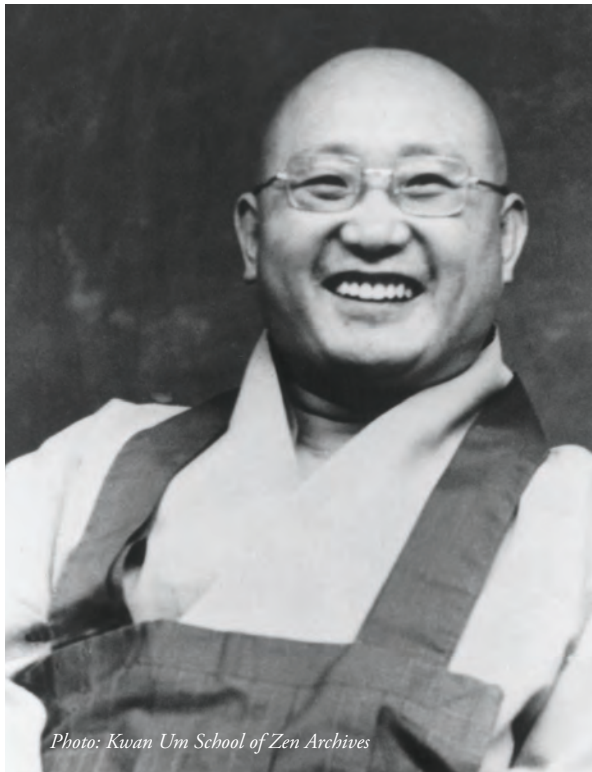


The Law of Cause and Effect Is Always Very Clear

Editor's Note

Shi Tou's poem "The Identity of the Relative and the Absolute" begins "The mind of the great sage of India is intimately transmitted from West to East." In 1972, this intimate transmission continued for us, with the arrival of Zen Master Seung Sahn in the West. The Kwan Um School of Zen will be holding a series of commemorative events to honor this fiftieth anniversary. We will be recognizing this anniversary in this and the next two issues of *Primary Point*.
—Zen Master Jok Um (Ken Kessel), Editor-in-Chief

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[This article is the text of a fundraising letter written by Zen Master Seung Sahn in support of the establishment of Mu Sang Sa Temple in Korea.]

The patriarchs and eminent teachers have always said that truth is without words and not moving. But in the materialistic culture of today's industrial society, reality is changing so rapidly that "yesterday" and "today" are completely different. People are completely attached to making money and seek freedom, happiness, peace, and equality primarily from the outside world.

But because everything in the world is impermanent, even if people attain what they want, it will eventually disappear. Our modern culture tries to find all solutions only in the outside world. Accordingly, social reform and revolution appear endlessly. Despite this, human beings are only becoming ever more confrontational and hostile, fighting and killing each other, disregard-

ing and disrespecting human life itself. Moreover, they do not even hesitate to destroy the natural environment, which is the basis of their lives.

Though we may call out for world peace, the law of cause and effect is always very clear. Even though we are so afraid of the end of the world, we still cannot awaken to the imminence of our own self-destruction. This is simply because we are attached to name and form.

Bodhidharma said, "In order to enter this gate, simply do not give rise to thinking." Descartes said, "I think, therefore I am." But if I am not thinking, then what? That is the point.

All of us together, therefore, must let go of "I." We must put it all down. Only when we return to our before-thinking mind is it possible to eliminate the confrontation, hostility, fighting, and killing that are destroying the world. If your mind becomes clear like space then it is possible to attain the absolute world. Then everything you see and hear will already be the truth.

Mountain is blue, water is flowing.

The dog barks, "Woof, woof!"

Salt is salty. Sugar is sweet.

This is the world of truth. This is not separate from our true nature. Once we attain our true nature, then we attain our correct life, which also means attaining our correct situation, relationship, and function. This is the complete world—a world of true peace, equality, and freedom. That is Zen.

Zen is not for Buddhists alone. Rather it is a bright ray of hope to restore the humanity of our world, and at the same time it is a compass pointing us back toward world peace.

This dharma came from India to China, was preserved in Korea, and now is being transmitted to America. It is up to all of us now to achieve its fulfillment.

May all beings, at the same moment, attain enlightenment.

In the Dharma,

SEUNG SAHN HAENG WON ◆