point Press titles are exclusively distributed to the trade by Access Publishers Network.*

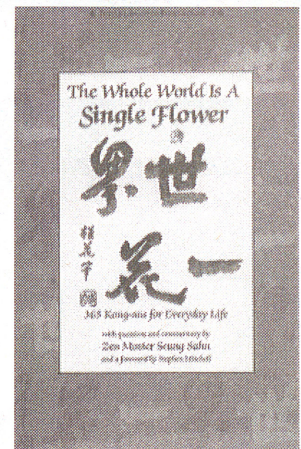


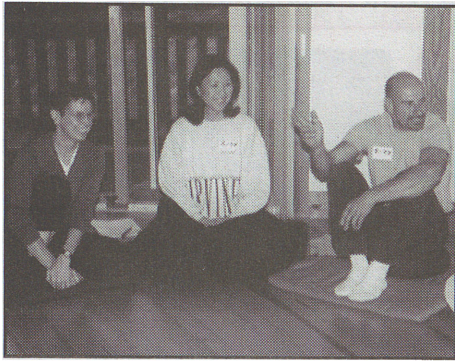
**Wake Up! On the Road with a Zen Master.** An entertaining documentary that captures Zen Master Seung Sahn's energy and presents the core of his teaching. 1992. VHS. 54 minutes. *Primary Point Press. ISBN 0-942795-07-5. \$30.00*

**Open Mouth Already a Mistake: Talks by Zen Master Wu Kwang.** Teaching of a Zen master who is also a husband, father, practicing Gestalt therapist and musician. 1997. 238 pages. *Primary Point Press. ISBN 0-942795-08-3. \$18.95*



**The Whole World is a Single Flower: 365 Kong-ans for Everyday Life.** Zen Master Seung Sahn. The first kong-an collection to appear in many years; Christian, Taoist, and Buddhist sources. 267 pages. *Charles Tuttle. ISBN 0-8048-1782-0. \$16.95*





## our kwan um school of zen in korea

*continued from page 15*

ways of behaving and showing respect aren't like ours. Here, it's our ideas that are really the obstacle. I find that when going to a foreign country, just following the situation is the way to get along. If you can't follow the situation, then you will suffer and you will also make suffering for people around you. If you follow the situation, then you can learn a lot. Also, the people you are following start to learn from you, without you even intending to teach.

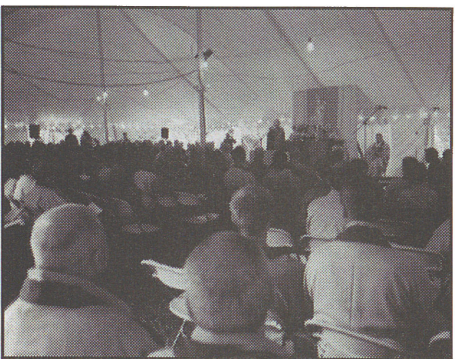
These days my job is to live on the land that we bought for our new temple, about three hours by car south of Seoul. The surrounding area is nothing but small rice farms. The farmers living there haven't traveled much or had any contact with foreigners. One of my jobs is to make a good relationship with these people. I don't speak Korean and nobody speaks English, but still we have a very nice relationship.

There's a three-mile, single lane road which winds through the rice fields from our temple to the main road. Among the rice fields on the way is a small restaurant. We made a deal with them to deliver food three times a day to our ten construction workers. In Korea the workers live on site until the temple is done, and just occasionally go home to visit their families. Three of us monks go and eat at the restaurant three times a day. They serve only three kinds of vegetarian food. The first two weeks they just ignored me. I was the foreign guy who would probably disappear soon. But when I didn't go away they became very friendly. Nowadays when I go to the restaurant and I tell the lady what I want, she doesn't pay any attention to it. She brings whatever she thinks I ought to be eating that day—we're like family. Now I call her Restaurant President.

During Chusok, the biggest holiday in Korea, we didn't go out for four days—we just ate by ourselves. After a few days, the Restaurant President called us on the telephone and wanted to know where we were eating, what kind of food we were eating and did we have enough food to eat? This is just one example—the relationships are amazing.

Korean society as a whole is changing. If you go to the big cities, it looks more and more like America. The people look more like Americans. The people Zen Master Seung Sahn's age are short and stocky, and the young people are all tall and thin. To some extent it's the change in diet. But also the behavior is becoming more Western. However, in the Buddhist temples there is still a lot of the old Korean sense of human relationship. Korea has a very deep Buddhist teaching which is very alive. But don't attach to the form, just try to follow, and then a deep sensitivity to other people starts to appear. Practicing there will allow you to absorb some of that, and then you can go anywhere in the world and connect with human beings. You may even surprise your family with how much more sensitive you are to their feelings without having to talk about it.

If you are reflecting on yourself, you are practicing. When you go to another culture, automatically you are put in that situation of "don't know." You start to see what you are doing and when you do that, you're not simply following a form—you're finding out what is human. You can start to get rid of what's not necessary and use what is really valuable. So, if you don't get caught up in your own ideas, then wherever you go, you will learn a lot.



## monks and nuns in the modern world

*Mu Shim Sunim JDPS, Seoul International Zen Center*

*Mu Sang Sunim, Dharma Zen Center*

*and Ji Hyang Sunim, Cambridge Zen Center*

*excerpted from a workshop at the Whole World is a Single Flower Conference*

**Mu Shim Sunim JDPS:** First, let's talk about what a monk is. In our Kwan Um School of Zen tradition, monks and nuns wear special clothes; we all wear a big robe and a kasa. However, clothes don't make a person a monk or a nun. So, what does? Traditionally, in Asia it's defined as leaving home. Koreans say *chulga-ja*, meaning somebody who has left home. *Chul* means to leave, *ga* is home; left their home and became homeless. In my experience, the people who are living on the street have made the street their home, so they are not, in the deepest sense, really homeless. They still have a home, but they've changed their address. Their family has become the people who hang out on the street. What does it mean, then, to be truly homeless?

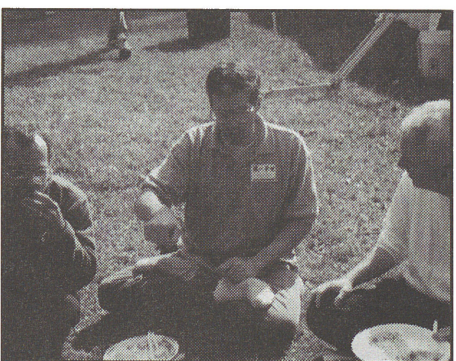
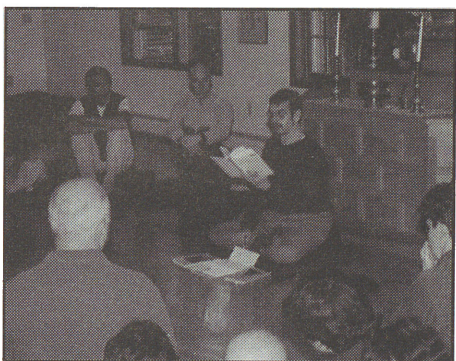
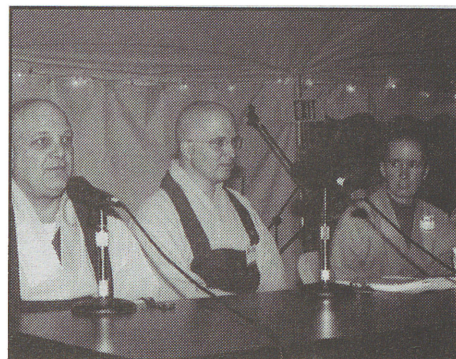
In the Lotus Sutra, the Buddha tells the parable of the burning house. A large mansion is on fire, but the children inside will not come out, even though they are in grave danger because they are too interested in playing with their toys. Finally, the father coaxes them out by showing them even nicer toys. The Buddha said that in a past life he was that father, and the children were his future disciples. By using various toys, various vehicles, he got them out of the burning house. Here the teaching of the Buddha is asking us to try something new, a new way, and to leave behind our old habitual thinking, leave the metaphorically burning house.

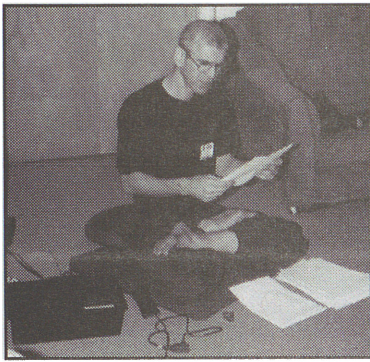
Zen Master Seung Sahn also does this. All the different methods he uses to teach us, the special clothes, the teaching phrases—put it all down, don't know, Kwan Seum Bosal, mantras—are just toys to get us out of the burning house. Are we willing to make the effort to come out? That's the big question. This, too, is the spirit of being a monk or nun: leave your mind-home. Don't make a home in habitual thought, but truly be independent and liberate yourselves from suffering. Only if we do that can we help others who are still in the burning house.

**Mu Sang Sunim:** To me the interesting thing about being a monk is: I don't think much about being a monk! For westerners the word "monk" has a Christian origin. It comes from the Latin "mona," which means alone, but that has nothing to do with Buddhism. In Buddhism we have the word "sunim" and originally the Pali word "bhikku," which means beggar. That means we're always relying on someone to feed and supply us with the necessities of life. We rely on the generosity of lay people who are not, hopefully, checking on whether we're producing or not, which the sutras say is the best way of giving. All Zen Masters say that when you support monks, don't check their practice, only help them. That's actually quite wonderful—to have that spirit of not checking—because most people do better when they're not checked.

The word "sunim," in Korean, has the meaning of teacher. So, every monk is a teacher in some way. When you put monk's clothes on, you're in uniform. It's like being a policeman; everyone expects you to be carrying your gun. We're expected to carry our gun too, which means we're on duty twenty-four hours a day. A lot of us came to this practice as hippies and rebels. We met a wonderful, crazy Zen Master, Seung Sahn, and decided to go on this wonderful trip with him. But when we got to Korea we found out that being a Buddhist monk is about the most conservative thing you can be. There are all kinds of forms and rules that one is expected to follow; it's very important how you present yourself, and what people think of you. Of course, there's also a tradition of wild and crazy monks, but they are not a model that is supposed to be followed.

Another interesting thing about being a monk in the United States is the emphasis placed on family values. Everybody is talking "family." So, being a monk goes against





the grain of what most people think of as the way to happiness. So, why have monks? When I was a young student, I had many questions and problems. I would go to Zen Master Seung Sahn's door at 10:30 at night, and knock and ask him a question. For that purpose it was very good that he was a monk. If he had been married, I couldn't have done that. Being a monk means being totally available to the practice and to the dharma. Monks and nuns can be available in ways that lay people cannot be.

Also, some people are just not suited for family life, and so they become monks. When I became a monk, Zen Master Seung Sahn told me that two kinds of people become monks, very low class people and very high class people. I had no question which class I was in, and so I had to accept that. Being a monk is not such a comfortable calling. In America, we often wonder about Buddhism becoming more American. Often I think what we really mean is: When will it become more comfortable? Zen Master Seung Sahn's idea is to never let us be very comfortable. If we are too comfortable, we are falling asleep. Then we are like the children in the burning house. They were very comfortable, but the roof was about to fall on them.

Monks are one thing that make both monks and lay people uncomfortable. It just doesn't fit with standard American life. Open *Rolling Stone* or look at television—you don't see sitcoms about monks. It's not a life choice backed by lots of advertising. It's out there! That all comes back to "don't know." We hope that we are giving you don't know, and you can rest assured that lay life gives us don't know.

**Ji Hyang Sunim:** Nowadays I'm pretty comfortable with being a nun. My primary motivation for becoming a nun was wanting to give myself completely to practice. When you have a lay lifestyle, with a career and a relationship, it takes a lot of energy. For me, to be able to give myself to the practice and to this world in the widest way, it was useful to ordain, so I did. Also, on a day to day level, it's been helpful to my Zen Center, because there isn't anyone else who can be around twenty-four hours a day to run the place. I've been able to form a relationship with Zen Center people, which has taught me a lot about being open to everyone and everything.

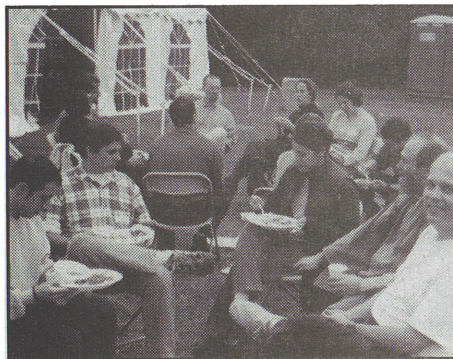
**Student:** Do any of you have outside jobs?

**Ji Hyang Sunim:** Not currently, but I have in the past. When I first became a nun, it was an issue because our temple wasn't in a position to be able to offer me a stipend, and I had a student loan to pay. So, I had to work outside, and that was challenging. I got a job doing temporary waitressing but the hair-do was a problem. In Cambridge, luckily, there were also child care positions available. In the end, it really depends on the needs of the temple and the needs of the monastic. I think it's preferable not to work outside.

**Mu Shim Sunim JDPS:** Usually, a young monk or nun, younger meaning three to five years novice, stays in the same temple as their teacher and learns from them. The first three years, especially, almost all monks stay with their teacher. Every monk has an original teacher, an Un Sa. After three to five years of study, you have more freedom to decide on your own where you will go. Still, it is very useful to have the guidance of your teacher.

Many times a young monk or nun will get distracted, get involved in things that are not really helpful. Maybe they want to learn some particular kind of Buddhism, or maybe they want to learn Buddhist painting, or maybe they want to learn calligraphy; in the beginning they can have many ideas. They are baby monks and nuns when they start out, so it's good for them to follow their father and mother.

**Ji Hyang Sunim:** Being a nun is a little unique in that there aren't that many role models for us in the west. I think because women, especially, connect through relationships, it drastically changes the relationships they have with people who aren't sangha members. Young Korean women ordain as nuns for very different reasons than western women. They still have to make a conscious decision, but it fits very much with a whole cultural pattern. For western women to do it at all, they need to be fairly centered, which means they are often very individualistic.



So, what we are going to do once we someday have a whole monastery filled with these highly individualistic women, I don't know. What I found, during the past six years, is that one needs a clear sense of direction always in front of you.

**Mu Sang Sunim:** As monks here in the United States, we are kind of like pioneers. That's why, I think, the place for monastic training is going to remain pretty much Korea in the future. Zen Master Seung Sahn has always wanted new monks to go to Korea first, because there is a training program. But, even if people have been trained in Korea, they still have to come back and figure out what it means to be a monk or nun in the west. That's where practicing very hard, keeping a don't know mind, being of service and being true to your vows will be useful. There's going to be a dynamic interaction between the greater sangha and the ordained community; we'll all be figuring this out together.

You can't just lay down a rule and say that this is the way it's always been done, and we're going to do it the same here, because there's just no basis for that. You also can't do it on likes and dislikes, because that's not clear either. So, it's a big question. It may take several generations to get clear about the real role of monks and nuns in our sangha.

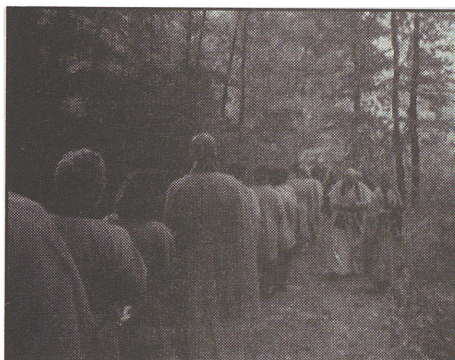
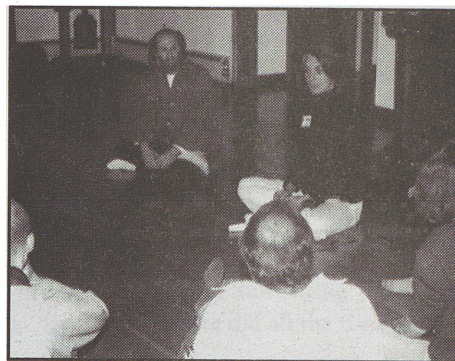
**Student:** How has it been for you, being a monk?

**Mu Shim Sunim JDPS:** For me it's been really positive. I've had a lot of people come up to me, especially in Korea and in Asia—not so much in America—and just say, "Thank you, I really appreciate what you are doing. It's wonderful that a Western person would shave their head and become a monk."

**Ji Hyang Sunim:** I have also had a very positive experience. One time I was at a playground. The children were naturally curious about me, and wanted to know if they could rub my head. "Are you a boy or a girl?"

The places where it's been most challenging are with my family, who didn't give me this name, didn't imagine me cutting my hair. The other most challenging situation is when I'm around teenagers at a college, because I'm not so far from their age. For the young college girls to imagine becoming a nun is far out there. When I was in college, people would go by my room and say, "That looks like a nun's room." But I didn't get it. Most important is being comfortable with yourself; that conveys something to other people, and then you just connect as human beings.

**Mu Sang Sunim:** Sometimes people will stop me on the street and say, "Oh, I really like your clothes," and things like that. It depends who they are. Zen Master Dae Bong told me a one-star general in Korea came over and bowed to him. I'm not holding my breath for any American one-star generals to come and bow to me. Other times, you will be with Zen Master Seung Sahn, and you'll meet high class corporate executives in Hong Kong who will treat you very respectfully. Being a monk gives you a sense of don't know; you really shouldn't rely on an identity or sense of worth based on how people treat you, because people are going to react to you in all sorts of ways. But, I'd say a surprising number of people are very happy to see people in monk's clothes and feel that you are doing something for the world.



poetry

Ken Kessel JDPSN, Chogye International Zen Center of New York  
excerpted from a reading at the Whole World is a Single Flower Conference

Birthday Poem for Zen Master Seung Sahn:  
An Unauthorized Biography, With Commentary

Ken Kessel, August 2, 1997

How many birthdays  
Does it take  
To make  
A Zen Master?

*Why make anything?*

August 1, 1927.  
Something appears.  
“Waaaaaaaaaaaaaaaaa!”  
“Aigo! Aigo! Aigo!”  
What is it that is born then?

*Body and mind appear  
In a gush of blood and cries  
Why did you do that?*

Young boy playing in the fields  
With a scythe  
Slashes his leg  
But having too much fun,  
Doesn't notice  
Until mother calls  
“Duk In A! Il I Wa!”  
Aigo! Blood again!  
What is born then?

*Body and mind disappear  
Into samadhi of play  
Originally nothing  
Then how does that cut appear?  
Why did you do that?*

Protestant radical liberationist thief  
Makes off to the North  
With some ill gotten goods  
For a well-gotten cause  
Lands up jailed  
And wondering what's important.  
What is born then?

*Body and mind reappear  
Into ideology  
Look what happens  
When you do that!  
Be careful!*

Shaved head  
For 100 days  
Empty gourd bangs  
On empty gourd.  
Boy walks through a wall  
Somebody said somebody got something.  
What is born then?

*Pine needles make you green  
Sea dragon swallows the sun  
Body and mind explode  
Who said who got what?  
I told you to be careful!  
Show off!*





Shining gourd head rearranges nuns' shoes  
 Seeing into the way of a mouse  
 Makes an old gray gourd very happy  
 Old woodfish sings  
 "I am the flower, you are the bee"  
 Says to shut up for three years  
 What is born then?

Mountain bee flies around this whole world  
 Pollinating twelve divisions and ten directions  
 Achoo!  
 You can swing, but can you swat it?  
 Flowers pop up on six continents  
 Still working on enlightened penguins!  
 What kind of birth is this?

How much time do we have  
 Until his mother  
 Finally calls him back:  
 "Duk In A! Il I wa!"  
 What will be born then?

Waaaaaaaaaaaaaaaaaaaaa!  
 Aigo! Aigo! Aigo!

What do you give  
 To the man  
 Who has nothing?

What are you doing now?

Happy Birthday, Dae Soen Sa Nim.

*Body and mind become  
 Don't Know  
 It's about time*

*Don't know becomes  
 Sky is blue  
 Sea is green  
 Body and mind  
 Become this whole world  
 Only "How can I help you?" appears.  
 You can't help that*

*When you leave us  
 Where will you go?  
 Why will you do that?*

*How will we find you?*

*Haven't you been listening?*

*Such a pity! Waste of time!*

*Still, after all these years, this way.*

**For a Friend, on her  
 Daughter's 15th Birthday**

Sun rising  
 PUSH HARD

Sun setting  
 Where did all the time go?

What hasn't changed  
 After all these years  
 It isn't a question of time

ursing, holding, walking together  
 When she runs off  
 Do I laugh or cry?

As the butterfly leaves  
 Does the flower know  
 What she's gotten?

**For Dae Bong Sunim's Transmission  
 — 4/3/99**

From the valley  
 Mountain peak disappears  
 In the mist

From mountain peak  
 Valley obscured  
 By the trees

The boatman on the river  
 Hears the snow owl's  
 Piercing cry

Caaaa!

**On the Death of Brenda's Mother,  
 dated 4/8/98**

Generation teaches generation  
 How to light the candle

Does the wax consume the flame  
 Or the flame the wax?

When it's all consumed  
 What remains  
 Remains bright

Generation teaches generation  
 Baby cries, mother holds her



THE PUBLIC WORLD /  
SYNTACTICALLY  
IMPERMANENCE

*The Public World /  
Syntactically Impermanence*  
Leslie Scalapino  
Wesleyan/New England, 1999  
Reviewed by Judy Roitman JDPSN  
Kansas Zen Center

If you took Nagarjuna really seriously, how would you write?

Nagarjuna was the Buddhist philosopher from India who propounded the doctrine of emptiness. He is considered the founder of Mahayana Buddhism. Zen is an offshoot of Mahayana. So we are Nagarjuna's children.

Nagarjuna (summarized by Scalapino): "A phenomenon hasn't inherent existence... Perception itself is phenomena... Beginning and disintegration are devoid of inherent existence as being in perception (appearance)..."

Scalapino: "I'm using the example of Nagarjuna as a way of broaching 'our' categorical conceptualization as a language of determinateness."

Leslie Scalapino is a major experimental (she prefers the word "radical") poet. Like many such poets, her work is shaped intimately by her Buddhist practice. "She lives in Oakland, California, where she practices Zen," says the anthology of American Buddhist poetry *Beneath a Single Moon*. Given her focus on no-self, it's surprising she let them say that much.

Her work is marked by disjunctions and repetitions (she calls them "iterations"), a relentless focus on what is there, and a refusal to wrap anything in preconceptions. *The Public World / Syntactically Impermanence* is a book of essays on her work, on the work of others (especially those close to her in direction) and on Nagarjuna, together with a complete play, *As: All Occurrence in Structure, Unseen*.

If you take Nagarjuna really seriously, how do you write?

his  
planks as dawn [heart's valve – rungs] – goes on  
opened so people's leaving camps  
at night  
people's tendons being hacked in many – in  
along –  
in plans [his – dawn] leaps one him their – to side  
  
night  
base – is there no base<sup>1</sup>

As I write this, the movie *Jacob the Liar* has just opened, with Robin Williams as a chubby-cheeked stubble-faced (so we know he's suffering) Jew who brings Hope To His People while Hitler's minions are killing them. Contrast the sentimentality of Holocaust popularizing with Scalapino's lines above. They are not comforting. They are *accurate*. If they made more grammatical sense they would necessarily be less accurate.

There are many ways in which Buddhist practice can shape poetry. One way is to focus on the moment. Another way is to pierce through the notion of the moment. Scalapino's first essay in this book, *The Radical Nature of Experience*, concerns itself with time. "For example, the implications of time as activity—

the future being in the past and present, these times separate and going on simultaneously, equally active (in reference to Whalen's writing, and similar to Dogen's conception of time and being)."<sup>2</sup>

And necessarily, on experience. Through the focus of "non-hierarchical structure in writing." Say what? You can call this deep politics—not taking political positions, but understanding how politics (hierarchy) arises, how it is embedded in notions of time and experience as manifested/created ("expressed" would imply there is something to be expressed and someone to express it) in/by language, hence "non-hierarchical structure *in writing*" (my emphasis). How to do this?

Scalapino speaks, in the essay on Nagarjuna (*The Recovery of the Public World*) of "Contemporary 'avant garde'... practices... both the practice and the perception being modes only, or operations without entity." (Note the quotes around 'avant garde'—too easy to think you know something when you've named it.) And, from the same essay, "One's constantly attempting to reintroduce 'disturbance' into the work-as-social-medium..." [speaking of a work by Robert Grenier]: "impermanence is entirety; the words do not represent the shape of figures or phenomena."

I have long been puzzled by the directness of much ancient Buddhist poetry and its descendants in Korea and Japan. "Mountain hall quiet night sit no words" says the morning bell chant<sup>3</sup>, undisturbed within the conventions of language (a hall, night, someone to sit in silence). Contrast this to the undercutting of language in so much Buddhist teaching: kong-an practice, commentary such as Mumon's, gestures such as Guji's raising one finger. A couple of years ago I heard a Tibetan monk say, "This glass does not say 'I am a glass.'" Yet somehow this pointing beyond language is not visible in classic East Asian poetics.

It has become quite visible in North America, from a combination of Buddhist and non-Buddhist origins. Scalapino has for a long time been practicing and articulating a poetics that derives directly from Buddhist practice. Here she makes the connection explicit.

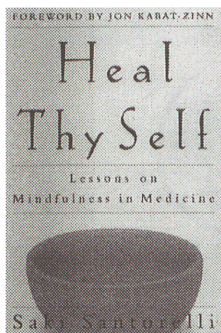
[Note to the novice reader: If you have never read poetry like this before, and want an entry point, you might want to start with Scalapino's earlier books, *Way* and *Considering how exaggerated music is*.]

<sup>1</sup> Leslie Scalapino, *The Public World / Syntactically Impermanence*, p. 40.

<sup>2</sup> Philip Whalen is usually allied with that divergent crew, the beat poets—now a Soto Zen master, only apparently plain spoken. Dogen brought Soto Zen from China to Japan, and is one of the great Zen philosophers of any time and place.

<sup>3</sup> Translated in our chanting books as "Sitting quietly in a mountain temple in the quiet night."





*Heal Thy Self:  
Lessons on Mindfulness in Medicine*  
Saki Santorelli, *Bell Tower, 1999*  
Reviewed by Steven R. Cohen MD  
Chogy International Zen Center  
of New York

It seems a curious phenomenon that extraordinary advances in Western medicine have been accompanied by a decline in respect for those who administer the miraculous drugs and perform undreamed of surgery to ameliorate or cure so many diseases once unalterably lethal. At the risk of presenting an overly reductionist explanation, consider that those very doctors equipped with antibiotics and organ transplantation have lost touch with the human condition, the realm of suffering wrought by unpredictable, often unexpected circumstances related to birth, sickness, old age, and death. While medical science penetrates the complex mysteries of DNA, its practitioners all too often remain fundamentally ignorant of the simple truth that everything is impermanent, changing, changing, changing (and, no matter how deeply we love anything, it must always change, disappear and return to emptiness.) Until this point is grasped, neither physician nor patient can understand why our lives are filled with so much suffering. After this point is grasped, both physician and patient intuitively confront suffering with love and compassion. Herein lies the meaning and the motive of Saki Santorelli's injunction, and title of his new book, *Heal Thy Self*.

Subtitled *Lessons on Mindfulness in Medicine*, this seminal work examines the impact of so-called "mindfulness meditation" upon the healing relationship. Dr. Santorelli draws on two decades as therapist, mentor and director of the Stress Reduction Clinic at the University of Massachusetts Medical Center, as well as sharing incisive glimpses of his own life experiences as a child, student, parent, and spouse. The diverse thematic content of the text is deftly assembled on a scaffolding of one eight-week-long stress reduction clinic program. Stories of thirty patients, meeting once a week for several hours, are refracted through the eyes of an insightful and caring observer in a series of evocative sketches.

The range of stress disorders is represented in the eclectic composition of the group. John, a surgeon convalescing from open-heart surgery, grapples with a history of workaholic behavior; Dorothy is a high school music teacher with persistent angina; Marie has been a high-powered business woman now disabled by anxiety attacks. Whether telling us about the impact of meditation practice on Tina, a woman afflicted with the chronic pain of fibromyalgia syndrome, or Anna's struggle to recover from crack addiction and AIDS, Santorelli looks unflinchingly at subjects charged with emotion, such as fear, helplessness, separation and longing, embarrassment, self-importance, and ruin. He also reflects perceptively and sensitively on introspection, friendship, humility, surrendering, letting be, and listening. Informed by mythological, literary, artistic, and spiritual sources, his vision transmutes everyday mind into the fountainhead of enlightenment.

From the outset, therapist *cum* author Santorelli, identifies with the ancient Greek mythological centaur *cum* healer, Chiron, teacher of Asclepius, whose lineage includes Hippocrates. Because a poison-tipped arrow accidentally impaled him, Chiron, the greatest of healers, remains eternally wounded. To conceive the archetypal progenitor of modern medicine as a wounded healer is to place the quality of empathy at the core of the healing relationship. This imagery is also invoked by the Sufi poetry of Jalal al-Din Rumi...

Trust your wound to a Teacher's surgery.  
Flies collect on a wound. They cover it,  
those flies of your self-protecting feelings,  
your love for what you think is yours.

Let a Teacher wave away the flies  
And put a plaster on the wound.

Don't turn your head. Keep looking  
at the bandaged place. That's where  
the Light enters you.

And don't believe for a moment  
that you're healing yourself.

So, what happens when you don't turn your head and keep looking at the bandaged place? Santorelli maintains it is from this intense focus, it is from this willingness to keep our eyes open, it is from an unperturbed, steadfast awareness that the healer's empathy derives. To walk such a path requires a method: a disciplined way of learning to pay attention to all that is arising within. This is called 'mindfulness.' But mindfulness is not simply a technique. It is an act of love. Our willingness to see, to hold ourselves closely just as we are, while being this way with another, is a revealing and deeply healing expression of care. An embodiment of compassion. Compassion begins at home with ourselves. [Santorelli, p. 26] With this framework established, the restorative odyssey of teacher/therapist and patient unfolds (remarkably enough, before words and speech, the group sits quietly attentive to the environment, the stillness, their thoughts, each other) through the practice of mindfulness meditation.

*Heal Thy Self* is a guide to meditation practice in a therapeutic environment. Yet, Santorelli's unadorned description of Meditation on the Awareness of Breathing has all the refinement of instruction found in the manual by Japanese Zen Master Dogen (1200-1253 A.D.), *A Generally Recommended Mode for Sitting Meditation*. The chapters on practice read like dharma talks on Being Present, Turning Inside, Mirror, Heart, Medicine Sangha, "Quiet Mind, Open Heart." Some of the eighteen sections on practice techniques include: "Attending to the Quality of the Breath," "Entering into the Life of the Heart," "Paying Attention to the Space Between Us," "Working with Boundary-Making Mind," "Befriending Self," and "Cultivating Compassion." Teaching points are illustrated with anecdotes, allegorical tales, the exquisite poetry of Rumi, Lao Tzu, Yeats, Mary Oliver, Izumi Shikibu, as well as excerpts from the writings of Alice Walker, Joseph Campbell, Jacob Needleman, and Angeles Arrien, among others. It is this montage itself which discloses the real "lessons on mindfulness in medicine," lessons that Santorelli uses to lead his patients into the path of awareness.

By example, Santorelli reveals that when you cut off likes and dislikes, all things in the universe are your good friends and teachers. What emerges among the disparate individuals in this group during each week of their journey is quite remarkable: personal growth, maturation, self-reliance, honesty, and a willingness, as Santorelli enjoins all on this path, to see everything (all of our encounters with people, situations, events) as none other than our own lives. In this way, taking care of our own lives is taking care of the world [p 205]. Santorelli explains again in the epilogue, "The converging activities of meditative practice and the calling to take good care of ourselves and be of help in the world ask each of us to take full responsibility for the welfare and evolutionary journey of human beings, and to put that responsibility at the forefront of our lives no matter what our role or profession [p 249]."

If you want to know what it means when Zen Master Un Mun says to his assembly, "Medicine and disease cure each other. The whole universe is medicine. What is your true Self?" [Eighty-seventh Case: *Blue Cliff Record*], read Saki Santorelli's *Heal Thy Self*.

# SUMMER KYOL CHE

at Providence Zen Center

**AUGUST 8–SEPTEMBER 3, 2000**

with Zen Master Dae Kwang

Summer Kyol Che is a time to investigate your life closely. This retreat will be held at the picturesque Diamond Hill Zen Monastery. It will be led by Zen Master Dae Kwang, who is a monk under Zen Master Seung Sahn and abbot of the international Kwan Um School of Zen. He has traveled widely, leading retreats throughout the United States, Europe, and Asia.

Entries are Tuesday August 8 at 10:00 am; Saturday August 12 at 8:15 am; Saturday August 19 at 8:15 am; Saturday August 26 at 8:15 am; or Friday September 1 at 8:15 am. Exits are any day at 8:15 am, a minimum of three days after entering the retreat. Retreat fee \$55 per day. Full members and college students \$35 per day. Dharma teachers \$25 per day. Please register at least one week in advance of the entry day.

## RESIDENTIAL TRAINING

*Zen Master Dae Kwang,  
Guiding Teacher*

Fifty forested acres,  
daily meditation  
practice,  
kong-an interviews,  
dharma talks,  
monthly retreats,  
summer & winter  
intensive retreats.

please write  
or call for  
complete  
information

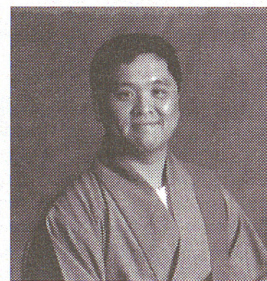
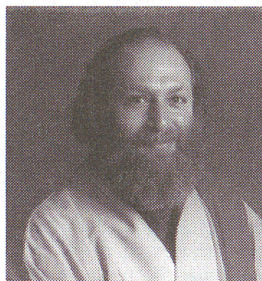
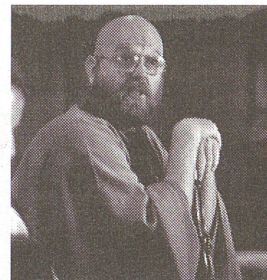
99 Pound Road  
Cumberland  
RI 02864  
401/658-1464

fax 401/658-1188  
kwanumzen@aol.com

[www.kwanumzen.org/pzc](http://www.kwanumzen.org/pzc)



# West Sangha Weekend Coast



2000 West Coast Retreat and Sangha Weekend  
May 31–June 4  
Vashon Island, Washington

West Coast Yong Maeng Jong Jin  
Wednesday, May 31–Friday, June 2  
led by Zen Master Ji Bong

20th Anniversary Celebration  
for Dharma Sound Zen Center  
Friday, June 2

West Coast Sangha Weekend  
Friday, June 2–Sunday, June 4

Precepts Ceremony  
Saturday, June 3

Featured Guests include:  
Zen Master Dae Kwang, Zen Master Ji Bong,  
Jeff Kitzes JDPSN, Paul Park JDPSN



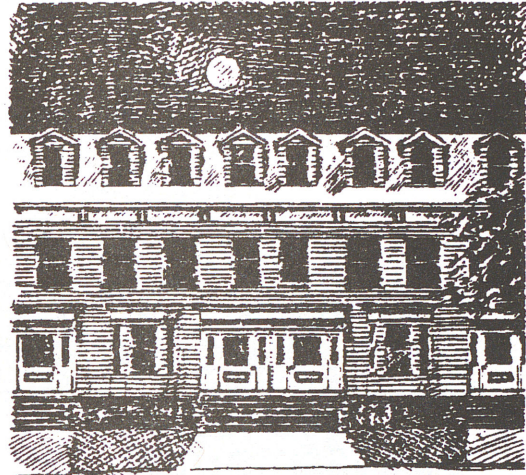
## Seoul International Zen Center

Hwa Gye Sa, 487 Su Yu 1 Dong, Kang Buk Gu, 142-071 Seoul, Korea  
(82-2) 900-4326 • Fax: (82-2) 995-5770 • [size@soback.kornet.net](mailto:size@soback.kornet.net)

# International Kyol Che Summer Retreat

May 18 through August 14, 2000

The Seoul International Zen Center is sponsoring its ninth annual summer retreat in Korea under the direction of Zen Master Seung Sahn. The host temple for our retreat is Hwa Gye Sah, the home of the Seoul International Zen Center, located on beautiful Sam Gak Mountain in the north of Seoul. The teachers of the retreat will be Mu Shim Sunim JDPS and Oh Jin Sunim JDPS, who will give regularly scheduled talks and kong-an interviews. Zen Master Seung Sahn will also be at the retreat to give an occasional talk and guidance. Kyol Che means "tight dharma"; the schedule includes a minimum of 11 hours a day of formal practice and work. Participation in the ceremonial life of the temple will also be included. The retreat is open to anyone, beginner or advanced student, who can sit for a minimum of one week. The fee per week is \$155 USD for KUSZ members, \$175 for non-members. Entry is permitted on Saturdays at noon. Please contact us for more information, or to register (at least 7 days in advance).



The Cambridge Zen Center is a residential meditation center under the direction of Zen Master Seung Sahn. Students from various countries and backgrounds participate in this innovative combination of monastic training and an urban setting. In addition to morning and evening Zen practice, the majority of residents work or are students in the Boston area. Cambridge Zen Center offers a variety of programs, including weekly talks, interviews with Zen teachers, monthly retreats, and meditation classes. Cambridge Zen Center welcomes visitors and new house members.

For more information contact:

## Cambridge Zen Center

199 Auburn Street, Cambridge, MA 02139

(617) 576-3229 • [cambzen@aol.com](mailto:cambzen@aol.com)

[www.kwanumzen.org/czc](http://www.kwanumzen.org/czc)

### SUBSCRIPTIONS AND CHANGE OF ADDRESS

*The Kwan Um School of Zen, 99 Pound Road, Cumberland, RI 02864-2726 U.S.A. • FAX (401) 658-1188 • [kwanumzen@aol.com](mailto:kwanumzen@aol.com)*

For a six-issue subscription, I enclose:

\$24 in U.S.  \$30 in Canada  \$36 international

*Payment in U.S. dollars by:*

*VISA/MC/AMEX/Discover credit card; personal checks drawn on a U.S. bank; postal money orders; or bank checks payable on any U.S. bank or banker's agency.*

credit card \_\_\_\_\_ exp. \_\_\_\_\_

Signature \_\_\_\_\_

Please make the following change of address:

(Please enclose the mailing label from this issue)

Name \_\_\_\_\_

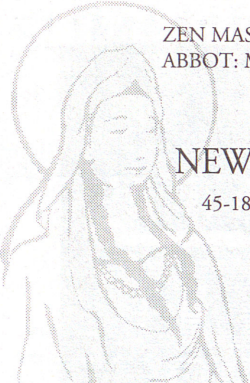
Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_ Zip \_\_\_\_\_

Country \_\_\_\_\_

e-mail \_\_\_\_\_

Subscriptions to PRIMARY POINT and the school newsletter are included in membership of affiliated North American Zen centers (page 30). Notify us of your address change to ensure you receive every issue.




ZEN MASTER: Seung Sahn  
 ABBOT: Myo Ji Hab Jang

**NEW YORK CHO GYE SAH**  
 45-18 48th Avenue, Woodside, NY 11377

Tel. (718) 706-1749  
 Fax. (718) 392-3011

**BodyMind Center**  
 Therapies for Self Exploration and Healing

**The Yoga Studio**      Yoga Classes  
 28 years experience




Drop-in • Beginners • Intermediate-Advanced • Meditation

**Meditative Psychotherapy**  
 Call for Brochure • 401/941-0032

**Richard Shrobe**  
 C.S.W., A.C.S.W.

Psychotherapist  
 Specializing in the Gestalt Approach

201 East 34th St., 5th Floor, NY, NY 10016  
 (212) 689-7740



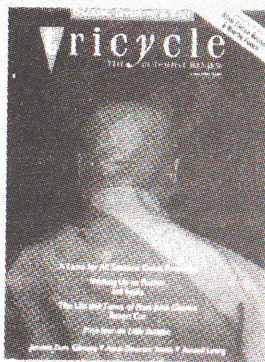
**TADEUSZ SZTYKOWSKI, MD**  
 (LIC. IN POLAND)  
 DOCTOR OF ACUPUNCTURE

**Center for Preventive Medicine**

ACUPUNCTURE  
 HERBAL THERAPY  
 ENERGETICS OF NUTRITION

312 Waterman Avenue  
 East Providence, RI 02914  
 PHONE (401) 434-3550  
 FAX (401) 434-4860

**See the world like you've never seen it before.**



From sports and popular culture, to literature and traditional teachings, to the toughest social issues facing us today, Tricycle offers a Buddhist perspective that is both educational and engaging.

**Tricycle**  
THE BUDDHIST REVIEW

**The world comes to light in Tricycle.™**

4 issues/ \$20 annually—call 1.800.950.7008

## Exquisite Photographs Inspiring Words

This new book by John Daido Looi brings together his recognized talents as an award-winning photographer and an accomplished Zen teacher.

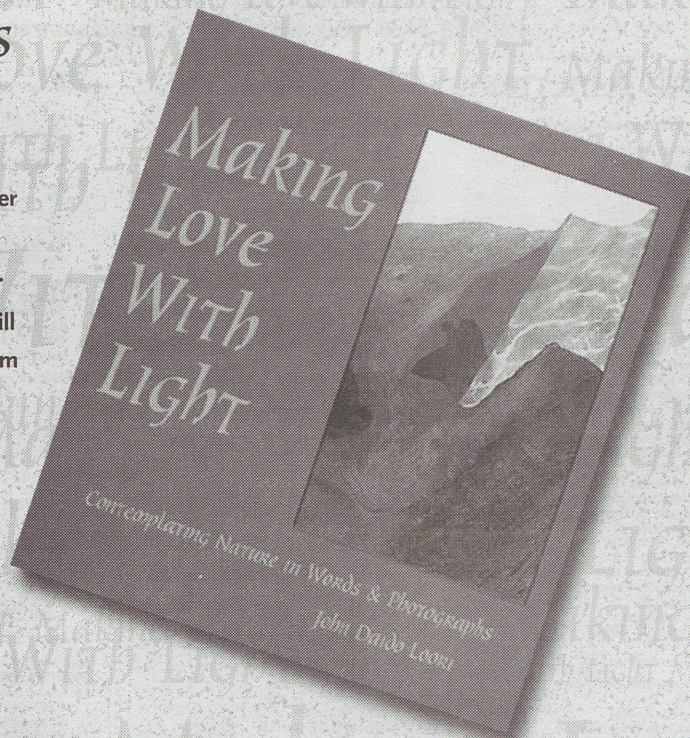
The essays, images, and poems on these pages fill the gap that separates us from ourselves, and from all that is wild, free, and uncultivated. It is an expression of love using light.

\$24.95

Available from  
DHARMA COMMUNICATIONS



P. O. Box 156, Mt. Tremper, NY 12457  
(914) 688-7993 • dharmacom@zen-mtn.org  
[www.zen-mtn.org/dc/store.shtml](http://www.zen-mtn.org/dc/store.shtml)



## ONE MONTH ZEN RETREAT AT ZEN MOUNTAIN MONASTERY

Enter and be nourished within a traditional Zen training matrix that has transformed lives of women and men for over 1500 years

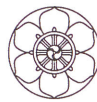
Engage and experience daily

- Zazen: cultivation of the still point—the heart of Zen training
- Liturgy: expression of gratitude and exploration of the mystery of this life
- Face-to-Face Study: individual guidance from authentic teachers
- Sangha Treasure: support of a community of dedicated practitioners and monastics
- Buddhist Academics: study of the teachings of ancient and contemporary masters
- Work Practice: engagement of Right Livelihood

Located on 230 acres of nature preserve in the Catskill Mountains of upstate New York, Zen Mountain Monastery affords an atmosphere conducive to self-study. John Daido Looi, Roshi is the abbot of the Monastery, and one of a few Zen teachers who are recognized holders of both Soto and Rinzai lineages. Bonnie Myotai Treace, Sensei, and Geoffrey Shugen Arnold, Sensei are second-generation resident teachers who take an active role at the Monastery during specific training periods.

FOR FURTHER INFORMATION CONTACT  
ZEN MOUNTAIN MONASTERY TRAINING OFFICE AT  
P. O. Box 197PP, Mt. Tremper, NY 12457  
(914) 688-2228 OR [zmmtrain@zen-mtn.org](mailto:zmmtrain@zen-mtn.org)

# The Kwan Um



# School of Zen

99 Pound Road, Cumberland  
Rhode Island 02864-2726 USA  
401/658-1476 • Fax 401/658-1188 • kwanumzen@aol.com • www.kwanumzen.org

## North America

*Guiding teachers are listed in italics*

Cambridge Zen Center  
*Mark Houghton JDPSN*  
*Jane Dobisz JDPSN*  
199 Auburn Street  
Cambridge MA 02139  
Office 617/576-3229  
Fax 617/864-9025  
Residence 617/354-8281  
cambzen@aol.com

Kwan Um Zen Communities  
of Chicago

Zen Master Soeng Hyang  
• Ron Kidd  
550 West Grant Place, Unit 3A  
Chicago IL 60614  
773/327-1695  
rkidd@wppost.depaul.edu  
• Empty Circle Zen Group  
c/o Robert Kemp  
1101 State Street  
Hobart, IN 46342-6051  
219/942-6050  
rvkemp@usa.net  
• West Suburban Zen Group  
c/o Margaret McKenzie  
1723 Lakecliffe, #C  
Wheaton, IL 60187  
630/665-2721  
mmck70000@aol.com  
• Woodstock Zen Group  
c/o Harold Rail  
504 West Jackson  
Woodstock, IL 60098  
815/337-9897  
afterglo@mc.net

Chogye International Zen Center  
of New York  
*Zen Master Wu Kwang*  
400 East 14th Street, Apt. 2E  
New York NY 10009  
212/353-0461  
srcderm@ix.netcom.com

Cold Mountain Zen Center  
*Zen Master Dae Kwang*  
PO Box 82109  
Fairbanks AK 99708  
907/479-8109  
fcwd@aurora.uaf.edu

Cypress Tree Zen Group  
*Zen Master Soeng Hyang*  
P.O. Box 247  
Tallahassee FL 32302-0247  
arudloe@garnet.acns.fsu.edu

Dae Do Sah  
*Zen Master Dae Gak*  
16 Rockcrest Circle  
Rockville MD 20851  
301/424-2289  
curt@cola.iges.org

Dae Mun Zen Group  
*Zen Master Dae Gak*  
c/o Mark Davis  
1617 Larch Avenue  
Cincinnati OH 45224-2966  
513/541-5510  
daemun@fuse.net

Delaware Zen Group  
*Zen Master Dae Kwang*  
Unitarian Universalist Fellowship  
420 Wila Road  
Newark DE 19711  
302/981-6209  
jramirez@wlgore.com

Dharma Kai Zen Center  
*Zen Master Ji Bong*  
c/o Aikido Ai Dojo  
6727 South Milton Avenue  
Whittier CA 90601  
562/696-1838  
FMcgouirk@aol.com

Dharma Sound Zen Center  
*Zen Master Ji Bong*  
P.O. Box 31003  
Seattle WA 98103-1003  
206/783-8484

Dharma Zen Center  
*Zen Master Ji Bong*  
1025 South Cloverdale Avenue  
Los Angeles CA 90019  
323/934-0330  
Fax 323/930-1961  
musang@csi.com

Empty Gate Zen Center  
*Jeffrey Kitzes JDPSN*  
2200 Parker Street  
Berkeley CA 94704  
510/845-8565  
egzc@emptygatezen.com

Furnace Mountain  
*Zen Master Dae Gak*  
Box 545  
Clay City KY 40312  
606/723-4329  
furnacemt@kih.net

Gateless Gate Zen Center  
*Zen Master Soeng Hyang*  
c/o KC Walpole  
10104 NW 240 Terrace  
Alachua FL 32615  
904/454-4264  
gatelessgate@hotmail.com

Great Brightness Zen Center  
a/k/a/ Mojave Desert Zen Center  
*Zen Master Ji Bong*  
c/o Thom Pastor, 901 El Camino Way  
Boulder City NV 89005  
702/293-4222  
sittinzen@aol.com

Great Lake Zen Center  
*Zen Master Dae Kwang*  
c/o Peter Neuwald  
828 East Locust Street  
Milwaukee WI 53212  
414/771-2490  
glzcc@execpc.com

Indianapolis Zen Center  
*Zen Master Dae Gak*  
5335 North Tacoma  
Indianapolis IN 46220  
317/274-6879  
dubin@chem.iupui.edu

Isthmus Zen Community  
*William Brown JDPSN*  
c/o David Peters  
402 West Lakeview Avenue  
Madison WI 53716-2114  
608/257-7970  
maggpie@execpc.com

Kansas Zen Center  
*Zen Master Hae Kwang*  
1423 New York Street  
Lawrence KS 66044  
913/841-8683  
lombardo@kuhub.cc.ukans.edu

Lexington Zen Center  
*Zen Master Dae Gak*  
345 Jesselin Drive  
Lexington KY 40503  
606/277-2438  
daegak@aol.com

Little Rock Zen Group  
c/o Lucy Sauer  
4201 Kenyon  
Little Rock AR 72205-2010  
501/661-1669  
lusauer@aristotle.net

Morning Star Zen Center  
*Zen Master Ji Bong*  
1599 Halsell Road  
Fayetteville AR 72701-3902  
501/521-6925  
btaylor@comp.uark.edu

Mountain Spirit Center  
Juniper Way  
Tehachapi, CA 93561  
805/822-7776

Myung Wol Zen Center  
*Zen Master Dae Bong*  
Paul Park JDPSN  
c/o Merrie N. Fraser  
8249 East Oak  
Scottsdale AZ 85257  
480/947-6101  
lresarf@juno.com

New Haven Zen Center  
*Zen Master Soeng Hyang*  
193 Mansfield Street  
New Haven CT 06511  
Office 203/787-0912  
Residence 203/777-2625  
nhzc@aol.com

New York Chogye Sah Temple  
45-18 48th Avenue  
Woodside NY 11377  
718/706-1749  
Fax 718/392-3011

No Mind Zen Center  
*Zen Master Dae Kwang*  
c/o Will Dafoe  
P.O. Box 117  
Slocan Park BC V0G 2E0, Canada

Ocean Eyes Zen Center  
*Zen Master Ji Bong*  
4430 Lime Avenue  
Long Beach, CA 90807-2817  
562/988-2289  
dochongps@oezc.com

Ontario Zen Center  
*Zen Master Dae Kwang*  
c/o John Carducci  
22 Oakmount Road, # 1514  
Toronto, ON M6P 2M7, Canada  
416/604-0534  
Fax 416/314-6202

Open Circle Zen Community  
*Zen Master Soeng Hyang*  
c/o Richard Baer  
8445 West Elmhurst Avenue  
Littleton, CO 80128-5209  
303/979-1655  
oezc@aol.com

Original Root Zen Center  
*Zen Master Dae Kwang*  
600 21st Street  
Racine, WI 53403  
414/638-8580  
amsomlai@post.its.mcw.edu

Penobscot Area Zen Group  
*Zen Master Dae Kwang*  
c/o Marilyn Petit  
460 Gould's Landing  
Orono ME 04473  
207/262-9362  
mpetit@emh.org

Zen Group of Pittsburgh  
*Zen Master Dae Kwang*  
c/o Paul Dickman  
1126 Heberton Street  
Pittsburgh PA 15206  
412/441-6393  
dickmap@chplink.chp.edu

Providence Zen Center/  
Diamond Hill Zen Monastery  
*Zen Master Dae Kwang*  
99 Pound Road  
Cumberland RI 02864  
Office 401/658-1464  
Fax 401/658-1188  
Residence 401/658-2499  
kwanumzen@aol.com

Southern New Hampshire Zen Group  
*Mark Houghton JDPSN*  
P.O. Box 134  
Hillsborough NH 03244  
603/464-6146  
info@nhzen.org

Still Water Zen Center  
3214 Parkwood Avenue  
Richmond VA 23221  
804/355-3935  
bellsound@mindspring.com

Wausau Zen Group  
*Zen Master Hae Kwang*  
5107 River Bend Road  
Schofield WI 54476  
715/355-7050  
jozefowski@wans.net

## South America

The Dharma Centre—Porto Alegre  
*Heila Downey JDPSN*  
Rua Germano Peterson Junior 634  
90540-140 Porto Alegre RS, Brazil  
(55) 51-219-3207  
dcpa@nalanda.zzn.com

### BECOMING A MEMBER OF THE KWAN UM SCHOOL OF ZEN IN NORTH AMERICA

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

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

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

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

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

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

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

Fax \_\_\_\_\_ E-mail \_\_\_\_\_

MC/VISA/AMEX \_\_\_\_\_ Expiration \_\_\_\_\_ Signature \_\_\_\_\_

# Australia

Queensland Zen Center  
*Kwang Myong Sunim JDPS*  
53 Koala Road  
Mooroooka 4105  
Queensland, Australia  
(61) (7) 3848-7404  
qzc@eis.net.au

# Europe

Barcelona Zen Center  
*Zen Master Wu Bong*  
c/o Xavier Vidal  
Passeig del Born No. 17 4o 2a  
Barcelona, Spain  
(34) 3-310-7022  
Fax (34) 3-431-7195

Berlin Zen Center  
Head Temple, Western Europe  
*Zen Master Wu Bong*  
Gottschedstrasse 4  
13357 Berlin, Germany  
(49) 30-46-60-50-90  
Fax (49) 30-46-60-50-91  
zzb@kwanumzen.de/berlin

Bratislava Zen Center  
Head Temple, Slovakia  
*Zen Master Wu Bong*  
Ludovita Fullu st 58/22  
84105 Bratislava, Slovakia  
(421) 7-6531-4096  
Fax (421) 7-788-236  
lubor@internet.sk

Bristol Kwan Um Zen Group  
*Zen Master Dae Gak*  
c/o Erica McLucky  
Top Flat  
38 Picton Street  
Bristol, England BS6 5QA  
(77) 924-3194

Brno Zen Group  
*Zen Master Wu Bong*  
c/o Karel Skoupy  
Tuckova 20  
602 00 Brno, Czech Republic  
(42) 5-752-040  
skoupy@fi.muni.cz

Brussels Zen Center  
Head Temple, Belgium  
*Grazyna Perl JDPSN*  
c/o Koen Vermeulen  
A. Rodenbachlaan 14  
1850 Grimbergen, Belgium  
(32) 2-270-0125  
Fax (32) 2-270-3796  
kuszbrussels@crosswinds.net

Budapest Zen Center  
Head Temple, Hungary  
*Chong An Sunim JDPS*  
Arpád u. 8 VI. 156  
H-1215 Budapest, Hungary  
(36) 1-276-1309  
Fax (36) 1-275-1219  
robi@zen.hu

Cologne Zen Group  
*Zen Master Wu Bong*  
c/o Hanna Nowicka  
Schleidenerstr. 8  
50 937 Koeln, Germany  
(49) 221-415-587  
uzsd70@uni-bonn.de

Copper Pipe Zen Group of Dublin  
*Zen Master Dae Gak*  
c/o Brendan Breen  
32 Collins Avenue  
Killester, Dublin 5, Ireland

Gdansk Zen Center  
*Myong Oh Sunim, JDPS*  
ul. Sienkiewicza 12/1  
Gdansk Wrzeszcz, Poland  
gdanskzcc@underweb.net

Katowice Zen Group  
*Aleksandra Porter JDPSN*  
c/o Marek Barcikowski  
ul. Piotrowicka 45/4  
40-723 Katowice-Ligota, Poland  
(48) 32-202-3008  
buddyzm@box43.gnet.pl

Kaunas Zen Group  
*Myong Oh Sunim JDPS*  
Box 609  
LT3021 Kaunas, Lithuania  
370-98-22063  
Fax 370-7-268-572  
kvanumkaunas@takas.lt

Kladno Zen Center  
*Zen Master Wu Bong*  
Na Vyhláském 3260  
272 00 Kladno, Czech Republic

Kosice Zen Center  
*Zen Master Wu Bong*  
c/o Peter Durisin  
Milosrdenstva 8  
040 01 Kosice, Slovakia  
(421) 95-62-64-126  
peter\_durisin@yahoo.com

Kraków Zen Center  
*Aleksandra Porter JDPSN*  
ul. Bandurskiego 19/4  
31-515 Kraków, Poland  
(48) 12-56-24-28  
krakozen@kki.net.pl

Leipzig Zen Group  
*Zen Master Dae Gak*  
c/o Johannes Fischer  
Neustadter Strasse 11  
04315 Leipzig, Germany  
(49) 341-688-41-65

Łódź Zen Group  
*Aleksandra Porter JDPSN*  
ul. Ogrodowa 26 m. 29  
91-065 Łódź, Poland  
(48) 42-33-30-74  
igor@insite.com.pl

Zenlondon  
Head Temple, United Kingdom  
*Grazyna Perl JDPSN*  
c/o Andy Wadsworth  
11 Dorchester Court  
Leigham Court Road  
London SW16 2PH, United Kingdom  
18 20 8696 7601  
zenlondon@hotmail.com

Maribor Zen Group  
Head Temple, Slovenia  
*Grazyna Perl JDPSN*  
c/o Trzenje v Kulturi  
Igor Cvilak  
Gregocevca 21/B  
2000 Maribor, Slovenia  
(386) 62-226-082  
Fax (386) 62-226-082

Okinawa Karate Do Zen Center  
*Zen Master Wu Bong*  
Narodna 6  
Zilina 01001, Slovakia  
okinawa\_slovakia@yahoo.com

Olomouc Zen Group  
*Zen Master Wu Bong*  
c/o Tom Vavra  
Riegrova 1  
772 00 Olomouc, Czech Republic  
(42) 603-746-527  
t.v@seznam.cz

Palma Zen Center  
Head Temple, Spain  
*Zen Master Wu Bong*  
c/o San Felio 6  
07012 Palma de Mallorca, Spain  
(34) 971-728-981  
centrozpalma@lettera.net

Paris Zen Center  
Head Temple, Europe  
*Grazyna Perl JDPSN*  
35 Rue de Lyon  
75012 Paris, FRANCE  
(33) 1-44-87-08-13  
Fax (33) 1-44-87-09-07  
perlzen@yahoo.com

Piła Zen Group  
*Myong Oh Sunim JDPS*  
c/o Bogumiła Malinowska  
u. Grabowa 12/2,  
64-920 Piła, Poland  
(48) 86-72-28-93

Prague Zen Center  
Head Temple, Czech Republic  
*Zen Master Wu Bong*  
c/o Michaela Mazacova  
Na Petynce 70/182  
169 00 Praha 6, Czech Republic  
(42) 2-4446-0852  
(42) 2-2432-1409  
mailbox@kwanumzen.cz

Riga Zen Center  
Head Temple, Latvia  
*Zen Master Wu Bong*  
27 Rūpniecības Str.  
Rīga 1045, Latvia  
(371) 7-325-348  
(371) 7-391-328  
kolo@elko.lv

Rzeszów Zen Group  
*Aleksandra Porter JDPSN*  
c/o Jerzy Babiarz  
Zwiczycza, ul. 30-lecia 39  
35-083 Rzeszów, Poland

Saint Petersburg Zen Center  
Head Temple, Russia  
*Zen Master Wu Bong*  
Tretiakovu Vladimiru  
Pavlovsk, Molchanova str. 21/33  
189623 Saint Petersburg, Russia  
(7) 812-465-1113  
kwanumspb@mail.ru

Szczecin Zen Group  
*Myong Oh Sunim JDPS*  
c/o Mariusz Suchanecki  
ul. Rayskiego 36/3  
70-426 Szczecin, Poland  
(48) 91-433-0741  
pomer@friko6.onet.pl

Szeged Sangha  
*Chong An Sunim JDPS*  
c/o Mészáros Tamás  
6724 Szeged Makkoserdő,  
Sor 24, Hungary  
magyarz@everx.szbk.u-szeged.hu

Tatabánya Zen Center  
*Chong An Sunim JDPS*  
c/o Fodor György  
Komáromi út 37.IV.em.8.  
2800 Tatabánya, Hungary  
koszikla@galamb.net

Ulianousk Zen Center  
*Zen Master Wu Bong*  
c/o Pavel and Larisa Michin  
ul. Lokomotivnaya 112.1  
432 012 Ulianousk, Russia  
igor@insite.com.pl

Vienna Zen Group  
Head Temple, Austria  
*Zen Master Wu Bong*  
Wiesingerstr. 6/6  
1010 Wien, Austria  
(43) 1-470-93-90  
Fax (43) 1-715-57-64  
leo\_zen@hotmail.com

Vilnius Zen Center  
Head Temple, Lithuania  
*Myong Oh Sunim JDPS*  
Ruliskiskiu 19  
Vilnius, Lithuania  
(370-2) 345746  
Fax (370-2) 345746  
hubertasagne@takas.lt

Warsaw Zen Center  
Head Temple, Eastern Europe  
*Aleksandra Porter JDPSN*  
04-962 Warsaw Falenica  
ul. Małowiejska 24, Poland  
(48) 22-612-7223  
Personal 48-22-872-0400  
kwanumzen@jantar.elektron.pl

Warsaw Zen Group  
*Aleksandra Porter JDPSN*  
c/o Anna Golab  
ul. Lesna 27  
05-840 Brwinow, Poland  
(48) 22-10-41-81

White Creek Zen Group  
*Zen Master Dae Gak*  
In der langen Grund 6  
37217 Witzenhausen (bei Kassel), Germany  
(49) 5542-910956  
seitz-herzog@t-online.de

Zagreb Zen Center  
Head Temple, Croatia  
*Zen Master Wu Bong*  
c/o Emil Štimac-Vincens  
Rapska ul. 24a  
10000 Zagreb, Croatia  
(385) (1) 611-34-16  
esvince@public.srce.hr

Zamosc Zen Group  
*Aleksandra Porter JDPSN*  
c/o Krzysztof Kapon  
ul. Poniatowskiego 10/26  
22-400 Zamosc, Poland  
(48) 84-639-4729  
kwan\_um@friko6.onet.pl

Zurich Zen Group  
Head Temple, Switzerland  
*Zen Master Wu Bong*  
c/o René Bucher  
Vorderqr. 1 23  
CH-8704 Herrliberg, Switzerland  
(41) 1-915-54-22  
rebucher@access.ch

# Middle East

Tel Aviv Zen Center  
Shabazi 28  
Neve Tsedek  
Tel Aviv 61510, Israel  
(3) 510-7356  
zendo@isdn.net.il

# Asia

Hoeh Beng Zen Center  
*Zen Master Dae Bong*  
18-A Jalan Raja Bot  
50300 Kuala Lumpur, Malaysia  
(60) 3-292-9839  
Fax (60) 3-292-9925  
hoehbeng@hotmail.com

Kye Ryong Sahn Int'l Zen Center/Mu Sang Sah  
*Zen Master Dae Bong*  
Hyang-Han Ri, San 51-9  
Du-Ma Myon 320-910  
Chung Nam, Non-San Shi, Korea  
(82) 42-841-6084  
krszc@soback.kornet.net

Seoul International Zen Center  
Head Temple, Asia  
*Zen Master Dae Bong*  
Hwa Gye Sah  
487, Suyu 1 Dong  
Kang Buk Gu, 142-071 Seoul, Korea  
(82) 2-900-4326  
Fax (82) 2-995-5770  
size@soback.kornet.net

Singapore Zen Center  
Kwan Yin Chan Lin  
*Gye Mun Sunim JDPS*  
Jalan Asas 50  
Singapore 2367  
(65) 764-0739  
Fax (65) 298-7457  
stufong@singnet.com.sg

Su Bong Zen Monastery  
*Hyang Um Sunim JDPS*  
32 Leighton Road  
5/F Starlight Hse  
Causeway Bay, Hong Kong  
(852) 2-891-9315  
Fax (852) 2-575-0093  
subong@ctimail.com

# Africa

The Dharma Centre  
Head Temple, Africa  
*Heila Downey JDPSN*  
c/o Heila and Rodney Downey  
26 White Street  
Robertson, Cape 6705, South Africa  
(27) 23-626-3515  
Fax (27) 23-626-3515  
dharma@iafrica.com

Poplar Grove Zen Centre  
*Heila Downey JDPSN*  
c/o Margie and Antony Osler  
P.O. Box 232  
Colesberg 5980, South Africa  
(27) 51-753-1356

Rondebosch Dharma Centre  
*Heila Downey JDPSN*  
c/o Marilize Meyer  
6 Lulworth Mansions  
Saint Andrews Road  
Rondebosch  
Cape Town 7700, South Africa  
(27) 21-686-3698 centre  
(27) 21-790-5546 home  
rons@iafrica.com

# Prison Groups

Adult Correctional Institution,  
Rhode Island  
Baker Correctional Institute, Sanderson,  
Florida  
Bay State Correctional Center, Norfolk,  
Massachusetts  
Coleman Federal Corrections Complex,  
Florida  
Cross City Correctional Institute, Florida  
Gainesville Correctional Institute, Florida  
Indiana State Prison, Michigan City  
Lake Correctional Institute, Clermont,  
Florida  
Lawley Correctional Institute, Florida  
Malmesbury Prison, South Africa  
Marion Correctional Institute, Florida  
Massachusetts Treatment Center,  
Bridgewater  
MCI Norfolk, Massachusetts  
MCI Shirley Medium, Massachusetts  
MCI Shirley Minimum, Massachusetts  
Oxford Federal Penitentiary, Wisconsin  
Putnam Correctional Institute, Palatka,  
Florida  
Sumter Correctional Institute, Florida  
Tucker Maximum Security Prison, Arkansas  
Westville Correctional Center, Indiana  
Zephyrhills Correctional Institute, Florida

# DharmaCrafts

THE CATALOG OF MEDITATION SUPPLIES

*Celebrating 20 Years of Service  
to the Buddhist Community*

Statues . Cushions . Benches

Incense . Books . Gifts

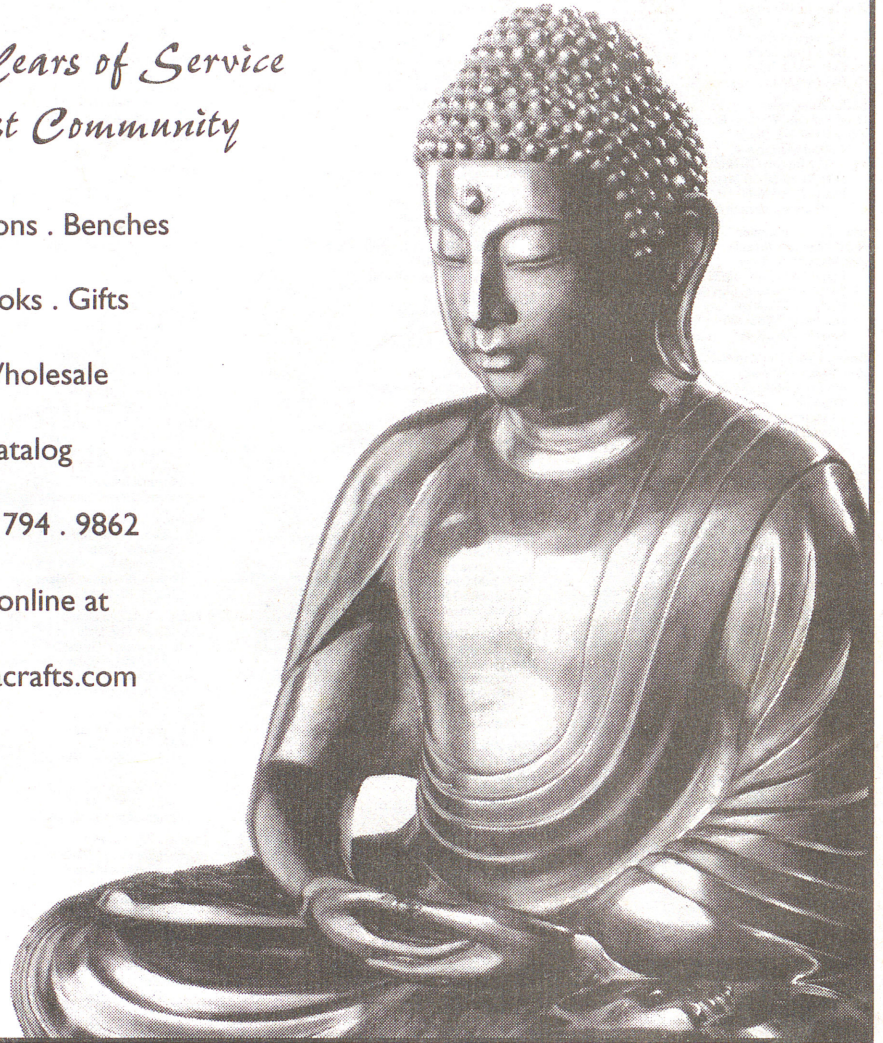
Retail & Wholesale

For a Catalog

Call 1 . 800 . 794 . 9862

or visit us online at

[www.dharmacrafts.com](http://www.dharmacrafts.com)



## **The Kwan Um School of Zen**

99 Pound Road, Cumberland, Rhode Island 02864-2726 USA

DO NOT FORWARD  
ADDRESS CORRECTION REQUESTED  
RETURN POSTAGE GUARANTEED

Non-Profit Org.  
U.S. Postage

**P A I D**

Permit #102  
Manville, RI