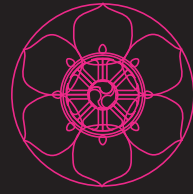


# Primary Point



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The Kwan Um School of Zen supports the worldwide teaching schedule of the Zen Masters and Ji Do Poep Sas, 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 31. The circulation is 2,100 copies.

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Cover: *Taenghwa* (painted scroll) depicting a *baek jung* ceremony, usually hung on a memorial altar. (*Baek Jung* is the Korean Buddhist version of *All Souls' Day*.) The upper portion shows *Amita Buddha* and heavenly beings appearing to sentient beings in the *bardo*; it also shows a *bodhisattva* taking those beings to the *Western Paradise* (that is, the *Pure Land*). The bottom portion depicts the many different forms of suffering in the realms of sentient beings, including the *hell realms*. Photo by Grzegorz Piaskowski.

# *I Don't Know What You Are Doing, but Stop It!*

*Talk given by Zen Master Soeng Hyang (Barbara Rhodes) during a seven-day Yong Maeng Jong Jin at the Providence Zen Center in December 2015*

**Question:** Do you think that dying could be even harder when people are attached to their karma?

**Zen Master Soeng Hyang:** Much harder. When I worked as a hospice nurse I was amazed at all the various mental states that people would have as they died.

When I first began living at the Zen center I was working for an agency doing private duty care. One of my first cases was caring for a patient in the hospital on the night shift. The nurses informed me that this patient was a famous Mafia boss. He was in a coma and approaching the end of his life. The first night I stayed with him it was very hard for me to stay awake all night. My body was conditioned to be awake early in the morning and to go to sleep at night. When I got home after that first shift I asked Zen Master Seung Sahn how I could make myself stay awake the next night.

He suggested I sit up straight in the chair and recite the Great Dharani silently in my head. So I did just that. I used my beads, sat up straight and repeated the mantra over and over again. After about an hour this man, who had been mostly unconscious for several days, suddenly sat up in his bed and said, "I don't know what you are doing, but *stop it!*" So I stopped it and he went back into his coma. When I got home I told Zen Master Seung Sahn what had happened and he said, "Good! Demons hate the Great Dharani! His bad karma made you stop, but the mantra helped him." For me, as a very new student, to experience his consciousness pick up on "my" mantra practice let me see that we really are all connected. Nurse / Zen student = Mafia Boss! So a coma is not a coma, any time and any place our practicing effort will affect and help others.

After going to countless ceremonies, much out of a sense of obligation, I have come to a point of realizing that the ceremonies are a bodhisattva arena. We invite everyone to come to these ceremonies, whether they are in the building or somewhere else in the universe. Our very intentional chanting pervades the universe! I mean, this is just an amazing universe. We're not separate! It isn't like bodies coming into the ceremony; it is love, it is effort, it is wisdom and grace. As our practice widens and our faith, courage and effort prevail, we will be more and more aware of the unbroken connec-

tion we have with our vows. So as difficult as this YMJJ may feel at times, there is an extremely intelligent reason for the forms and discipline.

**Q:** What did the patient do after he said that?

**ZMSH:** He only said, "I don't know what you're doing but stop it!" Who actually said that? Zen Master Seung Sahn told me it was his demons. All we need to know is that whoever was hearing the mantra was woken up, perhaps pulled out of a very bad dream.

**Q:** What was the mantra that you did?

**ZMSH:** The Great Dharani, but that is not important. You need to know how to keep your moment-to-moment mind. For me, this long mantra is very helpful. I don't practice with it all of the time. I pick it up when it just comes into my consciousness and do my best to stay with it. During sitting I often need it or I find my mind drifting into uncreative, somewhat dead spaces. My teacher told me to practice with this mantra and also stressed keeping a great question such as "What is this?" at all times. So, rather than attached, habit-enforced thinking, we displace this with the mantra and our great question. We just gently move the dualistic delusional thinking over and replace it with pure awareness. It's as simple as that! Only ask someone who has smoked for years how easy it is to stop smoking: many will say it is almost impossible. Well, our self-identified opposites thinking is more addictive than nicotine. At the beginning of this retreat one of you said, "I want to go home!" Now today that same person told me, "I don't want to leave!" This is the mind that we are all working with. It responds positively to practice if this practice is consistent and strong. After a while we stop saying, "I should come to a retreat, I should be more disciplined." We begin to just feel gratitude for the Buddha, the Dharma, and the Sangha, and know how to integrate them into each breath.

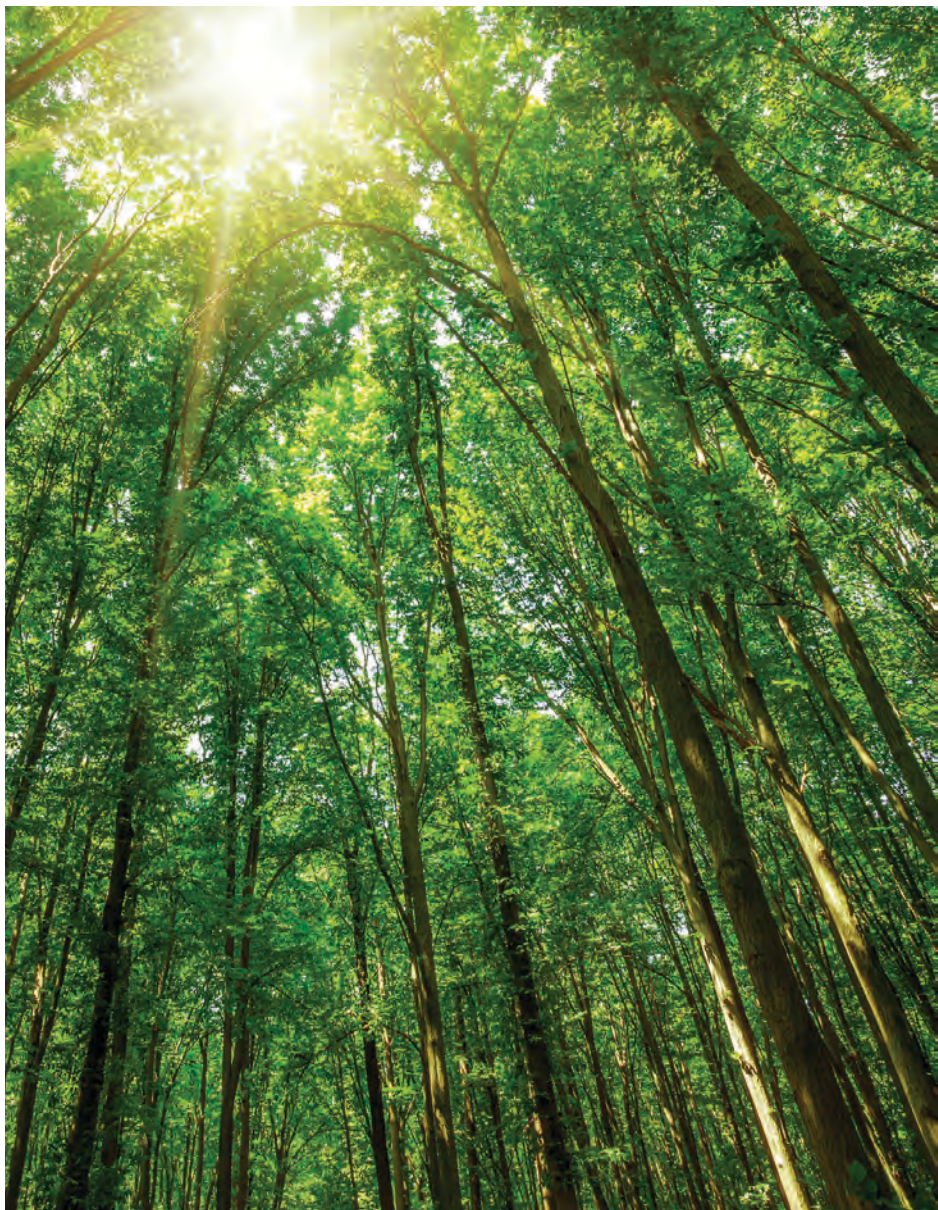


**Question:** I have a question; it's about what you said. Using a mantra, you mentioned in the other talk about seamlessness? So that after a while, it's not like you have gaps. Can you talk a little bit about keeping practice or changing practice and what happens when you have gaps?

**Zen Master Soeng Hyang:** Well, as soon as we think, “Oh, now I’m practicing,” or, for example, with sitting meditation, “Now I’m sitting,” then the bell rings, the chugpi hits and its time to go out in the hallway, then we often drop our clear mind and start our habitual thought patterns. “I am wondering what we’re having for lunch? Only two and a half days left until I get to go home and have whatever I want to eat.” The same thing can happen with walking meditation. People will leave walking meditation all of a sudden when they don’t really have to: “Oh, good, I can get out of here!” But we need to learn there is no “getting out of here”! The discipline of a YMJJ can help us to drop that discriminating consciousness and become absolutely unconditional. We can learn to lean into our everyday life with a simple don’t-know mind. So we can really have a clear sitting practice that will get up off the cushion with you and go to lunch with you. It’s not checking, it’s just being with, being with, being with. It’s harder to do when we’re on the move, but it’s a beautiful thing to integrate it into everything you do—everything. Again, how many times have we heard that? “Everything is practice!” You have to see how that works and how you can sustain that.

The mantra practice helped me tremendously with hospice work. Like most professions that require working with people who are in some kind of distress, hospice caregivers are exposed to very complicated challenges. When I felt my mind getting frightened or feeling like it needed protection, I would start doing the mantra (in my head, not out loud). It would calm me down and, rather than reacting to perhaps one of the family member’s verbal abuse, I would be able to respond helpfully to their obvious fear or anger. In primary point, there is no self and other; there is only correct situation, relationship and function. So, it’s not helpful to react like, “Hey, it’s not my fault your wife is dying!” Instead, the mantra would bring me back to primary point, to the point that just sees, just hears and is able to intuit the situation. What is so amazing about practice is that my mouth would open and I would say something that would help. Something like, “It must be so hard to watch your wife in this condition. It must be so frightening to not know how to help her, how to get her out of this discomfort.” The husband would begin to relax and respond to this nurse, who is trained to find ways to help comfort not just his wife, but him as well. It might not sound like much, but for me, learning to trust primary point in myriad situations is a priceless gift.

So, the point is not to be defensive, but to feel and respond to what someone is going through. The thing is, we are that person, and that person is us. Sometimes we’re sitting and we’re that angry scared person that’s accusing. We call it checking, but it’s just—it’s tough to be born. So can you just kick into the mantra and feel and respond! Our center is like an incubator; it can keep everything warm. It’s an unconditional incubator. It’s not going to pick and choose: “Oh, I’ll take this but I won’t take that.” It takes all the eggs and keeps them just the right temperature. And it’s not going to tell your karma. Incubators don’t tell the eggs when it is time to hatch. Some of our kong-ans and lessons take a while to work out. Can we be patient? Can we be generous? Can we be warm? Can we just go even beyond accepting? When you give birth and they wrap the baby in the blanket and say, “Here’s your baby,” you don’t say, “Oh, I accept that.” No! You go, “Woah!” And you take the baby in your arms. So that’s the thing: Can we do that with our pain and confusion? Can we not accept our pain but, keep it warm in our incubator? Allow it, don’t check. It’s not easy; that’s why we have sangha, and that’s why we have teachers and practice. Let’s bow to the process! Thank you very much. ♦



## TRANSMISSION CEREMONY FOR Zen Master Joeng Hye

(Andrzej Piotrowski)

March 19, 2016 at Wu Bong Sa Temple, Poland

### DHARMA COMBAT

**Question:** Year by year we have more and more teachers in our school.

All of them give the same answers in the style of the Kwan Um School. But these answers are a little bit boring. Please, can you give some new answer to this simple Question: What is Buddha? *[Laughter.]*

**Zen Master Joeng Hye:** *[Raises the Zen stick.]* What's the color of this stick?

**Q:** It is brown.

**ZMJH:** So you already know.

**Q:** Yes, but don't you have anything new?

**ZMJH:** *[Hits him with the stick, followed by loud laughter from the audience.]*

**Q:** Oh, thank you. It was a good new answer.

**Question:** I'm wondering why this transmission is for you and not for me?

*[Laughter from the audience.]* I mean, what do you have what I don't?

**ZMJH:** *[Giving him the Zen stick.]* This is my transmission for you. What can you do with it? *[Laughter from the audience.]*

**Q:** *[Looking at the stick with embarrassment.]* Nothing . . . I don't know.

**ZMJH:** So give my stick back. *[Grabs the stick.]* One step more is necessary!

**Question:** I have an important question, I think not only for Christians: Where is God?

**ZMJH:** *[Holds the student's hands.]* I love you! What can I do for you? Hallelujah!

**Q:** Hallelujah!

**Question:** I've been learning from you for many years. Please tell me when you will finally teach me something? *[Laughter from the audience.]*

**ZMJH:** What are you doing now?

**Q:** Sleeping.

**ZMJH:** So, wake up! *[Hits him with the stick.]*

### DHARMA SPEECH

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

Before you make a single step, you have already arrived.

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

Before you open your mouth, your speech is already over.

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



Photo: Yael Barlevy

Without cultivation, you are already complete.

What does this teaching point to?

KATZ!

One person is talking; many people are listening.

Thank you all for coming. Great thank you to the whole

sangha for this wonderful moment. The list of thanks is very long, but first of all I would like to say thank you to the Zen masters who arrived for this ceremony. Especially to Zen Master Dae Kwang, who offered me his trust; as well as to Zen Master Dae Bong, who decided to honor us here with his important presence, which is very meaningful to me, our European Zen masters and all my friends and teachers.

It is said that suffering is the mother of Buddha and also that the lotus flower grows out from the mud. It's an old buddhist allegory, which points to the fact that in the midst of suffering, ignorance, confusion and desire, there is the deeply hidden seed of wisdom and liberation. This is good news for all of us. And for me this message was a great blessing as well, when I brought the mud of my life into this Zen center thirty years ago. Up to that moment I had been living a life that actually led to self-destruction. I knew that the only thing that could save it would be a true and deep spiritual transformation. I used to read a lot of Buddhist literature at that time, and that is where I found this sentence: "Deep in the mud there is a lotus seed that blossoms." I met somebody who said: "You have Buddhist karma. You should try Buddhist meditation." This person brought me to this Zen center and is here at this assembly. I would like to say thank you to this person.

I heard about this great dharma of Zen Master Seung Sahn, who started visiting Poland, and I wanted to give it a try. But the first teacher I met was not Zen Master Seung Sahn, whom I met couple of months later. Zen Master Wu Bong, whose memorial ceremony we celebrated today, was my first teacher. I took part in a YMJJ that he was leading. I went to his room and I told him my story. At that time he was a Ji Do Poep Sa Nim, but sometimes we used to call him simply Jacob; such was style of those days. I said, "I feel as if I were dead. I am looking for a new life. Please teach me."

He looked at me, listened and then he said, "In such a case I have a good question for you. Please insert it deeply into your heart. How does the man of great death return to life?" I thought, "Wow, this question really hits the mark." Of course I didn't know the answer, but he said, "Don't worry, you don't have to answer now. But insert this question into your don't-know and please build your practice upon it."

Then I said, "Poep Sa Nim, could you please recommend a certain technique of practice?" He explained to me the breathing, danjeon (tantien) and some methods

we all know. But he also said, "In fact, in Zen meditation the technical aspect is not the most important. It's the great question and don't know that matters most." Such was my first Zen meditation lesson.

I wanted to share with you a story, which really hits the point of what Zen meditation is all about.

A long time ago in China there was a monastery inhabited by many monks and guided by a great Zen master. In that community there was one man who was very determined and had a great will of practice, but his mind was unstable and constantly checking. Every day he would approach the Zen master and ask, "Teacher, this practice you gave me doesn't work, could you please change it for me?" The Zen master said, "Please, go ahead and try *Om Mani Padme Hum*." But next day the monk complained: "You know, this mantra is too long and I keep forgetting it." "What about trying om?" proposed the teacher. The student was back the next day complaining, "It's too long as well." [*Laughter from the audience.*] "How about a great question, such as *Who am I?*" But the monk returned the next day again. He was never satisfied: "Please teach me what is correct meditation. I want to find it." As you can figure out, the teacher was fed up with all of this. When he saw that man at the door, he would shiver. One time it happened that the Zen master's friend, a general, was returning from military training and wanted to pay him a visit. The Zen master was very happy: "Wonderful, we haven't seen each other for a long time, please let's sit down and share a cup of tea. It's beautiful weather; let's sit in the garden." They sat down, the tea was served but all of a sudden the monk appeared again. The Zen master said, "No, no, not now! Look, there is a guest here." "Only one word" the monk persisted. "This meditation you gave me yesterday simply doesn't work." The Zen master shouted, "No, just go away!" But the general made a remark at that point: "I see that you have a problem with this student. He wants to understand correct meditation. You know, I can teach him." The Zen master said, "Wonderful, I would be so obliged."

So the general addressed the monk directly: "Monk, I have heard that you want to learn correct meditation." "Yes, it's the only wish I have in my life. I want to understand what is true meditation." The monk was full of hope. "OK, but you have to accept my conditions." "No problem, I agree to everything." The general said, "Come on, follow me to the temple's courtyard." The general was accompanied by his soldiers, so all of them followed him



Photo: Yael Barlevy

to the courtyard. He asked the attendant to bring the water pot from the kitchen. The general ordered them to fill the pot with water up to the rim and said, “Monk, now you have to carry this pot around the courtyard, and you cannot spill even a single drop of water. My soldiers will follow you with their bows drawn and ready to shoot. If you spill a single drop of water, immediately you will die on the spot.”

He couldn’t retreat. Sometimes it’s better to lose your life than lose your face. *[Laughter from the audience.]* So he gently picked the pot up and step by step started to walk with sharp mindfulness, feeling the breath of the soldiers on his back. When he was walking, all his thinking disappeared. Subject and object became one and everything became bright. He experienced something that Zen Master Seung Sahn used to teach: “Keep your mind as wide and clear as space, but your attention as sharp as the tip of the needle.” Step by step, he finally made it. He stood in front of the general, put the pot down, bowed deeply and never mentioned a single word about meditation again. *[Laughter from the audience.]*

In the great work of life and death time doesn’t wait for anyone, and you never know when the arrow you are destined to die from pierces through your heart. It’s a great challenge for a human being, but there is no better teacher than this. It’s the best meditation teacher. Wake up and watch your step!

This is when our mind touches this seed of the lotus flower deeply hidden in the mud. It blossoms and opens up naturally and our life achieves harmony with inner truth, which we originally are.

Once, Zen Master Un Mun brought forth the dialogue of two Zen masters. Hsueh-feng said that it’s like somebody lying next to the basket of rice and dying of starvation, and lying next to the riverbank, dying of thirst. But Hsuan-sha denied it, saying that it’s like somebody immersed to his neck in the basket of rice and dying of starvation. It’s like somebody immersed up to his neck in the river and dying of thirst.

Then Un Mun himself commented, “His whole body is already rice. His whole body is already water.”

We often talk about this one clear and bright thing not dependent on life and death. But it also means this bright thing is not separated from life and death. It means it is birth, it is life and it is death. It’s our seeing, hearing, smelling, touching, tasting, action and stillness. It’s exactly this moment. So let’s wake up and let’s attain this moment. Let’s share this rice and water with all sentient beings. In such a way today’s transmission is not only for me, but for everyone.

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

Before you take one step, you have already arrived. But this step is necessary.

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

Before you open your mouth, your speech is already over. But correct speech is necessary.

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

Without cultivation you are already complete. But without cultivation it is only a beautiful idea.

That’s why try, try, try for 10,000 years nonstop, attain your true self and help all beings. Thank you very much again, and I wish you all great fun this evening. ♦



## INKA CEREMONY FOR

# Jiri (George) Hazlbauer

March 20, 2016 at Wu Bong Sa Temple, Poland

### DHARMA COMBAT

**Question:** Last year when I was on the way to Vrazne, I got lost and you gave me a lift. As you are becoming a teacher, I want to ask you, how can you give me a lift to enlightenment?

**Hazlbauer PSN:** You already understand.

**Q:** No, I don't.

**Hazlbauer PSN:** What color is this floor?

**Q:** It's brown.

**Hazlbauer PSN:** Keep that mind.

**Question:** I'm happy to see you here.

**Hazlbauer PSN:** I'm happy to see you, too.

**Q:** You're the guy who's traveled the world. You've lived in many places. What is your true home?

**Hazlbauer PSN:** You already understand.

**Q:** No, I don't.

**Hazlbauer PSN:** Sitting here talking to you.

**Q:** Oh, thank you.

**Question:** I would like to know what is wrong with I-my-me way of life?

**Hazlbauer PSN:** You already understand.

**Q:** Sometimes, sometimes not.

**Hazlbauer PSN:** My name is George. What is yours?

**Q:** Irit. Nice to meet you.

### DHARMA SPEECH

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

A good situation is a bad situation; a bad situation is a good situation.

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

No good, no bad, then what?

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

A good situation is a good situation; a bad situation is a bad situation.

KATZ!

Many people in a warm room on a cold spring day.

I would first of all like to thank all of my teachers, especially Dae Kwang Sunim, for all of their patience with me through the years. And thanks to Jo, who really pushed me in the last few years with my homework. And to all of my dharma brothers and sisters, of whom the most important is my wife, Tam.

It's a strange feeling to be here, one which I did not expect. As I just said, with a good situation being bad and a bad situation being good, I was thinking of the life I lived that brought me to the misfortunes that shaped my life, which actually were more important than what you would call success, and I would like to share that with you. Because we often think things only need to go well in order for life to be good, but actually when we really look at it, we need both good and bad to have a really full and happy life.

So for one, I never wanted to be a carpenter. I wanted to be a mathematician, but my government told me that I have no future for the country, so they didn't allow me to go to school. So then I went into carpentry school, and thought I would do something else afterward. Then I started doing Zen a few years later, and I found out that all these Zen centers are built of wood! And that there are carpenters needed. So it opened the doors to Zen centers all around the globe. So bad? Good . . . ?

When I finished carpentry school I switched jobs really fast. Within two months I had a third job, lost that one too, and the father of my friend offered me a job in his construction company. It was more out of pity rather than that he needed anybody. He said, "Just come to the office, we'll have a talk and sort it out." I went to the office. He was not there; it was some other guy. I talked to him, got the job, started working. Then I met the owner of the company, and he's like, "Why didn't you ever come for the interview?" I said, "What do you mean, I went for the interview, I got the job." He said, "Well, not in my company!" I got a job in a fresh startup company, which had just become a really important company, and due to things various circumstances, in two months I was in the top management in that company and my life completely changed.

So, again, good, bad—things just happen.

I met incredible people in that company, which helped me really look into life, asking the questions, such as why we really live. They were like, "Yeah, we're doing this job but we really need to find out what life is about." I was like, "What do you mean, 'What is life about?' We work,



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Photo: Grzegorz Piaskowski

we go home, we sleep, go back to work.” “No!” they said. “Something more!”

So those were the people who really helped me start questioning life, and that question became so big that I actually left the business, started traveling, and went to Israel in search of a spiritual teacher. I was on the way to Asia. I didn't speak any other languages really at that time, and the bus driver I guess didn't really understand me or what I was trying to do, so he let me out in the middle of the desert, saying, “This is the address you are looking for.” I was like, “No!” And he said, “Yeah!” I got out and there was really nobody. We found a few Bedouins, and they really liked us and let us stay with them. I spent three months living with the Bedouins and had an incredible amount of time to sort out my thoughts.

I was really desperate to figure out what this life is about. I literally left my company and just wanted to find

a guru and I was trying all possible techniques. I was going nuts. I remember I was trying to stop my thinking, because that's what I read. I tried so hard that I could not form a thought anymore. I ended up banging my head on a rock just to stop the pain. That was the first time in my life I actually saw the blue sky. I also had with me a few books I had found. One of them was *Dropping Ashes on the Buddha*. Since I had plenty of time, and the Bedouins were an incredible people, helping me to survive, I finally turned the last page. I read really, really slowly. So I got to the last page and there was an address of a place in Prague where people practiced Zen. So I turned around and went to Prague and started practicing with you guys.

Good, bad, who knows?

We never know what is the outcome of our actions. And we will never have control over our lives. That is the beauty of life: the unknown which is always in front of us. So I just wish for all of us that we can embrace that and live with that don't-know as the beauty that it is in our teachings and in our lives.

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

Open mouth already a mistake. Don't say a word, you're already dead.

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

No silence, no words. What can you do?

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

Silence is silence. Talk is just talk.

KATZ!

Many smiling faces in the room, cookies are coming soon. ♦

---

Jiri (George) Hazlbauer was born in Prague and started practicing with the Kwan Um School of Zen there in 1999. Since then, he has lived and worked in Zen centers around the world, participating in daily Zen training and many long retreats, as well as holding various staff positions. He is a carpenter by profession, which has enabled him to help with construction, maintenance and operations in various locations. Much of his Zen training took place at the North American head temple, Providence Zen Center, where he served as abbot before returning to his native country. He is currently the abbot of Vrazne Zen Center in the Czech Republic, where he lives with his wife.

# Yuval Gill

March 20, 2016 at Wu Bong Sa Temple, Poland

## DHARMA COMBAT

**Question (Daniella, Yuval's 11-year-old daughter):** Now that you will be a JDPSN, you are supposed to be even more generous, yes?

**Gill PSN:** Yes.

**Q:** Does that mean you increase my monthly pocket money?

**Gill PSN:** You will receive much more Zen money. Do you want an advance?

**Q:** Yes.

**Gill PSN:** Come close. *[Hugs and kisses his daughter.]*

**Question:** You are from Israel, so you are probably the most qualified person to answer this. Is God Jewish?

**Gill PSN:** You already understand.

**Q:** Please tell me.

**Gill PSN:** What color is the floor?

**Q:** Brown.

**Gill PSN:** Is that Jewish?

**Q:** It's brown.

**Gill PSN:** So you already understand.

**Q:** Thank you.

**Question:** During the Kyol Che I had the housemaster job, and there was something that confused me, so maybe you can help me. The entry day is Saturday but you arrived on Friday. What was that about?

**Gill PSN:** You already understand.

**Q:** No. That is why I'm asking.

**Gill PSN:** What day is it today?

**Q:** Wait I have to check, ah yes, Sunday.

**Gill PSN:** You got it.

**Q:** Thank you.

## DHARMA SPEECH

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

Life is death; death is life.

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

Originally, no life, no death.

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

Life is life; death is death.

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

Which statement is alive?

KATZ!

Life is breathing in and out; death is not breathing.

Hello everyone, we have three ceremonies here today, so I will make it short and I hope you find it interesting.

I want to share with you today how kong-an practice really saved my life.

However, before I do that, let me express my deepest gratitude to all our wonderful school's teachers.

Zen Master Wu Bong explained it this way: Our school is all about the student and not the teacher. That means, when you see a student transform into a teacher, like today, it is the result of a collective effort of our school's teachers.

I see many teachers here today to whom I owe a debt of gratitude. But, I will mention only Zen Master Dae Bong, who was the first teacher to visit with Mu Sang Sunim in Israel and support us in starting the Kwan Um Israel sangha, and Zen Master Wu Bong who guided the Israeli sangha for 12 years from the early wild days until his passing away three years ago. And our wonderful guiding teacher for the past three years, Zen Master Ji Kwang. Thank you for your teaching. *[Bows.]* I also want to thank my family—my mother, my sister, my wife and my two daughters, sangha friends and close friends who came from far away to witness and participate in this event. Thank you all!

Over 20 years ago, I started practicing meditation in Israel. After a couple of years, I decided to spend time in Hwa Gye Sa Temple in Korea until I figured out what to do with my life. So I joined the winter Kyol Che. When the Kyol Che ended, I had some time off and traveled to Bali, Indonesia, to meet my beloved sister and spend a vacation together. Some of you may already know that Bali is famous for good surfing because of its beautiful beaches and big waves. So we decided to go to the beach, and I went in the water for an "after Kyol Che swim."

What we did not realize was that we had chosen the beach called Cemetery Beach or Graveyard Beach. The name came from the fact that every year surfers would die there because of the powerful waves and shallow water.

I entered the water at about waist high and saw a wave rising in front of me. I tried to swim under it. *Big mistake!* This wave grabbed me like a matchstick, turned me upside down, raising me up about two to three meters high before it nailed me to the ocean floor, headfirst.

All this happened so fast, but something very interesting happened during these few seconds. Because my mind was after Kyol Che clear, it was like a kong-an, but a real life-and-death kong-an. What can I do? What meditation could save me?



Photo: Grzegorz Piaskowski

So, in that brief moment I completely let go. I, my, me, time, thinking, everything: *ptchewu!* Disappeared! Gone! At that moment, there was only the great energy of water and white surf everywhere.

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While I was completely letting go, something opened in my mind and I experienced endless calm, boundless space, and just one thought appeared: What a beautiful day to die!

Because I was so relaxed, the hit to my neck hurt but it did not kill me. Because I let go of what we call “small I” I could stand up from the shallow water to see my sister’s worried face turn to relief. That was how kong-an practice saved my life.

When our vacation was over I went back to sit Kyol Che for three months and had a chance to digest this experience.

I needed life to really bang me on the head, but I finally got it. This point. [*Hits the table.*] There is no I. We make it, and we can unmake it. Another name for that is clear direction. It means that my question in life is not how to help my life, my situation, but how to help this world. This means keeping a wide mind.

We call it “for all beings,” or in short, “for you.” This is our great Zen vow, the great way of the bodhisattva.

So getting this “for you” point—really getting this point—means changing life 180 degrees. Changing life’s direction from life that is about me, to life that is for you. But how do we actually do it in our lives?

In our school, we have this formula from Zen Master Seung Sahn:

clear direction + practice try mind = enlightenment

That means that in order for it to be part of our lives we have to practice. But what does true practice mean? In our school, we have all these wonderful formal together-action practices: Kyol Che, seven-day Yong Maeng Jong Jin, three-day YMJJ and also solo practice. But what is really true practice?

Here is a little hint: Sherlock Holmes and Dr. Watson go out on a camping trip. They are lying in the forest in the middle of the night looking up at the stars. Sherlock turns to Watson and asks: What do you make of this? Watson answers: “Looking at all these stars makes me realize how small we are compared to this vast universe. Gives a great perspective on life.” So Sherlock answers: “Watson, you fool. Somebody stole our tent!” [*Big laughter.*]

The point of this joke is don’t be fooled by philosophical ideas, but keep clear moment to moment. We call it true practice. Zen Master Seung Sahn said, “try try try for 10,000 years, only go straight, don’t know.” This effort of never stop trying to return to this moment, transforms us and turns our lives around.

This is all for you.

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

To die before we die is to wake up to life.

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

Before thinking, there is no dying or waking up.

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

How can we wake up and find our correct-moment life?

KATZ!

Thank you all for being here, now, Sunday, March 20, 2016. ♦

Yuval Gill was born in 1964 in England and arrived in Israel with his family in 1969. He started practicing Zen in 1995 with an Israeli Zen teacher. In 1998, he traveled to Korea to practice at Hwa Gye Sa Temple. Upon his return to Israel in 1999, Yuval cofounded the first Kwan Um Zen center in Tel Aviv. Today, he is the abbot of Kwan Um Israel. For the past 10 years, Yuval has lived in Hod Hasharon Zen Center with his wife and two daughters. Yuval studied finance in London and law in Israel. He is a family and business lawyer and mediator. In 2001, he established a mediation company that operates peace-making programs in schools and communities throughout Israel.

# Knud Rosenmayr

March 20, 2016 at Wu Bong Sa Temple, Poland

## DHARMA COMBAT

**Question:** Knud, your wife, Mingma is coming from Nepal. I've heard something like this: Your wife is so strong, yes? *[Laughter from the audience.]* Very strong—stronger than you. Is that true—is she stronger than you?

**Rosenmayr PSN:** You already understand.

**Q:** No, no. I don't.

**Rosenmayr PSN:** I love my wife.

**Q:** Yay!

**Question:** We've practiced many years together since the '90s. You came here with very big "I, my, me." Now you are becoming a teacher. You have no "I, my, me." So who will receive this inka? *[Laughter from the audience.]*

**Rosenmayr PSN:** You already understand.

**Q:** I don't.

**Rosenmayr PSN:** How do you call me?

**Q:** Knud?

**Rosenmayr PSN:** Ah. Already appeared.

**Question:** Now you're becoming a teacher. We know a lot of teachers, and everyone has his own style—like pointing a finger or hitting the floor. So what's your style?

**Rosenmayr PSN:** You already understand.

**Q:** No, I don't. Show me.

**Rosenmayr PSN:** I'm sitting here talking to you.

**Q:** That's all?

**Rosenmayr PSN:** That's my style.

**Q:** Thank you very much. I like this.

## DHARMA SPEECH

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

Holding is putting down. Putting down is holding.

Who is it that is trying to put it all down?

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

In this moment—no holding, no putting down.

Careful here.

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

Holding is just holding. Putting down is just putting down.

This is without skin.

What is there to hold and what is there to put down?

KATZ!

Holding this stick and putting it down on the table!

*[Holds up the Zen stick and puts it down on the table.]*

Actually this talk is already complete. However, let me say some more words. I also would like to say thank you to the teachers—many of them are here today, and it's really wonderful to have the opportunity to practice with so many different teachers in our school. All of them helped me so much in my practice, especially Zen Master Dae Kwang, with whom I had my first interview; Zen Master Ji Kwang, with whom I have practiced the longest; Jo Potter JDPSN, with her unconditionally open heart; and also my wife, Mingma. Thank you all for your continuous teaching. I'm very grateful for that. We say our true teacher is always in front of you. However, it's so important to have somebody "mirroring you"—this may be a Zen teacher, a dharma friend, your partner, a family member or just somebody on the street—it doesn't matter.

Here is a short mirroring story from my family. It was about three years ago, and I was traveling with my father and my family in the Himalayas. We were hiking toward Everest Base camp in Nepal—actually my wife was born in that region so there were many family visits included and lots of tea was drunk. We made it up to Tengboche and a little village called Deboche, which is around 3,800 meters (12,467 feet) above sea level. Unfortunately in Deboche my father got altitude sickness, which came as a surprise to us and to him because he had visited there before and had never experienced any problems with high altitude. But it's not only the high altitude: there is no guarantee that you won't run into problems even if you think you've mastered them before. So my father didn't sleep all night, and we stayed there another day hoping that it would get better. But it didn't, so then we decided to split the group. The others—my brother and his wife, my niece and her husband and other friends—went on, and my wife and I went down with my father. We were walking down this narrow path—actually it was a shortcut someone recommended—and I could see him stumbling from



Photo: Grzegorz Piaskowski

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time to time. We had to cross a river to get to the other side where the trail was leading uphill again to the next village. At the riverbank we rested a little bit. My father was lying down on the grass facing the sky with his hand on his heart. He really didn't look well. I could see his chest moving fast trying to make up for the lack of oxygen in the thin air. So my wife and I, our minds went into big checking mode: Oh, shit! What are we going to do? There was no place for a helicopter to land, and no horse could come this way because the trails were too narrow. So this strong fear appeared, and I noticed my mind going directly into mantra practice. The mantra was directed toward my father, but there was also something else, some kind of running away there, some kind of escape from the situation. Then appeared a strong desire to get rid of this agonizing feeling inside, this pain of worrying and that fear.

So the mantra dropped and there was just being with that fear, completely, 100 percent. And interestingly . . . it was OK just the way it was. It was no problem! We did the things that we could do, gave him a little bit of pain medication and went on slowly. Luckily everything turned out all right and we made it up to the next village and then downhill again.

It's OK to use mantras or other practices, but sometimes it seems that we use them mainly for us. Have we found a way to use them for our own purposes and then just convince ourselves that we use them for others?

Do you know that feeling? Can there be complete practice that is "not for me"? Can we pause and really listen before we go into this "automatic mode" that's trained and remembered over the years?

And how do we deal with it, when it gets really difficult? When strong feelings appear? Usually this question comes up only when we think or have feelings that we don't like. Nobody has any problems with feelings that they like. Nobody wants pleasure to go away. We actually have a kong-an in our book that deals with this point. It's called Dong Sahn's "No Cold or Hot." Many of you know this kong-an already, but let's look at it together for a moment anew.

A monk asked Zen Master Dong Sahn, "When cold or hot come, how can we avoid them?" "Why don't you go to the place where there is no cold or hot?" Dong Sahn replied. The monk said "What is the place where there is no cold or hot?" Then Dong Sahn said, "When cold, cold kills you; when hot, heat kills you." That's the case. Here Dong Sahn is not only talking about hot and cold. We might give a very good answer to that kong-an, but can we die to our feelings completely or is there a running away?

There is an interesting story—it's an Italian Youtube video: a man is hanging on the edge of a cliff in the mountains, and under him is the abyss. So he knows if he lets go, he's going to die. In despair he cries out "God! God! Are you there?" Nothing happens. Then again: "God! God! Are you here? Please help me!" Then suddenly a voice appears "Yes?" "God! Oh, wonderful, you are here! Please help me! I will do anything you say." Then the voice says "LET GO!" [*Laughter from the audience.*] And the man says, "Anybody else here?" [*Loud laughter and applause from the audience.*]

In a way we are all hanging on this cliff. We don't want to let go and let us fall into what's here now. Instead we try and have a better job, have a better relationship or become a stronger Zen student or get a stronger center or become a worse Zen student and so on and on. Can we knock down the flagpole in front of the gate and just be with this? [*Hits the table with his hand.*] Then helping each other just comes by itself, without effort. It doesn't need much. On the contrary. How many times have we heard this—but have we really listened? And for most people this is not enough; they want more. Maybe some wonderful enlightenment experience or some great insight, and then there

(Continued on p. 25)

## INKA CEREMONY FOR

# Kathy Park

April 24, 2016 at Mu Sang Sa Temple, Korea

### DHARMA COMBAT

*[This question was translated from Korean.]*

**Question:** We have this teaching, “No I.” What is the meaning of “No I”?

**Park PSN:** You already understand.

**Q:** Not enough.

**Park PSN:** Sitting here, answering your question.

**Q:** Give me another answer.

**Park PSN:** Dog runs after the bone.

**Kogen Sunim:** You are becoming a teacher so you will be teaching the dharma. However, the great Zen master Lin Chi said that outside of mind there is no dharma, nor is there anything like that to be found within. I’m curious: What will you be teaching people?

**Park PSN:** You already understand.

**Kogen Sunim:** I’m asking you.

**Park PSN:** Why are you here?

**Kogen Sunim:** *[Stuck, then laughter.]*

**Won Il Sunim:** I didn’t have a good question because I’m tired from work.

**Park PSN:** I’m sorry.

**Won Il Sunim:** So I was sitting over there and feeling bad that I don’t have a good question and I remembered this book, which I haven’t read, but I like the title. It says, “Open mouth already mistake.” But that’s too easy, so what is the original mistake?

**Park PSN:** Already appeared.

**Won Il Sunim:** Aha . . .!

### DHARMA SPEECH

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

Cause is result. Result is cause.

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

No cause, no result.

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

Cause is cause. Result is result.



Photo: Cheong Ho Lee

Of these three statements, which one is correct?

KATZ!

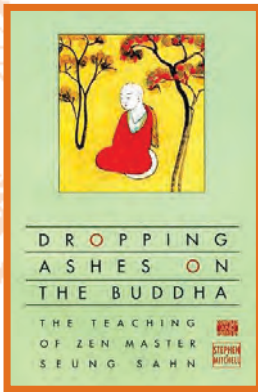
The sun shines outside and the weather is warm.

As some of you know, I was born in Turkey, and growing up, I was going around and around to many different countries. Actually my first language is English, but I learned *hangul*, the Korean alphabet, from an early age so I could read and write in Korean. I never really had a chance to learn Chinese characters. Most of you know that hangul was invented by the Korean king Sejong. His picture is on the 10,000-won note. When King Sejong came into power in the 15th century, he had a big aspiration to help all people learn to read and write. To achieve that, a secret society of scholars and supporters had to carry out his mission, because once he decided to make the alphabet, he got much opposition from his own supporters. When he had become king, all his supporters were helping him to create a neo-Confucian society in Korea. Buddhism had already been in Korea for almost a thousand years. Making a written language available to common people, and not just aristocrats, the wealthy and educated, came with great opposition from those with power.

King Sejong had eight brilliant scholars who worked to invent this alphabet in secret. One of them was his own son. Intelligent, bright, well educated, talented and creative, he was also a great swordsman, skilled in horseriding and a brave warrior. He loved his father

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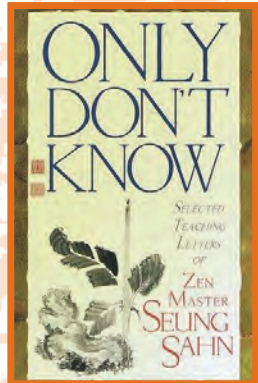
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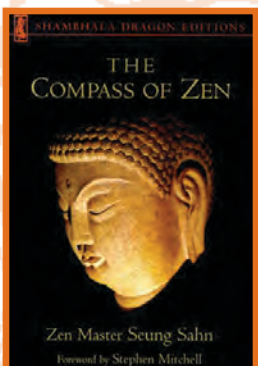


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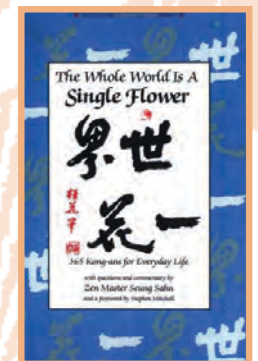
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# The Whole World is a Single Flower

## 2017

8 - 15 October

### Providence Zen Center

Information: <https://goo.gl/WTCJDE>

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## Summer Retreat Program 2016 In Europe. May 27 - September 3



Ku Bong Sa, The Peak, England	May 27 - June 11
Dorfgastein Mountain Hut, Salzburg, Austria	June 12 - June 18
Soen Mun Sa, Vrážné, Czech Republic	June 19 - July 2
Buddhist Retreat Center, Becske, Hungary	July 3 - July 9
Sufi Kanka near Vepriai, Lithuania	July 9 - July 23
Ku Bong Sa The Peak, England	July 23 - 31 July
Surya Centrum, Mor. Lieskové, Slovakia	August 1 - August 7
Bori Sa, Garrotxa, Catalunya, Spain	August 7 - August 13
Wu Bong Sa, Warsaw, Poland	August 14 - September 3



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very much and supported him on his mission. One day, this 20-year-old beautiful son suddenly fell ill and very quickly died. Totally unexpected. For the king, it was the greatest suffering of his life. “How come my most precious son died, who has so much ahead of him? I could have given him this whole kingdom. Why does he die before me?” The king fell into great remorse, deep sorrow and suffering.

Some time passed, and in his suffering he slowly began to recognize something. When he came into power trying to establish Confucianism, he had to weaken Buddhism. To do that, he destroyed many Buddhist temples, confiscated temple wealth and treasures and even banned Buddhist monks and nuns from entering the capital for many years. Ultimately, Buddhism declined and he became powerful. When his son died, it really hit his mind. “Ah, what happened here?” The correlation of deep personal suffering on the inside and the suffering created throughout Korea when he destroyed many aspects of Buddhism in the past—he recognized this as cause and result.

Zen Master Seung Sahn said, “Cause and effect is always clear.” It’s only clear when we really attain that. King Sejong continued his mission to create hangul, and actually the alphabet was completed despite strong opposition because several Buddhist temples gave his scholars refuge for the mission to be carried out in secret. Not only that, he later built many temples and even established an examination for sunims’ training. When his beloved queen died, he arranged the most beautiful 49-day ceremony for her and nationally declared it as the most important ceremony given to loved ones. Cause and effect is always clear. When we see our results, what do we do? I’m one of the people who can read dharma in hangul, thanks to King Sejong’s wide compassion. He gave that freedom.

Ironically, when I started practicing, I learned it in English. My first encounter with the Kwan Um School of Zen was at the Paris Zen Center, meeting Zen Master Wu Bong and having my first kong-an interview. I received primary-point teaching in English from a Polish-Jewish Zen master in Paris. After many years, here we are now all together in Gyeryongsan Mountain, talking about Zen in English with people from many different countries. As we know, Zen Master Seung Sahn knew Chinese characters very well, and he was also well versed in Buddhist sutras. Yet when he went to America, he had to learn English and start from zero. It was through English that he could teach anyone out-

side of Asia. He didn’t try to learn English to be perfect at it, but instead he used whatever appeared and turned it into teaching in the simplest language possible. That was the most effective way he could teach. Even in language, he chewed, digested and gave the dharma to us so we could swallow it smoothly.

What really makes people great? I say great because King Sejong was posthumously named Sejong Dae Wang, “King Sejong the Great.” Zen Master Seung Sahn, our founding teacher, we call him Dae Soen Sa Nim, “Great Zen Master.” There are many Zen masters and many kings. Not many of them are remembered as a great king, a great being, a great teacher or a great Zen master. Also, these two didn’t actually aspire for greatness. What made them great was their big vow and direction. King Sejong’s direction was to help all people without distinction to become educated. Zen Master Seung Sahn’s direction was to save all beings from suffering, without distinction, beyond culture, language, nationality, gender, color, beyond any differences. When all of those beings, when all people benefit, then this great appears naturally, just like the sun gives us warmth. What’s most important is that we don’t leave anybody behind. I am truly grateful for this teaching because I would have been one of those people who would be left behind if it wasn’t for the benevolence and compassion of Zen Master Seung Sahn’s very wide, compassionate, deep and loving dharma that holds everything.

During the three-year memorial of Zen Master Seung Sahn’s death several years ago, there was a big ceremony at Mu Sang Sa Temple, and about 200 people from all over the world came to Korea. During that time we visited one temple, Dong Hwa Sa, near Daegu on Palgongsan Mountain. We got off the bus and the abbot, a Korean monk, was going to welcome all 200 of us, give a dharma speech and share some tea. This temple has beautiful grounds with some bridges, and we had to walk about 15 minutes through the gardens to get to a big hall where we were to meet the abbot. As we were trying to get there, the big group was slowed down naturally; some had to go to the toilet, others had jet lag, still others were disoriented and tired. I was one of the volunteers helping. Hye Tong Sunim was up ahead of me, perfectly organizing everything. At one point, he came down the steps and said to me, “Bosalnim, can you make sure that everyone comes quickly? The abbot is already here and we are late. He will give his speech soon.” I replied, “Yes, yes, Sunim!” I rushed down and tried to get the people to come up

*(Continued on p. 25)*

## INKA CEREMONY FOR

# Myong Hae Sunim

April 28, 2016 at Su Bong Zen Monastery, Hong Kong

### DHARMA COMBAT

**Won Bo Sunim:** You and I come from Lithuania, but sometimes Lithuanians don't like to be taught. So how can you teach Lithuanian people?

**Myong Hae Sunim:** *[Gets up and hugs Won Bo Sunim.]*  
Thank you for coming.

**Sam Yin Sunim:** These few days there are so many guests, and I am so nervous about what to cook for them, that I forgot my small kasa in Gak Su. Originally my mind was complete, but now I don't have this small kasa so my mind is not complete. How can you calm my mind?

**MHSN:** *[Takes off her own small kasa and gives it to Sam Yin Sunim.]*

**SYSN:** Thank you.

**Question:** Soon you become JDPSN. I want to ask you, what you will teach us?

**MHSN:** What color is the floor?

**Q:** The floor is brown, but Sifu already taught us that. What else will you teach us?

**MHSN:** Keep this mind.

### DHARMA SPEECH

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

In opposites you can find your true self. And your true self includes all opposites.

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

But here there are no opposites and also no true self.

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

Opposites are only opposites, true self is only true self.

Which one of these statements is correct?

KATZ!

Many smiling faces in front of me.

I was born in a beautiful country, Lithuania. I had no understanding about religions. Even Christianity was suppressed by the government during the Soviet period. In those



Photo: May Lam

days, God was called a “game” for old people. But despite this bad situation in 1991 after Lithuania became independent, I was fortunate to encounter Zen Master Seung Sahn’s teaching: Zen means understanding your true self. What am I?

As a little girl I had a question, “Why are we here? Why is it that there is so much good and bad here?” My grandmother told me that God made everything, and that if I practiced hard, I could ask God about anything. But no matter how hard I practiced the rosary for three hours a day, God never talked to me. One morning I was so sad. Why wouldn’t God talk to me? And then, suddenly I completely let go. I looked up at the blue sky and I became the sky. All good and bad disappeared, and everything was clear, just as it was. Everything was God. I was overwhelmed with joy. After that time, I wanted to become a nun so that I could help this world. I was looking for some monasteries in Lithuania, but I could not find one.

Then, one day, my friend called me and said, “I heard that a Chinese Zen master is going to give a talk. Will you go with me?” So I went to see what this Zen master looked like. That teacher was Zen Master Su Bong. His talk was so inspiring that I joined the three-day retreat the next day.

After the retreat, my friend and I could not make a decision about taking Buddhist precepts. After all, we were going to become Catholic nuns. But we finally made a decision and rushed to the airport at 5 a.m. so that we could find Su Bong Sunim before he left. He gave us the five precepts right there in the airport coffee shop. (Dae Bong Sunim was there too!)

Later, my friend did become a Catholic nun, and she still follows that path. But I realized that my home was with the Kwan Um School of Zen, and that the path of a Zen nun fit me better, like clothes my own size. But, to become a nun, I needed to go to Korea and train there. I worked very hard and got enough money for the plane ticket, and in 1995 I applied to attend winter Kyol Che at Shin Won Sa Temple. Unfortunately, the retreat was already full. I was discouraged and felt like there

were too many obstacles. But I got a postcard from Korea written by Zen Master Su Bong. I was really surprised because Zen Master Su Bong had passed away almost two years before! But thanks to Zen Master Bon Yeon (Jane Dobisz), who had found the postcard among Su Bong Sunim's possessions and sent it to me, Zen Master Su Bong was teaching me long after his death.

Su Bong Sunim's commitment inspired me to keep trying. After the three-month Kyol Che in Warsaw I went to Hwa Gye Sa Temple, where I did my haeng-ja training. I am deeply grateful to Zen Master Dae Bong for helping me become a nun. Soon after I ordained, Zen Master Seung Sahn asked me to go to Hong Kong and help Zen Master Dae Kwan (Sifu) at Su Bong Zen Monastery. Thanks to his guidance, I found a home with the Hong Kong sangha. And I am especially grateful to Sifu for teaching me for almost 20 years. She provides a clear mirror so I can see myself. Her kindness and clear direction has helped me go through many difficulties. Thank you to my dharma sisters (fellow sunims) and all sangha all over the world for practicing together.

Last year I participated in winter Kyol Che at the Providence Zen Center in the United States. I had a chance to practice with different teachers in our school. I am grateful to Zen Master Soeng Hyang and all the other Kwan Um School teachers who have guided and encouraged me, and helped me to see myself more clearly.

During the retreat, one teacher asked me a question: "Are you willing to lie about anything?"

I didn't know how to answer. If I answered yes, then it would be clear that I am a liar and not a trustworthy person. If I said no, then I would also be lying. After all, wouldn't I be willing to lie if it would save someone's life? I got stuck—really stuck. This question about lying wouldn't leave me. It would appear at any time and in any place. Even at night I would jump up in my bed with this question.

But as you know, we live in this world of opposites and very often we get lost in the opposites. We have like and dislike, inside and outside, and we end up fighting with the world. The question "Are you willing to lie about anything?" was so strong that everything else started to disappear. I sometimes lost any sense of time and space, but at the same time every moment became very clear. The sound of the moktak, each syllable of chanting, every taste and touch, every color—everything became very clear and sharp.

The question helped me come back to each moment. I began to ask, "What I am doing right now? What is this?" It became easier to let go of attachment to opposites: good and bad, right and wrong, like and dislike, you and me, us and them. I noticed that I have a choice how I respond in each

moment and not just be controlled by opposites.

Recently I heard a story about two wolves. In this story, a grandfather was teaching his grandchildren about life. He said to them, "A fight is going on inside me. It is a terrible fight between two wolves. One wolf expresses fear, anger, envy, sorrow, regret, greed, arrogance, hatefulness and lies. The other wolf expresses joy, peace, love, hope, humbleness, kindness, friendship, generosity, faith and truth. These wolves are always fighting with each other. My grandchildren, this same fight is going on inside of you. And not just you, but inside every other person too."

The children thought about it for a minute. Then one child asked his grandfather, "Which wolf will win the fight?" The grandfather replied, "The one you feed will win."

So which wolf do we choose to feed? Do you see that we have a choice? If we cling to our anger, how can we let go of it and feed instead the wolf of kindness and understanding?

The only way we can choose wisely is to come to the place before anger and kindness. In our Zen school we call that place "before thinking." And then we return to moment-mind. Remember that you have a choice which wolf you feed.

When you are fully alive in each moment, then the two wolves of opposites completely disappear. When we do anything 100 percent, then opposites disappear. Then our correct situation, correct relationship and correct function become clear. And then we can really help this world.

So I sincerely hope that we will all continue to practice together and return, over and over, to our true self, that is before thinking. Correctly use all opposites to save all beings from suffering.

Now I have a question for you: How can you do that?

KATZ!

After the ceremony let's take a group photo.

Thank you for coming tonight. ♦

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Myong Hae Sunim is the first Buddhist nun from Lithuania, where she heard of Zen Master Seung Sahn's teaching for the first time in 1991. She sat her first retreat with Zen Master Su Bong when he visited Lithuania in 1993. Myong Hae Sunim moved to Hwa Gye Sa Temple in South Korea in 1996 to train as a haeng-ja. She moved to Hong Kong after becoming a nun in 1997 to train under Zen Master Dae Kwan. Myong Hae Sunim has been in Hong Kong since 1997 and has served as head nun and vice abbot of Su Bong Zen Monastery. She has sat many retreats across Asia, Europe and the United States. Myong Hae Sunim is now the second guiding teacher at the Su Bong Zen Monastery.

# Because You're Suffering, I'm Suffering: The Meaning of Sangha

Manu Garcia-Guillén

Good evening. I'm Manu. I have been practicing here for a little bit more than two years. Before that, I practiced in a Japanese Zen tradition, in France first, and later in New York.

For a long time, I didn't understand, while practicing, what the sangha meant; and this is what I want to talk about today. At first I thought I could practice only at home, without going to a Zen center. I read a lot of books about meditation. All those books were saying that you can't meditate alone, you can't practice alone, you should go practice with people at a Zen center. And they were talking about the three jewels: Buddha; Dharma, which is the teaching; and Sangha, which is the community of the persons you practice with. The books talked about taking refuge in the Buddha, in the Dharma, and in the Sangha. I understood taking refuge in the Buddha. I understood taking refuge in the Dharma. But I was kind of stubborn about the Sangha, I didn't understand why it was as important as the two others.

And one day I arrived here, at the Chogye Interna-

tional Zen Center of New York. I remember that during my first interview with Ken Kessel JDPSN, he told me, "After thinking, we are all different. But *before* thinking, your mind and my mind are the same. Before thinking, there is no Ken, no Manu; there is no American, no French." I was . . . "Wow! There is a place where American and French are the same? I want absolutely to know that place!"

And just because I was curious of that, I started to come here regularly and I was very consistent in coming once or twice a week. I met some very nice people. But I still wasn't getting the real meaning of sangha.

And then came the day that was probably my most difficult day here in the United States. It was on January 7, 2015. It's when there was this first terrorist attack in Paris, that attack against the newspaper *Charlie Hebdo*. It was a satirical newspaper, but a kind of satire that doesn't really exist here. Maybe the closest thing to it would be the cartoon *South Park*: very disrespectful of everything, shocking all the time. This was the purpose of the newspaper. *Charlie Hebdo* was mocking everybody, but especially intolerant people. So they were mocking especially the far-right political party of France, the French equivalent of America's Tea Party. And they were mocking also a lot religious fundamentalists. Of all religions. Mostly Christian fundamentalists, but other religions's too.

And so, one day, all the most famous people working at this newspaper were killed all together during a meeting by two terrorists who didn't like how they mocked fundamentalists of Islam. When it happened it was of course a real shock. Because the victims weren't simply anonymous staff from a well-known newspaper: all of them were known, they were famous in different domains even before working at *Charlie Hebdo*. And they were really a part of the French identity. They were famous in France and much appreciated. They were like the Simpsons cartoon family in the United States: very familiar, very popular, very well liked.

When it happened, it was clearly, for us, French people, our September 11. It might be hard to understand that because the two events



Photo: Barry Briggs JDPSN

are kind of different, especially in their proportions. But the thing is that in French culture, the most sacred thing is *culture*. It's not power, or symbols of power. All we have are symbols of culture: books, newspapers, music . . . all that. And so, from a French perspective, attacking culture or something related to culture is like attacking the most sacred thing.

Attacking culture in France is like attacking the Pentagon here. It's the equivalent, in France. So, of course, as you can imagine, being so far away from my home country was very difficult for me on that day. I would have liked to be there, where it all was happening, maybe just to cry, but at least to cry with people. Because here, nobody was crying with me. Here, in the United States, people were shocked. But they were not crying. Of course it didn't have the same impact!

I remember September 11, 2001. I was in France at that time and I was very far away from imagining that I would live here one day. I was shocked on that day of September 11. But, what I felt on that day had nothing to do with how I felt, more than ten years afterward, when my best friend here in New York told me her story of September 11.

Her dad was working at the World Trade Center and she spent the whole day wondering if he was still alive. Luckily he was. But I can imagine the nightmare. And I felt terrible when she told me that story. I felt terrible because of what she was telling me, but also because I realized that I never really perceived before that suffering aspect of the event. For me, September 11 had been kind of abstract still, like something in history books.

So I understand that people were not crying with me here after the *Charlie Hebdo* attack. But the most difficult came later, a few days afterward. What happened then was that some voices started to arise, some intellectuals' voices started to spread the idea that *Charlie Hebdo* had been delivering hate speech. This was very shocking to me! Because from my perspective, from my French perspective, it wasn't only a wrong vision, it was the contrary to what *Charlie Hebdo* meant to me. Indeed, I had always seen this newspaper as the friend of those who were fighting against racism, against discrimination, against homophobia, and so on.

But all that made me understand more than ever before that if there is one thing that has difficulties in crossing borders, it's humor. Definitely. I don't know where humor is situated on the path of thinking. But if there is before thinking, and after thinking, humor might be very far away, after thinking, because what is humorous can differ so much from one person to the next. I understand now that something can be totally normal and obviously considered as fine and humorous in one culture, while in another culture it can be very shocking. And I know that well because, as a non-American person, there are things here that are totally

normal but that I still find shocking, even after five years living here.

But so, on the moment when *Charlie Hebdo* was accused of delivering hate speech, I was totally mad. The timing was terrible because it was only two days after the tragedy happened. So we were still mourning, we were still in shock, we were still in disbelief.

So I decided that I had the mission to convince every single American that "No, *Charlie Hebdo* wasn't hate speech." So, I became totally mad. Totally crazy. On social media, I was killing myself commenting on all the articles that painted the newspaper in a way I didn't like. I was really everywhere, on all the newspapers, commenting, commenting, saying, "No, you don't understand!" "You can't understand because you're not French!" "This is the truth . . ." and so on. I was totally stuck with my opinion, and I wasn't able to let go. At all. I was becoming crazy! And I saw online that I wasn't the only one: there were other French doing the same.

It was a very difficult situation. In addition to the pain, to the suffering, I was seeing myself in the strange position of defending something that was seen here as hate speech. It was very difficult. But luckily I had an idea. You know, if you are on the KUSZ mailing list, sometimes people make a request for Kwan Seum Bosal chanting, the chant of compassion, when they are suffering or when someone they know is suffering. I was feeling so bad that I wanted to do that. I didn't know exactly how it worked. So I wrote to the person in charge of the mailing list, saying "I would like to make a Kwan Seum Bosal chanting request for all my co-citizens who are suffering after the attack. How do I do that?" And on the e-mail I even told him "because *Charlie Hebdo* was blah-blah-blah." And I was still arguing as if he could answer me: "Oh no, we can't do that for *Charlie Hebdo*!" I don't know what I was thinking, but I was still arguing. I remember very well his answer. He answered me: "OK, just write your request, but we don't need so many details. Just be simple." So I made it very simple. And I was surprised that, starting only hours after the request was sent to everybody in the mailing list, I received e-mails from all over the world from people from our sangha: "Kwan Seum Bosal, Kwan Seum Bosal, Kwan Seum Bosal . . ." And it was nothing else. No debate, no polemic. It was just: "Manu, Kwan Seum Bosal, Kwan Seum Bosal, Kwan Seum Bosal . . ."

And I started to feel good.

Then, the Saturday that followed the event, I went here for the Saturday morning practice, and I asked the Zen master if we could chant Kwan Seum Bosal here. He said yes. So we did it. When we started chanting, for me it was a really precious moment. I was finally doing something for *Charlie Hebdo*, here, with the people I know here! And I wanted to chant with all my heart.

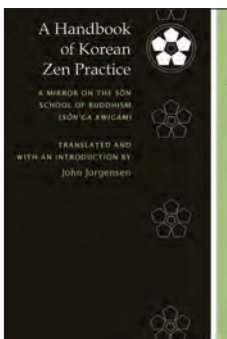
(Continued on p. 24)

# Book Review

## *A Handbook of Korean Zen Practice: A Mirror on the Sôn School of Buddhism (Sôn'ga Kwigam)*

Translated and with an introduction by John Jorgensen  
University of Hawaii Press, 2015

Review by Zen Master Bon Hae (Judy Roitman)



In 2006 Shambhala published a slim book by the great 16th-century Korean Zen master So Sahn Hyu Jong, *The Mirror of Zen*, which became a constant companion to me—I've read it at least 20 times, probably more. *Mirror of Zen* was written as a handbook for monastic training, still in use today, and is perhaps the most inspirational book—in the sense of encouraging hard practice and pointing to our true

nature—that I have ever read. Since first encountering it I have recommended it enthusiastically to many people. I still do.

But wonderful as *Mirror of Zen* is, there is a slight haze about it. The author listed on the cover is not So Sahn but the contemporary Korean monk Boep Joeng. The American translator, the monk Hyon Gak Sunim, focuses his preface largely on his reluctance to take on the task of translating such a significant work. Boep Joeng's Korean preface gives an idealized biography of So Sahn with little context. Most frustratingly, while the form of the text consists of very short chapters (often less than a page) beginning with boldface statements (said to be compiled by So Sahn from earlier texts) followed by commentaries and the occasional poem (both said to be by So Sahn), none of the source texts are identified, and when I asked Hyon Gak Sunim about this he cheerfully said that no one could identify them.

Well, John Jorgensen has. And more. *A Handbook of Korean Zen Practice*, his version of *Mirror of Zen*, is a heroic work of scholarship that illuminates far more than the immediate work at hand.

A word about provenance here. So Sahn's *Sôn'ga Kwigam* was essentially conceived of as a set of notes. He wrote the first version in Chinese, in 153 sections, each consisting of a base text with commentaries. It was instantly translated into the Korean of his day, and published in Korean before it was published in Chinese. Apparently his students found 153 sections too much to handle, so he came up with a shorter Chinese version of 86 sections, which is and isn't a subset of the original. To complicate things further, these versions differ significantly from each other, as ver-

sions are successively edited. It is the shorter version which Boep Joeng translated into contemporary Korean. Hyon Gak Sunim essentially translated Boep Joeng's text, which explains the strange attribution in the Shambhala version.

In *A Handbook of Korean Zen Practice*, John Jorgensen has translated the 16th-century Korean translation of the long version of the *Sôn'ga Kwigam*, also giving translations from the Chinese text, noting variants, identifying sections in the second, shorter version, and noting changes from the first.

But the real revelation is the notes. The base text of section 133 states that a monk's "preaching of the dharma depends on the examination of the ancients. Words are the shoots of this mind, so how can you leave it up to your conjectures/judgement?"

This is the key to So Sahn's method. As we learn from Jorgensen's extensive notes—632 of them for 153 sections—almost everything derives from or contains allusions to other sources: not only the base text, but the commentary, and even the poems. So Sahn is not interested in writing an original text proclaiming his personal theories. He is shaping—and there is a deliberate arc to this text—the tradition using the tradition's own words. The *Sôn'ga Kwigam* is a pastiche, a collage, of direct quotes and paraphrases, seamless, natural, reading as if directly written from the mind of one author. In fact it is not. Only someone who has completely absorbed his tradition could pull this off.

Jorgensen has tracked all this down and more. He frequently gives variant sources for the same phrase or sentence—it is clear that pastiche, collage, and paraphrase are common techniques in ancient and not-so-ancient texts (for example, the poem on the five precepts certificate given to students of the Kwan Um School is a pastiche of standard teaching phrases chosen for their undeniable power—and one of the pleasures of reading Jorgensen is finding some of their sources in his notes). The notes also give variant translations of problematic phrases, refer the reader to contemporary discussions, and explain the many allusions and references to what in So Sahn's day was widely known and is now either known only to a few or pretty much forgotten. The introduction gives an excellent, non-hagiographic biography of So Sahn, embedding him in his time: Confucian repression of Buddhism; the conflict or conflation between the sutra (Kyo) school and the meditation (Sôn, that is, Zen) schools; the Japanese invasion during which So Sahn, by raising an army of monks, was crucial to driving out the invaders, for which he is remembered as a national hero. There is an extensive description of So Sahn's intellectual concerns, a helpful summary of the *Sôn'ga Kwigam*, which delineates the arc that So Sahn is constructing, and an explanation of the complexities of the

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provenance of the text.

Which brings us, finally, to the translation. I wish I liked it. I wish I could recommend it. Unfortunately, despite the truly heroic scholarship in which it is embedded, I cannot. Rather than choosing one version to translate, Jorgensen wants us to see all versions at once, so the text bristles with typographical conventions meant to help us distinguish between the different versions (which are then further spelled out in the notes). He uses language that, while philosophically precise, is used only by specialists (for example, “percepts” for the mental concepts created by the process of perception, which he ambiguously glosses as “objects of perception”). And, unfortunately, his translation does not flow gracefully. I will give one example comparing his translation with the Shambhala version.

Here is the Boep Joeng–Hyon Gak translation of the base text of their 9th section:

In all of the sutras expounded by the Buddha, he first draws distinctions between various kinds of Dharmas, and then only later explains the principles of emptiness. The Zen meditation tradition handed down from the Patriarchs teaches, however, that when all traces of thinking are cut off, the principle of emptiness appears clearly, of itself, as the very origin of mind.

Here is Jorgensen’s base text of the corresponding section 18:

However, while the sutras preached by the buddhas first discriminate between the dharmas and later the [buddhas] preach the ultimate emptiness [of the dharmas], if the sentences [of the hwadu] shown by the patriarchal teachers eliminate the

traces [of discriminative forms of teaching] in the ground of intention, they will reveal the principle in the source of the mind.

Jorgensen inserts three footnotes for his single sentence, directing us to eight precursor texts. The Shambhala version has no footnotes for this section. More substantively, Jorgensen’s version does not separate the Kyo and Sôn traditions, as the Boep Joeng–Hyon Gak version does, but allows for coexistence; and he says that it is Sôn practice that cuts through to reveal the origin or source of mind, not, as Boep Joeng–Hyon Gak do, Sôn teaching. This seems closer to two of So Sahn’s overarching themes: reconciling Kyo and Sôn even as he finds the latter superior; and emphasizing the importance of practice. That said, Jorgensen’s translation, unlike Hyon Gak Sunim’s, can only be read laboriously.

So I conclude this review with ambivalence. I am sincerely grateful to John Jorgensen for his deep immersion in the text and its origins, and for his clear exposition of So Sahn’s life, context, and thought in the introduction. This book is an invaluable resource. But it is a book for scholars, not a book everyone should have in their home library. I am deeply grateful to Hyon Gak Sunim for giving us a graceful and accessible translation of a contemporary Korean version of this text. But his version lacks scholarly context and, as a translation of a translation, is necessarily distant from the original. What is needed is a version of So Sahn’s seminal work that draws on Jorgensen’s immense scholarship without such bristling detail, and provides a graceful translation close to So Sahn’s 16th-century text. Given the daunting nature of the task—requiring familiarity with 16th-century Korean usage of Chinese, immersion in Buddhist practice and philosophy, access to primary materials, and financial support during the necessarily lengthy process—I’m not holding my breath. ♦

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*Because You’re Suffering (Continued from p. 22)*

But right when we started chanting, I broke into tears suddenly because it was so beautiful! There were a lot of people there that day, and everybody was chanting, so there were probably some among them who thought that *Charlie Hebdo* wasn’t a good thing or was delivering hate speech. Probably there were also some people who barely knew about what happened, or who didn’t care a lot about it. But they were chanting, because I asked for it. And for me it was very powerful. It meant at that moment, “because you’re suffering, I’m suffering.” And it didn’t matter what they thought about *Charlie Hebdo*.

It really relieved me and I understood at that moment that that’s all I needed! Finally I didn’t need everybody to agree on my opinion, I didn’t need every single American to be convinced. I just needed compassion. And I got it.

On that day I really and finally took refuge in the sangha. And I understood also on that day that if for some extraor-

inary reason, one day I had to meet with the mother or the sister of one of the terrorists who had been killed by the police, and if they asked me to chant Kwan Seum Bosal for their loss, or even Ji Jang Bosal for their dead son or brother, I would do it. Without any hesitation. Because suffering is suffering. ♦



*Photo: Won Haya*

Manu Garcia-Guillén (Won Jin) is a French citizen. She has been living in Brooklyn for six years with her wife and their two cats. Manu is a primary school teacher at a bilingual French school and a volunteer interpreter for French-speaking asylum seekers. She is also studying Freudian psychoanalysis, and she’s preparing a thesis on the connections between Zen and psychoanalysis. Manu joined the KUSZ in 2013 and she will be taking 10 precepts in August 2016.



**Park** (Continued from p. 18)

quickly. The crowd was moving and I could see they were trying hard but inside my chest was this rush, “Come on guys! The sunims are waiting!” Then, Zen Master Soeng Hyang came up the stairs with a group of people behind her. Beckoning them, I yelled, “Come on guys!” And Zen Master Soeng Hyang looked at me and said, “Kathy, Jean is back there, really far away. Her foot is injured and she’s not going to be able to walk so fast. Don’t leave anybody behind, OK?” When I heard that, I totally stopped. I saw all the people coming up and all the rush inside me suddenly disappeared. Inside my heart was this echo: “Don’t leave anybody behind.”

“Don’t leave anybody behind” is a teaching for that part in each of us that leaves ourselves behind, the part that doesn’t believe in ourselves. When we don’t believe in ourselves, we leave someone else behind. This is a very ordinary thing that happens all the time. Leaving someone else behind. So, believing in ourselves, we can save all beings from suffering.

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

Great is ordinary, ordinary is great.

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

No great. No ordinary.

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

Great is great. Ordinary is ordinary.

Which one do you like?

KATZ!

It’s wonderful to see so many great dharma friends all together here. Thank you very much. ♦

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Kathy Park (Il Hwa) began practicing Zen in 1999 while living in London and has lived and practiced at Cambridge Zen Center and Providence Zen Center in the United States, Su Bong Zen Monastery in Hong Kong and at Mu Sang Sa Temple in Korea, where she has participated in several 90-day Kyol Che retreats. She served as director of the Cambridge Zen Center and helped establish the Harvard Women’s Center’s meditation group and the Harvard Zen Buddhist Group. She also served as interim director for the Kwan Um School at PZC and is currently an administrative director at Mu Sang Sa and the coordinator of the International Initiative Project for the global Kwan Um School of Zen. Kathy lives in Korea with her husband, Andrzej Stec JDPSN. Together they lead the newly established Kwan Um Seoul Zen Group and Daejeon Zen Group. Kathy has a BFA in sculpture from Parsons School of Design in New York. She is an art and design consultant, focusing on supporting Korean artisans and craftsmen for sustainability and development of their traditional craftsmanship.

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**Rosenmayr** (Continued from p. 14)

will be happiness, and no more sorrow for their whole life.

Have we found the place where there is no cold or hot?

Please listen!

The sound *[cameras clicking]* of the cameras. *[Pause.]*

The light on the brown floor. *[Pause.]*

The smell of the air. *[Pause.]*

The feeling of the clothes on the skin. *[Pause.]*

*[Swallows.]* The swallowing. *[Pause.]*

What are we doing? What is this?

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

Sorrow is happiness. Happiness is sorrow.

Two sides—one coin.

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

At this point there is no sorrow, no happiness.

This is not even a point.

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

Sorrow is just sorrow. Happiness is just happiness.

This is great peace.

But all of this is not enough. Then what?

KATZ!

Very happy to see you all. How may I help you? ♦

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Knud Rosenmayr JDPSN started practicing in 1995 after meeting Zen Master Seung Sahn in Korea. After finishing his studies at the university in Vienna he started to work at a language school and got married in Nepal in 2008. Since 1999 he has been the group director of the Viennese Kwan Um Zen group, and he became the abbot of the Vienna Zen Center in 2013.



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秀峰禪院  
Su Bong Zen Monastery

 Su Bong Zen Monastery 秀峰禪院 搜尋

Good and bad are good teachers.  
Good and bad are very strong demons.  
Originally there are no feelings,  
perceptions,  
Impulses, consciousness.

If you keep it, you cannot attain it.  
If you put it down, you also cannot attain it.

What can you do?

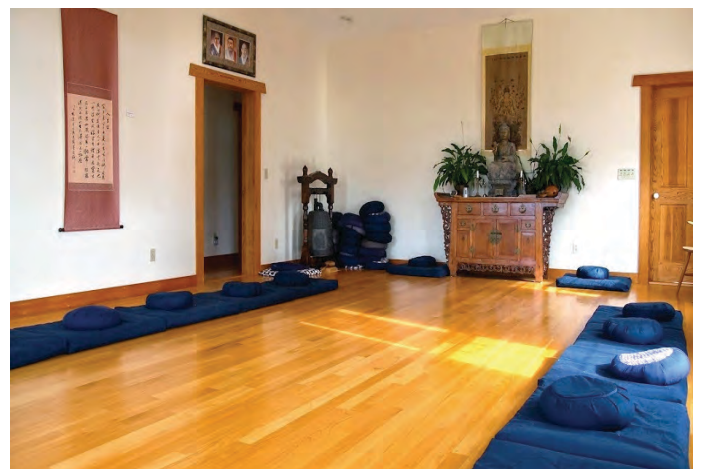
If you want to attain it,  
You must ride the bone of space into the  
diamond eyes.

Be careful! Be careful!

The puppy is crying outside the door.  
Do not kill it with kindness.

*December 30, 1975  
Zen Master Seung Sabn*

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An **Index to *The Compass of Zen***, prepared by John Holland and Ty Koontz, is now available on the Kwan School of Zen website, under "online resources":

<http://www.kwanumzen.org/compass-of-zen-index-2016/>

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*"Clear mind is like the full moon in the sky. Sometimes clouds come and cover it, but the moon is always behind them. Clouds go away, then the moon shines brightly. So don't worry about clear mind: it is always there. ... Thinking comes and goes, comes and goes. You must not be attached to the coming or the going." -Zen Master Seung Sahn*

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## Prison Groups

Arizona State Prison Florence  
 East Unit

Lowell Correctional Institution,  
 Florida

Lowell Annex, Florida

Florida Women's Reception  
 Center, Florida

Northeast Correctional Center in  
 Concord, Massachusetts

Roslindale Pre-Release Center,  
 Massachusetts

MCI Shirley, Massachusetts



# Join Our Sangha Today!

## The Kwan Um School of Zen

The heart of the Kwan Um School of Zen is our practice. Zen Master Seung Sahn very simply taught "Don't Know". This

means in each moment we open unconditionally to all that presents itself to us. By doing this, our innate wisdom and compassion will naturally breathe and flow into our lives.

The Zen centers of the Kwan Um School of Zen around the world offer training in Zen meditation through instruction, daily morning and evening meditation practice, public talks, teaching interviews, retreats, workshops, and community living. Our programs are open to anyone regardless of previous experience.

The School's purpose is to make this practice of Zen as accessible as possible. It is our wish to help human beings find their true direction and we vow and to save all beings from suffering.

### Becoming a Member in North America

Your membership in a participating center or group makes you a part of the Kwan Um School of Zen sangha (Buddhist Community). Your dues help support teaching activities on local, national, and international levels. Membership benefits include discounted rates at all retreats and workshops at KUSZ member Zen centers and a subscription to Primary Point Magazine. *(In other parts of the world, contact your local affiliated Zen center or regional head temple.)*

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