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Primary Point





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The Kwan Um School of Zen supports the worldwide teaching schedule of the Zen Masters and Ji Do Poep Sa Nims, assists the member Zen centers and groups in their growth, issues publications on contemporary Zen practice, and supports dialogue among religions. If you would like to become a member of the School and receive Primary Point, see page 25. The circulation is 5000 copies.

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Cover: *The view from Mu Sang Sah by Zen Master Dae Kwang*



Zen Master Dae Bong

Today we have a transmission ceremony in our School, and I'd like to declare that everybody in the room just got transmission, except maybe the people standing in the back because they couldn't follow the instructions to sit down. We think transmission is something special, and yes, some part is special, but some part is not special. So, everybody just stood up, sat down. That's transmission.

Our teacher always said, "Getting enlightenment is very easy. Keeping enlightenment moment-to-moment is very difficult." So, our practice never finishes. There's this saying I've heard in Asia, "His study is finished." Maybe sometimes it is, I don't know. But we asked Zen Master Seung Sahn about that, and he said, "Our practice finish? How can it finish? First vow is 'Sentient beings are—numberless. We vow to save them all.'"

Our practice is infinite, for infinite time. I remember at the very first transmission ceremony in our School, Zen Master Wu Kwang gave the opening talk. I can't quote the tradition as well as he can, but he talked about the donkey's ass and the family shame. That's the name of transmission. Great Zen Master Taego from Korea, six hundred years ago, also talked that way about transmission. When he received the kasa from the emperor of China and returned to Korea, he had a ceremony in which everyone put the kasa on together, and then together took it off. So, this transmission is special, but not special. If we keep this moment-to-moment mind correctly, that's transmission.

In our world, we have something about, "Teacher, Teacher," you know, the teacher is up there some place. I thought we got rid of that when we got interested in Buddhism. Somebody said, "When you see your teacher is Buddha, you're getting close. When you see everything as Buddha, you're really close." So, correct transmission is, moment-to-moment, treating everything with respect, everything with dignity, everything in a kind and clear way. Then, I think we can say that's moment-to-moment.

But we should be very careful about returning to this, "up there" idea. I think that in our School we don't have to worry too much about that, because people like to challenge one another, and also, already there's a certain independent mind

inside that everyone has. So, our practice is to be not dependent on anything.

This transmission is interesting. I'm sorry but there is a mistake in the program: it says, "Transmission from Zen Master Dae Bong to Mu Shim Sunim." Our school's founding teacher, Zen Master Seung Sahn, gave Mu Shim Sunim transmission. In May 19, 2002, in his room, he gave Mu Shim Sunim what we call "Jong Poep Gae", which means, "Transmission Poem" or "Poem of Enlightenment Transmission". So, this transmission comes from Zen Master Seung Sahn, and then later, he talked to me and said, "In the future you must have a public ceremony." In our School, inka and transmission are always public.

Today we have this public ceremony. This is wonderful for all of us. Anytime there is a ceremony like this, everybody's karma appears. I remember Zen Master Seung Sahn telling us, that when he got transmission, he was very young, so some people were very happy. Some people were very sad, you know, maybe crying, "Oh, I did not get transmission." Some people were very angry, "Why does he, this monk who just appeared, get transmission?" Some people were very jealous. He said, "Any kind of mind appears." Then this mind, if we have a sincere practicing way, this becomes our practice. Each of our minds is our practice.

I hope this transmission is not just for one person, that this is for all of us. We can see our mind. Our practice is no different than that. Moment-to-moment perceive your mind clearly, then put it down. Then just return to the correct way with all beings. Then, even our suffering changes, changes, changes, as we digest it, and becomes our wisdom, becomes our ability actually to save all beings. So this transmission ceremony is for all of us.

Some people think that Zen Master Seung Sahn died, but he has not passed away. He is still here teaching us today. Already he created something that's teaching for all of us. So, we're very lucky.

About a year after Zen Master Seung Sahn passed away, Jo Bul Sunim and I were sitting at Hwa Gye Sah on a stone wall, and Jo Bul Sunim said to me: "Zen Master Seung Sahn died, but he didn't go anywhere. How did he do that?" So I hope we all realize that same mind and can share that with all beings. Thank you. ☸

Zen Master Dae Jin

傳法偈

大真無心禪子

寂寂寥寥時

明明了了滿

寂明本無空

大真現目前

壬午五月十九

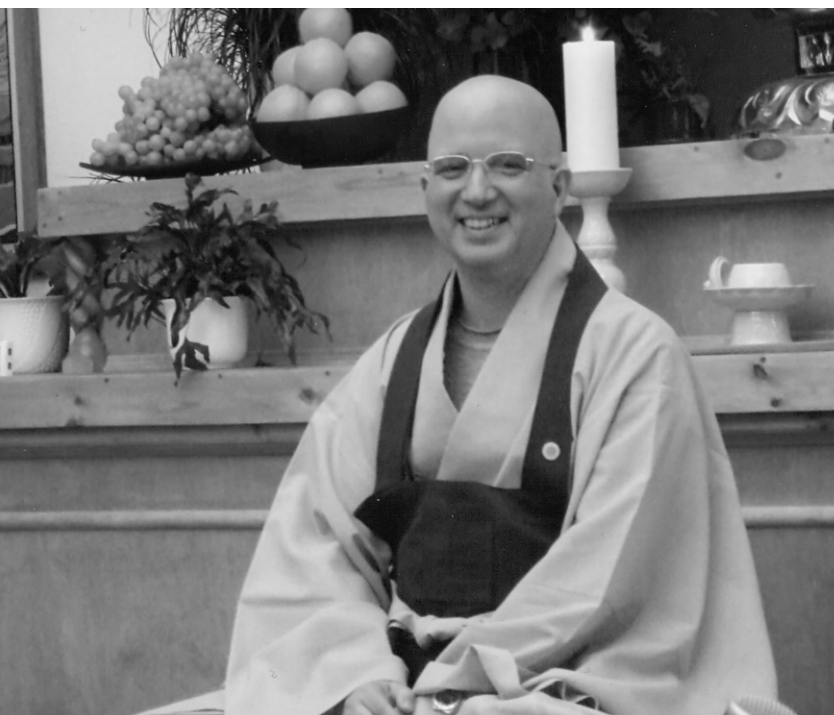
德崇山人崇山說

*Transmission Poem for Dae Jin Mu Shim Zen Disciple:**That time which is very quiet and still,
is filled with clarity and brightness.
Stillness and brightness are originally not empty.
The Great Truth (Dae Jin) appears in front of you.**May 19, 2002
Man of Duk Seung Mountain
Zen Master Seung Sahn*

DHARMA COMBAT

Question: Many years ago I sat retreat with you in Korea. You were the head dharma teacher.**ZMDJ:** Really?**Q:** Yeah. So last night, there was a lot of dancing and singing, but I didn't see you out there dancing. I want to know, is dancing correct practice?**ZMDJ:** You already understand.**Q:** I ask you.**ZMDJ:** [Gets up and dances]**Q:** Good morning.**ZMDJ:** Good morning.**Q:** Seven years ago, you asked me, what's the biggest thing in the world? But I'm not asking you about that. Now I wonder, what's the smallest thing in the world?**ZMDJ:** You already understand.**Q:** So I ask you.**ZMDJ:** Your mouth.**Q:** I should be so lucky!**Q:** Mu Shim Su Nim, many years ago, you traveled with Zen Master Seung Sahn to Hong Kong. Then, we had lunch together; then, when you were already full, the Zen Master wanted you to help him finish the food. You said, "Yes, sir," and you continued to eat and eat. Were you practicing no mind, just eat? Or were you with the mind just to help your teacher?**ZMDJ:** Today I had Polish cottage cheese for breakfast.**Q:** Do you like it?**ZMDJ:** I didn't like it. Do you want more?**Q:** Are you answering?**ZMDJ:** I already answered your question. Today, I had cottage cheese for breakfast.**Q:** Thank you very much. 🌀

4] On September 21, 2008 Mu Shim Sunim received transmission at Warsaw Zen Center and became Zen Master Dae Jin.



DHARMA SPEECH

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

Private is public. Public is private. What's the meaning of this?

Form is emptiness, emptiness is form.

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

What's the meaning of this?!

No private, no public. No form, no emptiness.

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

What's the meaning of this?

Private is just private. Public is just public.

Form is just form. Emptiness is just emptiness.

So, three statements.

Private is public, public is private.

No private, no public.

Private is just private. Public is just public. Form is just form and emptiness is just emptiness.

So, three statements.

Which one is correct?

Which one is false?

What is the truth?

If somebody says they find which one is correct, this big stick will hit them thirty times.

But, if they cannot find which is correct, also this big stick will hit them thirty times.

Why is that?

KATZ!

Six years ago, one poem in Chinese appeared. Today, here in Falenica, Poland, we have the second day of the Whole World is a Single Flower Conference.

Now my dharma talk is already finished. But, many people don't understand. So I will now explain a little bit. This explaining is a little bit like painting legs on a snake. Actually, the snake is already complete without legs. But, I will put the legs on a little bit.

Six years ago, Zen Master Seung Sahn called me to his room. He said, "Get ready. Soon we have transmission ceremony." At that time, I was not really so enthusiastic about doing this and when I looked at the Zen Master I saw also he was not very well. His body was very sick. So, I only said, "Yes, sir, I will get ready and prepare for that. But soon you go to the hospital for some operation." Then he said, "No problem, I have operation, no problem." But, after that operation, a ceremony was not possible, because the Zen

Master was much more ill after that. So, at that time, inside I had this little question, "Ah, maybe I won't get some transmission because of this, but I will just continue practicing as before."

Then, something funny happened. Maybe six months later, my teacher called me; Zen Master Seung Sahn called me on the telephone and said, "You must go to Mu Sang Sah and become abbot there!" I was busy making a Zen center somewhere else in Korea, but I said only, "Oh, yes, sir, I will go to Mu Sang Sah."

Then, about two weeks after I was at Mu Sang Sah, again I got a call from my teacher. He said, "Please come to Seoul, I have a calligraphy for you." Then he said, "But this calligraphy is very expensive." He said, "You must bring much money." Then I said, "How much money, sir?" "One million dollars!" Then he changed and said, "No, one million Korean Won."

So, I prepared one million Korean Won and put it in an envelope. Then I went to Seoul, and I went to Zen Master Seung Sahn's room and bowed to my teacher. Then he took out this calligraphy that you just saw. Then, also, I took out my money. I kept my appointment. Then he explained this calligraphy to me. He said, "You must understand this very clearly." Then, I looked at this and understood this. Then he said, "Let's go together, we have lunch together." Then we went out for lunch at a restaurant. He said, "Today Mu Shim Sunim buy lunch." So we had lunch together, and that was the last he talked about this transmission thing.

One time, maybe a year later, I went to Seoul and I said to him, "But what about this transmission? When do I become a Zen master?" He just looked at me and he said, "Kwan Um School, Kwan Um School." Then I understood that this was not my private affair. So that's why, when I started this dharma talk, I said "Private becomes public. Public becomes private." So what you think is private and what you think is yours, someday won't be yours. Someday it will be everybody's.

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

So, I got one poem from Zen Master Seung Sahn. What did I get? Certainly not mind.

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

Maybe also not Buddha.

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

Not anything at all.

Is that correct?

Nowadays it's very cold in Poland. Take good care of your health. Thank you everybody. ☸

INKA CEREMONY FOR

Paul Majchrzyk

April 4, 2009, Providence Zen Center

DHARMA COMBAT

QUESTION: Congratulations, Paul, for putting yourself through this moment of public scrutiny. I know that you're going to recall that, last night, in a moment of uncharacteristic muddle, when I took the wrong turn on I-95, you so graciously pointed that out to me, as well as everybody else in the car—which I appreciated—but now that you're going to become a JDPSN, how will you help students avoid straying from the path?

Majchrzyk JDPSN: You already understand.

Q: So I ask you.

MJDPSN: After the ceremony, we're going to go through that door and play volleyball.

Q: Thank you for your teaching.

MJDPSN: You're welcome.

Q: I'm not sure that I'm going to play, though.

MJDPSN: Me neither!

Q: Hi Paul, congratulations. It's good to be sitting here with you. So I have a question. Earlier today, Zen Master Bon Haeng was talking about the Buddha's story, and he said that the Buddha tried many things after he left home and sat under the tree for six years. But I also heard that, no, it took six years between when he left home and tried things, so I'm confused, for how long did the Buddha really sit?

MJDPSN: You already understand.

Q: Please teach me.

MJDPSN: At this moment, what are you doing?

Q: I'm sitting here talking to you.

MJDPSN: That's all you have to try.

Q: How long is that?

MJDPSN: Please count.

Q: Thank you for your teaching.

Q: Congratulations Paul. I've been noticing that there are a number of people that have gotten inka from New York over the years. I'm curious as to whether it has anything to do with the height of the buildings in New York.

MJDPSN: Is that a question?

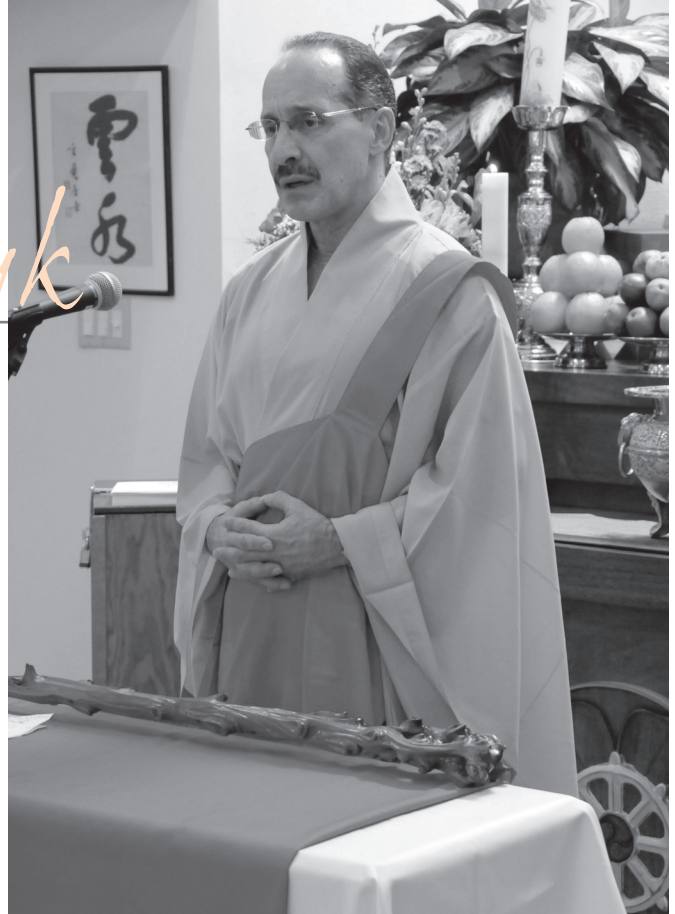
Q: Well, I thought it was.

MJDPSN: You already understand.

Q: Oh, so please teach me.

MJDPSN: The roofs are up, the basements are down.

Q: Oh, thank you for your teaching. ☸



DHARMA SPEECH

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

Do you see this?

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

Do you hear this?

This stick, this sound *[hit]* and your mind—are they the same or different?

KATZ!

Today is Buddha's birthday. Outside the wind is blowing.

Today I'm going to talk about practice, because practice is what we do together in our Zen centers, and our practice experiences and the lessons we take from practice into the world are something we can always share.

A couple of months ago during consulting interviews, someone asked me why I had stuck with Zen practice for so long. Perhaps he had encountered some kind of difficulty with practice, or the excitement of the early days was gone, and practice had become boring and routine. I gave him an "explanation-style" answer that wasn't really on the mark, so I thought about his question afterwards, and for me it comes down to this.

I have stuck with Zen because it is unflinchingly honest, but at the same time accepting, kind, and caring—not in a soft syrupy way, but in a rugged, rough and tumble way. To become clear you have to see what's really there, all the mental junk you've made and accumulated over the years. The honesty will force you to acknowledge the parts of yourself you'd rather keep hidden. The acceptance allows you to look at the less savory parts of your self without being overly self-critical.

In the years since I began giving consulting interviews, I've noticed that more than half of the questions I'm asked are really versions of two basic questions. The first is "My practice is no good. How can I fix it?" The second is "How does practice help this world?" These questions come up over and over again for me, as well.

The first question is concerned with checking and self improvement. Your experience is not what you hoped for, so you think your practice is deficient in some way. It may be that you're not clear, calm, peaceful, concentrated—or your mind is noisy, angry, like a broken record, etc, etc. A variation on this question is "I'm no good" which is a little subtler. "I believe in the practice, but I'm lacking some fundamental quality or ability that prevents me from getting whatever the rest of you are getting from Zen." What's interesting about this syndrome is that people are often toughest on themselves about their areas of strength, so someone who does one thousand prostrations every day will say "I'm not sincere enough."

The second question, "how does practicing help this world?" is about motivation. In formal practice we pay attention during simple activities like bowing, chanting, and sitting in order to become clear, so that we can help all beings. But practice can feel insular and self indulgent, especially when there are so many other ways we could be helping out there. I think many people sense the connection, but we sometimes wonder if the time we devote to formal practice really helps this world.

Several years ago, I was going through another period of dissatisfaction with my own practice. I had finally given up the idea that I would ever see my "true nature," because after fifteen years of reasonably consistent practice I had never seen any entity you could call "true nature," or a "self," even for an instant. Nevertheless, most of my bad habits were still with me, and I continued to develop new bad habits. How could that be? If I'd realized conclusively that there is no self, what did all these defects stick to? Why didn't the realization of "no self" penetrate? That was my big question, and I took it to different teachers for their take on this. Most said something like, "Yeah, it's really humbling isn't it?" When I presented this question with great seriousness to my guiding teacher Zen Master Wu Kwang, he just said "don't lose your sense of humor," and burst out laughing. That was good advice—although I didn't laugh at the time—because a moment of realization about self nature doesn't wipe away the mental and emotional stuff collected over a lifetime. So really, our only choice is to examine what comes up, put each thing in proper perspective, and see if we can make some use of it.

One practice experience that brought this home for me happened about a year after I started sitting Zen, during my first "long" retreat (a ten-day Yong Maeng Jong Jin.) I've never had limber knees, and back then I also had what you might call "ma-

cho sitting syndrome." I wanted to show that I could sit cross-legged with the best "professional retreat sitters," and I chose to stay seated and endure pain rather than stand or use a chair. By the second day, the pain was already bad, and it got worse each day until my knees buckled when I walked. The head dharma teacher finally intervened, and when I got to my sitting spot after walking meditation, there was a chair in place of my cushion. I had no choice, so I sat in the chair—and I swear that was one of the most wonderful feelings I've ever experienced! It was like being enveloped in the clouds of heaven. If someone had asked me what nirvana was then, I would have said "a folding metal chair."

As I sat there enjoying this chair, I also had an insight. "Macho sitting is stupid! I'll never do this to myself again! When legs are hurting, stand up or use a chair. It's so simple!" I was sure I had put this behind me permanently. Well, guess what? The very next retreat I was back to my old ways, and almost twenty years later, my macho sitter is still going strong. But, internally, something has changed. For one thing, the inner dialogue is different. In the old days, I'd tell myself, "I can't let some of these older people sit better than me!" Now it's, "I'll show these young whippersnappers what some decrepit old sinews can do!" But more importantly, I've accepted and made peace with this tendency of mine, and it doesn't dominate my retreat experience as it once did. And since wanting to "be the best" is deeply ingrained in many of us, facing and accepting how this appears in practice has helped me face and accept it in the rest of my life, and to help others see it in themselves.

I had a somewhat similar experience during a solo retreat here at the hermitage at Providence Zen Center. I was assigned gardening for work period, and I love working outdoors, feeling the sun, the breeze, getting dirt on my hands. On the second day I was given a sprinkler to water the lawn, which was basically a 12-inch stake with a nozzle that swiveled between two brackets. The brackets could be set to control the nozzle's range of motion—or that was the idea. But it was not a high-class piece of equipment, so it would frequently get stuck and flood one small area before beginning to revolve again. And when it malfunctioned, I could not approach it to unstick it without getting soaked. I tried many tactics—running up from behind, crawling towards it from different angles, but I always ended up covered in water and mud. This was ruining my beloved gardening, and anger towards this sprinkler began rising up in me until, finally, one afternoon I ripped it from the earth and began cursing it and slamming it on the ground while the hose slowly wrapped around my leg. And then I came to my senses and thought: "Wait a minute. I'm here on retreat to finish the great work of life and death, and instead I've somehow ended up in a death match with a piece of plastic!"

So the point of these stories, what I'm trying to get across here, is that if you practice long enough, everything will come up, everything needs to come up. It's natural to prefer experiences that are relaxing, still, clear, profound, and these will come. But when your conditioning appears—all your opinions, problems, anger, wants, anxieties—instead of being disturbed or pushing them away, try being open to them, and see if they have something to teach. With time, although you may not

Continues on page 8

INKA CEREMONY FOR

José Ramírez

April 4, 2009, Providence Zen Center

DHARMA COMBAT

Question: Hi, José. A lot of the Zen teaching is bullshit. So, how do you actually figure out what to teach?

Ramírez JDPSN: What do you need?

Q: Don't know.

RJDPSN: That's enough.

Q: Thank you for your teaching.

Q: Congratulations, my friend. Getting inka is a very good situation, but Zen Master Seung Sahn says a good situation is a bad situation. Show me the bad situation.

RJDPSN: How can I help you?

[laughter]

Q: That's not bad. Thank you.

Q: First Venezuelan born about to receive inka from the Kwan Um School of Zen. So that actually comes at a great time. It comes at a great time because, in Venezuela, many people are suffering. Political reasons, economic reasons, crime. Many problems. Now that you are going to become a Ji Do Poep Sa Nim, how can you help all of Venezuela?

RJDPSN: *[Chanting]* Kwan Seum Bosal, Kwan Seum Bosal, Kwan Seum Bosal...

Q: Thank you so much. Gracias. ☸



8]

Continued from page 7

get rid of them, you'll see them for what they are, you'll see their insubstantiality, and they'll naturally lose their grip so you're less likely to be pulled around by them.

Finally, getting back to the question about how practice is related to saving all beings, when you are open to whatever appears in meditation, you are living fully in the moment as it is, and accepting yourself as you are. If you can do this with yourself, you can do it with others. Then really, practice is directly related to being helpful, because the only place you can "help this world" is right in front you, just now.

In Zen, the metaphor of a dung heap is sometimes used to describe our mental baggage—we saw it used during dharma combat today. Everybody has one, and if you can see through your heap of dung, you can show other people how to see through theirs. Using this approach, we can genuinely connect with people, be of help, and share this simple, clear way of being that we practice.

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

Do you see this?

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

Do you hear this?

This stick, this sound, *[hit]* and your mind, are they the same or different?

KATZ!

Today is Buddha's birthday. Soon we will be playing volleyball. ☸

DHARMA SPEECH

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

If you think I have an accent, you're attached to name and form.

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

If you think I don't have an accent, you're attached to emptiness.

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

What is the original accent?

KATZ!

Waaaaa! Waaaaaaa! Waaaaaaa!

A loose translation of a stanza in the third patriarch's poem, "Trust in Mind," reads:

*We have the tendency to think that things
are right or wrong,
And we stick to the "idea" of right or wrong.
If we do not know the true meaning of this,
Only sitting, meditating quietly, is of no use.*

Zen Master Seung Sahn used to say, "If you are thinking, your mind, my mind, all the people's minds, are different. If you are thinking, then your checking mind appears." Yes, when we are thinking, we make, "I like this, I don't like that." You hear my accent and think, "I don't like people with accents. How come they cannot speak like us?" Or, you hear my accent and say, "Oh, I love that Spanish accent, it makes me think of Ricardo Montalban!" or for the younger people in the audience, Antonio Banderas. Isn't that the human condition of picking and choosing?

Our Zen group practices in the sanctuary of a church, and every Wednesday night when we get there, there are lots of chairs to move. We have to set up the altar; we have to unpack boxes. And after all these years of practice, my mind still goes, "Why do we have to move all these chairs? If we only had our own place, then things would be better." But the truth is, that the moment we stop making, "I don't like moving all these chairs," we just move the chairs and are done with it. All the meditation in the world is not going to help us if we don't stop picking and choosing, and start functioning according to the situation.

I was involved in some diversity activities in the company I work for, and at a meeting one time someone said: "Because I speak with an accent, it doesn't mean I think with an accent." My reaction to that was, "Wow, that's great! I wish I had said that!" But it also pointed me to the fact that the original accent has no this or that, that the original accent is not dependent on words or speech. A smile is a smile in any language. A baby's cry does not depend on words. The great mime Marcel Marceau once said, "Isn't it amazing that the most moving moments in our lives find us without words?"

The last two verses in the stanza read:

*If we do not know the true meaning of this,
Only sitting, meditating quietly, is of no use.*

That reminds me of the story of Zen Master Ma Tsu. Zen Master Ma Tsu was constantly sitting in meditation in his hut. One day, his teacher, Zen Master Nan Yue, came by and said, "What are you trying to accomplish with your sitting?" "Oh, I am trying to become a Buddha!" Ma Tsu said. At that moment, Nan Yue picked up a brick and started polishing it. Shhhhhrrrrp, shhhhhrrrrp, shhhhhrrrrp ... So all this grinding noise got Ma Tsu out of his meditation. He got up and said, "What are you doing?" And Nan Yue said, "Oh, I am making a mirror." Ma Tsu said, "A mirror? There is no way you can make a mirror out of polishing a brick." Zen Master Nan Yue said, "There is no way you can become a Buddha by doing zazen." At the end of the exchange, Zen Master Nan Yue said: "If you are attached to sitting you will not attain the true meaning."

I want to thank the three women in my life that have always been a mirror for the things I cannot see in myself, or that I don't want to see in myself. The three women that at this moment are probably asking, "You're giving inka to who?!" My wife Brenda, who for the past fifteen years has unconditionally supported this practice, and that is a practice in itself. I love you. My daughter, Oriana, for whom, like Ikkyu's daughter, "a Zen Master is no match for her!" She is always teaching me about correct function. Whenever I travel, she makes sure I call Bill, or I let the sangha know that I will not be at meditation. And my aunt Yaya, the woman who raised me, that even though she's a little sad because she feels I have abandoned my religion, (I was raised Catholic,) she came several times to the Providence Zen Center, and saw me become a senior dharma teacher from the back of this room.

I also want to thank Zen Master Seung Sahn for his legacy, all of you sitting in front of me. My teacher Zen Master Dae Kwang, and all the teachers of the Kwan Um School of Zen who keep "pulling the rug from underneath my feet." And the Delaware Valley Zen Center Sangha, represented here today by Bill and Denise, for their strong effort and for their strong practice.

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

Buddha held up a flower. What was his accent?

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

JoJu said, "Mu." What was his accent?

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

Buddha used no words. JoJu used one word. What will you use?

KATZ!

The baby cries, and the father changes her diaper. 

The Whole World

OPENING POEM

Seol Jeong Sunim

In stillness, not one thought—not even a speck of dust.
An iron gate is opened on a moonlit night.
Today's Whole World is a Single Flower gathering has only one Way:
Spring comes... its bright light brings the flowers to bloom.



10]

is a Single Flower

ATTAIN THE TRUTH WHEREVER YOU ARE

Seol Jeong Sunim

I'm really happy to meet all of the people who've gathered from all parts of the world for the purpose of having this Whole World is a Single Flower Conference in Poland. This is really a matter of importance for all the Buddhas and bodhisattvas. It's already been well over thirty years since Zen Master Seung Sahn began his teaching of the dharma in Poland, and now we are having the eighth Whole World is a Single Flower Conference here in Poland.

At the beginning, Zen Master Seung Sahn was staying at the New York International Zen Center and, while he was there, a professor from the renowned Krakow University, whose name was Antony, came to the New York Zen Center, and had the opportunity to meet Zen Master Seung Sahn. So professor Anthony was in New York as an exchange professor, and while he was there, for some time, he was able to have some Zen practice and to receive instruction in Zen from Zen Master Seung Sahn directly, and being very pleased with that, he made a really big wish, or we say vow, to bring this Zen dharma to Poland, and in that spirit, he invited Zen Master Seung Sahn to Poland.

At that time, in the 1970's, it was very difficult for a person like Zen Master Seung Sahn from Korea to get a visa for Poland. Very difficult. But Zen Master Seung Sahn also had a great vow, much energy, and professor Anthony had real enthusiasm and really tried hard, and finally, Zen Master Seung Sahn was able to get a visa to enter Poland. That was April 1978, thirty years from this year, so us having this Whole World is a Single Flower here thirty years after Zen Master Seung Sahn was first invited to Poland, that's also very important, that's also great meaning. I hope that the spirit and the vow of Zen Master Seung Sahn continues here without any change, and in that spirit, I will give my formal talk.

There is one mysterious bunch of flowers that are eternally bright and shining. These flowers bloom without any relation to time and space or season. The shape of these flowers is such that their fragrance fills all things, and is splendid for all ages and places, both ancient and modern. This flower becomes the master of heaven and earth, all people, and the king of all the dharmas. It is so wide that nothing can compare with it, and so high that nothing can match it in size, really delicate, and yet so mysterious, it preceded the appearance of heaven and earth, and nobody knows when it first started to appear, or understands when it will finish. It cannot be called emptiness, also cannot be called existence. It is the mind flower, indeed.



[11]

The Whole World



The Buddha has taught us that all creatures have the treasure of ancient times within them. However, they completely ignore that fact and continue to be reincarnated through the wheel of samsara into the six realms, receiving various kinds of sufferings in a state of great grief. In order to awaken all beings who are in the midst of the suffering ocean, we must take the ship with no bottom and play the flute with no holes until a mysterious sound shakes both heaven and earth and sends a mighty wave of truth throughout the sky. After that, those creatures deeply lost in the ocean of suffering will all turn towards the mysterious joy of nirvana.

Zen Master Seung Sahn Haeng Won, at the time of making a great wish or vow, transcended East and West using many expedient methods to teach the dharma for the sake of many beings lost in the swamp of delusion. Sometimes like a diamond sword, his sharp wisdom and his KATZ cut through the roughest, most untidy thicket, and his wisdom-stick shone brightly through the darkest night, cutting through the fog of confusion, and saving those who fell into becoming infatuated with their false views of an eternal self and a non-eternal self, showing us the stairway of truth and the flower of freedom which blooms in accordance with our dharma nature. If you can be your true master in every situation that you encounter, then the very place that you are standing becomes the truth. What mind is it that can follow the situation, become the master, and attain the truth in the very place that you find yourself standing in?

The mind moon is by itself perfectly round and its light illuminates and encompasses everything in the universe. One mind becomes all things in the universe. All things in the universe are one mind. This is in complete harmony, like the sky, and is not missing anything or in excess of anything. It is not close, not far, has no coming or going, also it has no past or present, and is just like the reflection of the moon on a thousand rivers, or ten thousand miles of blue sky without a single bit of cloud. It covers and includes heaven and earth together at once, while it certainly shines beyond the sun and the moon. This thing has no form or shape, no large or small, no final, no end, and it harmonizes with everything. Just like a wave that will not release the water contained inside it, and the water that will not release the wave within. The unrestricted freedom of this great function is like the one thousand eyes and hands of Kwan Seum Bosal, or like an empty mirror that is originally pure and clear. Clear and brightly seen, all dharmas become one without any distinctions or hindrances. The mystery of this transcends time and space and is the truth, just like this. In stillness, not one thought. Not even one speck of dust. Under the moonlight, a cast-iron gate is opened. Today's Whole World is a Single Flower gathering has only one way. Spring comes, the bright light of spring brings all flowers to bloom. Zen means, our original human mind, the light of our original mind, and the merit of our original human mind is recovered, and we can become free from all suffering, and give support to all life and reaffirm the original substance of all life and reaffirm the original master and the truth in all life in front of us.

I hope that with the great vow that Zen Master Seung Sahn showed us in bringing the dharma to Europe, that we also look deep inside ourselves and find this mind that he talked about, find this mind and use this. Even if we have to go without sleep, even if we have to go without good food, use this to teach the dharma, use this to continue this spirit. ☸

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is a Single Flower



[13

SANGHA ALWAYS WAKES YOU UP

Zen Master Soeng Hyang

Three years ago, we had a wonderful Whole World is a Single Flower conference in Singapore. It was in a beautiful, large hotel, in a huge conference room. There were a lot of people there, I thought, a lot of Theravadan monks, and everybody looked so happy to be together. But then some kind of ideas appeared.

In the Kwan Um School of Zen, one of our favorite, favorite, favorite kong-ans is Nam Cheon's cat. When I was practicing this kong-an, and hearing this story, for me it was wonderful, wonderful Zen teaching. But many, many people at that conference got very upset, "Zen Master Nam Cheon would never kill a cat. That never happened. How can you give that kind of teaching?" As a matter of fact, they said, these Mahayana sutras, none of them are true. None of the Mahayana sutras ever really happened. It's not Buddha's speech.

That's why KATZ is very important. What is Buddha? When did Buddha live? How old is Buddha? So I thought, that after maybe ten minutes, the problem would stop, but it went on the next day. Same problem. So that meant that also, the Buddha never held up the flower. That's some kind of Mahayana idea, the Buddha never held up a flower, they said. Of course, we had this big banner, of the hand holding up the flower for our conference, a very big picture.

So that's why it's very important to believe in yourself. Don't be attached to words. If you're attached to words, if you're attached to time, Mahayana, Theravada, if you're attached to that, you go to hell. That's why I like Zen.

So, I have a joke for you. There was this very holy, holy Buddhist. In the news, everybody was saying there's going to be a flood. "Go to the high ground, there's going to be a flood." So this holy, holy Buddhist, he just sat in his temple. His temple was in the valley. So, somebody ran into the temple and said, "Please, please come with me. I can take you up to the hill." He said, "No, no, don't worry, Buddha will save me." So soon the water came up to his knees. The holy Buddhist stood up so he was not getting his bottom wet, and he just says, "I have my legs, that will save me. Buddha will save me." So he stood and he stood, the water got higher and higher, all the way up to his neck. So somebody came with a rowboat, they rowed up, they saw him standing in the temple, they said, "Quick, quick, get in my boat." "Don't worry, Buddha's going to save me, this is no problem." And then he drowned. He was a very holy man, so he went up to the holy heavens. Of course, in the holy heaven, Buddha was there, waiting for him. "Buddha, Buddha, why didn't you help me? I drowned! Why didn't you help me?" "I gave you the hill, I gave you the legs, I gave you the boat, what do you want?"

Everybody has already said, our sangha is not just this sangha; many people do not have enough money, so they could not come today, they live too far away. We have a very, very big sangha. Also, our sangha is the people we work with, our neighbors, our family. Also, our sangha is, for example, in the United States, these bankers that lied and cheated and were full of greed. That kind of sangha always wakes you up. A bad situation is a good situation. In my nursing job, I work with many people, they have almost no money. They have no idea the market went way down last week, they have no idea.



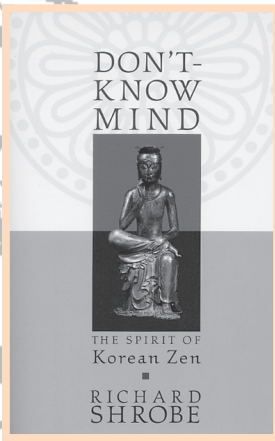
is a Single Flower

That's why Jesus said, "The meek shall inherit the earth." We see this beautiful example of the aspiration of the Polish sangha, this beautiful idea, so then if we give our money to our sanghas, then we don't have to worry if the market goes up and down, we already gave our money to the practice.

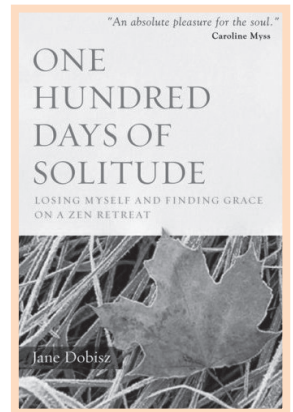
Two weeks ago, I was leading a Yong Maeng Jong Jin up in the state of Maine, it's in northern America. So this man came in for an interview, and he wanted to ask me my opinion about something. He said he belonged to a left wing, liberal survivalist group. It's American thinking. We have this left wing and this right wing. But if you're trying to survive, where is left, where is right? This group is saving a lot of water, a lot of canned foods, everything so that if the flood starts to come up, or there's no more water, they can survive. Everybody else might die, but they will survive. In the Heart Sutra it says, "Far apart from every perverted view no fears exist." No fear, in the Heart Sutra, no fear. That's like hiding under the path. So I said to this man, "You want to know what I think about that?" He goes, "Yeah, yeah, I want to know what you think, you're my Zen master, tell me what you think." I said, "Give all your water away." Then he left the retreat. He didn't like my answer.

But this practice, when we do KATZ, when we do don't know, when we do "what am I doing just now?" there's no fear. So this real flower is generosity and perseverance. Samadhi, meditation. Right livelihood. And wisdom and effort. And precepts and no idea. So, already, everything is complete. When we were in Singapore, Zen Master Dae Bong Sunim was amazing. I don't remember what he said, but he straightened those Theravada monks out. So we have to remember to believe in ourself, not to trust words, not to trust ideas, but to 100% wake up, pay attention to what's going on right now. Because thirst doesn't come from lack of water. Thirst comes from holding on to I, my, me. So have great courage and always, always, only don't know. Kamsamnida, Dziękuję. 🌸

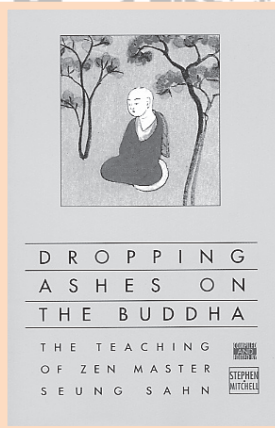
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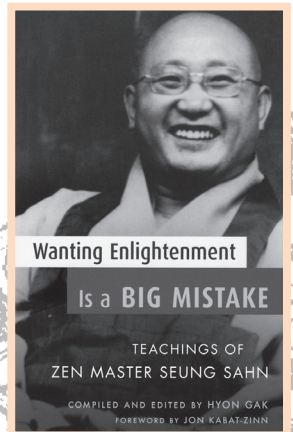
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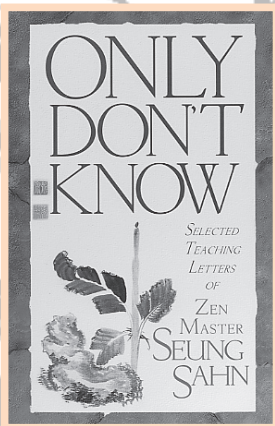
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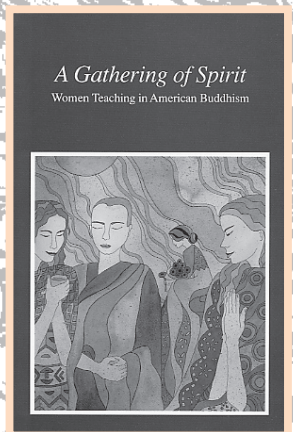
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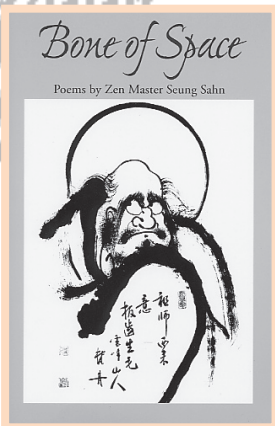
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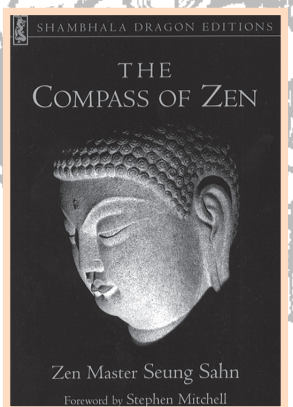
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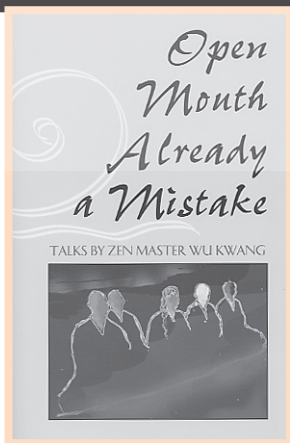
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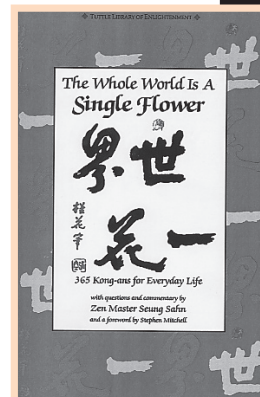
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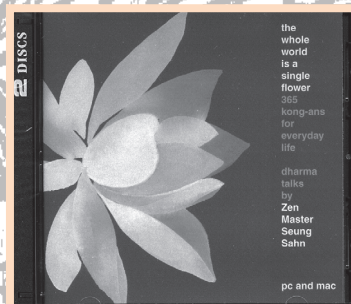
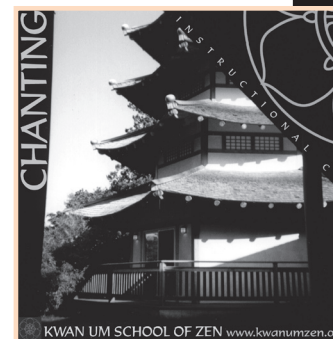
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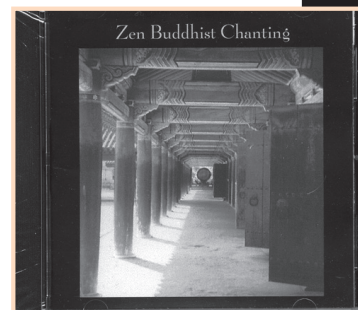


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COMMON SENSE IS OUR GREAT TREASURE

Zen Master Wu Bong

The good news is, this is the last talk! First of all, thank you everybody, I'm very grateful for your coming here. Thank you very much to the Polish sangha for your great effort. This is the first time you've done this, and I know it was not easy, thank you very much. I have a very short story, so don't worry. In the spirit of the Whole World is a Single Flower, it is not a Buddhist story.

One day, a Jewish master, called a rabbi, was walking through a village with his assistant. Then, at that time, a big dog ran out of one house, very angry, and started chasing after them. Without any hesitation, the rabbi lifted up his robes and started running, and the assistant ran after him. As they ran out of the village, the dog stopped chasing them and returned to his home. The rabbi then slowed down to a walk, and they continued walking on their way. So, this assistant said, "Rabbi, can you please stop for a mo-

ment? I have a question." "Go ahead, please ask." "In our holy text, it says that a holy person can never be harmed by a wild beast. Rabbi, isn't that true?" "That's correct, that's what it says." "Rabbi, then why were you running away from this dog? Does that mean that our holy book is not correct?" "No, our holy book is very correct. The problem is, I was quite sure that that dog never read our holy book."

We all have something we call common sense. This is our great treasure. During this conference, you heard a lot of great teaching. Now, if you digest all this teaching through your common sense, then your wisdom will appear. Better than Buddha's, better than Zen Master Man Gong's, then the whole world is a single flower can become truly yours. So, I thank you everybody, again, for your patience with us, and I hope you enjoy the rest of our program. ☸

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TOGETHER-ACTION IS NOT SOMETHING WE CREATE

Zen Master Wu Kwang

I will also talk a little bit about the theme of this conference, “Together-action saves this world.” I’ll tell a short Zen story as an introduction.

There was a monk, Hae Chung, who was a student of the Sixth Patriarch. When he was a young man, he journeyed for a long way to find the Sixth Patriarch and then he studied with him. After he got transmission, he went to a high mountain, and, according to the story, he practiced there for forty years. He showed great diligence and great sincerity in wanting to ripen his practice spirit. Even though he never came down from the mountain, people heard about him and began to climb the mountain and study with him. Eventually, he became so famous that he was summoned by the emperor who gave Hae Chung the title of National Teacher. When the National Teacher was quite old, the emperor asked him, “After you die, what will you leave?” The National Teacher said, “Build me a seamless monument, a seamless pagoda.” The emperor was perplexed by this and asked, “Please, teacher, what is the monument’s form?” Then the National Teacher sat silent for quite a while before asking the emperor, “Do you understand?” The emperor said, “No, I don’t understand.” The National Teacher said, “I have a disciple name Tan-yuan (Korean Chin Won), summon him, to explain.”

When the National Teacher died, the emperor asked Tan-yuan about this matter of the seamless monument. The National Teacher’s disciple also remained silent for a while before reciting this poem,

*South of Sung, north of T’ang,
In the middle there’s enough gold for a country.
No shadow under the tree, the community ship.
In the crystal palace, nobody understands.”*

Why am I talking about this? Because of this one word, seamless. According to our teaching, our original experience is seamless. That means that name and form is always changing, but one thing remains consistent. Although you can make sandalwood into an incense stick, into a carved elephant, or into a little box, its smell is the same. Also our teaching tells us that we are originally like one big net. That means we are all interconnected, continuously, without any break or separation.

Together is already a pre-existing condition. We are also this wide, interconnected experience. We are all originally pulsating dynamically moment by moment, moment by moment. Together-action is not something we create. Whatever we practice as together-action is just to remind ourselves. In the disciple’s poem, he says, “North of one place, south of some other place, in the middle

enough gold for a country.” That really means, where you are right at this moment, and what you are doing at this moment. Many times during this weekend, I’ve heard people ask each other, “How is your Zen center doing?” And people sometimes say, “Oh practice is very strong at our Zen center,” or “Practice is not so strong in our Zen center,” or “There’s arguing in our Zen center,” or, “There is some kind of problem.” But, “How is your Zen center doing,” does not mean how is your Zen center doing. It means, “How is your practice? What are you doing just now?”

Zen Master Seung Sahn once told me, “One person’s practicing strong, 10,000 people are practicing strong!” In the same sense, the poem says, “In the middle, enough gold to fill a country.” That means each of us is already rich in potential and rich in possibility. The poem continues, “Under the tree, no shadow, the community ship.” Zen Master Seung Sahn once told me, “That kind of phrase, ‘Under the tree, no shadow,’ that’s what you call enlightenment secret words.” But the line in the poem says, “Under the shadowless tree, the community ship,” the community ferryboat. This means that enlightenment and practice is not just a solitary affair, it’s a community affair. We all have to renew our commitment and our vow to make strong action together. We should keep this mind that originally does not understand anything. Then we uphold the value of this world and save all beings. ☸



The Whole World

THE SEED IS RIPE

Zen Master Dae Bong

Everyone remembers how Zen Master Seung Sahn traveled constantly, teaching us, teaching all over the world. One time, he arrived in Kentucky in the United States with one monk accompanying him as an attendant. Then, they were picked up by the head of the Kentucky group, got in a car, and left the airport, kind of American-style—Zen Master Seung Sahn sat in the front seat and his attendant sat in the back seat. Then, as they were driving along, the attendant in the back seat fell asleep. Then, the driver said, “Monk’s job: sleep in car.” Then, Zen Master Seung Sahn said, “Monk’s job: perceive this world and help all beings.”

We’re all Zen students, so that’s all our job: perceive this world and then help this world. Also, for many years, Zen Master Seung Sahn traveled around saying, “Many religions say end of this world, now is end of this world.” Zen Master Seung Sahn always said, in Buddhism we don’t say “end of this world,” we say, “the seed is ripe.” Sometime, if you’re very sick, and you practice, even in the hospital really look inside, maybe you’ll find what this means, the seed is ripe.

On September 11, seven years ago, when the twin towers went down in New York, I was with Zen Master Seung Sahn. We were either in Hong Kong that day, or a day or two afterwards. In any case, I remember being in Hong Kong with him, watching the television and seeing the repeated pictures of the two buildings falling down over and over again. At

that time, Zen Master Seung Sahn kept saying, “World War III already begun. World War III already begun.” I asked him, “What kind of war?” He said, “This war not usual style. This war, one hundred or two hundred years. Then, many, many people die, fighting, and disease, also natural disaster, also not enough food or water, or too much water.” He said, “People cannot work together now, because we are all holding our opinion very strongly, so we can see when we look at the world, many places make small groups, then fighting each other.” Zen Master Seung Sahn said at that time, also, “If we put down our opinion, then we can see, we’re one flower originally, already this universe is like that.” He talked more about the disasters of the world, so I asked him, “If there’s really a great disaster, then what can we do? Where can we go?” He said, “Hide under the path.” So, I thought, “Hide under the path. That’s follow the path, just follow the path.” In America, we used to say, “The worst thing Zen Master Seung Sahn ever did to us was together-action.” It’s true, it’s very frustrating. But, it’s a great treasure. Nowadays it’s very hard for humans in this world to do together-action. But this is the treasure that Man Gong Sunim gave us that passed to Ko Bong Sunim passed to Seung Sahn Sunim and to all of us. So I hope we continue to practice hard together, work hard together, and share this with as many beings as we can. Thank you very much. ☸

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is a Single Flower

THE ROOT, THE SEED, AND THE SOIL

Zen Master Dae Kwan

I want to thank Zen Master Seung Sahn for bringing this “Whole World is a Single Flower” teaching to Asia, especially to Hong Kong and China. Every Zen center has their own particular situation. It is not easy for any of our Zen centers throughout the world; it is not easy to start a Zen center and for people to come and practice together. And, since I am from a Chinese Buddhist culture, setting up a Korean-style practicing center is extremely difficult. But while it may be difficult, we still try to keep our Zen center and connect with the worldwide sangha. It is because of Zen Master Seung Sahn’s teaching that we keep going. Together action is the spirit of the teaching of the Whole World is a Single Flower. At the end of the Japanese war, on independence day, Zen Master Man Gong used a flower dipped in ink to write, “The Whole World is a Single Flower.” That really impressed me. Zen Master Seung Sahn really brought this flower to life through his great vision to bring this spirit to us.

So, I want to ask you: Are you the root, the stem, the leaf, or the flower petal? Everybody likes to be a beautiful flower, but without the roots, without a stem, without the leaves, without the soil, this flower cannot appear. Don’t worry if you are not the beautiful flower petal. Everybody wants to be the top, but we don’t have to fight to be the top flower. Remember, the top dies first, if you want to be the top. Don’t worry. No matter if you’re the soil, the roots, the dirt, or the leaf, you are very important. We all need each other. I need all of you and you also need me—we need each other. How do we truly become like this flower? Can we chant “Om Nam” together three times? Now everybody hapchang. Om nam. Om nam. Om nam. Thank you. We’ve become the root, the soil, the leaves, and the flower all together at the same time. Thank you very much. ☸



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JW Harrington
May 8, 1958–April 7, 2009



EULOGY FOR JW HARRINGTON

Zen Master Soeng Hyang

When I first met JW, around twenty years ago, he had come to interview for the position to be the director of the Providence Zen Center.

The Zen Center was not your average corporate headquarters. When he arrived, I brought him to a room that had two mats and a couple of cushions on the floor. In JW's usual calm and uncomplaining manner, he sat down and was completely there for our interview. He gave me no indication that he thought that I, or the unusual décor, was lacking in any way.

He was attentive, kind, patient, and obviously, very intelligent.

JW was the first employee we ever had that was not a Zen practitioner. Up until that time, we all had mostly just been "playing" office. Oh, we were doing pretty well, but, when JW came, we all felt that our ship had come in. He gave us not only his wonderful organizational skills, he brought with him his kind wit, absolute steadiness, and faithful determination to do things right. JW worked very hard. I know he loved his work very much.

In the past week there has been a huge amount of sadness about JW's death. I'm still having a hard time believing that I will never see him again. If there is a bright side to losing JW, it has been being able to be with and speak with all the people who loved JW so much. It's been so good to be able to spend some time with his family. We all need each other right now. It's by telling stories about him that we are able to be with him and begin to heal.

JW loved his family. He loved his wife Jayne and his mother Barbara. He loved it when his sister and brother would come. He loved to talk about his nieces and nephews. Loved to be with them at the "shack." We all know that he was not one to do much vacationing, but the time he did spend with his family was very important to him.

He also enjoyed seeing all of the Kwan Um School members; when we would gather for our ceremonies, he'd always be right at the Zen Center entrance, greeting and registering.

He was the perfect host. He always knew everyone's name and where they were from.

He also loved photography. Through the years he took beautiful pictures.

JW and I worked together for twenty years, and in all of that time I never felt judged by him. The two of us couldn't have been more different. Unlike JW, I am not an office person. Computers and writing and organizing are not what I do best. We complemented each other. When things felt complicated or really difficult I could always, always depend on him to be available to help me sort things out.

We did our best work in restaurants. The computer would come out, even before the eggs and toast were eaten. To me it always felt like a party. I felt comfortable



and cared for. We liked to eat and work at the same time. We liked to be with each other. I just loved and appreciated him so much.

I woke up this morning at 3 o'clock. I have a sky light over my bed and the moon was shining brightly. I lay there, thinking about JW and what to say in his eulogy. I came downstairs, and because JW taught me how to use my computer, I was able to write this down. And as I was writing, I heard an email come in. It came from one of his admirers in Germany. This is what it said:

Dear Bobby,

I woke up this morning remembering J.W.

*It was his tenderness and his ever-giving way
—his great heart— that most appeared.*

Love, Jo

As Jayne will tell you, JW was loved all over the world. I know our prayers and love for him are reaching him. As we continue to pray, he will continue to heal.

As I looked up at the moon this morning, I remembered that it was nearly full on the day that he left us. Now it is waning. That is what the moon does. Each phase is complete in itself. JW's life and JW's death are also like that.

What he has given us will not wane. I thank him for everything. He will always be in my heart.

Grief has many faces: sadness, anger, numbness, confusion, depression, denial. But the most important thing is that we do not judge our own grief or the grief of others. Be gentle with yourself and with one another. Love one another. Support one another. Forgive one another. This life is precious and often seems too short. Cherish our time on this earth and live life fully. ☸

1.

minnows--
which
discover a pond

as
notes
discover
a harpischord

fine resolute movements
like raindrops:

upon the surface
circle- tracing



2.

sky
flooded with stars
sound of crickets

3.

Lily
from a dark tree
fallen:

petal- butterfly
soft winged
among
dry leaves

—*Ji Hyang*

MIND REALITY

One point . another point . .
a line from one to the other,
extending on into space and back to itself.

Zero-one, zero-one
bits of information, of words and images projected onto a screen;
word sounds, song sounds in wires and space.

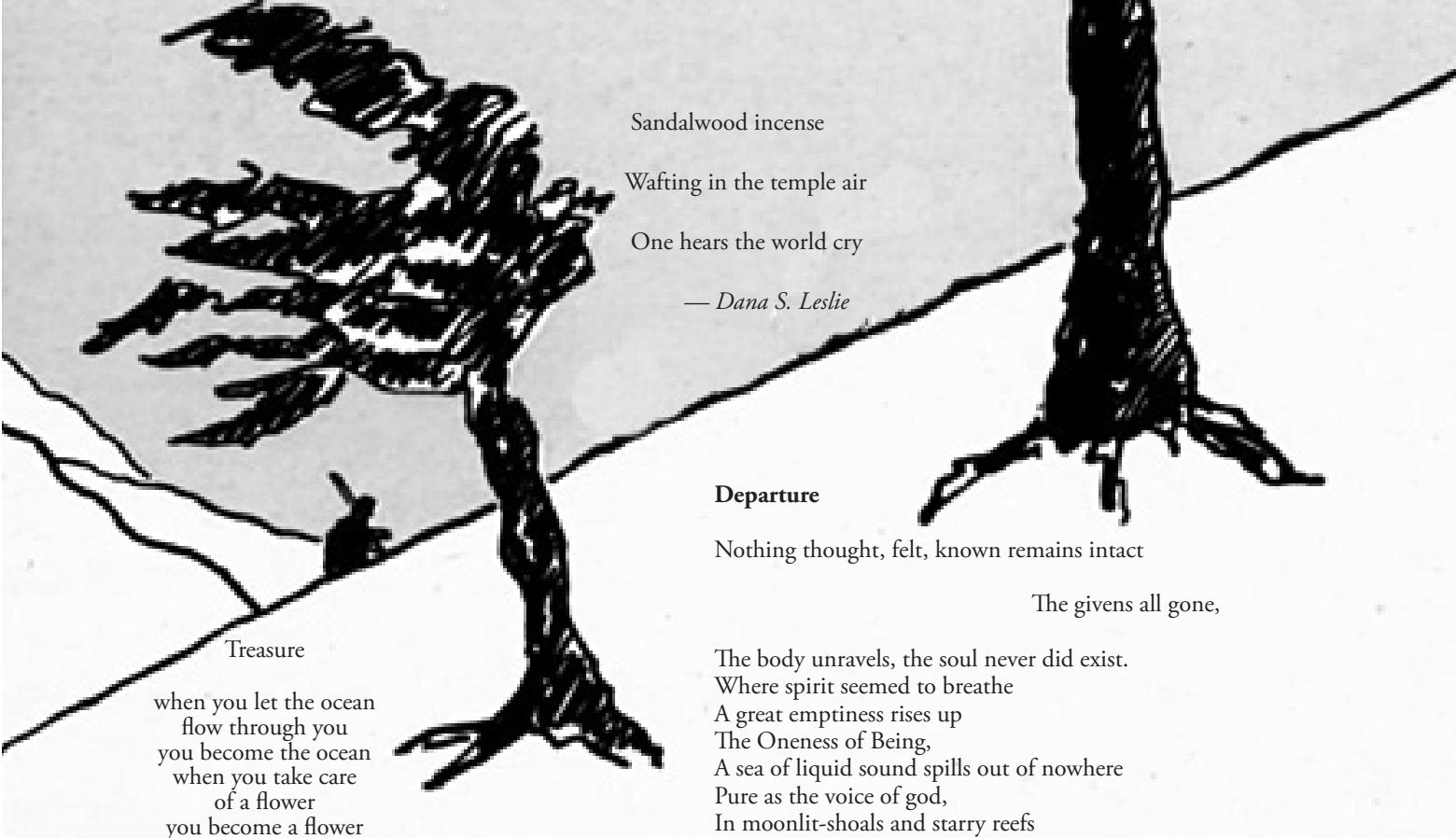
Who would have thought in the days of pounding on rocks,
before imprinting on papyrus,
before pounding on drum for earth-sounds, sky sounds
before blowing cedar flutes for sparrow and wind sounds

That from the mind,
one man could form a phonograph and light contained in glass;
while others inspired love, devotion, no-mind, non-violence.

Who is to say in the future the mind could not project
a fragrant ginger orchid,

and by mere thinking together the sound of peace . . ?

—*Chae Sungsook*



Sandalwood incense
 Wafting in the temple air
 One hears the world cry
 — Dana S. Leslie

Treasure
 when you let the ocean
 flow through you
 you become the ocean
 when you take care
 of a flower
 you become a flower
 ...

in the stillness of your mind
 there is
 no mirror and no dust
 no life and death
 no coming and going
 in the stillness of your mind
 that does not ask for more
 because it already has
 all treasures
 of the world
 you become
 a treasure
 for this world

—Katka Grofova

Departure

Nothing thought, felt, known remains intact

The givens all gone,

The body unravels, the soul never did exist.
 Where spirit seemed to breathe
 A great emptiness rises up
 The Oneness of Being,
 A sea of liquid sound spills out of nowhere
 Pure as the voice of god,
 In moonlit-shoals and starry reefs
 Vacancies of time too wide to navigate,
 The soul, a supreme fiction, dries up,
 A dream in pure color and sensation gone
 Glittering a last hour with the many lives
 All the causes that rose up, folded and were no more,
 Directions collapse in the dark
 Light rises and falls, light in all from all,
 Nothing to hold, what I am dissolves in awe
 A dreadful wonder of knowing all, and nothing at all

But this moment of departure...

I do not, nor did -I- ever... exist

—Rayn Roberts

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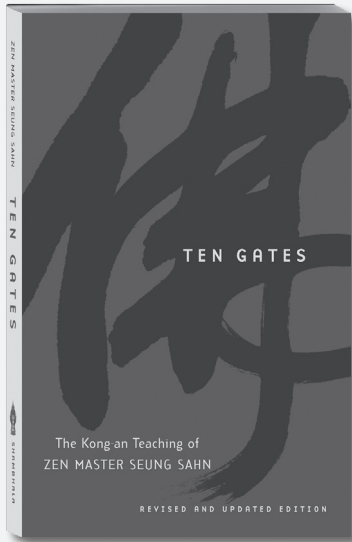
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Winter Kyol Che

NOVEMBER 28, 2009
~ FEBRUARY 28, 2010

ENTRY DATE

NOVEMBER 2009 : 28
DECEMBER 2009 : 5, 19
JANUARY 2010 : 2, 15, 30
FEBRUARY 2010 : 13

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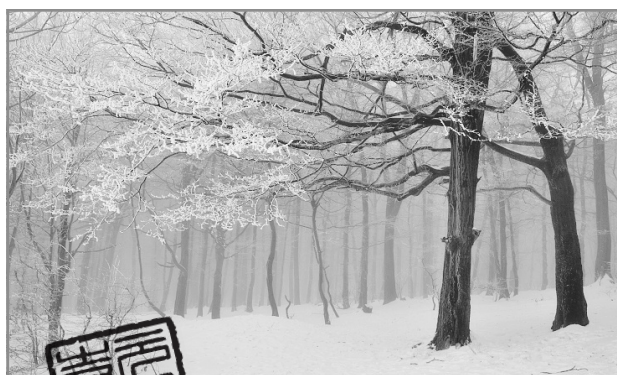


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2010

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