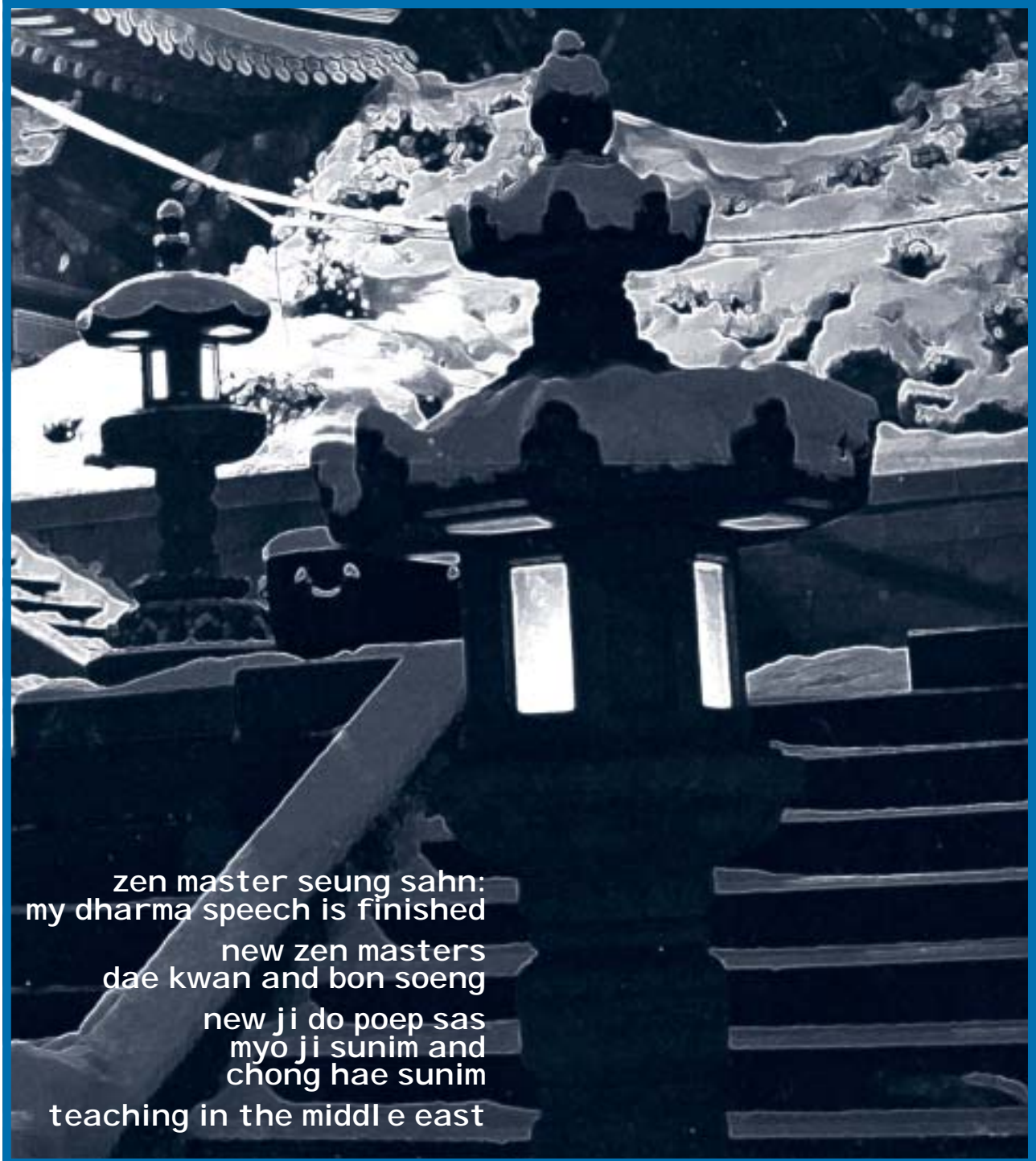


Primary Point



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zen master seung sahn:
my dharma speech is finished

new zen masters
dae kwan and bon soeng

new ji do poep sas
myo ji sunim and
chong hae sunim

teaching in the middle east



PRIMARY POINT

99 Pound Road, Cumberland RI 02864-2726 U.S.A.
Telephone 401/658-1476 • Fax 401/658-1188
www.kwanumzen.org • ppp@kwanumzen.org

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The Kwan Um School of Zen supports the worldwide teaching schedule of the Zen Masters and Ji Do Poep Sa Nims, assists the member Zen centers and groups in their growth, issues publications on contemporary Zen practice, and supports dialogue among religions. If you would like to become a member of the School and receive PRIMARY POINT free of charge, see page 30. To subscribe to PRIMARY POINT without becoming a member, see page 26. The circulation is 4000 copies.

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Senior Editor

School Abbot Zen Master Dae Kwang

Editor-in-Chief

School Executive Director JW Harrington

Production Manager

School Publications Director Dorota Streitfeld

Editor for Asia

Mu Shim Sunim JDPS

Teaching Editors

Zen Master Bon Haeng • Zen Master Bon Soeng

Poetry Editor

Alan Davies, 247 East 10th Street #5, New York, NY 10009

Book Review Editors

Judy Roitman JDPSN

Transcription and Copy Editing

Chong Hae Sunim JDPS • Chong Won Sunim
Algernon D’Amassa • Tamarind Jordan • Jayne Harrington



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In this issue

My Dharma Speech is Already Finished

Zen Master Seung Sahn 3

Zen Master Dae Kwan Receives Transmission 6

Zen Master Bon Soeng Receives Transmission 8

Myo Ji Sunim JDPS Receives Inka 10

Chong Hae Sunim JDPS Receives Inka 12

Respecting Our Ancestral Tradition:

Morning Bell Chant (part 2)

Zen Master Hae Kwang 14

Hard-Wired

Father Kevin Hunt OCSO 18

A Serenade from Buddha in Israel

Yael Gaaton 21

Poetry 23

Books in Our Tradition 16, 17

Subscription/Change of Address 24

Membership in the Kwan Um School of Zen 30

Kwan Um School of Zen Centers 30, 31

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Hwa Gye Sa temple, Seoul, Korea

Photo by Zen Master Dae Kwang

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my dharma speech is already finished

Talk by Zen Master Seung Sahn at Mu Sang Sa temple
at the close of Winter Kyol Che 2001

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

The meaning of this hit is: becoming tight is becoming loose; becoming loose is becoming tight. The Heart Sutra says, "Form is emptiness, emptiness is form." Because all things in this world have name and form, we can also say that this is "opposites world." In this opposites world we have becoming tight and also becoming loose. Today is Hae Jae, the end of the winter retreat, which means to loosen. Kyol Che, the name for our three month winter retreat, means to tighten. In the opposites world there is always contention.

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

The meaning of this hit is originally there is not even one thing. The Sixth Patriarch taught us that all things in this world, all the myriad things have name and form. All these names and forms are created by the mind. And even the mind itself does not exist. However much we search, we cannot find the mind. So, if there is not one thing at all that we can find, then what is it that becomes tight, what is it that becomes loose? We call that nirvana world.



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

In this world, becoming tight is just tight, becoming loose is just loose. If we read the Heart Sutra, we finally come to Anuttara Samyak Sambodhi, unexcelled supreme enlightenment. This is the area where tightening is just tightening, loosening is just loosening. First I talked about opposites world. Here everything is very distinct—becoming tight, becoming loose—very clear. Then I talked about nirvana world: no tight, no loose. Then I talked about truth world: tight is tight, loose is loose. Of these three worlds, which one is the real world? Form is emptiness, emptiness is form; is that world the correct world? No form, no emptiness—nirvana world; is that the correct world? Form is form, emptiness is emptiness; is that the correct world? If somebody says that they found the correct world, this stick will hit them thirty times. If they cannot find the correct world, this stick will also hit them thirty times. Why is that?

KATZ!

Today is the full moon day of the first month. We call that Hae Jae day—the first day after a three month intensive meditation retreat.

A person's head becomes whiter and whiter as he gets older, but the color of the mountain remains green. In the end, both the mountain and the person return to emptiness. Today is the end of Kyol Che. That means don't attach to the world of name and form. If you don't attach to the world of name and form, there's nothing left but our moment-to-moment world. What am I doing in this moment? That's most important.

Actually my dharma speech is now finished. However, many people don't understand so I will explain a little more. Usually we would say that my mind brought me here to listen to this talk. But where is mind? From where does it appear and where does it go? We don't understand that. That is human. You carry your mind around everywhere but you don't know what it is. We are always proclaiming, "I, I, I," but we don't understand "I." So the big question is: What is human? A famous Zen poem says: "Coming empty handed, going empty handed—that is human. When you are born, where do you come from? When you die, where do you go? Life is like a floating cloud which appears. Death is like a floating cloud which disappears. The floating cloud originally does not exist. Life and death, coming and going are also like this. But there is one thing which always remains clear. It's pure and clear, not depending on life and death. Then what is that one pure and clear thing that pulls this body around?" What is the meaning of all these people from foreign countries coming here to our temple in Korea to practice Zen? Because of that one pure and clear thing they come here.

If you don't attach to the world of name and form,

If you find that one pure and clear thing, then you become the Tathagata Buddha. Another famous poem says: "If you want to understand the realm of Buddha keep a mind which is clear like space. Let all your thinking and all external desires fall far away. Let your mind go anyplace with no hindrance. Buddha's world is the world of no hindrance. Then what is keeping a mind which is clear like space? If you don't understand that, then listen to the following: It is enlightenment nature. Above is the dwelling place of all Buddhas. Below are the six realms of existence. One by one each thing has it. One by one each thing is complete." Everything has the same nature as the Buddha. All of you—even a dog, a cow, a cat, a bird—all have the same essential nature. That nature is originally clear like space. The poem goes on to say, "It (original nature) and dust (the world of name and form) interpenetrate. It is already apparent in all things."

From that place we can understand Zen Master Un Mun when he says: "Buddha is dry shit on a stick" or when Zen Master Dong Sahn says: "Buddha is three pounds of flax." We don't need to do meditation for many, many years and wait and wait and wait until this place appears. There is no place that is not Buddha's place. There is no place that does not have Buddha nature. Even though everything we see, hear and smell has Buddha nature, we don't recognize it, because of all our thinking. If we put it down, all of our thinking, completely put it all down, then we become one with the whole universe. Then everything we see, hear, smell... is Buddha. Everything has Buddha nature.

[Raises Zen stick over head.]

So, holding up the Zen stick—do you see?

[Hits table with stick.]

Do you hear? Already you see clearly and hear clearly. Then, are this stick, this sound and your mind the same or different? If you say they are the same, this stick will hit you thirty times. If you say different, this stick will also hit you thirty times. Why is it that you get hit whether you say same or different? Why?

KATZ!

Three times three is equal to nine.

Even though my dharma speech is now completely finished, some people are still not clear. My mind is the thing that carries around this body. But I don't understand, "Where is my mind?" If you understood your mind clearly—where it was, how it is—then everything I said to you would be very clear, but you don't know that. Everybody who did the retreat understands this question.

Honey and sugar are both sweet. But how do you explain the difference between the sweetness of honey and

that of sugar? It's impossible to explain. Even if you wrote many volumes on the subject you still couldn't explain the difference. But if you come up here and I put honey and sugar in your mouth... aah! then you will understand the difference. You must experience it. Even though you read everything about it, you still wouldn't understand. Fortunately we have a Zen center here at Hwa Gye Sa where people can come to get a taste. If you try and practice in the Zen center, then at some point you will understand, "Ah, that's my mind. That's the place where my mind stays." Then gradually where your mind is, how it is, will always appear in front of you.

A long time ago in China, whenever he was asked a question, Zen Master Lin Chi always shouted KATZ! Any time someone asked Zen Master Dok Sahn a question, he would only hit them. If Zen Master Gu Ji was asked a question, he held up one finger. Dok Sahn's hit, Lin Chi's KATZ and Gu Ji's one finger, are they the same or different? If you say they are the same, this stick will hit you. If you say they are different, this stick will still hit you. What can you do? That's the first course.

Somebody asked Zen Master Dong Sahn, "What is Buddha?" He replied, "Three pounds of flax." A monk asked Zen Master Un Mun, "What is Buddha?" He answered, "Dry shit on a stick." The first three Zen Masters did not open their mouths to answer... only action. But the next two Zen Masters opened their mouths, teaching us truth. If we keep on practicing, finally we enter this realm of enlightenment. Then everything we see, hear, smell, taste and touch... all is clear. Before our idea of self, our "I," was obstructing the truth. But, if you take that away, then there's nothing preventing us from becoming one with the universe.

So, what is the truth? Everything we see, hear, smell, taste and touch... all are the truth. The sky is blue, a tree is green, a dog is barking, sugar is sweet. Even though we live in the truth all the time, we forget our "don't know" truth. That's because of the thought, "I." The thought of myself is blocking the truth. So if you have no "I," if you have no idea of self, then everything is truth. For this reason, the great monks of old said, "Attaining my true self and getting enlightenment is easier than drinking water when you're thirsty." Why is it that we don't know such an easy thing? Because we have so much thinking. What will we do with all that thinking? We must practice to take away our think-

there's nothing left but our moment-to-moment world

ing. If you have a mind, give it to a passing dog. If you give away your mind, then you and the whole universe become one. At that time, everything you see and smell is real, everything is truth. The whole world is truth.

Zen teachers during the Tang and Sung dynasties only taught about this “truth world.” Eventually, Zen disappeared in China because there was no teaching of how human beings should *function* correctly moment to moment. But fortunately, there have been great teachers who have handed down correct Zen teaching. What is correct teaching? What is correct function? Our job is to help all suffering beings. If a person is hungry, give them food. If someone is thirsty, give them water. If someone needs our help, just help them. That’s our correct function.

In our teaching three points are clearly stated: substance, truth and function. First, we teach substance by using one action, such as holding up a finger, shouting KATZ or just hitting the floor. Next, we teach about truth world: the cushion is yellow, the floor is brown, the wall is white, the sky is blue. There is nothing that is not truth. Everything is truth, everything is clear. If we can attain this truth world, then we can use it to help suffering beings everywhere. We call this the Bodhisattva Way. In our school, substance, truth, and function are very distinct and clearly taught.

Buddhism is very consistent in its teaching, its practical application and its function. Almost all religions have some kind of opposites thinking. For example, I must call upon God for help, I must pray to God, or I must reach a God outside of myself. But Buddhism teaches that if you practice and attain your true self, then you become Buddha. In the Christian Bible, Jesus said, “I am the way, the truth, and the life.” But most people don’t understand the meaning behind this. What is the meaning of “way”? Way means to return to substance. What is the meaning of “truth”? Everything you see, hear, smell and taste is already truth.

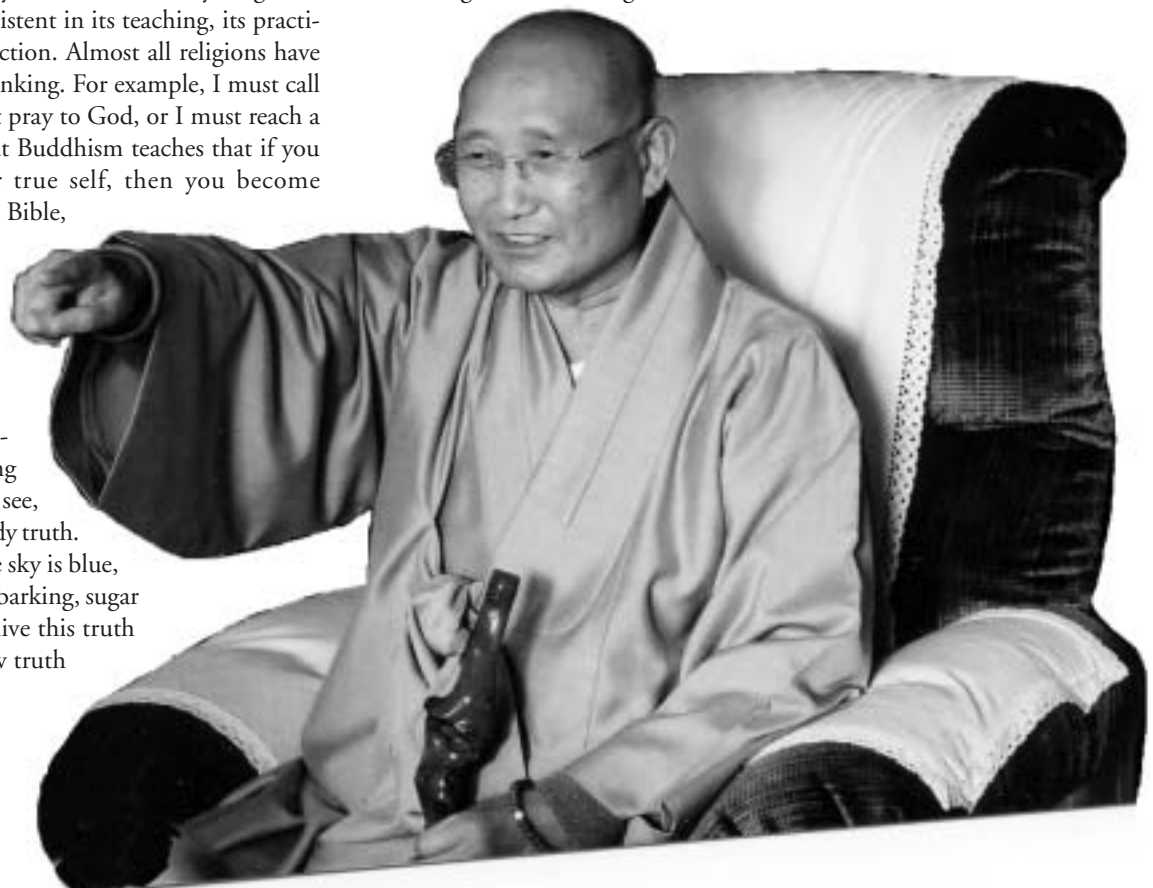
What is not truth? The sky is blue, the tree is green, the dog is barking, sugar is sweet. Even though we live this truth all the time, we don’t know truth

because we don’t know ourselves. What is the meaning of “the life?” The life means helping all beings. When they are hungry, give them food. When they are thirsty, give them drink. Whenever you meet suffering beings, only help them. Buddhist teaching shows us how to find the correct way, truth, and correct life and use that to save all beings from suffering.

Our practicing family should all be very clear about this. We should not forget this when we are chanting. At that time we should ask ourselves: “Who is chanting?” When we are bowing we should ask: “Who is bowing? Who is doing these things?”

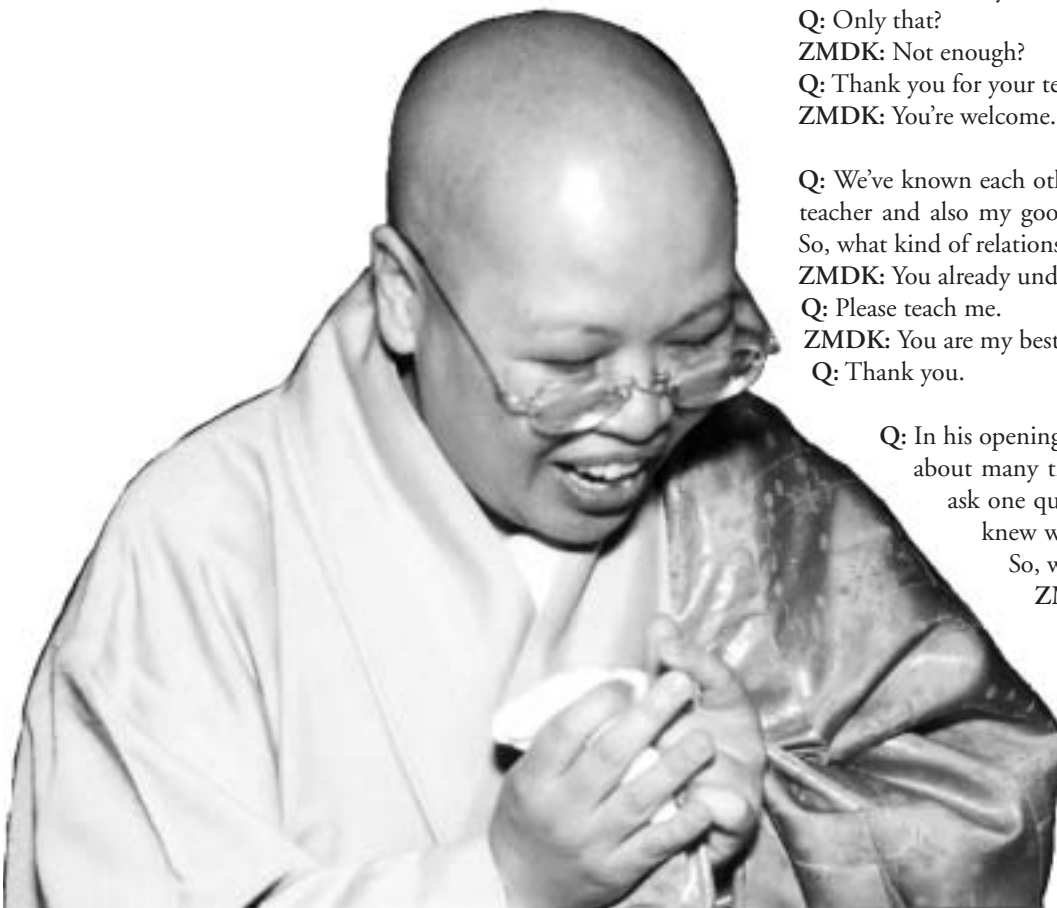
When the Korean War broke out, there was a widow whose only son had to go to war. Because she was completely devoted to her son, she worried about him all the time: “I have to make sure he gets married; I have to make sure he gets a good house and has nice things; so I must work hard while he is away.” Every day, even though she worked very hard and kept long hours, she never forgot about her son, even in her dreams. When her son comes back, the widow will be very happy.

Just as this widow thinks only of her son, our students should never forget the Buddha’s teaching. They should never forget their direction. As we keep this great question in our everyday lives—this great “don’t know”—we can only look forward to the moment when suddenly it appears and we become clear. Just as this widow always looks forward to the day her son returns, we should always keep our great don’t know mind. Always keep the great question in everything we do, when we chant, when we eat, in everything until the day we attain enlightenment and can save all beings from suffering.



Transmission Ceremony for Zen Master Dae Kwan

On April 15, 2001 Hyang Um Sunim JDPS received transmission from Zen Master Seung Sahn at Kye Ryong Sahn International Zen Center/Mu Sahn Sa and became Zen Master Dae Kwan.



DHARMA COMBAT

Question: I have a question about this—just before we said, “Homage to all the Buddhas.” But a Buddha is complete.

It doesn't need anything. Why give homage to the Buddhas?

Zen Master Dae Kwan: You already understand.

Q: So I ask you.

ZMDK: You're looking at me, I'm looking at you.

Q: Only that?

ZMDK: Not enough?

Q: Thank you for your teaching.

ZMDK: You're welcome.

Q: You get dharma transmission here at Kye Ryong Sahn.

Kye means chicken. Ryong means dragon. What are you going to be, a chicken or a dragon?

ZMDK: You already understand.

Q: Please teach me.

ZMDK: What do you call me?

Q: Sifu [*Chinese for teacher.*]

ZMDK: That's it!

Q: Thank you.

ZMDK: You're welcome.

Q: You're going to be a Zen Master and you took 500 precepts. I only took 10 precepts. Is your teaching going to be a lot better?

ZMDK: You already understand.

Q: Please teach me.

ZMDK: You are my teacher.

Q: Only that?

ZMDK: Not enough?

Q: Thank you for your teaching.

ZMDK: You're welcome.

Q: We've known each other for over ten years. You're my good teacher and also my good friend. Today you're a Zen Master. So, what kind of relationship do we have now?

ZMDK: You already understand.

Q: Please teach me.

ZMDK: You are my best friend, not only good friend.

Q: Thank you.

Q: In his opening speech, Zen Master Dae Bong talked about many transmissions from Buddha. I want to ask one question. Before the ceremony I already knew what you did to become a Zen Master. So, when did you become a Zen Master?

ZMDK: You already understand.

Q: I'm asking you.

ZMDK: What are you doing now?

Q: I'm sitting on a cushion and asking a question.

ZMDK: Already appear, transmission.

Q: Thank you for your teaching.

ZMDK: You're welcome.

DHARMA TALK

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

Two thousand five hundred forty five years ago, Buddha sat under the bodhi tree and practiced. One morning, he saw a star and got enlightenment. Twenty years ago, Hyang Um sat in a cave in Thailand, saw a snake, lost her enlightenment. So losing is getting, getting is losing.

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

When Zen Master Seung Sahn told me dharma has no good and bad... BOOM! At that moment getting and losing was taken away. So no losing, no getting.

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

The second patriarch Hui Ko cut off his arm. In losing his arm, he got it. Hyang Um, sitting in Su Bong Zen Monastery, is gaining more weight, so she also gets it. So getting is getting, losing is losing.

KATZ!

Thank you Zen Master Seung Sahn for your great teaching. So, what did I attain? Here is a poem for our great teachers:

Clear clear originally no dharma
Kyong Ho is also like this
Man Gong cannot find it
How did Ko Bong ever get it?
Seung Sahn, only don't know
What does this mean?

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

Hyang Um is only for you.

Actually my dharma talk is over. But Zen Master Seung Sahn many times says, maybe you don't understand, so a little bit of explanation is necessary.

The first line is "Clear clear originally no dharma." Also, the Sixth Patriarch's teaching is originally there is nothing.

The second line says, "Kyong Ho"; "Kyong" means mirror and "Ho" means space. So, in a clear mirror, and also in space, we cannot find anything. So, Zen Master Kyong Ho is also like this.

"Man Gong cannot find it." "Man" means complete and "Gong" means empty. So, in this complete emptiness one cannot find anything. That is why Zen Master Man Gong cannot find any attainment in his practice.

The fourth line is: "How did Ko Bong ever get it?" "Ko" means ancient and "Bong" means peak. An ancient peak is already in the past, so how do you get anything from the past?

"Seung Sahn" means high mountain. A high mountain never knows that it is high, so that's why Seung Sahn is "only don't know."

"What does this mean?"

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

This hit means return to our primary point.

"Hyang" means incense, so incense can purify the air, our mind.

"Um" means the sound of this world.

"For you" is our school's teaching, the direction of our action is always for others.

So the first step is to attain our substance, which is nothing. With this "nothing" we can see, hear, smell, taste clearly. Our action is clear, which means "only don't know." Only don't know has no "I." With no "I," our actions are already pure. Pure means not for myself, it is for all beings.

明明本無法

鏡虛亦如然

滿空找不了

古峰何曾有

崇山只不知

是甚麼？

舉起禪棒，啪打一聲！

聲音隨你用

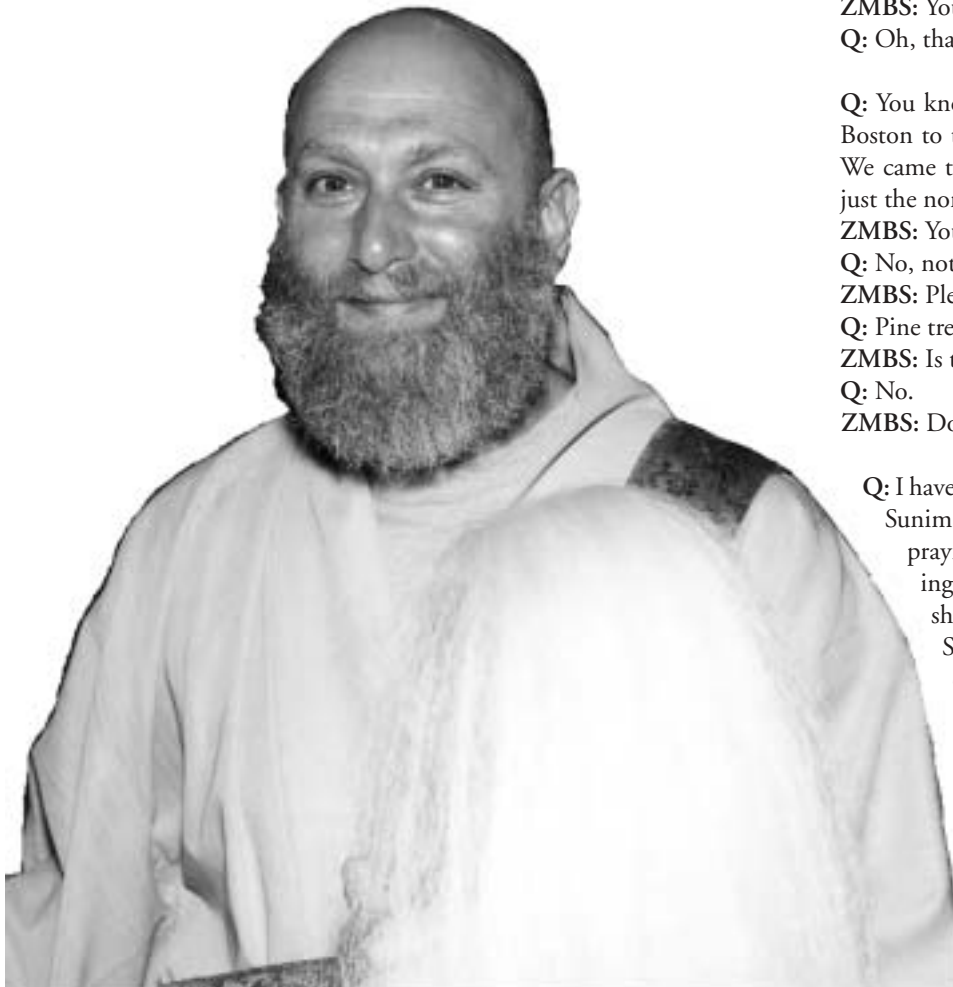
When we are born we get many things. Later we get even more. We get money, we get houses, we get food. Also some of us get married, get a husband or wife. At the same time we lose many things. All the things we get, one day we will lose. What we get or lose doesn't matter actually, how we use them correctly is most important.

If we always return to primary point, then primary point is like a mirror, a clear mirror which only reflects. So, lose time only lose, get time only get. But when we lose, what kind of mind do you have, and when you get, what kind of mind appears then? This is very important. Always return to our school's teaching about direction... only for you.

I want to thank you very much, Zen Master Seung Sahn, for your great teaching. Hong Kong people and the Chinese are lucky that we can receive your dharma.

Transmission Ceremony for Zen Master Bon Soeng

On April 15, 2001 Jeff Kitzes JDPSN received transmission from Zen Master Seung Sahn at Kye Ryong Sahn International Zen Center/Mu Sahn Sa and became Zen Master Bon Soeng.



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

Question: Since the ceremony is being held in Korea, your family could not come, and they really wanted to be here. So, your mother and your older brother and your younger brother have sent a question for you. And they really want to know. The question is, what is a nice Jewish boy doing in a place like this?

Zen Master Bon Soeng: You already understand.

Q: I do?

ZMBS: I'm sitting here talking to my beautiful wife.

Q: Thank you for your teaching.

ZMBS: My pleasure.

Q: There are many big things in this universe. But what is the largest thing in this universe?

ZMBS: You already understand.

Q: So, I ask you.

ZMBS: Your bald head.

Q: Oh, thank you.

Q: You know, Jessica and I, we traveled all the way from Boston to the ceremony. Took us twenty hours by plane. We came to be really impressed. We're not satisfied with just the normal ceremony. So, please, impress us.

ZMBS: You already understand.

Q: No, not yet.

ZMBS: Please turn around and look out that window.

Q: Pine tree.

ZMBS: Is that enough?

Q: No.

ZMBS: Dog runs after the bone.

Q: I have a question regarding your teaching. Hyang Um Sunim JDPS came here a few days ago, and she was praying every day to Kwan Seum Bosal. She was doing a kido. So, I thought she wants to make sure she receives transmission, so she's praying to Kwan Seum Bosal. My question is, what kind of prayer did you do in California before you came here?

ZMBS: You already understand.

Q: No. I don't.

ZMBS: [*Chants Kwan Seum Bosal.*]

Q: Thank you, that's a good prayer. I think you'll get transmission, no problem.

DHARMA TALK

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

Appearing is disappearing.
Disappearing is appearing.

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

No appearing.
No disappearing.

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

Appearing is appearing.
Disappearing is disappearing.

But the Diamond Sutra says, “All things are like a dream, a phantom, a bubble.”

So what is it that could possibly appear or disappear?

KATZ!

Together we are on Kye Ryong Sahn at Mu Sang Sa on April 15, 2001.

This world is always changing, changing, changing. If we stay stuck in our dream of self, we are constantly tossed about by endlessly appearing and disappearing conditions and situations. This is the manifestation of “I” and the separation of the world into self and other, “I and you.” When we make “I and you” we objectify this world and everything in it. My needs become most important, and I will use you and everything in this world to satisfy those needs. This creates the suffering world—the world of selfishness, hatred, killing, tribalism, racism, greed and delusion.

Zen Master Seung Sahn has taught us all the very simple but powerful solution to all this madness.

Only go straight—don’t know!

This means drop your ideas and concepts and see clearly, hear clearly.

Then the constantly changing, appearing and disappearing situations, conditions and relationships of our life are clear, untainted by our small-minded greed, anger and delusion.

Then: help this world.

Our function clearly appears. “How may I help you?” This is not philosophy, it is action. Kwan Seum Bosal is the

way. Don’t understand Kwan Seum Bosal, *be* Kwan Seum Bosal. Do it *now* and self-centeredness disappears and world peace appears.

An amazing thing is happening here today. A Chinese nun and an American layman are receiving dharma transmission. Until our generation and teachers like Zen Master Seung Sahn appeared, this was not possible. Because Zen Master Seung Sahn so clearly perceives this changing world, his teaching and Korean Buddhism have spread throughout the world. For this we are all eternally grateful.

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

A Chinese nun is an American layman.
An American layman is a Chinese nun.

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

No China, no nun.
No America, no layman.

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

A Chinese nun is a Chinese nun.
An American layman is an American layman.

Which one do you like?

KATZ!

The Chinese nun has a bright smile.
The American layman has finished his dharma speech.

Inka Ceremony for Myo Ji Sunim

On April 7, 2001 Myo Ji Sunim received inka in a ceremony at Providence Zen Center with Zen Master Soeng Hyang presiding.

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

Q: We just finished a 90-day Kyol Che up at the monastery. The other day I was looking up at the altar and I saw something very strange. I noticed that the statue on the altar is Kwan Seum Bosal. But then I looked up and I saw that the painting behind Kwan Seum Bosal also has Kwan Seum Bosal in it. And the Kwan Seum Bosal in the painting is bowing. So, what I don't understand is, how can Kwan Seum Bosal be bowing to Kwan Seum Bosal?

Myo Ji Sunim: You already understand.

Q: So, I ask you.

MJSN: [*Bows... pause*] Is that not enough?

Q: Thank you. Kwan Seum Bosal.

Q: I grew up in Queens. So, I ask you, Queens and Manhattan, are they the same or different?

MJSN: You already understand.

Q: But I ask you.

MJSN: In Queens the sky is blue, in Manhattan the sky is also blue.

Q: If there wasn't Buddhism, what religion would you practice?

MJSN: You already understand.

Q: No, I'm asking you.

MJSN: The floor is yellow.

Q: Thank you for your teaching. Good religion.

Q: We have known each other a long time. But still I don't know one thing. In Korea there is a huge painting, bigger than here, and there's many bodhisattvas and Buddhas. I want to know which one is you?

MJSN: You ask me a question and I answer you.

Q: Thank you for your teaching.

Q: Last time you came to Germany, Arne and I were there and we translated for you from German to English, and your English to German. But next time, maybe Arne and I will not be there, and no one will be there to translate for you. How will you teach the truth then?

MJSN: You already understand.

Q: A little bit more.

MJSN: Danke.

Q: Danke.

DHARMA TALK

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

Empty is full.
Full is empty.

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

No empty, no full.

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

Is that empty or full?

KATZ!

Korean sky is blue, American sky is also blue.

Even as a young child, I always felt an emptiness in whatever I did. When other kids joined a dancing class, I thought, “Maybe that is what I want.” So, I took the dancing class. But it was not what I wanted. Some others tried piano, so I thought, “Maybe that is the way I have to go.” But that was not for me either. Whatever others were interested in, those activities were not my way.

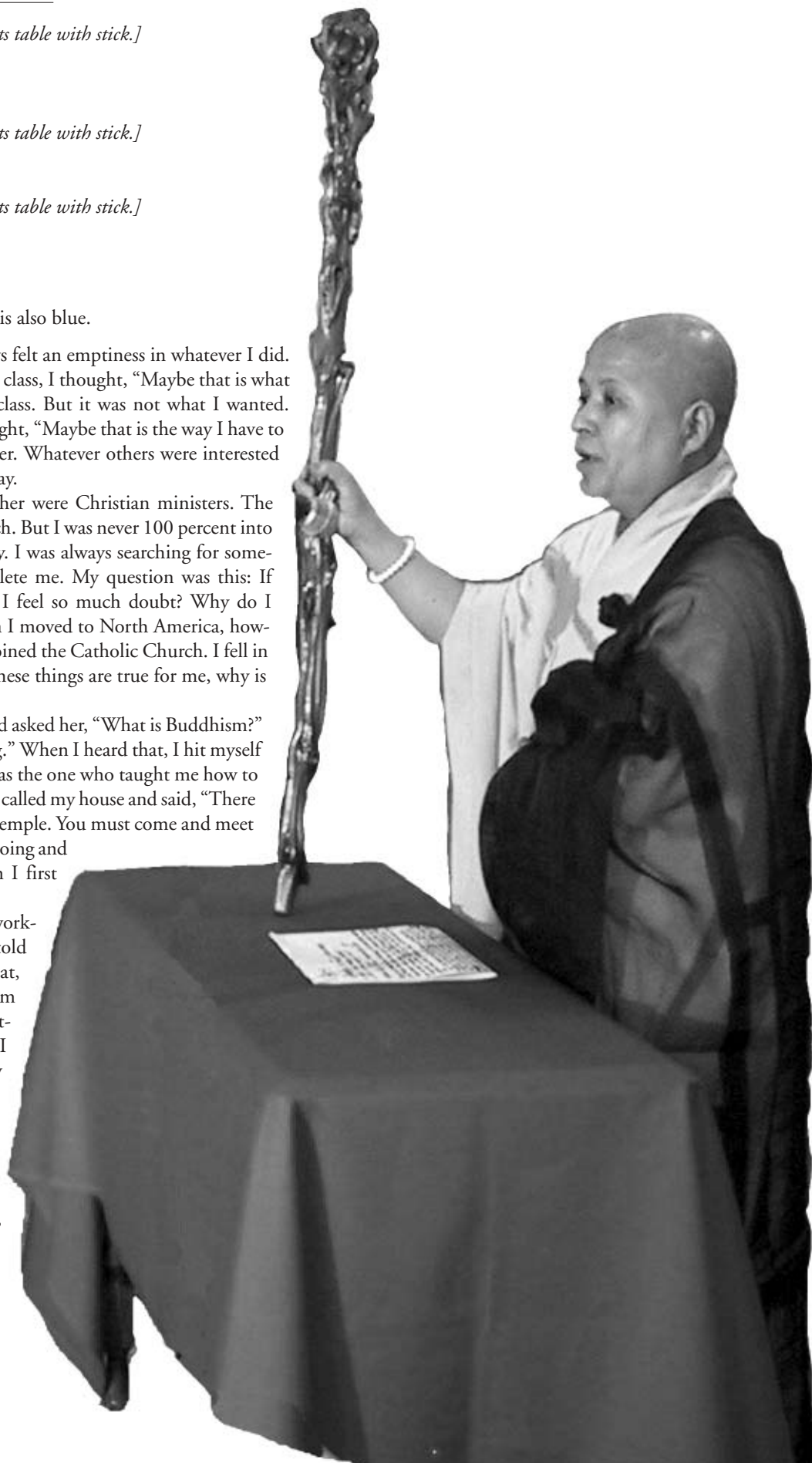
Both my father and grandfather were Christian ministers. The house I grew up in was like a church. But I was never 100 percent into that because everything felt empty. I was always searching for something—nothing seemed to complete me. My question was this: If what people say is true, why do I feel so much doubt? Why do I always feel this emptiness?” When I moved to North America, however, I did have a belief system. I joined the Catholic Church. I fell in love. But I still asked myself, “If these things are true for me, why is there still this emptiness?”

Later I met a Buddhist nun and asked her, “What is Buddhism?” She said, “Mind creates everything.” When I heard that, I hit myself and cried, “That’s it!” That nun was the one who taught me how to practice, to bow. Then one day she called my house and said, “There is a great Zen Master visiting our temple. You must come and meet him.” I dropped everything I was doing and rushed right over; that was when I first met Zen Master Seung Sahn.

At that time I was very busy, working long hours every day, so he told me to do midnight kidos. If I just sat, I would fall asleep, so I bowed from 12:00 to 2:00 every night. I was getting by on very little sleep but still I had a lot of energy—I don’t know where it all came from. Today I am not empty any more because of this practice. The emptiness was filled in and things have become clear. This practice is our teacher.

These days I don’t have money, a car, a house or even hair! But I am no longer empty... it’s fulfilled.

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



Inka Ceremony for Chong Hae Sunim

On April 7, 2001 Chong Hae Sunim received inka in a ceremony at Providence Zen Center with Zen Master Soeng Hyang presiding.



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

Question: During Zen Master Dae Bong's opening talk, he said that inka was an obligation. And you don't even understand yet. So, what will you do when you really don't understand?

Chong Hae Sunim: You already understand.

Q: So, I ask you.

CHSN: How can I help you?

Q: Thank you very much.

Q: Zen Master Dae Bong said in his opening talk that when a teacher gives inka to a student that it's like two halves of a seal. The teacher has one half and you the other half. I'm looking at you, I don't see half of a seal, I see Chong Hae Sunim. Could you tell me, where is your half of a seal?

CHSN: You already understand.

Q: Please teach me.

CHSN: [*shakes student's hand*] Pleased to meet you.

Q: But that's just a handshake.

CHSN: You want more?

Q: Yeah.

CHSN: Dog runs after the bone.

Q: I used to practice with you in Seattle, but now you live in Providence and I still live in Seattle. So, how will you teach me when you get inka?

CHSN: You already understand.

Q: I don't understand.

CHSN: So, where are you right now?

Q: I'm sitting here talking to you.

CHSN: You don't even need my teaching now.

Q: Thank you for your teaching.

Q: You used to be a musician. I think you sang the blues, is that correct? Tell me, now that you're a monk, have you changed your tune?

CHSN: You already understand.

Q: I ask you.

CHSN: [*sings*] Well, the sky is blue and your hair is red. But if you ask me one more question I'll say you're already dead. If you don't like this song I'm singing just hold your own, 'cause if you ask me any more I'll say the dog runs after the bone.

Q: Thank you for your very long song.

Q: This is a beautiful time of year, springtime. The geese are all going north. They fly a lot over the house where we live in Lexington. My daughter always reminds me to park the car in the garage. Why?

CHSN: You already understand.

Q: Oh, please teach me.

CHSN: [*Imitates a goose flying and makes a pooping sound as he passes over the questioner.*]

D H A R M A T A L K

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

East is west and west is east.

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

There is no east and there is no west.

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

East is east and west is west.

East or west, which one is the better direction?

KATZ!

Rhode Island is east and California is west.

In the temple rules it says: Where are you going? Watch your step. This is a wonderful question and very good advice! This world and its occupants are spinning around at blinding speed. We are coming and going very quickly in all kinds of vehicles, as many of you have done in the past few days. We can send messages around the world in the blink of an eye. But where are we going and why?

Bodhidharma left India and went east into China. After his famous encounter with Emperor Wu of Liang, he turned and walked away toward the north and only kept a don't know mind in a cave for nine years. Why did he do that?

When the Sixth Patriarch Hui Neng heard a line from the Diamond Sutra, his mind exploded and he decided to go north to visit the Fifth Patriarch. After his secret transmission in the third watch of the night, he snuck away and went south to live with hunters for eighteen years. Why did he do that?

Zen Master Dok Sahn traveled south to hit the southern monks because he thought that they weren't practicing correctly. Along the way, he was humbled by an old woman at a teahouse, and later he met Zen Master Yong Dam, who helped him to see the light by putting him completely in the dark. Which way could he go?

Why are all these Zen Masters wandering around so much?

When I was a teenager I was living in a small town in northern California and I wanted to get out very badly. I loved blues music very much, and I wanted to see the world and experience something beyond the small town where I lived, so at 17 I decided that I would go on a pilgrimage down south to the Mississippi delta. I actually intended to meet an old blues master, who would of course be sitting under a tree, playing guitar, and he would take me under his wing and show me the ropes! In this way I would really connect with the authentic blues. Well, I got as far as Los

Angeles and my Volkswagen broke down. I guess I was learning about the blues, all right, but not the way I had expected. Luckily I had a brother there to help me, and I continued on my way winding east on I-10 and then south through Texas and on down to New Orleans.

Eventually, after many misadventures, I arrived in the heart of the delta, Vicksburg, Mississippi, which was an incredibly beautiful town. When I got there I was just a little disappointed. There was the big river flowing by and the landscape was lush and green, but I couldn't for the life of me find out where the old blues masters sat under the trees. Here I was, "White Boy Slim," complete with an old guitar and a scratchy voice, looking for my mentor and everyone looked at me like I was completely crazy. After a few weeks bumming around Vicksburg I got more and more disappointed and quite confused about what the heck I was doing.

My fantasy was shattered. I remember driving north on the famous Highway 61 toward Greenville. It was about 105 degrees, and pouring rain harder than I had ever seen it before. I pulled over to the side of the highway in a daze. I knew exactly where I was, and yet was completely and utterly lost. What am I? Where am I going? What am I supposed to be? What am I supposed to do? I would love to tell you that I had a great revelation at that moment, but in fact I stayed quite lost for many years after that. But I'm a stubborn guy, and I kept playing music and traveling, wandering around and around, always searching for something authentic that I could latch onto. Some way to be or someone to teach me, to give me validation. I wandered around like that for what seemed like years, until slowly I realized that searching for authenticity and a clear direction outside of myself was a big mistake and ultimately fruitless, and if I was ever going to be an authentic person I would have to look inside and see what was there.

So, you could say I came to Zen practice in an effort to be an authentic person, to find the truth about what I was. Zen asks two interesting questions: What are you doing right now? And why? What are you doing right now?—can often be pretty clear. Why do we do what we do? It is very important to attain that. Our practicing direction, the reason we practice, is of utmost importance. So having a clear compass is necessary to keep us on track! When you look at a compass it can tell you which direction is north, but it doesn't tell you if there will be obstacles or difficulties along the way—it just points north. But if your compass is functioning clearly, then even if you get lost or encounter obstacles and difficulties that throw you off course, you can always return to your original direction and continue. In the temple rules it also says that first we must make a firm decision to attain enlightenment and help others.

continued on page 24

RESPECTING
OUR
ANCESTRAL
PRACTICE:
MORNING
BELL
CHANT
PART 2

*Zen Master Hae Kwang
Kansas Zen Center*

▶▶ 5
Amitabul

WON A JIN SAENG MU BYOL LYOM
Vow I exhaust life no other thought
I vow for my whole life, without separate mind,

A-MI-TA BUL DOK SANG SU
Amita Buddha uniquely marked follow
to only follow Amitabul, the Buddha with unique marks.

SHIM SHIM SANG GYE OK HO GWANG
Mind mind always joins jade curl light
The Mind of Minds always connects to the jewel of wisdom's light.

YOM NYOM BUL LI GUM SAEK SANG
Thought-moment thought-moment not leave golden form marked
Moment to moment, without leaving this golden form,

A JIP YOM JU BOP KYE GWAN
I hold thought beads dharma world perceive
I hold beads, perceiving this world.

HO GONG WI SUNG MU BUL GWAN
Empty space is string nothing not strung
Emptiness is a string that leaves nothing unstrung.

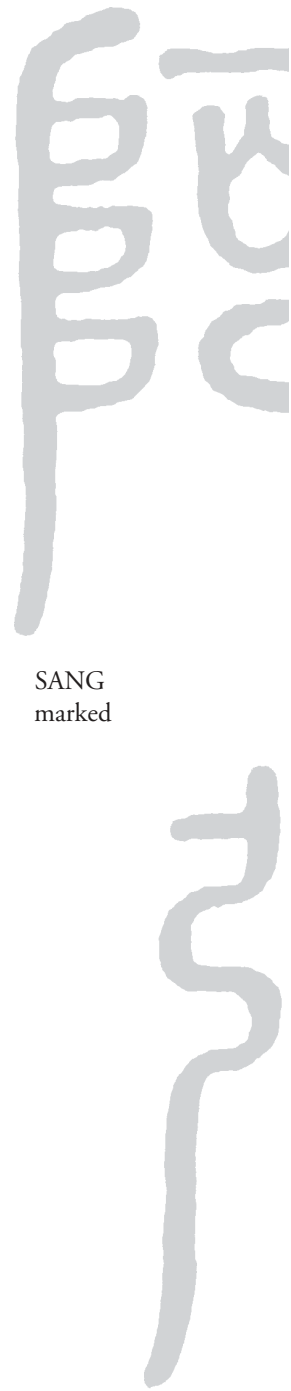
PYONG DUNG SA-NA MU HA CHO
Equal rank Vairocana has no certain place
Vairocana is everywhere, everything is equal.

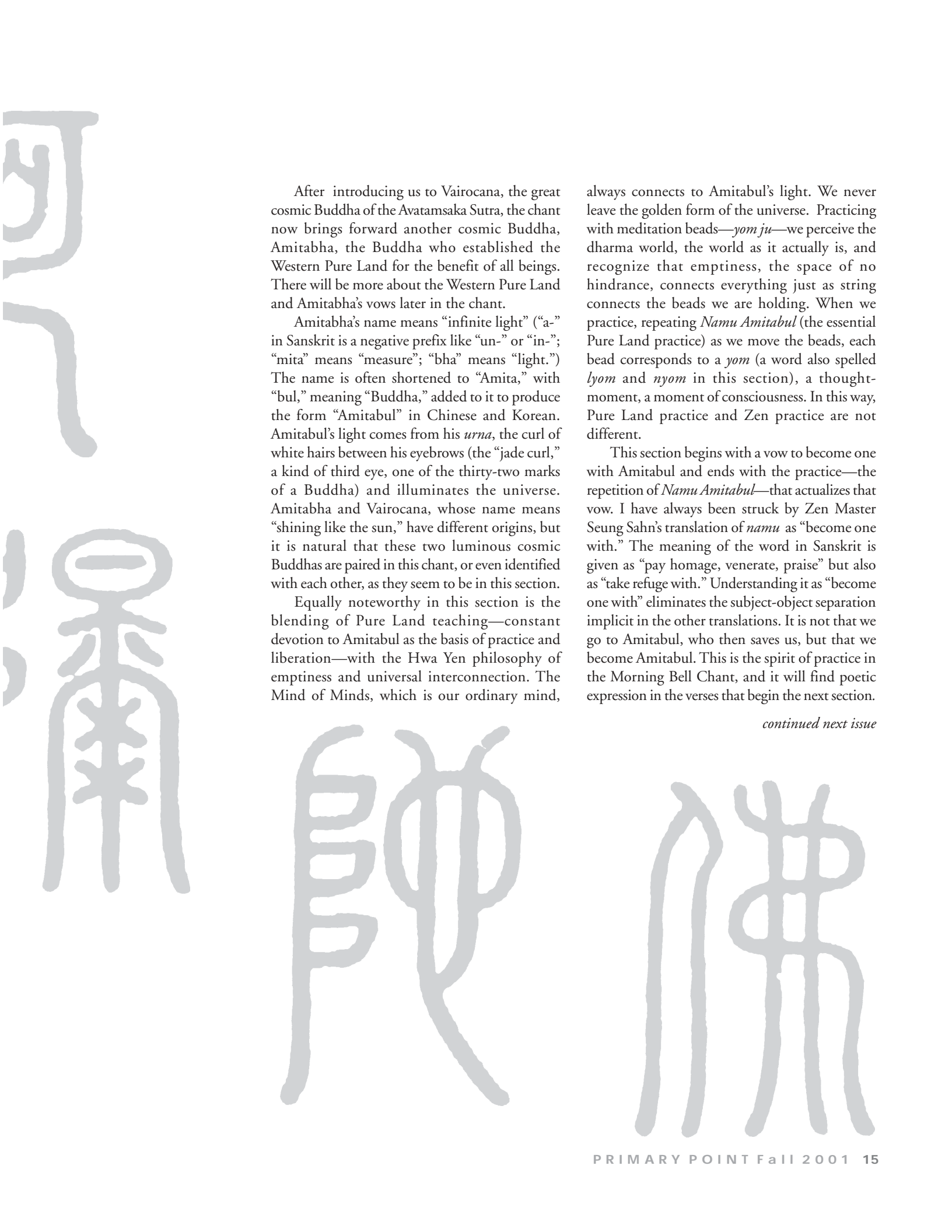
GWAN GU SO BANG A-MI-TA
Perceive pray west region Amita
Contemplate the Western Amita.

NA-MU SO BANG DAE GYO JU
Namu west region great teaching master
Become one with the Great Western Master,

MU RYANG SU YO RAE BUL
No limit long life thus come Buddha
Infinite Time, Infinite Space, Thus Come Buddha.

NA-MU A-MI-TA BUL
Namu Amita Buddha
Become One with Amitabul.





After introducing us to Vairocana, the great cosmic Buddha of the Avatamsaka Sutra, the chant now brings forward another cosmic Buddha, Amitabha, the Buddha who established the Western Pure Land for the benefit of all beings. There will be more about the Western Pure Land and Amitabha's vows later in the chant.

Amitabha's name means "infinite light" ("a-" in Sanskrit is a negative prefix like "un-" or "in-"; "mita" means "measure"; "bha" means "light.") The name is often shortened to "Amita," with "bul," meaning "Buddha," added to it to produce the form "Amitabul" in Chinese and Korean. Amitabul's light comes from his *urna*, the curl of white hairs between his eyebrows (the "jade curl," a kind of third eye, one of the thirty-two marks of a Buddha) and illuminates the universe. Amitabha and Vairocana, whose name means "shining like the sun," have different origins, but it is natural that these two luminous cosmic Buddhas are paired in this chant, or even identified with each other, as they seem to be in this section.

Equally noteworthy in this section is the blending of Pure Land teaching—constant devotion to Amitabul as the basis of practice and liberation—with the Hwa Yen philosophy of emptiness and universal interconnection. The Mind of Minds, which is our ordinary mind,

always connects to Amitabul's light. We never leave the golden form of the universe. Practicing with meditation beads—*yom ju*—we perceive the dharma world, the world as it actually is, and recognize that emptiness, the space of no hindrance, connects everything just as string connects the beads we are holding. When we practice, repeating *Namu Amitabul* (the essential Pure Land practice) as we move the beads, each bead corresponds to a *yom* (a word also spelled *lyom* and *nyom* in this section), a thought-moment, a moment of consciousness. In this way, Pure Land practice and Zen practice are not different.

This section begins with a vow to become one with Amitabul and ends with the practice—the repetition of *Namu Amitabul*—that actualizes that vow. I have always been struck by Zen Master Seung Sahn's translation of *namu* as "become one with." The meaning of the word in Sanskrit is given as "pay homage, venerate, praise" but also as "take refuge with." Understanding it as "become one with" eliminates the subject-object separation implicit in the other translations. It is not that we go to Amitabul, who then saves us, but that we become Amitabul. This is the spirit of practice in the Morning Bell Chant, and it will find poetic expression in the verses that begin the next section.

continued next issue

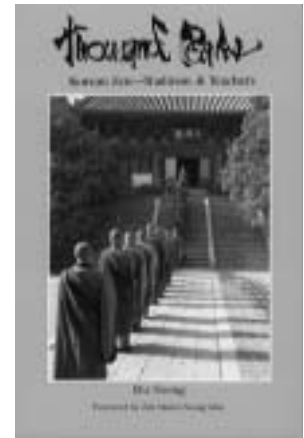
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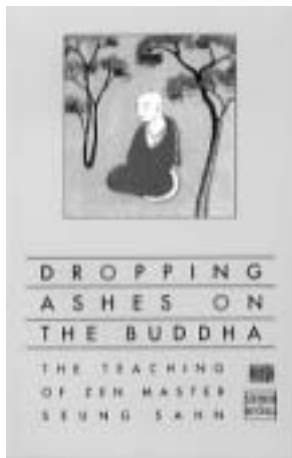
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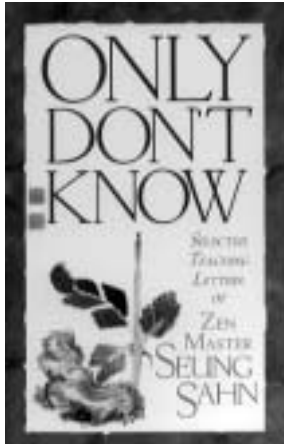
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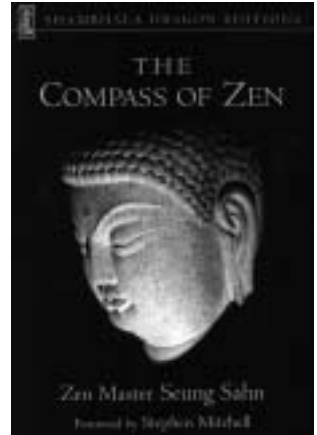
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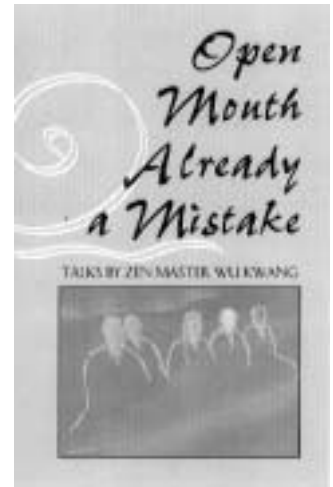




Compass of Zen. Zen Master Seung Sahn. Compiled and edited by Hyon Gak Sunim. It is a simple, clear, and often hilarious presentation of the essential teachings of the main Buddhist traditions—culminating in Zen—by one of the most beloved Zen Masters of our time. 1997. 394 pages.
Shambhala. ISBN 1-57062-329-5. \$20.00



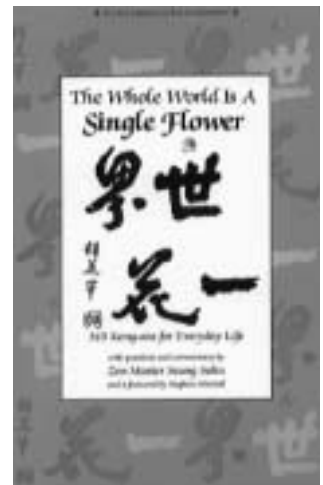
Only Don't Know: Teaching Letters of Zen Master Seung Sahn. Issues of work, relationships, and suffering are discussed as they relate to meditation practice. 1999. 230 pages.
Shambhala. ISBN 1-57062-432-1. \$14.95



Open Mouth Already a Mistake: Talks by Zen Master Wu Kwang. Teaching of a Zen master who is also a husband, father, practicing Gestalt therapist and musician. 1997. 238 pages.
Primary Point Press. ISBN 0-942795-08-3. \$18.95



Wake Up! On the Road with a Zen Master. An entertaining documentary that captures Zen Master Seung Sahn's energy and presents the core of his teaching. 1992. VHS. 54 minutes.
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hard-wired

*Talk by Father Kevin Hunt OCSO
at the March 2001 Christian-Buddhist retreat
at Providence Zen Center*

*Many of us here
are at an age where
we already are
what we will be.
We have made our
mark in life. And
it is good... but not
good enough. Is this
all there is?*

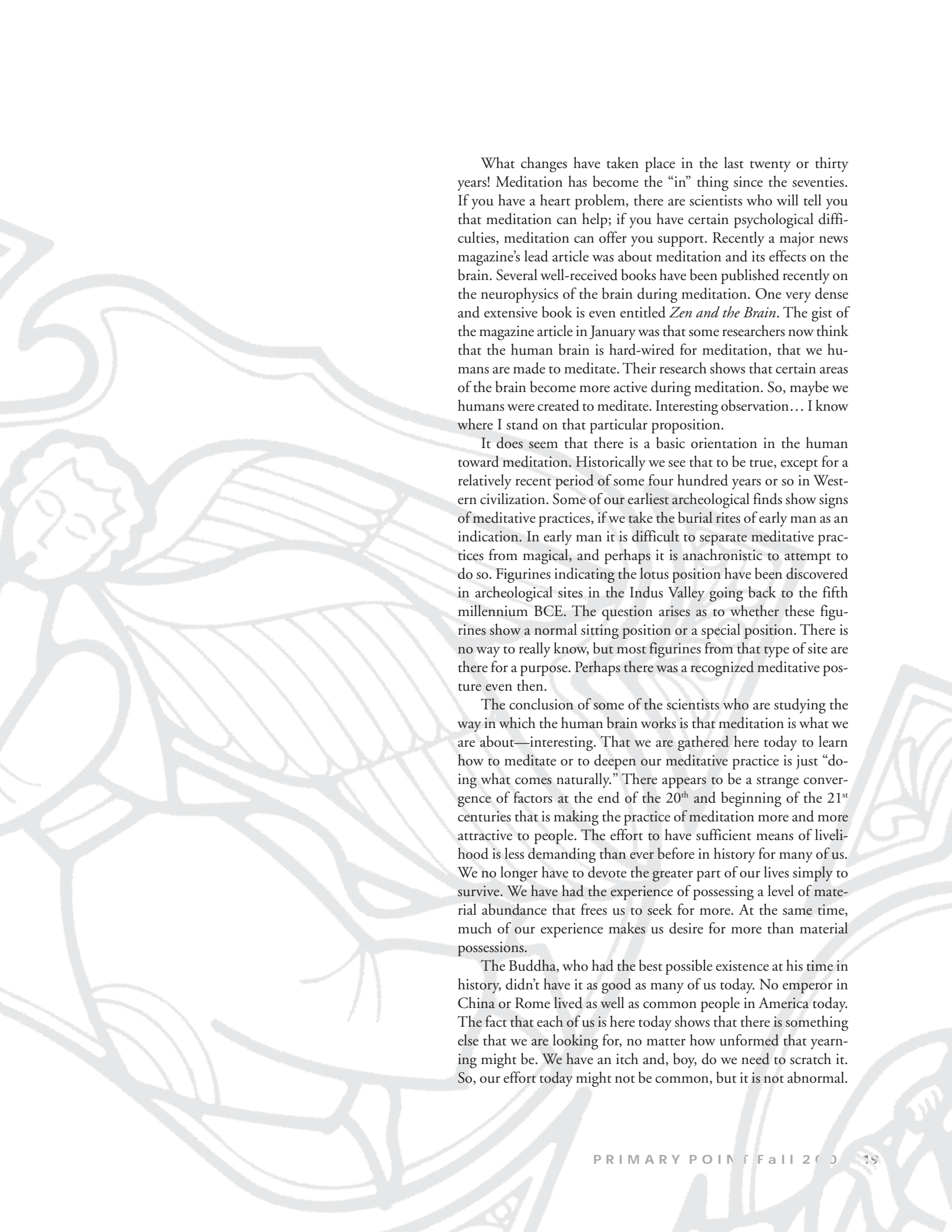
I have been a monk for over forty-five years and one advantage of living so many years is that I can look back and see how things have evolved and changed.

I remember when I was a young man and thinking of joining a monastery. I grew up in New York City and went to college there. I was interested in joining Saint Joseph's Abby in central Massachusetts, so I would frequently travel there from New York. Like most young college students I had little or no money. What money I had was not going to be spent on things like bus or train tickets, so I always hitchhiked from New York and back. This was before interstates, so I used the Wilbur Cross and Merritt parkways.

I will never forget one time when I was returning to New York after spending several days at the monastery. I had to get back for class the next day. It was a miserable day, pouring rain, and cold. My first ride had taken me from Worcester to someplace in Connecticut on the Wilbur Cross. I remember standing under an overpass trying to keep dry and feeling very sorry for myself, hoping for a lift. After about twenty minutes or so a car stopped with two men in it, and the driver asked me where I was heading. "To New York City," I replied. They too were heading in that direction and invited me to join them. I climbed into the back seat. It felt great to be out of the rain and cold. I sat there soaking up the warmth of the heater going full blast.

After a few minutes of bliss I began to pay attention to the conversation that was going on in the front seat. I heard them talking about meditation and those interested in meditation, especially monks. The older of the two said that people who meditated had severe psychological problems and used meditation as an escape. Those who entered monasteries were basically people who had death wishes, were depressed or wanted to avoid reality. They were all suicidal. They did crazy things like taking a shovelful of dirt out of their graves every day, never talked, and moped around all day.

After a few minutes of listening to this I tentatively asked if they had ever visited a monastery. The reply was "no" but the whole world knew what it was like. So, I said that I was just returning from several days of retreat at a Trappist monastery in central Massachusetts and had never met a more cheerful group of men in my life. "Impossible, impossible!" I was told. "And this meditation stuff. It is all daydreaming. It is all a figment of their imagination." I was also informed that my host was a professor of psychology from Yale (I think he said) and his companion was one of his graduate students. After all, they studied these things and knew better. I soon realized that nothing I said would change their minds and shut up, allowing the conversation to keep going along its own way. I heard how modern science was proving that psychology would soon replace such atavistic practices, etc.



What changes have taken place in the last twenty or thirty years! Meditation has become the “in” thing since the seventies. If you have a heart problem, there are scientists who will tell you that meditation can help; if you have certain psychological difficulties, meditation can offer you support. Recently a major news magazine’s lead article was about meditation and its effects on the brain. Several well-received books have been published recently on the neurophysics of the brain during meditation. One very dense and extensive book is even entitled *Zen and the Brain*. The gist of the magazine article in January was that some researchers now think that the human brain is hard-wired for meditation, that we humans are made to meditate. Their research shows that certain areas of the brain become more active during meditation. So, maybe we humans were created to meditate. Interesting observation... I know where I stand on that particular proposition.

It does seem that there is a basic orientation in the human toward meditation. Historically we see that to be true, except for a relatively recent period of some four hundred years or so in Western civilization. Some of our earliest archeological finds show signs of meditative practices, if we take the burial rites of early man as an indication. In early man it is difficult to separate meditative practices from magical, and perhaps it is anachronistic to attempt to do so. Figurines indicating the lotus position have been discovered in archeological sites in the Indus Valley going back to the fifth millennium BCE. The question arises as to whether these figurines show a normal sitting position or a special position. There is no way to really know, but most figurines from that type of site are there for a purpose. Perhaps there was a recognized meditative posture even then.

The conclusion of some of the scientists who are studying the way in which the human brain works is that meditation is what we are about—interesting. That we are gathered here today to learn how to meditate or to deepen our meditative practice is just “doing what comes naturally.” There appears to be a strange convergence of factors at the end of the 20th and beginning of the 21st centuries that is making the practice of meditation more and more attractive to people. The effort to have sufficient means of livelihood is less demanding than ever before in history for many of us. We no longer have to devote the greater part of our lives simply to survive. We have had the experience of possessing a level of material abundance that frees us to seek for more. At the same time, much of our experience makes us desire for more than material possessions.

The Buddha, who had the best possible existence at his time in history, didn’t have it as good as many of us today. No emperor in China or Rome lived as well as common people in America today. The fact that each of us is here today shows that there is something else that we are looking for, no matter how unformed that yearning might be. We have an itch and, boy, do we need to scratch it. So, our effort today might not be common, but it is not abnormal.

The Christian tradition has always recognized the innate attraction of the human person to the Absolute; whether we term that absolute God, or emptiness.

We are here today to fulfill ourselves as human beings, to satisfy something that is deep within. The history of humanity is actually a history of such seeking. Often other words and phrases are used to indicate this yearning, whether it be a warrior or hunter quest as found in the American Indian tradition, or the shamanistic quest of Siberia or the training of the Druids of the Celtic tradition, or the Aryan tribes that invaded India in the second millennium BCE. The quest is sometimes formulated as “who am I?”, “what am I really?” A lot of us have spent time seeking the answer to that question in ways that end up dehumanizing us: in wealth, sex, drugs, and the control of our environment.

Am I simply what others perceive me to be: a doctor, a lawyer, a mother, a daughter, a son? Many of us here are at an age where we already are what we will be. We have made our mark in life. And it is good... but not good enough. Is this all there is? This question is why the Hindu tradition has a further step in life after that of the householder. Having fulfilled the demands of society and family, the adult is now encouraged to make another passage in life: that of the wandering seeker. Our Western culture doesn't have that, which is perhaps part of the reason why our philosophers speak of existential angst, although Sartre does not seem to be as popular as he was twenty or thirty years ago.

There has to be more to life than this... but what? People seek the answer in a multitude of ways: alcohol, drugs, sex, toys, big mansions, fantasies—whatever. But the problem with that type of answer is that when we have these things we are still left with the question: Is that all there is?

During this retreat we are going to find out, we are going to discover who and what we truly are, who am I? In the Christian tradition in which I grew up, we had something called a catechism, a simple book that contained questions and answers. When I was a child it was called the Baltimore Catechism. I can remember sitting at the kitchen table memorizing the questions and answers because you had to remember both when you were called upon to recite in class. One of the first questions in the catechism was “Why did God make me?” A question worthy of Thomas Aquinas! The answer was one, the depths of which I am still discovering: “God made us to know Him, to love Him, to serve Him in this world, and to be happy with Him in the next.” The Christian tradition has always recognized the innate attraction of the human person to the Absolute; whether we term that absolute God, or emptiness.

Saint Augustine, who lived in the first Christian centuries, summed up the Western Christian tradition very succinctly by saying that at the core of every human being is an attraction that moves us toward the Absolute. He termed this core a “pondus,” a weight. This “center of gravity” pulls us toward God in the same way that gravity attracts us to the center of the earth. Today we are going to give this “pondus” some encouragement, a little kick to get it started on its journey to the Absolute, to the center, to God.

a serenade from buddha in israel

Yael Gaaton
Tel Aviv Zen Center



Last April the Israeli sangha had the honor of hosting a six-day visit by Zen Master Wu Bong from the Paris Zen Center. This is the second time that teachers from the Kwan Um School of Zen have traveled to Israel, the first being a visit by Zen Master Dae Bong and Mu Shim Sunim JDPS two years ago. Their visit, right after the Tel Aviv Zen Center's formal opening, gave the new Zen Center a big burst of energy and introduced many people to our school's teaching. Zen Master Wu Bong's trip took place at a different time for the Tel Aviv Zen Center—no longer a Zen Center struggling to get things going, we are now a Zen Center struggling to *keep* things going, though things are going rather well. Thirty eager people signed up to participate in a three-day retreat and about seventy showed up for the public talk with Zen Master Wu Bong in Tel Aviv.

Early the next morning we set off on a 45-minute drive to Neve Shalom/Wahat al-Salam, the village where the retreat was to take place. Neve Shalom/Wahat al-Salam means Oasis of Peace in Hebrew and Arabic. It's a special cooperative village of Jews and Palestinian Arabs of Israeli citizenship, founded in the early 1970s. The residents of the village (40 families—20 Jewish, 20 Arab) are demonstrating the possibility of coexistence between Jews and Palestinians by developing a community based on mutual acceptance, respect and cooperation. We chose this location not only because the village has a lot of experience hosting different kinds of retreats, but also as an act of support which is very important in these troubled times. This was a very special retreat for the Israeli sangha; it was our first retreat with a Zen Master and therefore the first time that many of our members could experience a kong-an interview. This made Zen Master Wu Bong's job a little bit harder, but for the participants this retreat was a mind-shaking experience. It also gave them a lot of energy and motivation to practice.

Before the retreat began we decided to hold a small five precepts ceremony. Since Zen Master Wu Bong said that there should be at least four people who want to take the precepts in order to hold a ceremony, we weren't sure if the ceremony would happen at all. By the end of the Yong Maeng Jong Jin we had sixteen (!) people wanting to take the five precepts. This mass of people took us completely by surprise. We had no kasas, bowing robes or certificates to give at the ceremony. Zen Master Wu Bong said "no problem" and handed them a small note with their name, dharma name and meaning neatly written on it. The participants were all very excited and happy and it was a wonderful ceremony.

Besides his dharma duties we also wanted Zen Master Wu Bong to see a bit of the country, so he could get a sense of the impulsive spirit here. Dharma teacher Yuval Gill, founder of the Zen Center, guided him around Tel Aviv and Jaffa, to experience the beaches, fish restaurants, market places and, most of all, the interesting mixture of people from all over the world. But the high point of it all was the visit to Jerusalem. Zen Master Wu Bong, Yuval and myself set off by car one morning for the holy city. Having been born and raised in Jerusalem, I was appointed guide for this excursion. I don't have enough paper to tell about



it all, but between putting a note with a wish in the cracks of the Wailing Wall (as Zen Master Wu Bong had promised his aunt he would) and seeing the holocaust museum, we had an opportunity to get a real close-up look at the highly emotional Israeli-Arab conflict.

As the three of us had just left the famous Wailing Wall, which is located in the Jewish quarter of the old city in Jerusalem, we decided to continue walking around the city on foot. We had to take care not to cross over into the Arab quarter, knowing that getting Zen Master Wu Bong killed would not contribute to the success of his visit. However, I soon began to experience difficulties keeping the flock together. As we were walking, I received an urgent call on my cell phone. While I was engaged in conversation, Zen Master Wu Bong and Yuval disappeared from sight. When I was finished I looked around for them and... we have an expression in Hebrew: darkness in the eyes. Then I spotted them. The pair had wandered smack into the Arab market. I rushed over to them and muttered through my teeth: "Guys, we-are-in-the-wrong-place," but they just smiled at me and pointed happily at a colorful spice shop that was just opening. They had found my weak spot—I love spices. I was hooked, so I figured if I'm risking my life, at least I could get some hard-to-come-by spices while I'm at it.

And so I made the mistake of turning my back on them once again and when I emerged from the shop, spices in hand, the two had ventured even deeper into the market. Again I rushed, again I muttered, again I was waved off with a smile as the pair pointed at their next fascination. This time it was a restaurant—if you could call it that—more like a cave with three small tables; next to each were three even smaller chairs. The guy in the entrance was busily cooking fresh hummus. As we had earlier discussed where we would eat lunch, the pair came up with the bright idea to have some HUMMUS! Why not? Why not indeed, I muttered. In we went and sat ourselves down at a table. The three young men that were eating at the other tables gave us dark looks, but we pretended to be tourists and—though it made communication with the owner more difficult—spoke English only.

As we were enjoying the heavenly hummus (which was indeed *very* good,) an elderly man passed by the entrance of the restaurant... he stopped short when he caught sight of us. Somehow he sensed straight away that there were Jews and Israelis sitting at our table and, to put it mildly, he didn't like it. He parked himself at the entrance of the restaurant and began to give verbal expression, in song, to his dissatisfaction with our presence, mentioning our family members and their sexual habits, as well as Israelis in general and *their* sexual habits, at least those were the bits and pieces that Yuval and myself could make out from his Arabic. Zen Master Wu Bong asked for a translation and the young men at the other table were happy to tell us that the old man was just singing us a song, nothing to worry about. After about ten minutes of serenading us with the owner trying to shush him up, the old man finally tired of his song and continued on his way.

This is not an unusual scene for an Israeli to come across. The conflict in this country is full of hatred, anger, desperation and death. This story is only a humorous demonstration of real misery and suffering. We would like to ask all of you to say Kwan Seum Bosal for the Middle East—it needs as much compassion as it can get.

poetry

I'd like
to say

that when
I change
coffee

the pot
doesn't know
it for
a few
days

it's awaiting
the tempo
of French
espresso &
suddenly
El Pico
is back

it's inexplicable
the glass pot

is dulled
speechless

so wake
me up
with your
confusion

in a few
days you'll
be shaped
like this
& a new
strong
meaning
will
come.

Be patient
pot. Advance
the parade.

Eileen Myles

Inka Poem for Myo Ji Su Nim

Sun Face Buddha
Moon Face Buddha
Three Worlds
Ten Directions
No Hindrance

Inka Poem for Chong Hae Su Nim

In this busy world
Someone with nothing to do
Spring comes, flowers grow
Give like the sun

*Ken Kessel, JDPSN
Still Water Zen Center
April 7, 2001*

The Sage

Shines as a model for present and future
Abides with inherently perfect nature
Fulfills completely the body's heavenly endowment
Lives eternally within the moment whether rich or poor
Transforms fully by virtue even beyond mundane comprehension

Refuses to be sullied by anything against the way
Uses one's awakening to wake up others
Comes and goes with ease
Understands correct action by time and circumstance
Loves virtue and benevolence regardless of fame or fortune

Lives this life just like everyone else
Has the same heart as all other people
Belongs to the same species as all other humans
Acts as a sage and becomes a sage
Doesn't worry about becoming a sage

Serves as a teacher for a hundred generations or more

*Adapted from the Book of Mencius
Ed Canda
Kansas Zen Center*

At home, I am homeless.
The tree, cut off from its roots, blossoms.
The myriad worlds interact freely.
No sound is too loud or too soft.

*Judy Roitman, JDPSN
Kansas Zen Center*

STRAWBERRY

The bent-over hours creep into it,
a long ache in the spine, neck blistered by sun,
from childhood to death, fingertips pricked a million times

The spring flood
pours into it, clear and cold,
all of the rivers and wells of the earth

The earth itself, black loam, red clay,
granite and sand
swells the pink flesh

Even the dung of innumerable cattle
lowing side by side in the meadow
flows into this seedy sweetness

Even the sun, even the blind
myriad photons of dazzle and dance
explode on this tongue

*Christina Hauck
Kansas Zen Center*

CAN YOU HELP ME?

Where are they now—
lifetime after lifetime
straining to recognize
the person of no rank
who strolls with such ease
through the six doors?

Kansas. January.

Kwan Yin
is up to her ears in snow.

Shen Kuang
is drawing his sword.

*Christina Hauck
Kansas Zen Center*

Continued from page 13

Without this bodhisattva direction, it is very easy to get lost. When our reason for practicing becomes clear and we do it sincerely and courageously, it is possible to let go of the selfish ideas that make us think that we are separate individuals with something to keep and protect. When we let go, let go, let go, it is possible to wake up and see our situation clearly, just as it is. It is possible to participate in relationships clearly without being controlled by judgments and likes and dislikes, and ultimately it is possible to function moment to moment as authentic human beings guided by the light of compassionate wisdom that we all have inside of us. The name for that is “saving all beings from suffering.”

Human beings are always wandering around and around.
Buddha wandered around.
Zen Masters wander around.
You and I also wander around.
Where are you going?
Watch your step!

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

North is south and south is north.

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

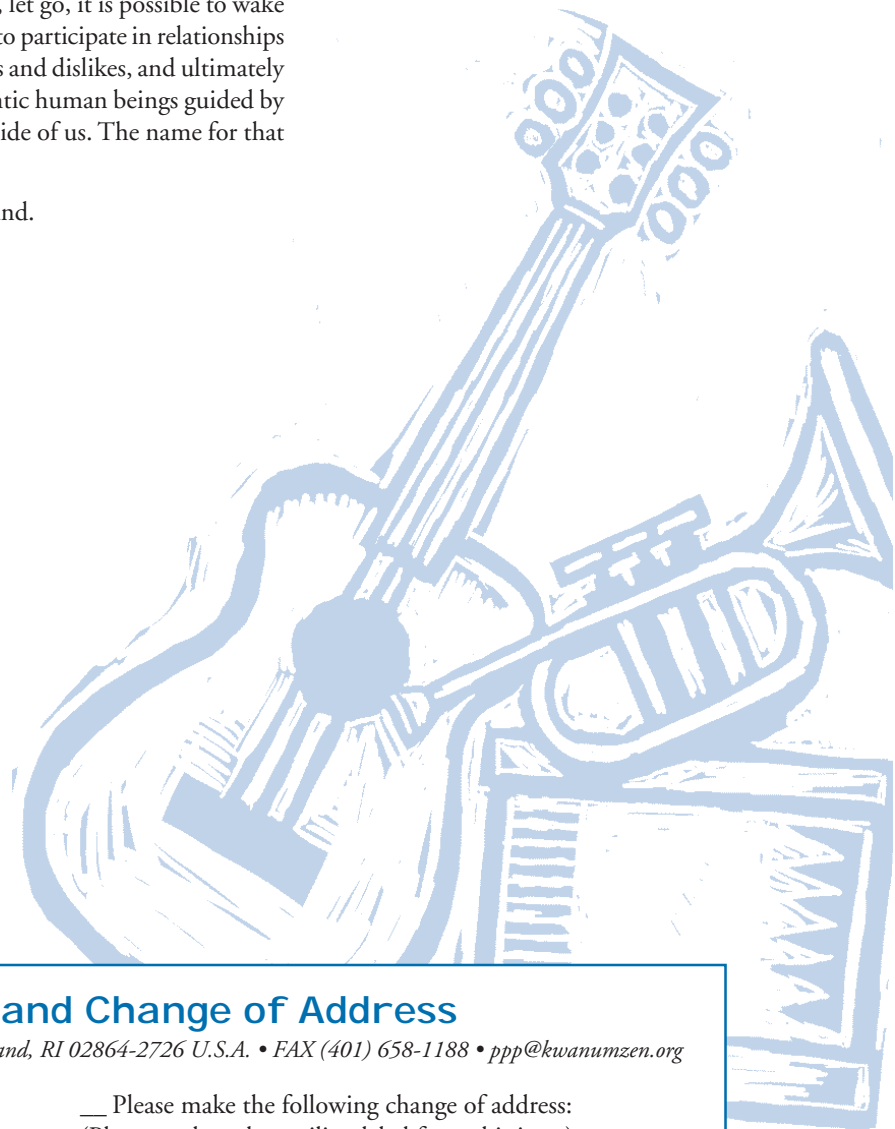
There is no north or south.

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

North is north and south is south.
North—South—East—West.
What is our correct human direction?

KATZ!

Do you need any help?
Thank you.



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***When your mind becomes clear like space,
you attain the absolute world.***

Everything you see and hear is truth.

Mountain is blue, water is flowing.

Dog barks, “woof, woof!”

Salty is salty, sugar is sweet.

Zen Master Seung Sahn

For information and application :

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*"Deep in the mountains,
the great Temple Bell has been rung..."*

Winter Kyol Che at Hwa Gye Sah

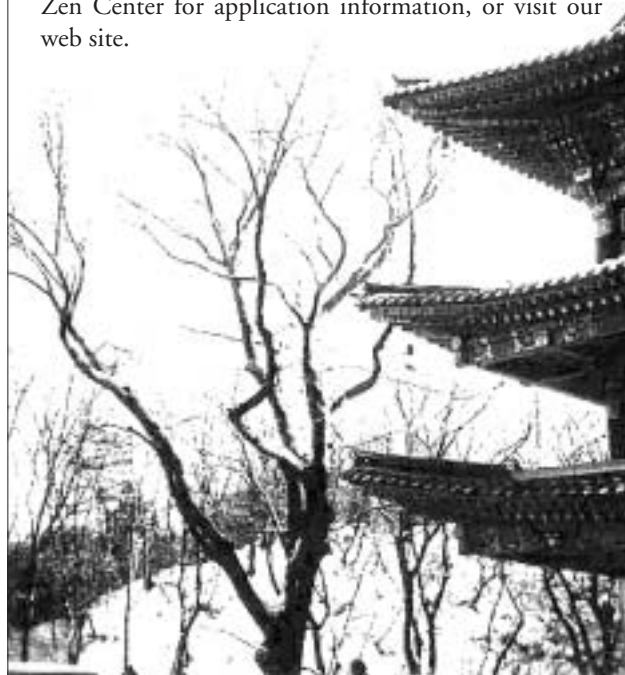
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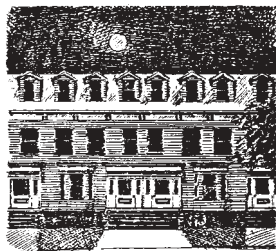


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at Providence Zen Center

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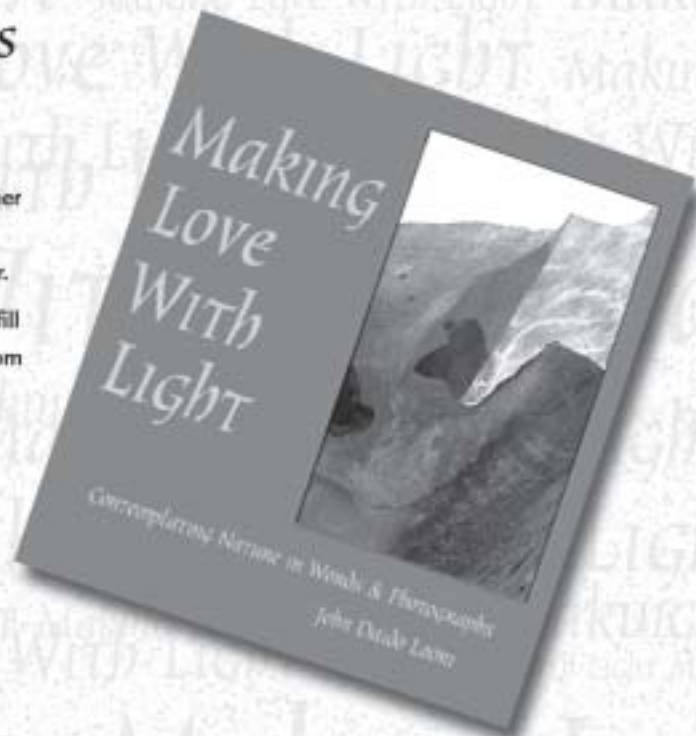
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Chogy International Zen Center
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Cypress Tree Zen Group
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Dae Do Sah
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Penobscot Area Zen Group
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c/o Marilyn Petit
46 Hemlock Point Road
Orono ME 04473
207/262-9362
marilynpetit@hotmail.com

Zen Group of Pittsburgh
Zen Master Dae Kwang
c/o Paul Dickman
1126 Heberton Street
Pittsburgh PA 15206
412/441-6393
dickmap@chplink.chp.edu

Providence Zen Center/
Diamond Hill Zen Monastery
Zen Master Dae Kwang
99 Pound Road
Cumberland RI 02864
Office 401/658-1464
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pzc@kwanumzen.org

South Florida Zen Group
4933 Riverside Drive
Coral Springs FL 33067
954/757-1683
southfloridazen@yahoo.com

Southern New Hampshire Zen Group
Zen Master Bon Haeng
PO. Box 134
Hillsborough NH 03244
603/464-6146
info@nhzen.org

Still Water Zen Center
Ken Kesel JDPSN
3214 Parkwood Avenue
Richmond VA 23221
804/355-3935
swzs@mindspring.com

Wausau Zen Group
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5107 River Bend Road
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jozefowski@wans.net

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Modesto Grupo de Meditadores
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c/o Tania Lohmann
Rua Sao Luiz 340/204
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Australia

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c/o Karel Skoupy
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skoupy@fi.muni.cz

Brussels Zen Center
Head Temple, Belgium
Grazyna Perl JDPSN
c/o Koen Vermeulen
Rue Belliardstr. 203
1040 Brussels, Belgium
(32) 2-270-0125
Fax (32) 2-270-0125
koen_vermeulen@yahoo.com

Budapest Zen Center
Head Temple, Hungary
Chong An Sunim JDPS
Körös u.14. fszt. 2.
1089 Budapest, Hungary
+36.20/354.8696
budapest@kwanumzen.hu

Cologne Zen Group
Dr. Roland Wöhrle-Chon JDPSN
c/o Hanna Nowicka
Schleidenstr. 8
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uzsd70@uni-bonn.de

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Csáki J. Csaba
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debrecen@kwanumzen.hu

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Myong Oh Sunim JDPS
ul. Sienkiewicza 12/1
Gdansk Wrzeszcz, Poland
gdanskzc@underweb.net

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Meister Shin
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buddyzm@box43.gnet.pl

Kaunas Zen Group
Myong Oh Sunim JDPS
Box 609
LT3021 Kaunas, Lithuania
370-98-22063
Fax 370-7-268-572
kwanumkaunas@takas.lt

Kladno Zen Center
Zen Master Wu Bong
Na Vyhlásm 3260
272 00 Kladno, Czechia

Kosice Zen Center
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c/o Peter Durisin
Milosidenstva 8
040 01 Kosice, Slovakia
(421) 95-62-64-126
peter_durisin@yahoo.com

Kraków Zen Center
Aleksandra Porter JDPSN
ul. Bandurskiego 19/4
31-515 Kraków, Poland
(48) 12-56-24-28
krakozen@poczta.onet.pl

Leipzig Zen Group
c/o Johannes Fischer
Hardenberg Strasse 36
04275 Leipzig, Germany
(49) 341-688-41-65
jfl209@gmx.de

Lódz Zen Group
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ul. Ogrodowa 26 m. 29
91-065 Lódz, Poland
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Berkshire RG 17 OED, United Kingdom
44 01 48 86 80
zenlondon@hotmail.com

Munich Zen Center
Dr. Roland Wöhrle-Chon JDPSN
c/o Alan Glasper
Belgradstr. 59
80796 Munich, Germany
(49) 89-30-00-27-06
zenmu@t-online.de

Olomouc Zen Group
Zen Master Wu Bong
c/o Tomas Utekal
Polska 64
772 00 Olomouc, Czechia
(42) 603-746-527
t.u@seznam.cz

Oslo Zen Center
Zen Master Ji Bong
Sunyata Aikido Dojo
Gronnegata 10
Hegdehaugen, Oslo
980 80 382
kuzs@start.no

Palma Zen Center
Head Temple, Spain
Zen Master Wu Bong
c/o San Felio 6
07012 Palma de Mallorca, Spain
(34) 971-728-981
kwanumzenpalma@galeon.com

Paris Zen Center
Head Temple, Europe
Gazyna Perl JDPSN
35 Rue de Lyon
75012 Paris, France
(33) 1-44-87-08-13
Fax (33) 1-44-87-09-07
perlzen@yahoo.com

Pila Zen Group
Myong Oh Sunim JDPS
c/o Bogumila Malinowska
ul. O.M. Kelce 59 m. 1
64-920 Pila, Poland
(067) 215-48-64

Prague Zen Center
Head Temple, Czech Republic
Zen Master Wu Bong
Kwan Um Zen - Pod Trati 1
Prague 5, 150 00, Czech Republic
(420) 2-4446-0852
(420) 2-2432-1409
mailbox@kwanumzen.cz

Riga Zen Center
Head Temple, Latvia
Zen Master Wu Bong
27 Rūpniecības Str.
Rīga 1045, Latvia
(371) 7-325-348
(371) 7-391-328
onopa@parks.lv

Rzeszów Zen Group
Aleksandra Porter JDPSN
c/o Jerzy Babiarz
Zwiczycza, ul. 30-Jecia 39
35-083 Rzeszów, Poland

Saint Petersburg Zen Center
Head Temple, Russia
Zen Master Wu Bong
Tretiakovu Vladimiru
Pavlovsk, Molchanova str. 21/33
189623 Saint Petersburg, Russia
(7) 812-465-1113
kwanumspb@mail.ru

Szczecin Zen Group
Myong Oh Sunim JDPS
c/o Mariusz Suchanecki
ul. Rayskiego 36/3
70-426 Szczecin, Poland
(48) 91-433-0741
pomer@triko6.onet.pl

Szeged Sangha
Chong An Sunim JDPS
Farkas Sándor
Alsókikötő sor u. 7/d, IV/10
6723 Szeged, Hungary
+36.30/903.8124
szeged@kwanumzen.hu

Tatabánya Zen Center
Chong An Sunim JDPS
Torma András
Szent Borbála tér 2.
2800 Tatabánya, Hungary
+36/20.332.1952
tatabaya@kwanumzen.hu

Ulianousk Zen Center
Zen Master Wu Bong
c/o Pavel and Larisa Michin
ul. Lokomotivnaya 112.1
432 012 Ulianousk, Russia

Vienna Zen Group
Head Temple, Austria
Zen Master Wu Bong
Wiesingerstr. 6/6
1010 Wien, Austria
(43) 1-9676781
Fax (43) 1-9676781
leo_zen@hotmail.com

Vilnius Zen Center
Head Temple, Lithuania
Myong Oh Sunim JDPS
Ruliskiskiu 19
Vilnius, Lithuania
(370-2) 345746
Fax (370-2) 345746
hubertasagne@takas.lt

Vilseck Zen Group
Zen Master Wu Bong
c/o Kevin and Judy Folsom
Josef-Hayden Strasse 1
Vilseck 92249, Germany
49-9662-700494
vilseckzengroup@yahoo.com

Warsaw Zen Center
Head Temple, Eastern Europe
Aleksandra Porter JDPSN
04-962 Warsaw Falenica
ul. Malowiejska 24, Poland
(48) 22-612-7223
Personal 48-22-872-0400
kwanumzen@jantar.elektron.pl

White Creek Zen Group
In der langen Grund 6
37217 Witzenhausen (bei Kassel), Germany
(49) 5542-910956
seitz-herzog@t-online.de

Zagreb Zen Center
Head Temple, Croatia
Zen Master Wu Bong
c/o Emil Stimac-Vincens
Rapska ul. 24a
10000 Zagreb, Croatia
(385) (1) 611-34-16
esvince@public.srce.hr

Zurich Zen Center
Head Temple, Switzerland
Zen Master Wu Bong
c/o René Bucher
Forchstrasse 72
8008 Zurich, Switzerland
(41) 1-381-54-45
swissen@access.ch

Middle East

Tel Aviv Zen Center
Zen Master Wu Bong
64 Alenby Street
Tel Aviv 65812, Israel
(3) 510-7356
zendo@tsdn.net.il

Prison Groups

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Rhode Island

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Asia

Gak Su Mountain Temple
Hyang Um Sunim JDPS
17A Luk Wu
Lantau Island, Hong Kong, China
(852) 2-891-9315
Fax (852) 2-575-0093
subong@ctimail.com

Hoeh Beng Zen Center
Zen Master Dae Bong
18-A Jalan Raja Bot
50300 Kuala Lumpur, Malaysia
(60) 3-292-9839
Fax (60) 3-292-9925
hoehbeng@hotmail.com

Kye Ryoung Sahn Int'l Zen Center/Mu Sang Sa
Zen Master Dae Bong
Chung Nam, Non-San Shi
Du-Ma Myon
Hwang-Han Ri, San 51-9
320-910 R.O., Korea
Office (82) 42-841-6084
Zen building (82) 42-841-1293
Fax (82) 42-841-1202
krszc@soback.kornet.net

Seoul International Zen Center
Head Temple, Asia
Mu Shin Sunim JDPS
Hwa Gye Sah
487, Suyu 1 Dong
Kang Buk Gu, 142-071 Seoul, Korea
(82) 2-900-4326
Fax (82) 2-3297-5770
size@soback.kornet.net

Singapore Zen Center
Kwan Yin Chan Lin
Gye Mun Sunim JDPS
No. 195 Lavender Street
#01-01 Eminent Plaza
Singapore 338758
(65) 392-4256
Fax (65) 298-7457
kyclzen@singnet.com.sg

Su Bong Zen Monastery
Hyang Um Sunim JDPS
32 Leighton Road
5/F Starlight Hse
Causeway Bay, Hong Kong, China
(852) 2-891-9315
Fax (852) 2-575-0093
subong@ctimail.com

Africa

The Dharma Centre
Head Temple, Africa
Heila Downey JDPSN
c/o Heila and Rodney Downey
26 White Street
Robertson, Cape 6705, South Africa
(27) 23-626-3515
Fax (27) 23-626-3515
DHARMKEN@worldonline.co.za

Poplar Grove Zen Centre
Heila Downey JDPSN
c/o Margie and Antony Osler
P.O. Box 232
Colesberg 5980, South Africa
(27) 51-753-1356

Rondebosch Dharma Centre
Heila Downey JDPSN
c/o Marilze Meyer
6 Lulworth Mansions
Saint Andrews Road
Rondebosch
Cape Town 7700, South Africa
(27) 21-686-3698 centre
(27) 21-790-5546 home
rons@iafrica.com

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Malmesbury Prison, South Africa

Marion Correctional Institute, Florida

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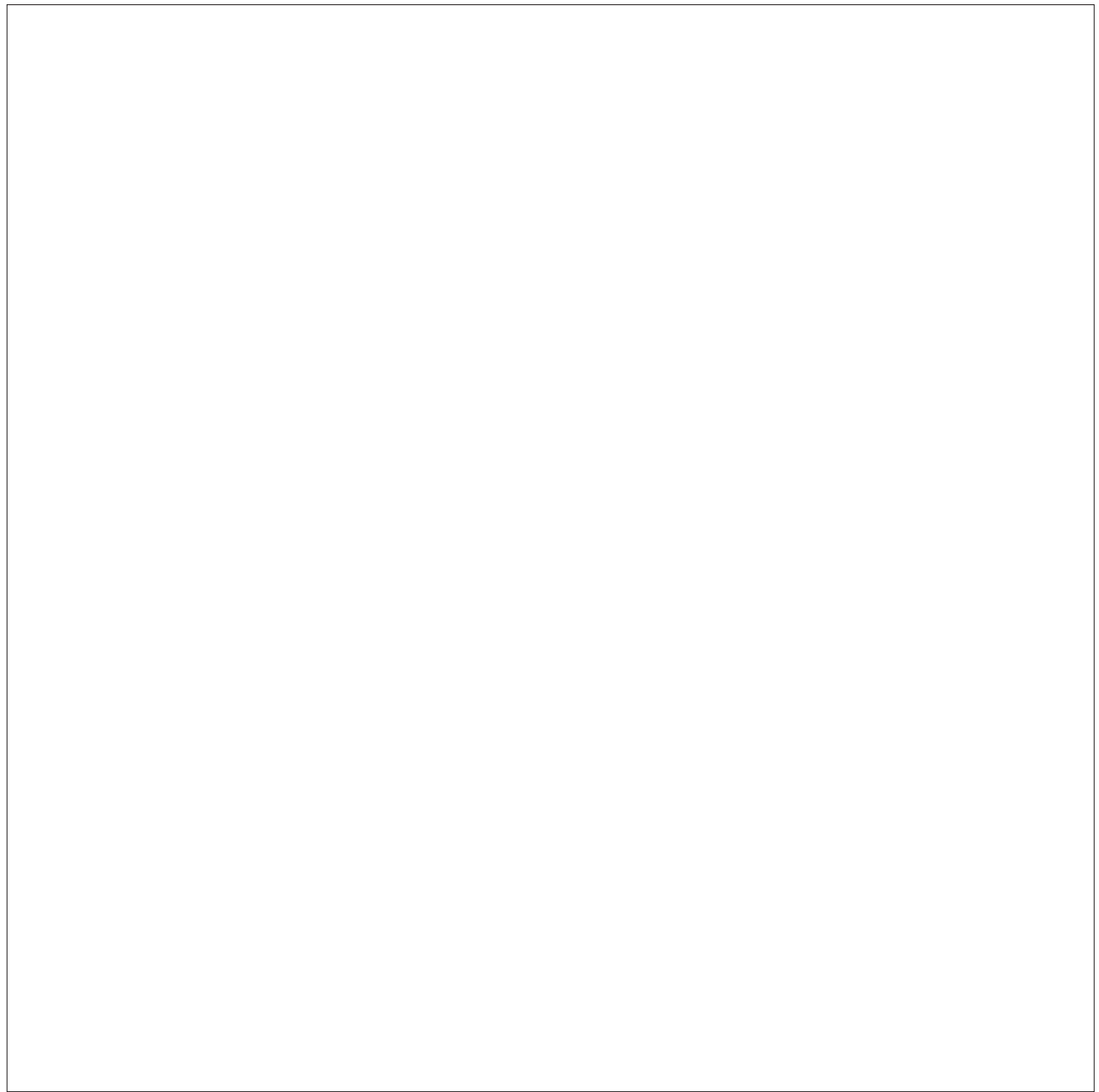
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99 Pound Road, Cumberland, Rhode Island 02864-2726 USA

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