



Inka
for
Darek
Gorzewski

Darek Gorzewski JDPSN received inka in a ceremony at Providence Zen Center on April 6, 2002.

Gorzewski Poep Sa Nim began studying with Zen Master Seung Sahn in Poland in 1980, where he co-founded the Lublin Zen Center, serving as abbot from 1981–86. In 1986, he came to train at the Providence Zen Center. He has participated in many retreats both in the United States and in Korea, in addition to visiting Eastern European Zen centers. He includes the Peace Pagoda at Providence Zen Center as one of his many projects as a contractor. Gorzewski PSN resides in Seattle, where he assists Zen Master Ji Bong with teaching at Dharma Sound Zen Center.

D H A R M A C O M B A T

Question: Zen Master Seung Sahn's number one teaching is, "Don't make anything." But you already constructed many things. So how do you make this correct?

Gorzewski PSN: I just built something. Why do you make something out of it?

Q: Thank you very much.

Q: A long time ago I heard that you were a psychologist in Poland. I don't know if that's true. Then you came here and you do lots of beautiful building. Now you're becoming a teacher. Which one do you like?

GPSN: Right now I'm just sitting here answering your question.

Q: Several years ago when I started practicing I came to Providence for the first time. And Zen Master Dae Kwang and you were giving a Foundations of Zen retreat. You're becoming a teacher, so I guess now you're qualified to answer this question. What are the foundations of Zen?

GPSN: What are doing now?

Q: I'm sitting here talking to you.

GPSN: On what?

Q: On a cushion.

GPSN: Oh yes, a solid foundation.

D H A R M A T A L K

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

Hot is cold. Cold is hot.

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

No cold, no hot.

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

Hot is hot, cold is cold.

If you like any of these three statements, then you are attached to something, either to your thinking, emptiness, or name and form. So please tell me, which one is correct?

KATZI!

Candles behind me are burning hot. There is cold wind outside.

I would like to start this talk by telling you a short story. Actually, it's been so long that I could start it, "A long time ago in Poland." It happened in the beginning of the eighties during Zen Master Seung Sahn's third visit to Poland. It was my second meeting with him. It happened that another important religious person, the Pope of the Catholic Church, was visiting our country, his home country, at the same time. Zen Master Seung Sahn had this very interesting idea. He wanted to get in touch with the Pope and ask him in person to call a meeting of important religious leaders from all over the world to get together in Rome and make real world peace. What Zen Master Seung Sahn had in mind was not only a conference with a lot of talking and exchanging ideas and opinions about the world peace, he also proposed that these spiritual leaders take a hot bath together where they would have shed their clothes, and along with them the distinctions and differences between various traditions.

Contacting the Pope was easier said than done; it proved to be very difficult to get through to him. Zen Master Seung Sahn tried sending letters, but there was no response. He knew that the Pope would be visiting Poland at the same time, so before he came he asked us, "Can we arrange a meeting?" And we said, "We'll do our best, we'll see." After quite a few phone calls and a lot of try mind, we managed to get a date at the headquarters of the Catholic Church. The only thing they didn't tell us was with whom we would be meeting. Obviously the Pope was kind of out of the question, but we were hoping that maybe one of the Cardinals would meet us.

On the day of the meeting, Zen Master Seung Sahn, Zen Master Wu Bong, Mu Sang Sunim, Diana Clark and a couple of American students and four Polish students went together in two cars. We came in, and after waiting for a few minutes, an old priest received us. He was some sort of, I don't know, undersecretary of an undersecretary, not quite what we hoped for, but that was the best we could do. He led us to the audience room and we sat around the round table and Zen Master Seung Sahn started talking, with Myong Oh Sunim translating for the priest.

And he was saying, "this is the very important thing, I would like to ask His Holiness John Paul II to call this meeting," and he just tried to explain the important points of the letter to the priest, but the old prelate was not listening at all—it was obvious to all of us. Zen Master Seung Sahn at one point brought up the name of Kwan Seum Bosal as the embodiment of compassion, and that was enough for the priest. He just interrupted him, cut into mid-sentence of Zen Master Seung Sahn's talk, and started to speak about Mary, Mother of God, because that was the embodiment of compassion in the Catholic Church. From this point on, Zen Master Seung Sahn couldn't get a word in edgewise. So he just sat patiently and listened to the priest who was just talking and talking and talking, and obviously the whole message we tried to deliver was lost in the process; it just didn't drive home.

Before the meeting started, the prelate told us how much time he could spend with us that morning, so we were checking our watches and it became obvious that the audience would be over very soon. Finally, Zen Master Seung Sahn at one point just interrupted the priest. His voice had risen; he was almost shouting, "Listen! This is very important thing!" And then he proceeded to repeat again what this letter was about and why it was so important. The old priest was stuck, he couldn't say anything, his jaw dropped and finally he was just listening.

And then after that, Zen Master Seung Sahn presented the letter and said, "please deliver it to His Holiness John Paul II." Then we thanked the prelate, we bowed to each other, and we left. As we were leaving, we obviously thought, "Okay, it's not over yet, what kind of guarantee do we have that this letter will be delivered?" So we asked Zen Master Seung Sahn, "Sir, what can we do to help this message get to the Pope?" And Zen Master Seung Sahn just looked at us, and smiled, and he said, "We did our best, now, don't worry, put it all down, it's already done, finished."

That was a really interesting teaching at that point for me, because Zen Master Seung Sahn was really showing us how to do things one hundred percent, and absolutely not to get attached to the result of it. Just put your best effort, only do it, and forget about it. (As a footnote—the Pope organized such a meeting in Rome a couple of years later. Zen Master Seung Sahn was not invited to attend it and the idea of "true world peace in a hot bath" was not utilized.)

Then, I came to the United States in 1986 and I was here at the twentieth anniversary of our sangha in 1992, and I remember somebody, at one occasion or another, asked Zen Master Seung Sahn about the core of his teaching here in the West during the last twenty years. He said something like this in response: "For twenty years, I taught only two things: only keep clear mind—don't know—and if you do something, just do it. That's all, but nobody listens." That was also very interesting—it reminded me of the story I just told. Zen Master Seung Sahn actually lives the teaching and this whole Zen teaching really *is* very simple. If we could only do it, and not get attached to it, not get attached to the result of it, just put our best effort, only do it and keep clear mind, then everything is already complete, everything is finished the moment we do it.

In the opening statement of this talk, I was asking you about hot and cold. There is a kong-an that we use in our school, which I'm sure many of you have heard. It goes something like this, "When hot comes, hot kills you. When cold comes, cold kills you." But actually, if we make anything, then anything comes, anything kills us. If we don't make anything, just do it, then everything is already complete. In every moment, everything is already complete, without us making anything. If we make anything, it usu-

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Dharma Talk
by Steven Cohen JDPSN

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help others applies to Zen Masters, too. Zen Master Seung Sahn was right from the start, Phyllis has been and remains

one of the more important teachers in my life, because she is always there reminding me to be genuine, and to be authentic above and beyond the trappings of Zen. In June, Phyllis and I will celebrate our thirty-third anniversary. There is no doubt that for his part, Zen Master Seung Sahn has been this remarkable vision of plain clothes, plain speech, and plain living transformed into Great Love, Great Compassion, and Great Action for all beings. We are all the beneficiaries of his teaching.

I have been very fortunate to be practicing the past six years under the guidance of Ken Kessel JDPSN and Zen Master Wu Kwang in New York, as well as the many mature and compassionate teachers throughout our school. Zen Master Seung Sahn always says "try, try, try for 10,000 years nonstop" when he refers to all aspects of our practice. Kessel PSN and Wu Kwang Soen Sa truly follow this example.

The Chogye International Zen Center of New York has an "Introduction to Zen" and dharma talk every Sunday night. Except when he was very sick with pneumonia, Kessel PSN hosted guests and answered questions following the dharma talk every Sunday night between 1996 and 2000. Despite living far away from the Zen Center, he made the long trip every week. Few of us appreciated the enormous commitment Kessel PSN made until the older students of our New York sangha took on the job after he moved to Virginia. Kessel PSN also came to the Zen Center on Thursday evenings to give interviews, as well as most Saturday mornings to share teaching interviews with Zen Master Wu Kwang. Always in good humor, with a little dash of dharma mischief in his eye, he once asked if I had any questions during an interview. When I said "not this morning," he poked me in the belly with his stick and said, "A question means, you test me, I test you. No questions means you lose your dharma combat skills, then someday a keen-eyed lion will eat you."

I have sat at the feet of Zen Master Wu Kwang now for nearly five years. He annually leads six or more retreats at our center plus retreats elsewhere, he gives a formal dharma talk in New York twelve months of the year, he practices four mornings a week at the Zen Center, and all this while working full-time as a psychotherapist, and being a full-time husband, father and grandfather. A penchant for scholarship is reflected in his book, *Open Mouth Already a Mistake*, with a new text upcoming. His fierce dharma combat skills are reflected in an experience which he shared with me recently.

Many years ago, Wu Kwang Soen Sa went to a retreat



led by Aitken Roshi. During dokusan (interviews) Aitken Roshi repeatedly asked him to manifest "mu," and during each interview, the Roshi would say "something is still missing." Finally, the last interview came and *again* Aitken Roshi said, "something is still missing." At that moment, without thinking, Wu Kwang Soen Sa grabbed the Roshi's stick and held it in the air while shouting, "You make missing and not missing, so I hit you thirty times." Roshi stiffened his back and tightened his muscles visibly while indignantly snorting, "NONSENSE." Wu Kwang Soen Sa put down the stick, bowed and said, "Thank you for your nonsense teaching." So, I say to Wu Kwang Soen Sa, thank you for your "nonsense teaching" and your "nonsense wisdom."

I want to thank all my teachers of the past, present and future, and all my dharma siblings, especially those in the New York sangha, for their friendship and support.

Fundamentally, our practice teaches us to pay attention. So I ask you...

[Raises Zen stick over head.]

Do you see this?

[Hits table with Zen stick then raises stick over head.]

Do you hear this?

[Hits table with Zen stick.]

This stick, this sound, and your mind, are they the same or different? If you say the same, this stick will hit you thirty times. If you say different, this stick will hit you thirty times. Why?

KATZ!

Today is April 6, 2002. How may I help you?

Dharma Talk by Darek Gorzewski JDPSN

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ally results in suffering. Zen Master Seung Sahn teaches that if you make something, then wanting something appears, then checking something, then holding onto something, then getting attached to something, and the only result of that is suffering.

There is one teacher in Korea who is a very good friend of Zen Master Seung Sahn. His name is Byok Am Sunim, and somebody told me when I was in Korea that the only kind of calligraphy he makes is: "You make, you get." Very interesting. I had heard a saying before which was somewhat similar to the teaching in Byok Am Sunim's calligraphy—"Watch out what you want," or "Watch out what you make, because you may get it. Don't be surprised."

When I was still living and practicing in Poland, we had many different teachers coming to visit and teach the Polish sangha. Zen Master Seung Sahn could come only

once a year, maybe once every two years, and some of our Ji Do Poep Sa Nims were coming, but also teachers from different traditions. At one time a very interesting monk came to visit us; his name was Muhen Roshi. He was an old Japanese monk and he was very kind, gentle and soft-spoken—it was really nice to be around him. He somewhat reminded me of Maha Ghosananda. And he had also very a interesting ability; he could heal people by touching their bodies.

At one of the meetings with him in Krakow Zen Center, we had some time to ask him questions. One person was going through some problems in her life at that time and she asked Muhen Roshi: "Roshi, if you have a serious problem, or if you want to help somebody, what kind of practice is good for that purpose; what can you do?" And the Roshi just smiled, and said, "Oh, that's very simple, just do Kanzeon." (Kanzeon is the Japanese name for Kwan Seum Bosal.) "Do a lot of chanting of Kanzeon, and then you will get it." And then he smiled again, and he said, "You may get not what you wanted, but you will get it!"

So, it's the same teaching. If you don't make anything, then you can get everything, because this moment *[hit]* already contains everything and it's already complete. If we want something, then we are just adding something to it. If we put it all down, then everything is ours. It is very, very simple, but often very difficult to do. So, it all comes from our mind. Keep it clear—no problem. Get attached to whatever arises in it—don't be surprised!

So, one of the sutras says, when mind appears, then everything appears.

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

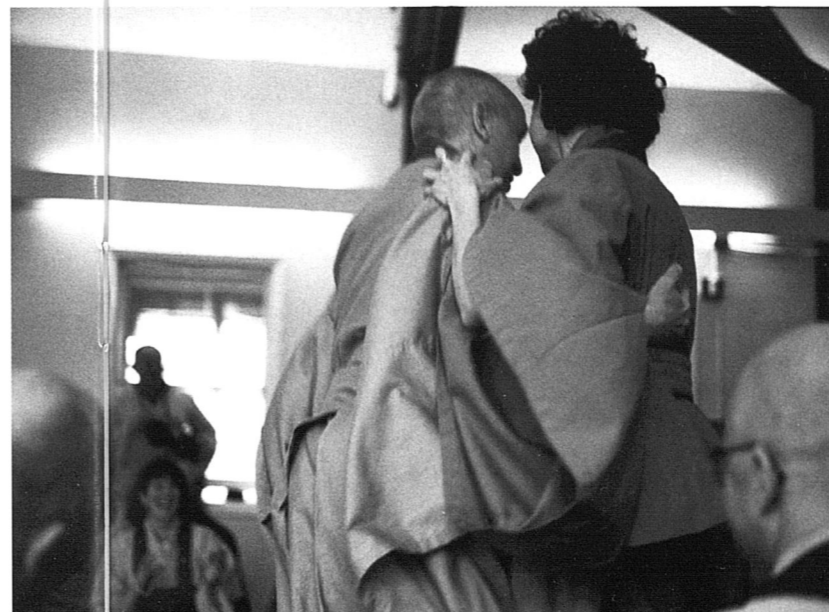
When mind disappears, then everything disappears.

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

But, when mind neither appears nor disappears, then what?

KATZ!

Standing here in front of you on this Buddha's Birthday, finishing my talk. Thank you very much.



Dharma Talk by Thomas Pastor JDPSN

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To attain this mind is to attain emptiness, or as we often refer to it in our school, 180° on the Zen teaching circle. This is not good, not bad and some practices actually stop there. Vilamikirti only taught that style. Samadhi can be quite intoxicating. But our school teaches that if we only do this practice for myself, to relieve some situation, personal dilemma, or pursue a special mind state, the teaching is incomplete.

We've all heard the story of Sul. This is the story of a little girl who, as a student of the famous Zen Master Ma Jo, grew up only keeping Kwan Seum Bosal as her practice day in and day out, and eventually became a great Zen Master herself. Outside, her actions were ordinary actions; inside, her mind was the mind of a bodhisattva. She married and raised a large, happy family. Many people came to her for her wisdom and teaching. One day when she was an old woman, her granddaughter died. She cried bitterly both at the funeral and at home. Someone finally asked, "You have attained the great enlightenment, so you then understand that there is neither life nor death. Why are you crying and why is your granddaughter a hindrance to your clear mind?"

Sul immediately stopped crying and said, "These tears are greater than all the sutras, all the words of the patriarchs, and all possible ceremonies. When my granddaughter hears my crying she will enter Nirvana."

Obviously Sul's tears were not for Sul. Just like Kwan Seum Bosal, her teaching clearly demonstrated, "One who hears the cries of the world."

Ultimately we must abandon our I, my, me. After all, it was never about you in the first place. Whatever we do, the question should arise, "Is this for me, or for all beings?"

The Buddha once said, "This world is an ocean of suffering." So our job, each one of us, is to be mindful, appreciate this moment, indeed this life, attain a mind which is clear like space, and help save all beings from suffering.

As for my late brother: only *Ji Jang Bosal*.

As for all of you: How may I help you?

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

Appearing is disappearing, disappearing is appearing.

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

No appearing, no disappearing.

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

Appearing is appearing, disappearing is disappearing.

KATZ!

Smiling faces appearing, *[turning around and facing the altar]* smiling faces disappearing. *[Turning back to the sangha.]* Thank you for listening.