



On April 9, 2000, Merrie Fraser received inka from Zen Master Seung Sahn at Providence Zen Center.

merrie fraser jdpsn dharma combat

Student: Two people come into a room, one rings a bell and the other one bows. What's your correct action?

Fraser Poep Sa Nim: You already understand.

Student: I ask you.

FPSN: *[bowing]* Ding-a-ling-a-ling-a-ling-a-ling.

Student: Mmmmmmmmm...

FPSN: Not enough?

Student: No.

FPSN: The dog runs after the bone.

Student: Thank you very much.

Student: For many, many years you lived in the Providence Zen Center. Then you packed everything up and you moved to Phoenix. My question to you is, where is your true home now?

FPSN: You already understand.

Student: So I ask you.

FPSN: Sitting in front of you.

Student: Thank you for your teaching.

FPSN: You're welcome.

Student: I have a question for you. How long is Buddha's finger?

FPSN: You already understand.

Student: So, I ask you.

FPSN: *[holds up a finger, and wiggles it]*

Student: That's not Buddha's finger, that's your finger.

FPSN: Not enough?

Student: Not enough.

FPSN: Dog runs after the bone.

merrie fraser jdpsn dharma talk

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

Don't know mind is compassion mind, compassion mind is don't know mind.

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

No don't know mind, no compassion mind.

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

Don't know mind is don't know mind, compassion mind is compassion mind.

Three statements, which is correct?

KATZ!

How may I help you?

While we dwell in the realm of opposites, suffering is always with us. We can pick it off the shelf everyday. As we continue to practice, we find ways of relieving our own suffering, but that's just for us. So we practice more, seeing the suffering of everybody else, and as we see that suffering, we think, "What can I do? I can see them suffering, but I don't know what to do." Practice, practice, practice, then true compassion appears, and it knows what to do.

A long time ago, on a trip to Korea, we went shopping for trinkets in some Buddhist supply stores. They would let us in the back room where there were more items—drums, statues, lots of beads. On one shelf was a wooden Kwan Seum Bosal statue. It was almost life size and had no paint except for the eyes. Looking down on us was the saddest, most compassionate look I have ever seen. If I could have shipped it home, I would have, but I never forgot those eyes or that expression.

This statue's expression is don't know's child, compassion mind. So cut off all thinking and all attachments of "I like" and "I don't like," and then true compassion appears. All of us have heard these words many, many times and we all think we know what they mean, but to really

cut off all attachments and to walk free—completely free—is very difficult. It's especially difficult to cut off the part that says, "My life, my practice is correct."

We all have hidden ideas of ourselves. It has taken a while to discover this, but we all have them. The problem with this hidden idea of ourselves is that we base our actions on it. We cause suffering for ourselves and others because of it. It is the primary cause for everything we do in life. If you find your hidden idea and get rid of that hidden idea, then you can truly be free and understand what "don't know mind" and "true compassion mind" means.

Don't know knows its job. It doesn't require any opinions or ideas from us. If we are really clear, compassion appears. So trust that. Don't add legs on a snake by making extra stuff. When this true compassion mind appears, correct action also appears. Then it's possible to help anybody. It may not seem to be the sort of thing that we would do if we were thinking about it, but whatever appears really helps them. Our everyday life—working, socializing, playing—is the platform from which we can help other people. Correct function, correct situation, correct relationship appear magically out of don't know.

Some of the best teachers are the ones we get along with the least. They show us our blind spots by their actions. Only when we have moved on can we realize how they have helped us and how we have been changed. This is compassion in disguise. So be thankful for all of your teachers—even the ones you think you are not learning from. You are learning something or they would not have appeared for you. Nothing happens by accident, so cultivate a connection with them.

It is possible to walk free and unencumbered throughout the universe.

In the beginning of this speech there were four statements about don't know mind and compassion mind.

All were mistakes.

What is the truth?

KATZ!

Providence has a waxing moon and an inka ceremony.

Phoenix has a bright moon and prison letters, back and forth.



FIND YOUR TRUE SELF!

WINTER KYOL CHE IN KOREA

*"Deep in the mountains,
the great temple bell is struck."*

Zen Master Seung Sahn

Join us for a traditional 90-day meditation retreat in the birthplace of our tradition.

The Seoul International Zen Center offers two international winter Kyol Che retreats, one deep in the mountains at Kye Ryong Sahn International Zen Center/Mu Sang Sah, for those who can sit the full 90 days; the other at Hwa Gye Sah Temple on Sam Gak Mountain in the north of Seoul, for those who can sit a minimum of one week. Both retreats commence on November 10, 2000 and end on February 8, 2001.

The teacher for the retreat at Kye Ryong Sahn International Zen Center/Mu Sang Sah will be Zen Master Dae Bong, who received transmission from Zen Master Seung Sahn and is the resident guiding teacher for Mu Sang Sah.

The teacher for the retreat at Hwa Gye Sah will be Mu Shim Sunim Ji Do Poep Sa, who received inka from Zen Master Seung Sahn and is the guiding teacher for the Seoul International Zen Center.

Oh Jin Sunim Ji Do Poep Sa will also be teaching at one of the retreats.

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