

# International School Zen Master's Note



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## Did They Pass On?

### Zen Master Soeng Hyang

This year marks the 10th anniversary of Zen Master Seung Sahn's passing and the 20th anniversary of Zen Master Su Bong's passing.

What huge gifts they both are to our sangha and the world. No past tense for those two! They are alive and well in all of the important bodhisattva ways. Actually, all they have done is turn in their rusty rental cars and taken off to continue the great work of life and death.

So we will eternally thank them for all their gifts, their strong practice, and of course wisdom and generosity. Their humor, lack of pretentiousness and their sometimes unorthodox behavior enable them to always make me smile when I think of them.

The biggest tribute we can give to them is for each of us to aspire to emulate their great effort and compassion. Three bows to them both.

## 4] Not Just a Human World

### Zen Master Seung Sahn

This world is changing very fast. Recently, I went to Moscow to take part in a large conference called the Global Forum. The idea of this conference was very interesting: How can we save this world? Soviet President Gorbachev had invited over six hundred people—prominent religious, political, scientific and business figures—from many countries. Gorbachev perceives that this world is in danger. His mind is very wide. He isn't attached to the idea of Communism.

Human beings have proven themselves to be very stupid animals. We have broken the natural world—broken the air, mountains, rivers; killed animals; fought each other. We don't understand our own correct situation or the correct way. In human life, keeping the correct way is very difficult. People get money, become famous, have this possession or that, but

when old age and death approach, there is much suffering. In a way, if you have much money, there is more suffering;

if you have no money, there is no suffering. Also, if you have too much thinking, too much understanding, then there is more suffering; if your mind is simple, there is no suffering, and it is possible to accept old age and death as a natural process. This simple mind is don't know mind. The don't know mind does not check, does not hold, does not want, is not attached to anything. It only keeps a one-pointed, simple direction.

But if you are holding your opinion, your condition, your situation, then this world attacks you. First, your mind attacks you; then your family, your friends, all the people you meet attack you; your society, your culture, time and space, everything attacks you. If you put it all down, this world and



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