# SPRING WIND

BUDDHIST CULTURAL FORUM

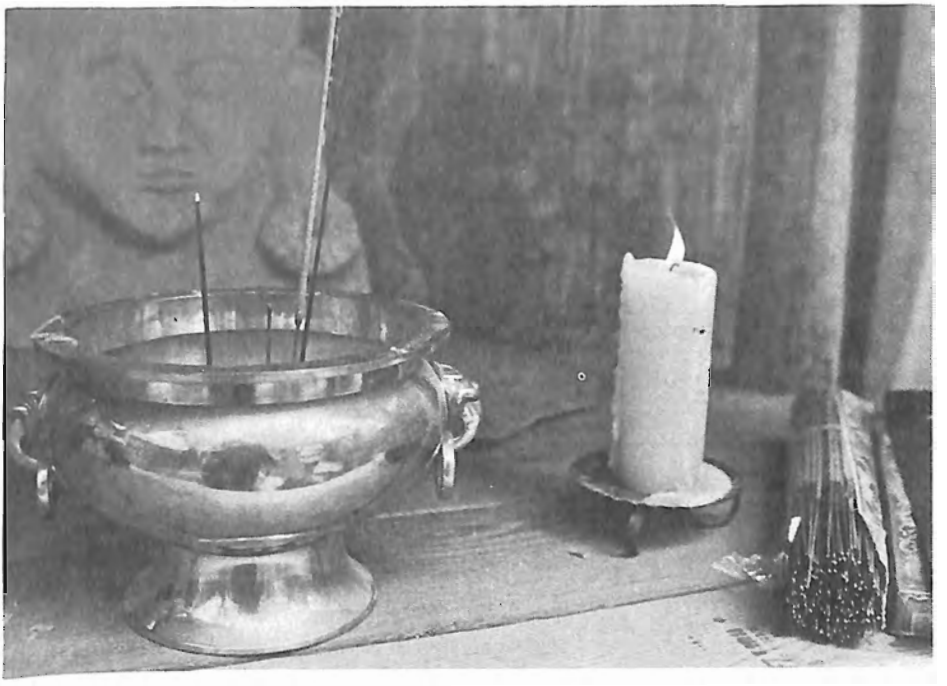
Vol. 4 No. 2 Summer 1984


# ZEN and COMMUNITY LIFE

*(cover)*
*The harvest from our organic garden in Zen Buddhist Temple-Ann Arbor. (L to R) Kumara, our gardener; David Steele; Sunim; Sukha, director; (in front) Anna and Karima.*

*(photo -- opposite page)*

*Richard Plander*



*Spring Wind -- Buddhist Cultural Forum*
*Vol. 4 No. 2* *Summer 1984*

The fall 1984 issue of Spring Wind -- Buddhist Cultural Forum will contain a special section on Zen in North America.

With our next issue we will also begin a new column, "My Life, My Practice."

As Buddhism takes root in North America we would like to discover Buddhists who have contributed to the establishment of North American Buddhism, and learn more about their experiences.

If you have firsthand experience of the early years of Buddhism in North America, or if you know someone who would be willing to share such personal accounts and photographs, please let us know.

Editor, Spring Wind

Staff for this issue:
Sujata (Linda Uptegrove), Musim (Patricia Ikeda), Ansim (Daniel Chamberlain), editors
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Summer 1984

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*Under the direction of Zen Master Samu Sunim*

Instruction in Zen practice

Meditation retreats

Training for priests, Dharma teachers,
lay Buddhists and Zen artists

Zen community living

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*Regular schedule*

| | |
|---|---|
| *Monday* | *Work night* |
| *Tuesday* | *5-7 am Sitting; 7-9 pm Chanting* |
| *Wednesday* | *" ; 6-10 pm Members' Sitting* |
| *Thursday* | *" ; 6:30-8:30 pm Beginner's Class* |
| *Friday* | *" ; 7-9 pm Buddhist Studies* |
| *Saturday* | *5-11 am Members' Sitting* |
| *Sunday* | *5-7 pm Sunday Service, open to all* |

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The Visitors Programme is offered to those who would like to practise Zen in a Buddhist community. Visitors participate fully in the regular schedule of meditation and manual work, guided by priests and Dharma teachers. Limited to a few visitors at a time, the programme provides a supportive environment for strong spiritual practice to take root.

If you are interested in a personal retreat, living and working in an alternative community, or if you are considering a long-term commitment to Zen training leading to ordination, you are cordially invited to inquire about the Visitors Programme. Under special circumstances families can be accommodated.

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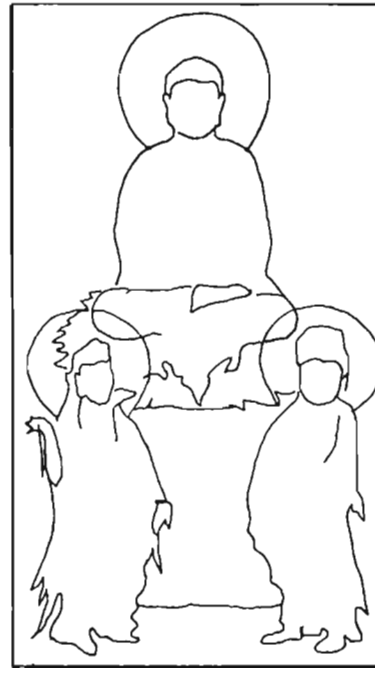


# Monastic Community and Transmission of Zen: India — China — Korea

Buddha and his disciples were mendicant and homeless monks called bhikkhus who had renounced the world. They led wandering lives in order to spread Dharma and collect alms. They stopped travelling only during the rainy season which prevented them from "going forth" not only because of the hazardous conditions created by heavy monsoon rains, but also for the reason of non-injury to all beings. This provided them with an opportunity to settle in one place for spiritual practice together. This was the beginning of Buddhist communal life.

However, as lands and viharas ("monasteries") were acquired through donations, they began monastic life and residential training in earnest. Before they had meditated under trees and on rocks. Now they sat in meditation in rooms in the monasteries. Thus the lifestyle of bhikkhus changed. They moved from completely homeless lives to communal living in the monasteries. But they never completely abandoned homeless wandering. They still travelled to nearby villages and towns early in the morning to collect alms. Also during the off season and off training periods they travelled far and wide on pilgrimages or for spiritual training. Renunciation of the world and homeless wandering were the underlying reasons for monastic life for bhikkhus.

Not only has this lifestyle been maintained by the Buddhist sangha throughout its history, but also, in Theravada Buddhist countries where the Buddhist sangha has remained most influential, it has become the custom for laymen to join the monastic order once in their lifetime.

Most enter monastery before they reach adulthood and train as novice monks for a period of three months to a year. Beginning their spiritual training early in life in the monasteries that dot the land, they gain a spiritual outlook on life which lasts throughout their lives. Once one has a spiritual experience one is not the same again. One cannot kill or harm. This explains why the Buddhist countries have remained remarkably free from violence and war until recent times.

Gentle in character and peaceful in attitude, Buddhism has never been an aggressive missionary religion. Rather, it has been a monastic religion that has been maintained by the bhikkhu sangha who observed Vinaya rules, practiced meditation and performed devotional acts. The monastic community was supported by lay people who engaged in agriculture and village life. But the experience of spiritual training and community life was open to all who came. No lifetime religious vows were required to join the monastic sangha. Most came as young adults for short, temporary spiritual retreats. Thus the monastic Buddhism in Southeast Asia functioned as a community-oriented religion serving local people and enriching their lives. For without becoming a monk once in his lifetime, a man's life was thought to be incomplete. Our society would be a different one, certainly less violent and more peaceful if we followed the same custom today.

* * *

Zen Buddhism was brought to China by wandering meditation monks from India and Central Asia. They travelled homelessly in China and carried their meditation practice with them. In their journeying they gathered students who wandered with them. They stayed in the temples belonging to the Vinaya school which they found most congenial to their temperament for the reason of discipline. After all, was not the Vinaya the rules and regulations of the monastic life for meditation monks in India? Aside from the practical character which Zen and Vinaya share, there was a close link between the Vinaya school of Hinayana Buddhism and the Zen school of Mahayana Buddhism. Zen monks were bhikkhus in the orthodox sense, celibate and vegetarian. Despite the eccentric and crazy behaviour of some Zen monks, the Vinaya rules have always been an important element in the lives of Chinese and Korean Zen monks. By the time of the Fourth Patriarch Tao-hsin (580 - 652) the number of Zen monks had increased so as to require their own monastery for training. The Fifth Patriarch Hung-jen (601 - 674) commanded a flourishing Zen community of five to six hundred monks training under his instruction.

With the establishment of Zen monastic communities in China, Zen Buddhism became distinctly Chinese. Manual work which was shunned in Indian Buddhism not only became important in Zen monastic life, but was emphasized as a vital part of Zen training. As an inevitable outcome of daily work and a colder climate, the important Indian Buddhist precept not to eat after midday was abandoned. The evening meal taken by Chinese monks was termed "medicinal," a reminder of the precept not to indulge in food but to take it to sustain the body for spiritual practice. Monks' clothes and underrobes were developed for the cold northern climate. In addition to the Vinaya, "pure rules" were introduced to regulate the monastic life of Zen monks. In all this, the practical character of Chinese Zen prevailed. Finally, a lineage of patriarchs and masters was developed and it became important to identify one's teachers and one's line of teaching, a famous family-oriented Chinese custom.

The recorded sayings of Six Patriarch Hui-neng (638 - 713), during whose time Zen Buddhism flowered in China, is called The Platform Sutra. Since the canonical term sutra is usually reserved for the sayings of Sakyamuni Buddha, this is an indication that Hui-neng ranks with Sakyamuni Buddha. As a matter of fact, the patriarchs of Chinese Zen Buddhism were treated with as much reverence as Buddha, if not more. One of the favorite descriptions in the literature of Zen is "Buddhas and Patriarchs" who are regarded as equals in the succession of the transmission of "the lamp." It goes without saying that the word "patriarch" reflects the strong Chinese tradition of the male-dominated Confucian familial system. At any rate Zen Buddhism in China became the most sinicized of all Buddhist schools, if not itself originating in China, as some scholars have even argued in recent times.

Zen Buddhism drew its strength from people. Zen meditation is a direct, intuitive method of experiencing enlightenment and awakening to one's true nature, and Zen training is revolutionary in its radical approach to enlightenment. This is because of the great compassion and fervent desire of the teachers to have the experience of awakening available to all who are willing to undergo the training. Zen Buddhism in China remained close to people and its monks and nuns came from the most ordinary, common people. The direct and radical approach of Zen combined well with ordinary people's straightforward minds. It seemed that Zen flowed naturally through the simple and unknowing minds of common folk with their earthy attitude and humour. The vitality and spontaneity generated by Zen people in turn inspired artists and scholars and thus, Zen influenced the art and culture of the literati

Spread of Buddhism
SIBERIA
MANCHURIA
KOREA
JAPAN
MONGOLIA
(from Tibet)
CHINA
TIBET
NEPAL
BENARES
BURMA
INDIA
INDO CHINA
Land route to China
to Java
Sea route to China

class of Chinese society.

Five generations after Hui-neng and after Lin-chi (J. Rinzai d. 867) Zen Buddhism in China was organized into five schools. The five schools developed their own distinctive teaching styles under the inspiration of their founding masters. Books on Zen appeared and were circulated. Zen monks wrote short commentaries in verse forms or pithy sayings in order to reveal their understanding of the "public cases" (koans). These fascinated the keen minds of literary circles and stimulated the interest of members of the gentry class. Thus, Zen became established as a spiritual culture. In the process, Zen lost its original vitality and the spontaneous vivacity of ordinary people. By the time of the Ming dynasty period (1368 - 1662) Zen Buddhism in China had lost its distinctive character as a spiritual force of enlightenment. With the deterioration of Buddhism the different schools merged into each other. So the practice of Chinese Buddhism became a combination of Zen, Vinaya, Pure Land, Tantra and doctrinal Buddhism.

As the strength of traditional Buddhism weakened, the high doctrines and pure spiritual training were gradually replaced by folk Buddhist beliefs and practices that attracted the multitude. Once again Chinese Buddhism belonged to people. But lacking deep spiritual experience themselves, the Chinese Buddhist clergy were unable to provide their flock with strong spiritual guidance and training. The practice of Chinese Buddhism as we see it today in Taiwan, Hong Kong, and in the overseas Chinese Buddhist temples is folk Buddhism in which the priests perform services for people, invoking the names of Buddhas and Bodhisattvas, and praying to them for blessings, peace and happiness. Some engage in superstitious practices such as fortune telling, magic or even sorcery. Their main spiritual discipline is devotional worship of Buddhas and Bodhisattvas. Their missionary work or merit-gathering practice is to build temples and print Buddhist books in order to propagate the Buddhadharma. However, in general the Chinese Buddhist monks today do little Zen training. It is the case where there are people eager to follow the Way of Buddha but with few qualified teachers to guide them strongly in spiritual training. Let it be said, however, that Chinese monks are celibate, do not drink or smoke and are strictly vegetarian and adhere to the Vinaya rules. They are monks of traditional style in this degenerate age of ours!

* * *

Zen Buddhism was first introduced into Korea by a wandering Korean

monk named Pomnang (fl. 632 - 646) who went to T'ang China and studied Zen under Tao-hsin, the Fourth Patriarch of Chinese Zen Buddhism. Pomnang had a disciple named Sinhaeng who served him for three years. After Pomnang died Sinhaeng went to T'ang China. At the time there was a long spell of drought and crop failure in northern China. Starving peasants roamed the countryside in search of food. They banded together and robbed the warehouses of the state granary office and the wealthy. Sinhaeng, mistaken for a bandit, was arrested and put in jail for 240 days during which time he sat in meditation. After being released he sought out a master under whom he trained for three years. Upon his return to Korea he went to Chiri Mountain and built a temple where he trained a few students and died in 779. This information, all that is known about early Zen Buddhism in Korea, comes from the inscription on the stone monument of Zen Master Sinhaeng, which to our great fortune still stands today on the temple site.

Korean Zen Buddhism began in earnest with the establishment of the Nine Mountain Zen Centers whose founders had all gone to China to study under the Dharma descendants of Hui-neng, the Sixth Patriarch, in particular Hsi-t'ang (735 - 814) and Pai-chang (720 - 814). Hsi-t'ang and Pai-chang were two of the four great disciples of the famous Ma-tsu (J. Baso 709 - 788), the other two disciples being Nan-ch'üan (J. Nansen 748 - 834) and Ta-mei (752 - 839). In the Chodang chip ("Collection of the House of the Patriarchs") and Transmission of Lamp, the two oldest books of the history of Zen in China, there are several references made to Korean monks training under Chinese masters. The remarks made by Chinese masters in regards to their Korean disciples range from mild regret: "Our Zen tradition is now all going to the Eastern Kingdom (Korea)!" to the lamentation, "In the future our descendants would have to go to Korea to study Zen."

A considerable number of Korean monks went to China and distinguished themselves in training under their Chinese Zen masters. So eager were they to transmit authentic Zen tradition to their country that, according to one record, two Koreans took the head of Hui-neng shortly after he died and brought it to Korea. The head of the Sixth Patriarch Hui-neng was apparently duly enshrined in a Korean monastery. There stands today in the compound of Ssanggye-sa Monastery of Chiri Mountain in South Korea a stupa called the "Summit (cranial) Pagoda of the Sixth Patriarch." Every spring the monks there hold a great memorial service in honor of the Sixth Patriarch. The "Summit Pagoda of the Sixth Patriarch" of Ssanggye-sa Monastery and the remains of the Nine Mountain Zen Centers have long been the focus of pilgrimage for

all Korean Zen students and an inspiration to their Zen training. In 1981 a Chinese Buddhist delegation from Taiwan visited Ssanggye-sa. After some inquiry and research, they concurred with the temple record and paid their respects to the pagoda. Their visit to the Pagoda of the Sixth Patriarch meant so much to them that they had a stone monument erected as a record.

"Summit" (J. chinso) is a term applied to sculptured or painted "heads" of the Patriarchs of Zen, works which were venerated after Hui-neng's time. Eventually they developed into portraits of Zen masters, a favorite theme of Zen painting. The portrait of Bodhidharma as the First Patriarch is a particularly famous work of this genre.

The whereabouts of the head of the Sixth Patriarch must have had a symbolic significance with the result that Korean monks vied with Chinese to obtain it since, according to the record, the Chinese were guarding Hui-neng's body after his death. The incident concerning the head of the Sixth Patriarch must have had something to do with the establishment of the so-called "Southern School" of Zen Buddhism after Hui-neng. There are several evidences of the transmission of Zen of the Southern School at this time to Korean monks in China who then took it to Korea. Of major significance in the history of Zen Buddhism, this has not been dealt with up to now, along with a study of the Korean Zen school in China, "Chingchung-tsung," founded by the Korean monk Musang (684 - 762) who had trained Ma-tsu in his early years.

What is certain so far from the Chinese records is that out of the four great disciples who inherited the Dharma from Ma-tsu, the second generation from Hui-neng in Dharma succession, the Dharma transmission of Hsi-t'ang and Ta-mei went to Korea with their Korean disciples. That is to say that half of the strength of the Southern School of Chinese Zen came to Korea. Back in Korea, the Korean masters of the Southern School established themselves in the mountains. But aside from the fact that they led monastic communities, trained and produced strong disciples, they left little trace behind. The little information we have comes from the inscriptions on stone monuments that were erected by their disciples after their deaths, and which amazingly still stand today after centuries of foreign invasion and destruction throughout Korean history. This is, of course, in marked contrast with their Chinese counterparts who enjoyed social recognition and about whom much was written. Nor do we know much about the disciples of the Korean masters or their Dharma succession, while in China both direct and collateral lineages of Dharma transmission were available. The Chinese

descendants kept and compiled their geneological records, and retold and wrote down stories and anecdotes of their masters.

The strong indications are that Korean Zen monks led a spontaneous and unworldly lifestyle in the rugged mountains and produced their "original mind without abiding anywhere" true to the spirit of Hui-neng who planted Zen on the Chinese soil and abandoned the lineage of Dharma succession. With the passage of time Zen Buddhism in Korea underwent change. The Nine Mountain Zen Centers suffered due to lack of leadership and support, and declined. Zen monks wandered, seeking training and inspiration, but without finding strong teachers. One of these monks was Chinul (1158 - 1210), who was a remote descendant of one of the masters of the Nine Mountain Zen Centers. One day during the rest period of his Zen training he was reading the Platform Sutra of the Sixth Patriarch and attained spontaneous enlightenment upon reading the passage, "(our) self-nature of Suchness is always free and untainted..." Thereupon he called his old Dharma friends and organized a "Society for the Practice of Meditation and Wisdom" at Zen Meditation Center of the present day Songgwang-sa Monastery. Many able and eminent monks were produced at the Center under his strong guidance. Chinul upheld the teachings of the Diamond Sutra and Platform Sutra. He wrote essays such as "Key to the Cultivation of Mind" and "Straight Talk on the True Mind" in order to clear away the misunderstandings that surrounded the Zen practice of his time, and to encourage Zen students to right practice. Chinul revived Korean Zen Buddhism and produced a brilliant Dharma heir, Hyesim (1178 - 1234), who further developed Korean Zen practice and thought. The Zen practice of Chinul and his disciples attracted national attention. In 1205 the name of the mountain where their training center was located was by royal decree changed to Mt. Chogye (Ch. Ts'ao-ch'i) after the name of the place in Kwang-tung Province, South China, where Hui-neng first proclaimed his Zen teaching.

Even after the establishment of the Nine Mountain Zen Centers, Chinese Zen traditions of different schools were introduced into Korea at different times by Korean monks returning from China after study. After Chinul and Hyesim, Zen Buddhism in Korea once again flourished. The practice and culture of Zen attracted both civilian and military members of the yangban class, the ruling class of the society, for various reasons. Out of this contact with the gentry class, Zen-inspired culture emerged. Zen talks and debates were held regularly and attracted crowds. Laymen sponsored the construction of Zen gardens. Literary figures enjoyed drinking tea brewed by Zen monks in the monas-

"Patriarch Hui-neng Tearing Up the Sutras."
Liang K'ai. Mitsui Collection, Tokyo.

If you are a person who truly practices the Way,
Do not look at the ignorance of the world.
For if you see the wrong of people in the world,
Being wrong yourself, you will be evil.

"Formless verse" from the
Platform Sutra of the
Sixth Patriarch

teries and composed Zen-inspired poetry. However, once again the country was in turmoil. The military generals assumed power and suppressed the civilian bureaucrats and officials, many of whom fled to the mountain monasteries. The military rule came to an end when the Mongols invaded and dominated the country.

During the Mongol domination (1271 - 1368) the borders of China and Korea were open and there was heavy traffic both ways. Many Korean monks travelled to China along this open highway. The Korean monks in China were exposed for the first time to the accomplished Chinese Zen culture of the "Five Mountains and Ten Great Monasteries" of the Southern Sung dynasty (1127 - 1279) which began to show signs of decline under Mongol rule. The Mongol conquest of the Eurasian continent provided an opportunity for international trade and cultural exchange between East and West unequalled before modern times. Indian, Chinese, Tibetan, Mongolian, Korean and Japanese monks travelled to different countries to learn and train, and to disseminate Buddhadharma. In China Zen came in contact with the Tantric Buddhism brought by Mongolian and Tibetan lamas. It was during this period that the last Zen monk from India visited Korea, and Lamaism was introduced into Korea by Mongolian priests.

Three monks returning from Mongol China, Pou (1301 - 1382), Hyegun (1320 - 1376) and Kyonghan (1299 - 1375), who all received Dharma transmission from their Chinese masters of the Yang-ch'i branch of the Lin-chi line of the Southern School, introduced Lin-chi (J. Rinzai) Zen to Korea. Lin-chi Zen was one of the five divisions or "houses" of the Southern School of Chinese Zen Buddhism. Lin-chi Zen is called "koan Zen" (K. kanhwa son) for its use of koans as opposed to the "silent illumination Zen" (J. shikan taza ("Just Sitting")) of Ts'ao-tung Zen (J. Soto Zen). Another name that is usually reserved for Lin-chi Zen is "Patriarchal Zen," a favorite term used by Zen masters and students of the Lin-chi line in order to distinguish their intuitive grasp of the essence of Zen from the doctrinal understanding of Zen, particularly Tathagata Zen. It was called "Patriarchal" because this Zen tradition was based on "transmission outside the scriptures" and was transmitted only from the enlightened minds of the Patriarchs to their Dharma heirs, hence the great importance attached to inka ("certification") and Dharma transmission and lineage.

To be sure, there were koans (generally called "hwadu" in Korean Buddhism) studied in Korean Zen Buddhism before the official introduction of koan Zen by the three Korean monks who returned from

Mongol China. For instance, Chinul read the Recorded Sayings of Ta-hui Tsung-kao 1089 - 1163), was inspired by it and recommended it widely. Since then, the Letters of Ta-hui which form part of his Recorded Sayings and consist of his instructions on koan studies to his lay students, came to serve as one of the four text books for the regular curriculum of senior students in the Korean monasteries. More importantly, however, Chinul's chief disciple Hyesim collected commentaries of 1,125 public cases (koans) and compiled them in thirty fascicles in 1226. This Sonmun yomsong chip ("Collection of Commentaries of the Zen School") was the largest collection of koan studies ever compiled. (The forty-eight cases of the Gateless Gate were compiled in 1228.) Soon commentaries of Sonmun yomsong chip appeared. One of them, Sonmun yomsong solhwa by Kagun became required reading among Korean Zen students until the beginning of the Choson dynasty. Pou, Hyegun and Kyonghan, the three Korean monks who transmitted the koan Zen of the Lin-chi line from China to Korea, were well acquainted with different koans and already much advanced in their Zen studies.

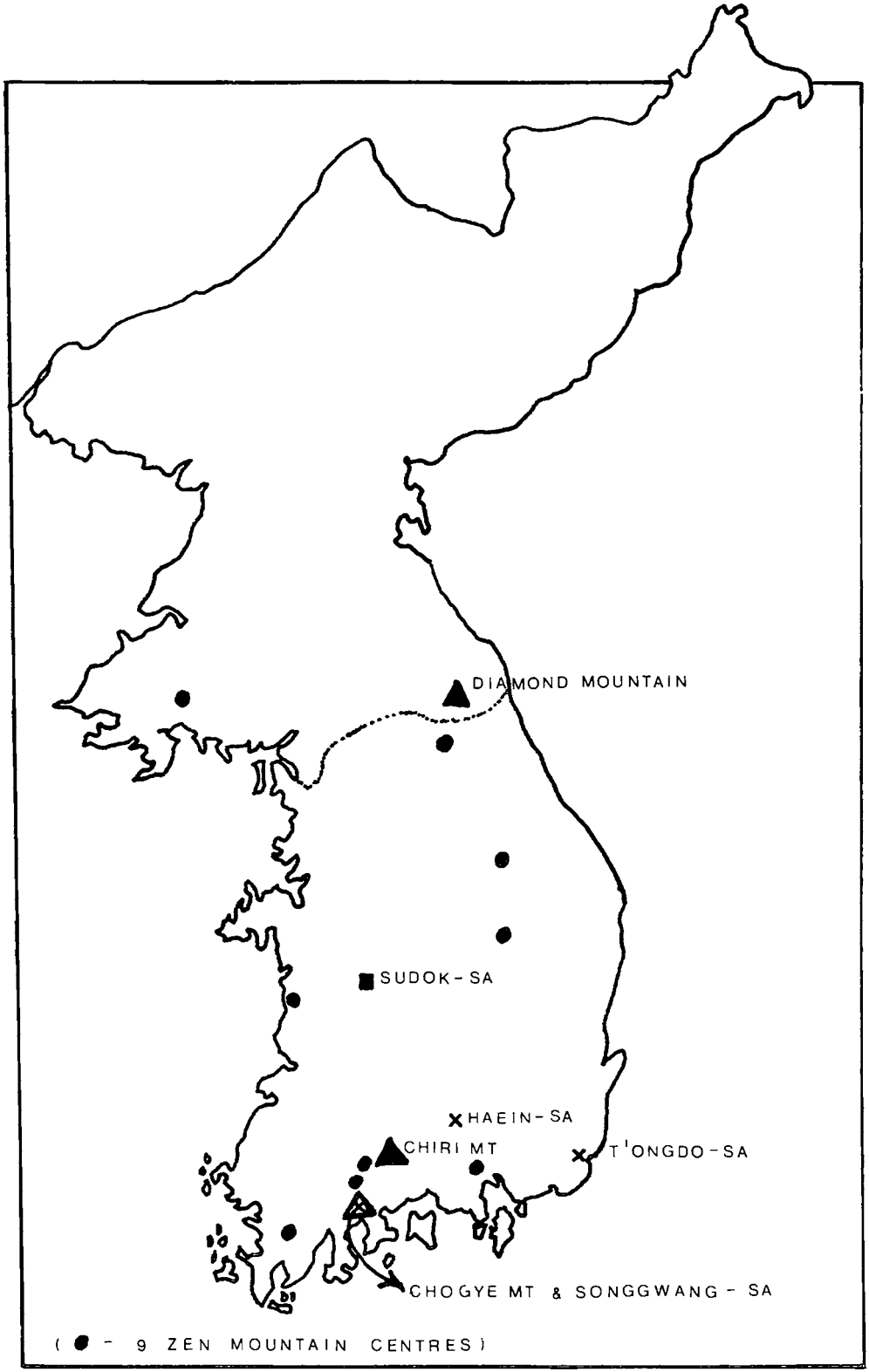
The three monks had already had enlightenment experiences. The Chinese masters they visited merely confirmed this. However, this proved to be significant for the future of Korean Zen, for by having their experiences confirmed by Chinese masters they inherited the Dharma from Chinese Lin-chi Zen masters and became the first patriarchs of Lin-chi (K. Imje) Zen Buddhism in Korea upon their return. Before they left for China they were remote Dharma descendants of the Nine Mountain Zen Centers. Due to their strong influence and also the activities of their disciples, the koan Zen of the Lin-chi School soon became the dominant force in Korean Zen Buddhism. The records of the three founders of the Korean Imje School were printed and their spiritual geneologies compiled. With new strength and emphasis on Dharma transmission from master to students, the koan Zen practice of the Imje School was to dominate Korean Zen Buddhism through the five hundred years of the Choson dynasty (1392 - 1910).

With the advent of the Choson dynasty, Buddhism lost its royal patronage. First the ruling Confucian class became critical of Buddhist corruption for good reason. Then the Confucian dislike of Buddhism turned into outright hostility. At the hands of the hostile Confucian gentry class who wielded so much power over the common people, Buddhism suffered many setbacks in the long years of the Confucian regime. Buddhist temples were forced to give up much of their landed properties and the number of temples was greatly reduced. The different Buddhist schools had to undergo reorganization under state orders. Finally in

1424 the government reduced all Buddhist schools to two, Zen and canonical. The two Zen schools of Korea, Imje and Chogye (the Korean Zen school that evolved out of the Nine Mountain Zen Centers under Chinul's innovation), merged at this time. To this new Zen school were added the Ch'ont'ae (Ch. T'ien-t'ai) and Vinaya and Mantra schools. Further restrictions on the practice of the religion were introduced. Women were not allowed to go to Buddhist temples for worship or spiritual practice. Commoners were prohibited from becoming monks. Buddhist monks were required a special permit to enter the capital city of the country. Later the monks were altogether prohibited from entering the capital city.

Although the rules and decrees restricting the Buddhist religion were occasionally relaxed by ruling monarchs who favored Buddhism, Buddhism declined at the hands of the unsympathetic and often hostile Confucian literati class as much as under the state's suppression. The Japanese invasion (1592 - 1598) dealt a final blow to Korean Buddhism, which was already weakened by Confucian suppression. Many important temples were completely destroyed during the invasion and many cultural and art treasures were pillaged by the invading Japanese army and taken out of the country. The state of Buddhism after the war forced the two existing schools of Buddhism, Zen and canonical, to blend into each other for survival. Monks of different traditions lived together in the same monasteries, and before long naturally influenced each other. Zen being the stronger, influenced the monks of the kyo ("canonical") school, and Zen monks in turn incorporated the practices of other Buddhist traditions into their training. So the Zen interpretation of the canonical teachings and Pure Land practice appeared and prevailed. This syncretism of Choson dynasty Buddhism was already revealed in the famous Son'ga kugam ("Handbook for Zen Students") by Hyujong (1520 - 1604) who had raised a monk army in order to protect the nation and people from the invading Japanese. The strongly Zen-influenced syncretism of Korean Buddhism was to prevail for the rest of the dynasty and still prevails today in Korean Buddhism under the name of the Chogye order.

The country was wasted after 5 years of war with the Japanese. The monks were mobilized in a corvée to man mountain fortresses to defend the capital against possible invasion. The monks in the countryside were ordered to send special local products to the court as tribute. The local governments wanted their share, so they exploited local Buddhist temples as much as they could. The unemployed local Confucian scholars too wanted their share and exploited Buddhist monks or


DIAMOND MOUNTAIN
SUDOK-SA
HAEIN-SA
CHIRI MT
T'ONGDO-SA
CHOGYE MT & SONGGWANG - SA
( ● - 9 ZEN MOUNTAIN CENTRES )

harassed them. The Buddhist monks were gradually reduced to the status of de facto serfs serving the demands of the ruling class. Thus the situation forced the serious Zen teachers and students to abandon their temples and go into hiding deep in the mountains. Most of them became recluses. They ate fruits and nuts from the trees since they did not grow food. Since the days of the Nine Mountain Zen Centers, Korean mountains had provided a natural shelter for Buddhist hermits and recluses. Away from worldly concerns they led simple and free lives. This eremitic lifestyle of some Korean Zen monks is responsible for the Taoist character of Korean Zen Buddhism. Practicing 'no mind' every day they came to spontaneous freedom and enlightenment without even becoming aware of it. They flowed with all beings, trees, rocks, birds, clouds and animals, and left no trace when they died.

They were called "unorthodox and scattered masters" of the Zen Buddhist tradition. Free and genuine, they inherited the essence of the Hui-neng Zen of the Nine Mountain Zen Centers, as distinguished from the Imje school, the later development of the Southern School of Zen Buddhism. The influence of Hui-neng Zen has been kept alive in the Korean mountain monasteries by Korean Zen masters of the "unorthodox and scattered" tradition and continues today. This has proved to be both the strength and weakness of Korean Zen Buddhism throughout its history.

Aside from the monastic institution that has existed since the introduction of Zen into the country, Korean Zen Buddhism has never developed training programs like those of Japanese Zen Buddhism. The Korean approach to Zen was always spontaneous, direct and self-reliant. Many Korean monks attained enlightenment without teachers. Many sought teachers afterwards and had their enlightenment experience confirmed. Although they both originated from the Chinese tradition of Lin-chi Zen, the Korean Imje school was markedly different from Japanese Rinzai Zen. For instance, Korean monks in the Imje tradition always believed that the solution of one strong koan (K. kongan or hwadu) was tantamount to the solution of all koans (1,700 of them) and one strong kensho experience was the very attainment of Buddhahood (realization of one's unborn nature). So the Korean Zen monks approached Zen with 'non-attachment' from the very beginning, while in Japanese Rinzai Zen, 'non-attachment' was the last of the five or three progressive stages of their Zen studies. In other words, Japanese Zen training was a highly organized system whereas Korean Zen used no such system to train its students.

Also, the two most important Zen texts for senior and advanced Korean Zen students were Transmission of Lamp and Sonmun yomsong chip, whereas for Japanese Zen students they were the Gateless Gate and the Blue Cliff Record. Transmission of Lamp, which was compiled by Tao-yüan in 1004 is an essential book for understanding the history and thought of Chinese Zen and it is said that the 1,700 koans were originated from this book. The final edition of Sonmun yomsong chip contained 1,472 "public cases" (koans) and Zen commentaries by different masters. However, Transmission of Lamp and Sonmun yomsong chip were read and studied by Korean monks in order to acquire an inner and intimate knowledge of Zen or to deepen their understanding after their enlightenment. They were never used as instructional manuals for Zen students as were the Blue Cliff Record (J. Hekigan-roku) and Gateless Gate (Mumon-kan) for Japanese Zen students. Again, because of the voluminous nature of the two classics (both 30 fascicles each), they were never used by Korean Zen masters in their formal Dharma talks or lectures for Zen students (K. sangdang pommun, J. teisho) as was the case for the Blue Cliff Record and Gateless Gate in Japanese Rinzai Zen. These latter works, which enjoyed such popularity among Japanese Zen students, were almost unknown to Korean Zen students until very recently.

In fact, many Korean masters were ignorant. Many of them never read either Transmission of Lamp or Sonmun yomsong chip. And they scoffed at any kind of reading or writing as "excrescence" and therefore harmful for Zen practice. Nonetheless, many of them had a surprising amount of knowledge of Zen acquired from their direct experience and oral tradition. When they delivered a Dharma talk it was usually 'Dharmastaff talk' (K. chujangja pommun) or 'Eyebrow talk' (K. nunsop pommun). They were so called because when the master ascended the rostrum he would raise his Dharmastaff and, after a silence, shout, "Do you know?" If there was no response from the students the master would give out a great shout (K. Hal, J. Katz) and descend the rostrum. Or he would raise his eyebrows and look sharply at the students. Then he would ask, "Do you understand my eyebrow talk before you hear my voice?" or "The Way strikes the moment our eyes meet. Did you get it?" If there was no response he would yell or say something to upset the students before he came down.

The famous Dharmastaff talk of Korean Zen masters dates back to the time of the Gateless Gate (compiled in 1228) where the Dharmastaff talk of the Korean monk P'ach'o Hyejong (fl. 9th century?) is listed as case 44. His Dharmastaff talk must have been famous to the Chinese Zen

Solbong Sunim 1890-1969

students of his time, for this was the only koan by a non-Chinese listed in the Zen classic whose 48 cases were culled from all the koans essential for Zen studies.

My own teacher, Solbong (1890-1969) Sunim's favorite Dharmastaff talk ran as follows:

> (Holding his Dharmastaff high in front of the students.)
> Do you know?
> If I hold this staff up it is teacher to men and to gods.
> If I put this stick down it is teacher to all the Buddhas and all the Patriarchs.
> And if I neither hold it up nor put it down it is teacher to the man of freedom, the man of the Way.
> But there is another one who is neither man, nor god, nor Buddha, nor Patriarch, nor the man of freedom. Who is this One?

Regardless of whether it was the Imje or Chogye line, the style of Korean Zen was spontaneous, flowing from the rustic and original nature of the Korean mind and so remaining true to the free and vital way of the Hui-neng Zen tradition.

Korean Zen Buddhism's spontaneity and lack of system or set teaching devices made it difficult to keep an unbroken line of Zen transmission from master to disciple. Also, the standards of Korean Zen were high and only men of great capacities could meet them. Thus, the Korean Zen tradition appeared and disappeared several times throughout the country's history. Towards the end of the Choson dynasty the tradition of Zen had almost disappeared from Korea. As noted in the above, state suppression of Buddhism and the Taoist character of Korean Zen masters contributed to this. It should also be noted here that during the latter half of the Choson dynasty the canonical school of Korean Buddhism became active once again. The revival of the school was initiated by the activity of lecture masters. They lectured on rotation at different lecture halls of the country's monasteries, thereby stimulating the interest of the students. The lecture masters wrote introductory essays and commentaries to the Buddhist texts the students were using, which were avidly copied and carefully examined by the students. But all canonical studies culminated in the study of the Avatamsaka Sutra and the understanding of its profound philosophy. And it was the philosophy of the Avatamsaka Sutra that was to influence the

thought of Korean Zen Buddhism of the Chogye order in modern times.

It was not until 1881 when Kyongho Sunim (1849 - 1912) attained enlightenment that Korean Zen was once again revived. The appearance of Kyongho Sunim at this time was for Korean Zen Buddhism like rainfall after a long spell of drought. His Zen training and enlightenment were typical of the Zen tradition of Korea. Kyongho lost his father when he was eight. His mother, who had little means to support him, took him to the temple. He did manual work until he was thirteen, then he began to study classical Chinese with a Confucian scholar who was spending the summer at the temple. However, his tonsure master disrobed and returned to the laity. So Kyongho had to be sent away to Manhwa Sunim to be looked after. Manhwa Sunim was a learned monk well versed in both the Zen and canonical traditions of Buddhism. Soon Kyongho's capacity for learning was recognized and he pursued the study of Buddhist scriptures under the guidance of Manhwa Sunim. He studied deeply and widely and distinguished himself. He was also noted for the intensity of his character and his big heartedness. At the age of 22 he was made lecture master of the Lecture Hall of Tonghak Monastery. His devotion and vitality attracted students from the temples and monasteries across the country and he became very popular.

In the summer of 1879 when Kyongho was 30 years old, he thought about his tonsure master who had returned to the secular world. He wanted to visit and repay his master's kindness, so he set out, taking advantage of the off-training period of the summer months. On his journey he met with a rain storm. He took temporary shelter under the eaves of houses in a nearby village. However, the rain continued until well after dark, so he sought to stay overnight with a village family. But he met with either summary refusal or no response at all from within the houses. Finally he got very angry and loudly reproached the people for their inhospitable treatment of a stranger. Only then did he learn from the villagers that an epidemic was stalking through the village. He was told that half of the village's inhabitants were already dead. Some died seated, some standing and others lying down. When he heard this, a chill ran through his entire body. He realized that one's life-span indeed depends upon the short duration of a single breath. He also realized how useless and futile his study and knowledge of books was in the face of this impending death. Then and there he decided to abandon all his studies and knowledge, and devote the rest of his life to gain release from the suffering of birth-and-death.

On that night, while waiting for rain to stop in a country village

where death was taking away people's lives at every moment, Kyongho vowed that he would rather spend the rest of his life as an idiot than pick up another book until he solved the problem of life and death. All night he searched for the way out of life-and-death from the works of Buddhas and Patriarchs. Dawn came and he started back to his monastery. On his way his mind ran through all the koans he knew but it was difficult to raise a great doubt because of his book knowledge of them. Finally his knowledge came to an end with the koan "Before the donkey business is finished, the horse business has arrived." His doubt of the koan became complete. He felt as though he were directly facing the "silver mountain and iron wall." There were no cracks. "What is it?" the doubt came back, stronger each moment. Upon his return to the monastery he told his students that he was no longer their teacher. He advised them to disperse and to forget about him altogether. With these words he locked himself inside his room and sat in deep meditation day and night.

When he felt sleepy he pricked his body with an awl. He also sharpened a knife and held it up right underneath his chin in order to alert himself completely to his practice. Thus he practiced for three months.

In the monastery there was a novice monk whose father was a lay practitioner of Zen. The novice monk went to the village to visit his father. In the middle of conversation the layman said, "Monks will become oxen in the end."

"Is that because monks consume alms from devotees without awakening to their own mind-ground, and therefore get stuck with their indebtedness to the donors?" asked the novice monk.

The layman laughed aloud upon hearing that and lamented, "When can you awaken yourself with such shallow awareness?"

"I do not have the wisdom of Zen. How, then, should I answer?"

"Can you not say, 'Even if I become an ox there is no place to put the reins on'?"

The novice monk said no more and returned to the monastery. He greeted the monks, who asked, "How is your father?"

Thereupon the novice monk related the conversation, and added with

a shrug, "I still don't understand what he meant."

The monks then said to the novice, "Well, you should go ask Kyongho. He is now so absorbed in his Zen study that he has all but forgotten about eating and sleeping. Go ask him if he knows."

The novice monk stood outside Kyongho's room and asked the meaning of "There is no place to put the reins on even if one becomes an ox." These words struck Kyongho's mind like stone striking a flint. The thick clouds that had oppressed him all along dispersed in a single moment and the unborn nature of all beings shone like a bright sun in every direction. He felt the sky and ground disappear, all obstacles dropped away, and he enjoyed vast freedom.

This happened on the full moon day of the eleventh month in the winter of 1879. Kyongho Sunim saw the moon, the snow, the mountain and flowing water again.

He composed the following song of enlightenment upon the occasion:

Upon hearing "There is no hole,"*
I suddenly realize the whole universe is my home.
In June, on the road under Yonam Mountain
Countryfolk sing a carefree song of peace.

(* i.e. hole for a ring through the ox's nose)

After Kyongho's enlightenment he wandered freely. His powerful presence attracted many capable students from all directions. With their help he set up Zen centers around the country and trained students. He produced most of the illustrious Zen masters of modern Korea. His Dharma disciples included Man'gong (1872 - 1946), Hyewol (1861 - 1937), Suwol (1855 - 1928), Yongsong (1864 - 1940) and Han'am (1876 - 1951), who all became leading Zen teachers and who played

important roles in revitalizing Korean Zen during the Japanese colonial rule (1910 - 1945).

In 1910 the Japanese attempted to annex Korean Zen Buddhism to Japanese Buddhism, but Korean Zen monks successfully resisted such an attempt. The Dharma disciples of Kyongho Sunim not only kept the Korean Zen tradition intact from Japanese influence under Japanese rule, but Korean Zen Buddhism flowered during this period. Man'gong Sunim, who was the Dharma heir of Kyongho Sunim, excelled his teacher in several respects and many great Zen students were trained under his strong hand. After Korea was liberated from Japanese rule, the country was divided into North and South against the wish of the people. This was soon followed by civil war. During the war many temples were destroyed and the monastic communities disrupted and scattered. The famous Buddhist temples of the Diamond Mountain, the most important center of Korean Buddhism, became the targets of intensive fighting at the end of the Korean War, and most of the temples of the mountain were destroyed. The Diamond Mountain itself finally fell under the North Korean Communist regime. However, in spite of all this disruption and destruction, it was largely due to the Dharma disciples of Man'gong Sunim that Korean Zen Buddhism has been able to maintain its vitality and strength in South Korea.

The strength of Korean Zen Buddhism today lies with a few Zen masters, most of whom are the third generation descendants from Kyongho Sunim. For some time now Korean Buddhism has been beset with internal troubles such as corruption and power struggles. The westernization and industrialization of the country have steadily undermined the strength of Korean Buddhism in the years following the army revolution of 1960. Over the last decade the population has become urbanized, concentrating in a few large industrial cities, leaving the countryside and the isolated mountain temples far behind. The people attend Christian churches of all denominations in growing numbers as the isolated Buddhist temples in the mountains are not able to serve their needs. The increasingly hostile attitude of Korean Christians towards Buddhists and their rising power in Korean society combined with these other factors are posing a real threat to Korean Buddhism today.

The Korean Zen Buddhist Chogye order is essentially a monastic institution. Its monks and nuns are celibate and still adhere to the traditional disciplines of bhikkhus and bhikkhunis. Yet their Zen tradition is rich with rustic and spontaneous characters. Though the tradition has long been lost both in China and Japan, in the remote

mountain temples and monasteries of Korea, where the hospitality offered to travelling monks is unfailing, one can still encounter the ancient Zen tradition that flourished originally in the T'ang dynasty in China, kept alive by monks and nuns who have renounced the world.

# *BUDDHIST TALES FROM THE LAND OF THE MORNING CALM*
*(5th of a series)*

*Samu Sunim*

# Cotton-Sock Flower of Sudok-sa Monastery

In the high mountains and lofty peaks of the Land of the Morning Calm, where sparkling streams grace the paths of monks and pilgrims and white clouds adorn the mountain tops, there are great monasteries and temples that have long attracted aspiring spiritual students, and have produced many of the country's great monks and high priests. These monasteries and temples usually have founding stories called "source and origin." The following is the "source and origin" of Sudok-sa, a monastery located in the central part of South Korea in the district of Yesan, South Ch'ungch'ong Province.

* * *

It was a clear autumnal day. The hills and mountains had turned red and yellow, and the air was fresh and fragrant. Sudok, unable to concentrate, arose from his academic studies and took his servants for an outing in the hills and mountains. In high spirits, the servants ran about, hunting hares and pheasants. Although Sudok rode a horse and carried a bow, he was not interested in hunting, but was greatly enjoying the ride through the hills. Suddenly Sundol, Sudok's old servant, called out.

"Take aim, young master. Hurry, please!"

"What is it? Where?" Sudok asked anxiously. Sudok soon saw a deer

walking out of the forest in the distance where Sundol was pointing. The servants hushed and held their breath as their young master took aim and drew his bowstring. The deer innocently drew near and stood still, leisurely gazing up at the sky. Now was the very best moment to shoot. However, Sudok put down his bow, but continued to look in the direction of the deer.

Unable to contain his impatience, Sundol shouted out, "If you don't shoot soon, young master, I will." And Sundol drew his bow.

"No, don't shoot," Sudok ordered firmly. To everyone's great surprise he hastened to stop Sundol. Then Sudok chided his bewildered servants, saying, "Can you see nothing but the deer? Do you not see anything else?"

Everyone looked more carefully. To their astonishment they saw a woman standing beside the deer. Even in the distance she appeared young and attractive.

Sensing his young master's enchantment with the young lady, Sundol jokingly remarked, "Our master must be more interested in hunting a young woman than a deer."

Sundol was an old and faithful servant who had looked after Sudok since he was a young boy, so his young master's true feelings did not escape his attention. It was true that Sudok was strangely excited by the appearance of the young lady. If he had been alone or were it not for his status as the son of a nobleman, he would have tried to speak to her. But being of noble family, he had to behave accordingly. Concealing his true feelings, he turned to his servants and said, "Let's go home." They all looked very disappointed, for they were thoroughly enjoying the autumn air.

Riding home, Sudok found himself occupied with thoughts of the young lady. "Whose daughter could she be?" he wondered. "Is she still unmarried? And what on earth was she doing on the mountain?"

Upon his return Sudok tried to concentrate on his studies, but his mind wandered. The words in his book were soon replaced by the figure of the young lady on the mountain. Before he knew what was happening, Sudok was burning with passion for the lady. Unable to control himself, Sudok called Sundol.

"I would like to ask a favor, Sundol."

"What is it, my young master?"

"Can you find out who the young lady on the mountain was, and her whereabouts?"

"I will do my best, young master."

Sundol proved to be extremely capable. By nightfall he had brought back all the basic information about the young woman.

"Master, she lives alone in the village yonder and her name is Toksung."

"Toksung, Lady Toksung!" whispered Sudok in admiration.

"She is known in the village for her outstanding observance of decorum and etiquette and people say she has literary talent as well," continued Sundol, praising her as if he had known her for some time.

"Has she had any marriage proposals?" Sudok hastened to ask.

"Yes, there have been many sons of good families and noblemen who have tried to marry her. But she has refused them all. She tells people that she intends to live alone," said Sundol, looking at his young master intently.

Sudok's passion began burning in earnest, he could not hold still for even a minute. Sudok was the son of a local magistrate. He was supposed to be studying under the guidance of a teacher who had been specially hired to prepare him for the state examinations. But, since he had first set eyes on Toksung he could not keep his mind on study. Sudok's teacher had begun to grow angry. So Sudok explained that he was suffering from a severe headache and needed a good rest. Thus excused, Sudok rode to the place on the mountain where he had seen Toksung a few days earlier. She was no longer there. He decided to go and visit her in the village where she lived, according to the directions which Sundol had brought. When he finally arrived at her home he made a heroic resolve like that of a soldier going to battle that he would not walk out of her house alive unless she consented to marry him. Sudok plucked up all his courage and entered the gate.

"Lady Toksung, pardon me for intruding..." he called out.

Sudok tried to express himself calmly and in a dignified manner, but his voice quaked and trembled with excitement. Surprised, Toksung came out. When she saw Sudok on horseback, she said shyly, "You look like the son of a good family. I am of humble birth. May I ask what brings you here?"

"Lady Toksung, I came here to marry you and for no other reason. When a real man makes up his mind, he does not change it. If you refuse to marry me, that would be the end of my life." Sudok had overcome any reservations and was bold and direct in his proposal.

Toksung quietly looked up at Sudok. She remained silent for awhile. Finally she spoke.

"I can hear your words and I can see your resolve. However, I have never thought of getting married. And I am not in a situation to think of such matters," said Toksung gently but firmly.

At this, Sudok became desperate. "Your refusal means my death," he said. "I beg you to reconsider and grant my wish. My fate is in your hands."

Toksung did not reply.

"Since I first saw you on the mountain I have abandoned my studies. For the last two days I have moved heaven and earth in order to get my parents' permission to marry you. Now I stand before you in great despair, awaiting your decision."

Toksung raised her head after deep deliberation and said, "It appears I must save you from the situation you have created. I will marry you."

Sudok was so happy he was almost beside himself.

"However, I have one request. I can not marry you until you fulfill my wish," continued Toksung.

"What is it? Tell me, please!"

"I have lost both my parents through accidents. Since then, I have devoted my life to praying for the happiness of their spirits. Will you build a temple and dedicate it to my parents?"

Then and there Sudok promised to fulfill her wish. On the following day he selected a site and immediately set to work. He hired workers to lay the stone foundations. He cut down trees and made pillars, beams and rafters for the temple building. The manual work was hard for Sudok, who had read books but had never before worked with his hands. But because his mind was constantly occupied with thoughts of Toksung, he was oblivious to the hard, physical work he was performing. Thinking of the day when he would finally marry Toksung and possess her completely, Sudok's heart was filled with joy and excitement. His only regret was that the construction work did not progress as rapidly as he wished. After one month of hard but rough-and-ready work the temple was finally finished. Sudok ran to Toksung's house without delay.

"Toksung, Toksung! are you home? Let's go take a look at the new temple. It's all completed now!"

Sudok had expected that Toksung would be extremely glad to hear the news. However, Toksung looked sad and disappointed.

Toksung said, "I know, I know. I don't have to trouble my eyes to go and take a look."

Greatly disappointed, Sudok protested, "What do you mean? How can you know the temple is finished without seeing it for yourself?"

"Young master, the mind of a person who devotes himself to the construction of a temple should be pure and untainted. When you build a Buddhist temple you should think only of Buddha and nothing else. But instead your mind was filled all along with lustful desire for a woman whom you wish to possess through marriage. No, it would not do, it would not do." Then Toksung shouted, "Look, young master! Look! Fire!"

When Sudok looked round, the new temple was on fire. The temple burned to ashes before their very eyes. At the end of a few hours, the result of Sudok's month of hard work had vanished. Sudok felt so dejected and abandoned that things looked unreal to him.

Toksung tried to encourage him, saying, "Young master, you should try again. But this time you must forget your passions and direct your thoughts only to Buddha."

Sudok reminded himself of his resolve. He started again to build a temple. This time he tried to concentrate on his work and think of

Buddha, the Enlightened One, but he found it very difficult to forget Toksung. It was difficult to change his passions into concentration and awakening. Sudok suffered deeply from his conflicting thoughts. Remembering Toksung's encouragement, he tried to think of Buddha, but his thoughts turned to Toksung all too easily, and before he knew it he would be imagining her body. The experience was so frustrating, it made him feel such anger and helplessness that he wept like a child. But he tried again, immersing himself in his work.

As he concentrated and worked harder he began to feel better. He was gaining experience and improving his skills in carpentry. Most important of all, he realized that the work he was performing was of a spiritual nature and it required single-minded spiritual devotion, that is, thinking of Buddha and nothing else, just as Toksung had advised him. More and more he became at one with his work, planing wood and making tiles. However, it was during periods of rest that he once more became troubled. Whenever his thoughts turned to Toksung Sudok found himself burning with passion. Then he would become furious and throw himself into the work.

He repeated this experience many times. Winter changed into spring and spring turned into summer. It had been five months since he had begun building the temple for the second time. Now, once again, the temple was finished. Sudok immediately set out for Toksung's house, walking quickly. When he was almost there he turned around to take another look at the temple. Lo and behold, the temple was again on fire! The shock was so great that Sudok fainted dead away.

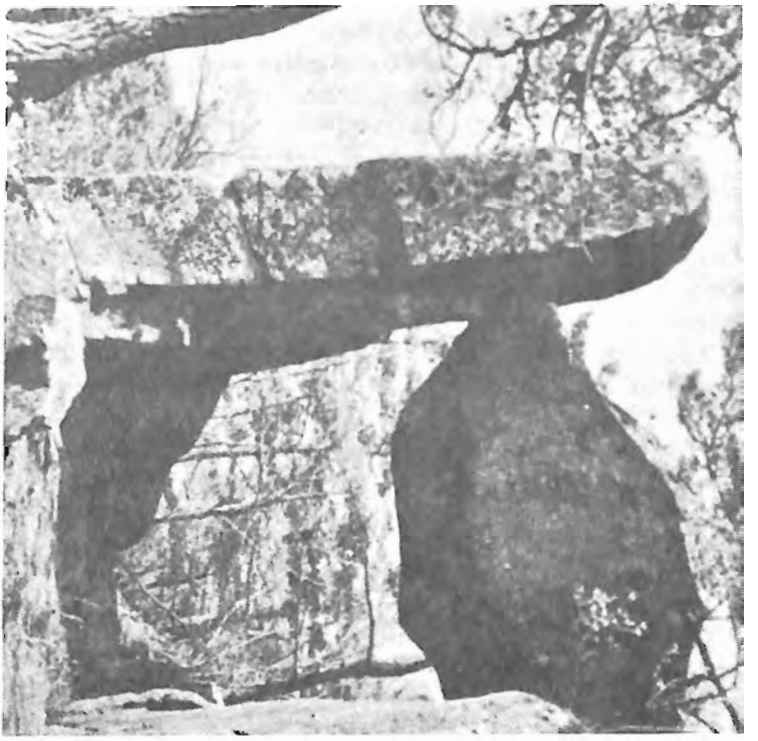
When Sudok regained consciousness Toksung was beside him. She consoled him, saying, "Men grow and mature through trials. Young master, you should not give up now. It was the fire of your passions that ignited the temple. You must extinguish that fire. Building a temple is not an ordinary matter. You must cut all worldly ties while constructing a temple and undergo spiritual training worthy of an ascetic."

Then Toksung offered the following spiritual instructions: "Get up at daybreak and bathe yourself in the mountain stream. Then face the Sun Buddha and perform one hundred and eight prostrations for all beings. After that, sit down and practise meditation for one hour. Be still and clear. After meditation recite the name of the Bodhisattva of Great Compassion Kwanseum Posal vigorously fifteen times. Then go to work chanting Kwanseum Posal continuously and concentrate on the con-

struction of the temple. After the day's work wash yourself in the stream and change your clothes. Burn incense and sit in meditation thinking of Buddha. Please follow this schedule faithfully. Go now, please, and set to work without delay. I will see you again one year from today."

With these words Toksung left Sudok.

Sudok, left alone once again with the task of building the temple, was very depressed. But he pulled himself together and decided to devote himself single-mindedly to building a temple for one year. He had no choice. He faithfully followed the schedule given by Toksung. He got up when it was still dark and bathed himself in the cold mountain stream. Then he did prostrations and practised meditation. He became simple, calm and clear. He chanted Kwanseum Posal throughout the day. He was now experienced in temple construction. This time he made a careful plan and layout. The work progressed slowly but steadily. Prostrations and meditation and chanting gave him strength and courage and helped him overcome all difficulties. He just did whatever was required of him every day. It appeared as though he had forgotten about



Stone gate at Sudok-sa

himself and Toksung altogether.

The seasons passed, and time flew by. A beautiful Buddha Hall was finally dedicated. It had been one year and three months since he had begun building the temple for the third time. The day the temple was completed Toksung appeared. She was most happy to see the beautiful new temple and said with tears in her eyes, "Young master, you finally have fulfilled my wish. Now I will devote myself to serving you as my husband for the rest of my life."

They both were deeply moved and looked at each other without speaking. Finally Sudok broke the silence, saying, "Let's get married tomorrow."

Toksung wanted a delay, saying she had some preparations to make but Sudok would not wait. So they were wed in a ceremony the following day. That night a bridal room was prepared for the the newlyweds. But Toksung said to Sudok, "I can not share a bedroom with you. I will do everything else but let me have a separate bedroom, please!"

Sudok became so angry that he burst out shouting, "I have endured so much, waiting only for this day!" Unable to control himself, Sudok threw himself over Toksung. At that very moment thunder roared in the clear sky and Toksung disappeared.

When Sudok regained consciousness he found himself holding a white cotton sock that had belonged to Toksung. When he looked at the cotton sock more carefully he suddenly realized that the place where he had fallen trying to hold onto Toksung was only a great boulder and the one cotton sock was just a white blossom like those blooming in the cracks of the boulder. Neither Toksung nor the bridal room was anywhere to be seen. Instead, he was lying on top of a boulder, holding a cluster of white blossoms under a blue sky!

A profound sadness penetrated the depths of Sudok's being. In grief and loneliness he cried out, "Toksung, Toksung!"

"Toksung, Toksung! Toksung, Toksung," returned the echo, reverberating through the valleys and mountains.

It pained him deeply. He could not believe that two years of his love and devotion had been just a dream. He called out Toksung's name time after time and cried bitterly. Finally it dawned on him that the

true nature of all beings is unsubstantial and empty. With this he attained non-self and emptiness.

Now liberated from all attachments and sadness, he slowly walked towards the Buddha Hall he had built. He felt as if twenty years had gone by overnight. The empty Buddha Hall welcomed him back. He felt as though he belonged there, so he shaved his head and became a monk in order to walk the Way of Buddha and serve all beings.

For some time the villagers down the mountain had been wondering about Sudok and Toksung and the new temple. They were all struck with amazement when they heard of this turn of events. Overwhelmed by curiosity, the villagers climbed up the mountain to take a look at the new temple and new monk. They cautiously inquired about what had happened. The new monk told them with indifference that in his previous life he had been born in a village down the mountain. He had been studying to serve in the government, then he met Toksung and under her guidance he built a temple. He would say no more. When villagers asked him about the whereabouts of Toksung, Sudok would point to the boulder and say, "Go there and call out to her."

Standing on the boulder, people innocently called out Toksung's name. "Toksung, Toksung," their voices echoed back.

Later on people came to Sudok for different reasons. They brought him their troubles and asked for help. Sudok would tell them to go to the boulder and call Toksung and tell her their troubles. Listening to their own troubles echoing back, many realized the origin of their complaints and healed themselves and returned home. A few reached a higher stage in their spiritual development and embraced emptiness as the true nature of all things. As the word spread, people came from all directions to heal themselves. They called the boulder "wish-fulfilling rock" or "healing rock."

Sudok had five disciples who all attained emptiness. One day he called his five disciples together and said, "Always keep your mind vast and empty, for things come and go of themselves. Do not obstruct their movement. I have stayed here too long, I go now. Take care of all beings." With these words Sudok quietly passed away.

After his death the story of Sudok and Toksung was told and retold among the country people. Eventually the story turned into a folk legend in which Toksung became the mountain and Sudok the temple. They

now embrace each other permanently like a couple, or like a mother and her child. It is for this reason, so it is said, that the mountain is called "Toksung-san" and the temple "Sudok-sa" today. And it is also said among Buddhist believers that Toksung was no other than the manifestation of Kwanseum Posal, the Bodhisattva of Great Compassion, who appeared in the form of a young lady in order to awaken Sudok to the Great Way of Buddha. And the same little white blossoms still bloom in the crevices of the rocks around Sudok-sa today. People call them the "lost sock of Kwanseum Posal" or just "cotton sock flower."

Toksung Mountain is only 480 meters high. It is not very high compared to other famous peaks in Korea, but the shape of this mountain is so beautiful that it is called the "Diamond Mountain"* of Ch'ungch'ong Province. According to one record, Sudok-sa temple was first founded in 599 A.D. during the half-year reign of the King of Dharma of the Paekche dynasty (18 B.C. - 660 A.D.).** It is generally held that the temple was founded towards the end of the Paekche dynasty.

Full view of Sudok-sa


The present Buddha Hall (Main Hall) was rebuilt in 1308. As one of the oldest wooden structures in the country, this Buddha Hall is now designated as national treasure no. 49. A series of superb interior murals was discovered during the repair of the building between 1936 and 1940. The paintings were said to have been the works of Tamjing (579 - 631), the famous Korean monk painter who went to Japan in 610 and painted the interior walls of Golden Hall of Horyu-ji Temple in Nara. Unfortunately, due to lack of proper preservation, the paintings are now faded beyond recognition.

In Korean Buddhism today one cannot speak of Sudok-sa without also thinking of Man'gong Sunim (1871 - 1946),*** a man of outstanding character and a revivalist of Korean Zen Buddhism. His Dharma name "Man'gong" means "Full Emptiness," "Empty Fullness," or both. After receiving the Dharma transmission from his master Kyongho (1849 - 1912), Man'gong Sunim came to Toksung-san and built a small temple there in the spring of 1905. After that he never left Toksung-san until his death except for three summers which he spent in the Diamond Mountain. The Dharma strength of Man'gong Sunim and his renown attracted Zen students from all over the country, monks, nuns and lay

people alike. He could not accommodate all his students in the temples around Sudok-sa monastery, so in 1930 he established the Chonghye-sa for the cultivation of concentration and wisdom, for his senior students. From its location on top of Toksung-san he trained and produced many of the eminent Zen masters of modern Korea. In his later years Man'gong Sunim built a small hut and called it "Hut for Turning the Disc of the Moon." He lived there with one of his attendants. On the day he passed away he washed himself and sat on the meditation cushion. Looking in the mirror, he pointed at himself and said, "Well, the time has come when I have to take leave of you." So saying, he roared with laughter and died.

Apparently Man'gong Sunim did not approve of Sudok's attainment of Emptiness. Once he was overheard saying, "Sudok was one of the Sravakas**** at best. He never even dreamt of the unborn nature of all beings. I must compose an epitaph for him."

The epitaph Man'gong Sunim composed read as follows: "All the grasses that grow in this mountain are the mother of all Buddhas. Can you hear?"

Aside from Sudok-sa and Chonghye-sa, there is a well-known convent called Kyonsong-am located midway between Sudok-sa and Chonghye-sa on Toksung-san. In recent years the convent became well known due to Iryop Sunim (1896 - 1971), a pioneer of the women's liberation movement of modern Korea. Iryop Sunim was also known as a poetess and writer. She was a "New Woman" in her time. As a "New Woman" she boldly claimed equal rights for women and even engaged in free love with men. However, this was too much for the Koreans of her time who were still deeply imbued with ultra conservative Confucian moral values that heavily discriminated against women. Indeed, her behaviour not only looked odd but offensive to public morality. She was too far ahead of her time. After suffering social scorn and misunderstanding she came to Man'gong Sunim, cut her hair and became a nun. Under the guidance of Man'gong Sunim she attained to "no body and no mind" and discovered freedom. She Sunim she attained to "no body and no mind" and discovered freedom. She spent her last years in a meditation retreat called "joy and happiness."

Man'gong Sunim had a large following of nuns and laywomen disciples. The nuns built a new, modern training center at Kyonsong-am and today many young novice nuns are training there.

Man'gong Sunim produced twenty-five Dharma heirs, four of them

nuns, who all succeeded him in his Dharma and flourished. One of them was Kobong Sunim (1890 - 1961), the master of Seung Sahn (Sung San) Sunim (b. 1927) of Providence Zen Center, Rhode Island, and head of the now one-year-old Kwan Um Zen School. Kobong Sunim had four disciples who inherited his Dharma. Three of them were nuns. They all trained under Kobong in the Diamond Mountain in the 1930's and opened their wisdom eyes. The nuns are elder Dharma sisters to Seung Sahn Sunim. The three nuns, Songil, Kyeju and Sedung, were eminent women Zen masters of modern Korea, but because of the low position of nuns in Korean Buddhism they are still unrecognized as such. Although they lived in such a turbulent period of the country's history, their strength and wisdom shone like jewels. Songil Sunim and Kyeju Sunim died in 19? and 1975 respectively. Sedung Sunim runs a Zen center for nuns and lay people in Taejon, which is situated midway between Seoul and Pusan and is the capital city of South Ch'ungch'ong Province of South Korea.

Seung Sahn Sunim was known to Korean Buddhists by his priestly name "Haengwon Sunim" before he came to the United States in 1972. His late master, Kobong Sunim, gave him the Dharma name "Seung Sahn (Sung San)," thus reminding him of the Zen tradition that was transmitted from Kyongho through Man'gong on Toksung-san Mountain. The first word of his Dharma name, "Seung (Sung)" comes from the name of the mountain "Toksung" where Sudok-sa is located. "San" means mountain in Korean. So his Dharma name shares the name of the mountain where one of the most famous Zen traditions of Korea was originated at the turn of the century.

Seung Sahn Sunim is the major force of Korean Buddhism today in the West. He and his Dharma students have founded a number of Zen centers in the United States and Poland in recent years. In order to spiritually accommodate a growing number of aspiring Dharma teachers and to flexibly adapt Buddhadharma to the West, Seung Sahn Sunim founded a new school of Buddhism, the Kwan Um Zen School, in 1983. Members of this school are married monks and nuns and they perform both secular and spiritual functions.

NOTES:

* The most famous mountain in Korea and a center of Buddhist pilgrimage. It is located just north of the 38th parallel and so in North Korea. cf. "Lady Podok and Priest Hoejong," Spring Wind, Vol. 3 No. 1 (Fall 1983), pp. 5 -11.

** For more information on this unfortunate Buddhist king, see "Peace in Korean Buddhism," Spring Wind, Vol. 4 No. 1 (Spring 1984), p. 17f.

*** The Korean word "sunim" is a common honorific for all Buddhist monks both junior and senior. It is universally used referring to Buddhist monks in Korea. Occasionally the word "kun-sunim" ("great monk") is used for monks of venerable age and distinction in their practice: e.g. Kyongho kun-sunim, Man'gong kun-sunim, etc.

**** Sravaka means "hearers." They were a group of Buddha's disciples who became enlightened by listening to His teachings. In Mahayana Buddhist tradition, sravakas are usually referred to as not yet fully enlightened beings.

# Zen Community

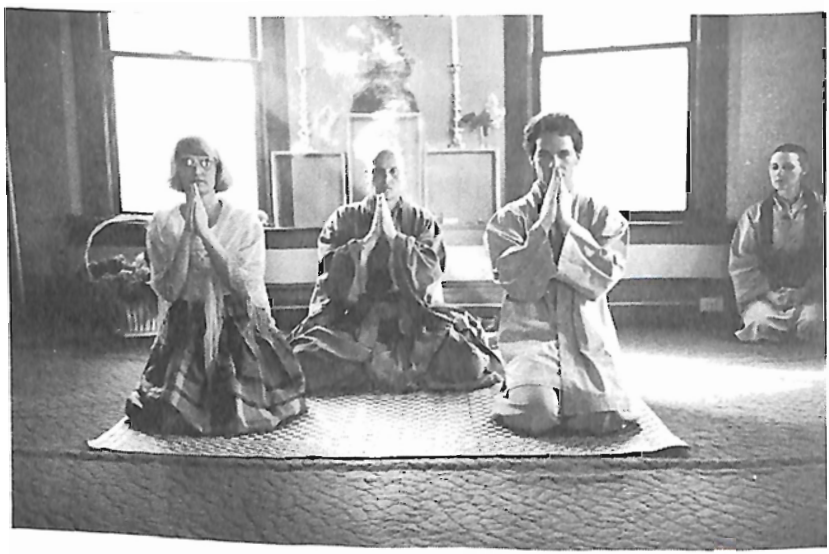
*by Sanbul Sunim  photos -- Kondanna*

*Spring in Michigan, flowers blooming,*
*seedlings breaking through the soil blanket.*
*We water and sweep, add to the compost,*
*all so wonderfully ordinary!*

*Dharma companions go silently about their work,*
*members and friends sit or work,*
*take a cup of tea and gracefully bow,*
*saying good-bye until next time.*

*No opinions, no ideas,*
*just let it be --*
*not difficult, not easy,*
*just flow.*

*Incense and candles on the altar*
*burning themselves down,*
*teachings of the Buddhas and Patriarchs,*
*togetherness, oneness.*



*Forgetting the self, helping one another,*
*alert at table, passing kimchi,*
*pouring tea. Morning, evening,*
*midday, twilight...*

*Hours and days pass peacefully,*
*full moon weekend, stars shiny,*
*warm breezes, each moment*
*a subtle invitation.*

*Friendships, kinship.*
*Growing up, making mistakes,*
*picking ourselves up when we fall,*
*encouraging one another again and again.*

*We come with nothing*
*We leave empty-handed*
*Only the sound of thunder*
*that cannot be heard!*

*Asked how to save even a drop of water,*
*Sakyamuni Buddha immediately responded,*
*"Throw it in the ocean."*

*So it is in Zen community,*
*immersing ourselves in sangha life:*
*washing, cooking, chanting, laughing, crying,*
*all to the rhythms of the sun and moon.*

# The Zen Lotus Society

*Sujata*

An oriental-style gate rises gracefully above the fence that surrounds a well-kept property. Inside a harmonious blending of plants, stones and wood has transformed a once barren city yard into a garden. Stepping stones lead past a shrine to a tea house beside a small pond. Sunshine and shadows dapple the grass. Inside the temple, Buddha with the smile of endless compassion and wisdom, looks down on two rows of people sitting with legs crossed and backs straight. Upstairs in the Interview Room, Zen Master Samu Sunim urges a student to raise doubt, great doubt, overlapping doubt to solve the matter of Life and Death.

Not a monastery in the quiet countryside, this is city outpost Zen. Parkdale is a down-at-heel Toronto neighbourhood of older homes, some renovated, many still rooming-houses for ex-mental patients, welfare recipients, unemployed youths and pensioners. Five years ago the building now occupied by the temple was so derelict that the City had issued 75 work orders against it. But every Zen centre in North America has been built by the hard work of devoted students gathered around a teacher. Brick by brick and board by board, over several years we transformed the building into a temple. This is one part of our story. But the Zen Lotus Society really begins in the remote mountains of South Korea and in the person of Samu Sunim.


STOP

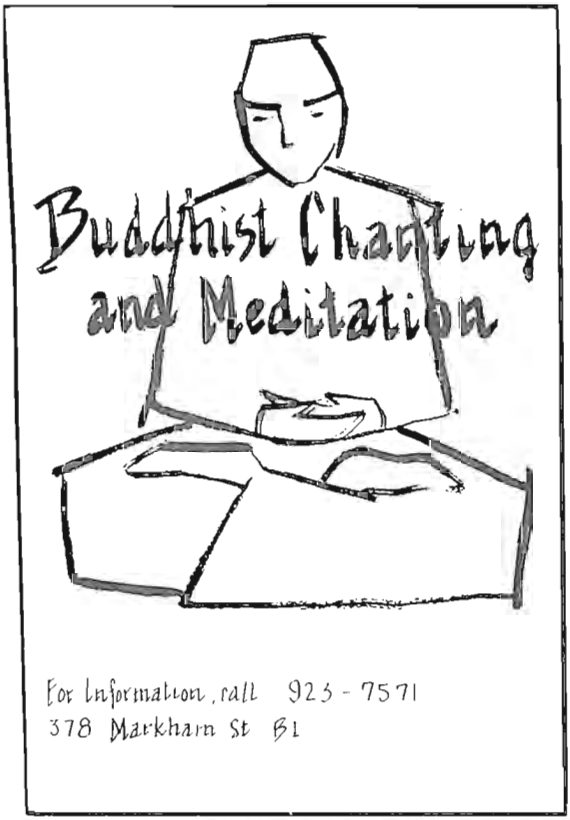
Samu Sunim was born in southwestern Korea in 1941. Left an orphan during the Korean War, he entered Buddhist temple at the age of 11. He did a 3 year novitiate at Namjang-sa and then travelled south to Pusan, where he met Master Tongsan (East Mountain). He was ordained a monk by Master Tongsan.

In the early 60's, Buddhist monks of draft age were ordered to serve in the army. Samu Sunim was no exception to compulsory service. But to uphold the first Buddhist Precept, not to kill but to cherish all life, he was forced to leave his country.

After making his way to Japan, he lived there for a year and a half, staying in Zen monasteries. American and Japanese friends helped him go to North America, and he arrived in New York in the fall of 1967. He began to conduct meditation in a small apartment in Manhattan. These were the first days of the Zen Lotus Society. In early 1968 his karma brought him to Montreal, Canada.

The Zen Lotus Society operated for three years in obscurity in a dilapidated section of Montreal. At the height of the "feelin' groovy" era, Samu Sunim was offering strict training in surroundings devoid of comfort or beauty. Few came who could meet his demanding standards. He worked to earn a living and he studied hard to improve his English. After a few bleak years in Montreal, Sunim moved to Toronto in 1972. He did whatever work he could get. His health was deteriorating, and his marriage of four years to a young lady who helped him settle in Canada succumbed to the pressures of extreme poverty and cultural differences. One day after working the night shift sorting mail, he admitted himself to hospital in a state of physical collapse. Fully the next two years were taken up with hospitalization, operations and a long home convalescence. The Society was not active at this time. These troubles contributed to his maturing as a Zen teacher.

In 1975 Sunim emerged from silence, and reactivated the Son (Zen) Lotus Society. A simple, hand-drawn notice of meditation instruction attracted a few people to the damp and shabby basement apartment where he lived. Sunim often sat alone in deep meditation in that apartment where in spring thaw or summer downpour, the rooms flooded and the meditation cushions got soaked. One story describes best those years in the basement. A poor, simple Korean lady with boundless devotion towards all beings, used to come to the basement temple. One afternoon when Sunim was out, she entered the kitchen and saw a big, fat rat sitting motionless on a rice sack. She thought the poor rat had died,




so she folded her hands in hapchang, and was making bows in earnest prayer for a good rebirth for the rat. When the lady looked up again, the rat opened his shiny little eyes and started to move in embarrassment. Very glad that the rat was still alive, she bowed again and again long after the rat had disappeared.

Sunim sat with his students and taught them the simple-clear way of living and the direct path to Freedom and Enlightenment. He encouraged them to maintain a spare diet with much raw food and occasional fasting. He advised them to perform repentant and ego-reducing prostrations and to work on mantras to attain purity of mind, maintaining

that training would go unerring when based on earnest devotion and strenuous practice.

Sunim urged students to have the courage to break out of society's molds and be completely themselves on the basis of their own resources. Manual work, handcrafts and folk arts, small scale gardening were pursued. In these ways, students supported themselves. Those were carefree years. The surroundings were humble, the needs were simple. The small group maintained practice and an unworldly attitude in the midst of a large city. They were able to exercise their freedom in a spontaneous way. Sunim, in gratitude for his Canadian citizenship, made a pilgrimage to the home of the Indian poet Pauline Johnson, which he considers the native Indian capital of Canada. In single file he and his students walked beside the highways to the Indian land. They did prostrations on the stony ground in front of a monument marking the achievements of the Six Nations Indians, the original inhabitants of this area of the country. They met and paid homage to a clan mother of the Six Nations who told them many stories of the "old days." Such were the early years of the Zen Lotus Society -- poor in material goods but rich in every other way.

Sunim never failed to encourage everyone who came his way to take up Buddhist meditation. Many people passed through the Society. Out of the many, a few stayed, who were serious about solving the Great Matter. His Korean congregation scraped together money to put a down payment on a house and land. After a long search, in April 1979 the Society purchased an old and badly neglected rooming house in Toronto's Parkdale area in April 1979 and immediately started renovating it.

In July 1979, the final service was held at the Markham Street temple. At its close, every member, Korean and Canadian, in turn offered a stick of incense to Buddha and did three prostrations. The altar was then silently dismantled, and carefully put in the Society's old van. The sitting mats and cushions were already gone, as were the bowls, and the books and papers. An empty ordinary basement apartment was left behind. Samu Sunim carried the Buddha statue into the new temple on Gwynne Avenue, which was, at this point, a gutted building without windows, interior walls, running water, or electricity. Buddha was carefully installed in the new meditation hall. This was an important transition for the Society and its members.

The group which had been fluid and eccentric and which had for years deliberately remained on the fringes of society, settled down and

focussed wholeheartedly on renovating the temple and setting up formal Zen training in a North American context. Basic decisions were taken. The temple was to house a lay monastic community of men, women, and children, living communally under a vow of poverty. A vegetarian diet was adopted. Most significantly, the Zen Lotus Society was incorporated in early 1980 as a non-profit religious organization governed by a Board of Directors. Many months of eighteen-hour-days of manual labour passed before the temple was finished enough to reinstate the regular schedule of morning and evening sittings. But in the words of one early resident, "...sheer joy and energy seemed to fill every moment of that first year on Gwynne Avenue. Many times the last dollar had been spent and renovation had to be suspended while we all went out to work. People grew. Beyond what they thought their strength was, beyond what they thought their capacity was. Our starry eyes saw in the gutted walls and piles of lumber, the temple as it was going to be. Our strength came from our practice and from the constant guidance and encouragement of Samu Sunim."

By 1981, the major renovation work was done and a solid schedule of daily practice and retreats resumed. Samu Sunim sent Alexander Lundquist ("Porisu" was his Buddhist name then) to Ann Arbor to found a temple. He left on a Greyhound bus taking his small grey bundle containing a few clothes protecting a Buddha statue, a mokt'ak (wooden gong), candlesticks and incense. A year later Samu Sunim ordained him as a monk, giving him the name "Sanbul Sunim." On her return from

Korea, his wife Sukha moved to Ann Arbor to join him. A community was forming around the temple which was incorporated as the Zen Buddhist Temple-Ann Arbor in 1982.

At present, the Zen Buddhist Temple-Toronto and the Zen Buddhist Temple-Ann Arbor operate under the administration of the Zen Lotus Society, and under the spiritual leadership of Zen Master Samu Sunim.

To spread Buddha's teachings of compassion and wisdom, and to promote spiritual culture and serve all beings, the Zen Lotus Society provides the following:

- 3 to 5 year full-time study-and-training programme for priests, Dharma teachers and artists. (There is also a non-residential programme for aspiring lay Buddhist ministers.)

- publication of Spring Wind - Buddhist Cultural Forum, a quarterly journal devoted to spiritual practice, wisdom and peace.

- development of a Buddhist Peace Cemetery and establishment of a rural spiritual community.

- art exhibitions and cultural activities.

At each city temple, priests and Dharma teachers guide beginners in the basics of Zen meditation, conduct regular meditation for members, and hold weekend retreats. Five to seven day retreats are conducted by Samu Sunim for experienced students four times a year. Both temples provide programmes lasting up to three months for visitors who wish to experience spiritual community life fully.

Aside from regular spiritual activities, each temple independently or in conjunction with other groups, helps organize or participates in social action programs, such as the peace movement, vegetarianism, and Buddhists Concerned for Animals.

Zen meditation and community life are a remarkable combination for self-transformation. Sanbul Sunim, Sukha, Supa, Kondanna, Musim and others all have this story to tell. Today, the Society rests on the strength of its members, who run it jointly and pursue right livelihood as a viable means of survival with all beings on this planet. The Zen Lotus Society seeks to function as a viable alternative to accommodate those who seek to turn their energy into renunciation and concentration.

The fresh and vital style of the community is best expressed by this early letter of Samu Sunim's which must be quoted in its entirety to do it justice:

Dear Friends in the Dharma:

There is a hwadu which runs: "Why the hell did Bodhidharma come from the West?" Simple and direct, this hwadu was one of the most practiced by Son (Zen) Buddhists who worked on it long and hard until they got real relish from it. If you can lift it, you lift the whole world alive. If you drop it, you drop the whole body dead. If you look for it, sweat will stream down like a shower even in the cold of winter. If you cease to look, heavy frost will form even in the heat of summer. The old woman on the stone steps giggled looking up at the white cloud. The Master clicked his tongue and repeated, "Pshaw, Pshaw" in all seriousness. The student, awe-stricken, became separated from himself.

Bodhidharma travelled from India to China carrying his teaching through lands of tumult. A new religion that asserts itself in troubled

times cannot expect any support from the Establishment. Therefore his followers went from place to place and begged food in the villages. This put them in close touch with the people and made them eat the people's coarse food and talk their crude language. Ordinary people who work in fields and barnyards are not intellectually inclined and cannot understand the doctrines of high religion. That is why early Ch'an literature abounds in earthy expressions and pithy sayings. "What is the Buddha?" "He is a dried shitstick." In modern parlance this would be, "He is a roll of toilet paper." But "toilet paper" does not carry the rustic energy of a shitstick out in the cornfield. You cannot get the unrefined taste of nature by merely sitting at home and consuming the Buddha-mind without living it.

Son, sitting and working on Mind, is pure and active experience in simplicity of heart. Its practice is straightforward and free of attachment. Wholesome as unhusked rice in storage and as pungent as fermenting soybean malt, it had a direct appeal to unsophisticated minds. People struck themselves against the hard flint provided by Son and Son water crashed through, washing the shores of peoples' minds. When a people without government and a religion devoid of dogma finally came together, they brought home the chuckle of freedom and the belly laugh of psychic energy.

Gradually people of like mind got together. They settled down, felled trees and built houses for communal living. They stopped begging, tilled the land and raised grains and vegetables. "Pure rules" were introduced to set the rhythms of daily events. The Master provided a strong hand to guide the everyday working minds of his students who were also given individual duties to attend to. They spent days in the fields and evenings in the meditation halls, working together to build a community that would be self-reliant and self-sufficient in body-mind. Working on mind combined well with tilling the soil of the land. The soil of mind, as it is called, was cultivated and planted with seeds. With the falling of universal rain they burst into sprouts.

As the mind-soil organic movement grew, communities arose south of the lake or north of the pass. Increasing numbers of participants in community life brought on the inevitable diversification of life-patterns. Boys cut grass and herded oxen while girls picked tea leaves and brewed them. Men worked on potters' wheels and fired earthenware while women spun on spinning wheels and wove fabric on a loom. Spiritual work also matched the pace of everyday life as ox-herding practice and apprenticeship were introduced into the training program.

Earthy Buddhas and performing Bodhisattvas mingled freely with snakes and dragonflies. When a fox yelped in the front mountain an owl hooted in the hill behind and the pitch-dark night reigned. The function of Buddha-nature was everywhere in evidence and the Way lay with the ordinary mind. It was only natural that people discovered art, the forms of life and manifestations of Buddha-nature.

Country people are open and guileless. When they don't understand things they don't hold them in or mumble in discontent, they spit it right out on the ground! They do speedy justice to their feelings -- honest and forthright, they hold nothing back and leave nothing behind. Occasionally crackpots and eccentrics would come into the scene and entertain the people. Naked and with disshevelled hair, they wandered from place to place, gathering fruits and nuts and playing with the children.

One day it was raining hard and between the showers clouds were moving along the mountain ridge. The meditation hall was occupied with its usual activities -- cooking, spicing, cracking and whacking. They were all in high spirits, busily drilling a hole in the sitting mats with their arses when the door flew open with a bang. In came The Mouthless under the Manjusri peak, rolling his sauce-ball eyes. "In the rabbit valley right now the python is casting off his skin in order to fly up to heaven. Don't miss it, don't miss it!"

So shouting, he snatched the stick from the monitor's hand and chased everyone out. When the people returned all wet after awhile, the Master said quietly, "The dragon is gone. Take away his skin." There in the centre of the hall, hanging on the clothes rack, were the rags of The Mouthless without his body. The Master slipped out of the room and grumbled, "Half fool ruins the house. Pshaw, pshaw!"

Such was the work of the free frame of mind. Mindful of the tradition but also aware of the societal differences (between Asia and North America) I invite you to come and work with me and build a community based on the following points:

1. We practice the Three Great Learnings: morality, concentration and wisdom and the Six Perfections within the breadth of the Mahayana Buddhist tradition.

2. We observe the rules and regulations laid out by Sunim in order to bring rhythm and harmony into our communal living and

eventually to set us free from passions and defilements of mind.

3. We farm the land, grow herbs and engage in folk-craft in order to support ourselves.

4. We treat each other as brothers and sisters, so we share things according to needs.

5. We solve problems in the spirit of self-rule and self-education, including the education of children who are Natural Buddhas (details to be studied).

By proposing a community project I have nothing to offer you in the way of material. Whoever comes to work with me, will have to fill needs as they arise. When a mop is needed we become a mop and wash the floor. When a hoe is needed we become a hoe and till the land. Our mind delights in single activities of undivided attention.

"From the beginning there has not been a single thing," roared Hui-neng. If there is nothing to clog your mind you will then be unobstructed in "coming in and out of the tempter's palace or tiger's den to turn the wheel of Dharma." Sometimes you will build a marvellous temple on the thorny thicket or set up a lofty wall of a thousand feet on the cross-roads. At other times you will become soaking wet and splattered with mud on the top of a lonely peak. But all the time purity will shine as brightly as a sparkling stream flowing in a valley and freedom will sing its own songs as merrily as orioles in the woodland.

At such a time through wet snow and frozen rain you walk placed and unbounded. You raise your hand, and what a miracle it is! You lift your feet, and what a wondrous function that is! Like a spring that never dries up you will use your mind, unexhausted and always fresh. Like a jade that shines more with each polishing, it will shine brighter and brighter with each use. Mother Earth brings all things into the world but she is silent. Father Mountain breathes life into them but he just towers there without words. Two eyes are deep set in, nose rises above and mouth opens but cannot speak.

Brothers and sisters, just come, laying down the cares and worries of the world, for going to the land is going homeward.

May all beings attain Buddhahood.

# Early Days

*Sanbul Sunim*

When I first became acquainted with Samu Sunim it was spring of 1975. A hand-written poster on a telephone pole invited people to come and meditate. The temple was humble, to say the least. It was a dark basement apartment on Markham Street in Toronto's Italian neighborhood. Sunim shared the apartment with mice and other small rodents, and was once even visited by a snake. The living room and dining room had been turned into a sonbang. The kitchen and one small bedroom, which was hardly big enough to lie down in, were used by Sunim as places to do his work and to rest.

By 1976 the community had a small house where a few students lived, some of whom you could hardly call students, as Sunim was giving anyone interested a chance in those days. That community house was on Westminster near High Park. It was quite a bit larger than the Markham

Street temple, so Sunim conducted special services there such as Lunar New Year's. Mostly it was Koreans who came, and occasionally some Canadians who weren't really meditating but who had met Sunim.

Next the Society rented a house on Osler Street. It was near a train track, and whenever a train went by the entire house would shake. After only a week another house was found on St. Clarens not far from Dufferin and Bloor, where the Society settled in, just Audrey Kitson, who later went to Korea and was ordained as Ja Gwang Sunim, and David Steele in residence.

Back then things weren't quite as organized as they are at present. When we attempted to have our first Buddha's Birthday celebration at St. Clarens we were completely dependent on Sunim and the Koreans to know what to do. I remember walking around downtown Toronto chanting with the Korean ladies, Sunim leading the way. Just a small band of us, maybe 10 or 15 people, carrying signs like "The best education is no education."

Around that time we used a piece of land north of Toronto to try and grow vegetables. We would all pile in vehicles after a Saturday sitting and drive out there. The Koreans would often come to make sure some work got done. We would work for a while and then take a swim together in the pond on the lake. This was always funny to the Korean ladies, who thought we were very lazy.

I recall, also, that yongmaeng chongjins would get completely upside down and there was no set schedule. Sometimes we went to sleep in the wee hours of the morning and got up at some odd hour during the day. We would run around High Park in our bare feet in winter's snow. When I think back, what a bunch we were for Sunim to work with! He had to do everything himself with little assistance from anyone except Ja Gwang Sunim. It was during that year that Sukha and I moved into the St. Clarens community house, not really knowing what it meant to live there. Ja Gwang was getting ready to go to Korea and supporting the temple by working as an X-ray technician. David Steele was working long, hard hours landscaping to support the temple. They were the only wage earners for quite a while. Anyway, soon after that Ja Gwang left, and Sunim decided we weren't ready to maintain a community house, so it was abandoned for the time being. It was the spring of 1978 when Ja Gwang left for Korea, so with Sunim and David we all went to the airport to see her off. We ate bacon and eggs and nostalgically talked of the past.

It was during this time that Sunim decided that if we wanted to do anything, we had to consolidate our incomes and live as cheaply as possible. So from August of 1978 until April of 1979 we used Markham Street for practice and people supporting the temple lived close by. These were wonderful days as I remember, the good old days. I began to understand what Samu Sunim was trying to do. He worked so hard organizing temple events for the Koreans and conducting Sunday services for them. He also kept teaching beginner's class and maintained the regular meditation schedule for Canadians. It would be easy for most people to get discouraged in such a situation. Anyway, as the year came to an end and winter set in, Sunim began planning for the spring. He decided in late winter of 1978 that a temple should be bought for the Koreans. They had saved $11,000 in 7 years and for some of them this meant contributing all they earned to the temple while keeping just enough to get by on. As it is now, the Korean ladies constantly worked around the temple preparing food and cleaning and organizing for special days. After 2 or 3 months of looking for suitable buildings, the house at 46 Gwynne emerged as being affordable and providing the largest space.

# Growing Up with the Temple

*Sukha*

The Lunar New Year celebration is a festive occasion for our sangha. Sunim conducts a chanting service and gives a Dharma talk, always very inspiring. This is followed by a potluck feast and spontaneous cultural entertainment -- singing, dancing, poetry, flute playing. Everyone catches the spirit and joins in.

On Lunar New Year's in 1979 I was pregnant, 24 days overdue. We lived in a small third floor apartment in a big old house across the street from the temple on Markham Street. I had spent the day in the kitchen baking pies and preparing a rice casserole. I felt big and tired and impatient.

Crossing the street to the temple just before six, chanting Kwanseum Posal and Homage to Buddhas, kneeling to hear Sunim's Dharma talk, and joining in the spontaneity of the evening, new energy came and I lost myself in the camaraderie. I remember dancing and dancing and dancing.

Returning home in the winter cold, wending our way along snow banked sidewalks, climbing upstairs, I fell fast asleep at about two in the morning only to be wide awake again at five, pretty sure the birth was imminent. We had prepared for a home birth with our doctor Joe

Lukezich, a fellow Buddhist, present. I nudged Sanbul who was to catch the baby, and he awoke a little groggy.

"Are you sure?" he asked. We had been waiting so long.

Things happened quickly -- Joe arrived, Samu Sunim came, and they both sat in the room, and Chongson, a young Korean woman who was to assist with hot water, seaweed soup and rice, cleaning, etc., climbed the stairs to join us.

After a fairly easy labour Karima was born at 9:20 that morning. Samu Sunim cut the umbilical cord and at that moment I was launched into motherhood.

Though childcare kept me busy -- 24 hours a day, it felt like -- Sunim asked me to come over to the temple during the long Saturday morning sittings for interviews. He said Karima was my spiritual practice. I readily concurred. Never before had I been so much at the beck and call of another person. Nursing, nursing, nursing -- I couldn't seem to get even a moment for myself.

The life of the sangha went on. Sanbul and Sunim found and purchased a big, old rooming house in the Parkdale district of Toronto with funds which the Korean members had worked hard to raise over several years. Crews of us set about gutting and renovating, hoping the place would be livable by June so Sunim could leave the little apartment on Markham Street which had been our temple for a number of years.

Although the temple was still a construction site in late June and early July, we could not afford mortgage payments on the new place as well as rent on our two apartments, so we moved in. Fortunately it was summer and we could "camp," so to speak. We had no plumbing, one elecrical outlet, and one tap with running water. Thanks to the help of the co-op next door in sharing their facilities, and to the great efforts of sangha members, it all became a wonderful time. Many people lent a hand, some for a few hours, others came, bedded down on bare floors, and helped for several months. Renovations went slowly because we were learning the skills as we went along, and at the same time we had to go out to earn money to buy materials.

That summer we came to know the Korean members of our sangha better. Not being able to help with the renovations they invited us to

their homes on many Saturday evenings for wonderful meals. We were touched by their generosity and by the appreciation they showed for the work being done on the temple. The devotion of the older women (posalnims) in particular was something we had not experienced in our North American upbringing.

It was fall before the sonbang (meditation hall) was complete and essential services installed in the house, so manual work practice took up 16-18 hours eacy day to ready the temple for Toronto's winter. There were many cold mornings before we got our furnace and radiator system going so Sunim would go out in the yard, gather renovation scrap lumber, and build a fire. Appreciative, we gathered around to get warm, grinning.

I found myself having to go beyond my own ideas of what I should be doing -- full attention on baby, for instance -- because there were needs in the greater community which demanded my support and effort. Motherhood was becoming all encompassing!

Early on, Karima spent most of her awake time in the snugli slung to my front and then, when she got heavier, in a backpack from which she peered over my shoulder during cooking, cleaning, caulking cracks, laundry and so on. When she began to crawl she pretty much had the run of the temple, navigating in the midst of the renovation.

She learned to be with everyone. Sunim would spend time teaching her to sit and asking her questions. On Sunday mornings she got to know the Korean ladies and particularly as an infant spent a lot of time with them in the kitchen. Their laughter was earthy and warm-hearted. When the others working on the temple had time she'd go on errands with them or they would look after her so I could sit. And she came on outings -- to pick apples in the country, on our yearly pilgrimage to the Six Nations Indian Reserve, and that first summer to join with the native Indians from across North America in the dancing which took place annually at Art Park in New York State. After she was two she spent time with her grandparents in Vancouver, British Columbia, and with her aunt and many other friends who helped out so I could take part in special retreats we had begun to hold.

In the fall of 1981, Sanbul went to Ann Arbor to help begin a temple there. Karima and I stayed in Toronto. Two other sangha women, also with young daughters, and I started a small tofu business out of the temple, mainly to serve temple needs, members, and friends. It was

part of our plan then to try to build a community supporting business which would be of service. With practice we developed skill and eventually were able to make a good quality tofu. Because of the concentration needed we found that it was better if the children weren't right in the kitchen with us and co-operated to take care of them elsewhere. Renovation continued -- more finish work now. Many continued to lend a hand. The temple was becoming a very beautiful place, and was better known. The whole neighbourhood was being renovated.

In September of 1982, Karima was three-and-a-half and went to stay with Sanbul in Ann Arbor while I went to Korea on a three month pilgrimage of Buddhist temples with Sunim and two other sangha members. She left for Ann Arbor, excited, not a tear in her eye. There were many in mine. While I was in Korea, immersed in a totally different culture, daily experiencing the rich Buddhist heritage of the country, I was told she did well -- being cared for by the Ann Arbor sangha members, sometimes accompanying Sanbul to his carpentry work and playing alongside him all day and, as well, spending a few weeks back at the Toronto temple.

"It looks like Sukha" were the first words I heard upon my return as I saw a small figure peering through the doors at customs at the airport. She wasn't expecting me, having not been told the occasion for the trip to the airport.

That fall while we were in Korea, a large house had been purchased in Ann Arbor. Help was needed, and there was a job waiting at a nearby Chinese restaurant, so I submitted an application to the American consulate in Toronto for resident alien status in the U.S. and within a week Karima and I left for Ann Arbor.

We have been here a year and a half now. There are six of us training full time. In the early months there were some weeks when Sanbul was away, caring for his dying father, and Karima, myself, and some of the temple's non-residential members kept up daily practice and continued with the meditation schedule and Sunday services. And there were several months when there were nine of us and three children living in the temple. As with the Toronto temple there is much to do and the renovation goes especially slowly since it has been very difficult to earn enough money to do more than pay monthly bills.

Because I have been working outside the temple, Karima has been in

daycare. When at home she plays with the neighbourhood children and the children of some of our members. She eats in formal style with us, does small tasks around, and is learning to be quiet and respect what adults are doing. She usually responds "no!" when asked to do spiritual practice -- though sometimes, spontaneously, she does a little meditation, goes to the sonbang to prostrate, or chants. She has been watching. She likes yoga exercises. Mainly she likes to play! She is independent and strong willed and demands we be straight and clear and fresh with her.

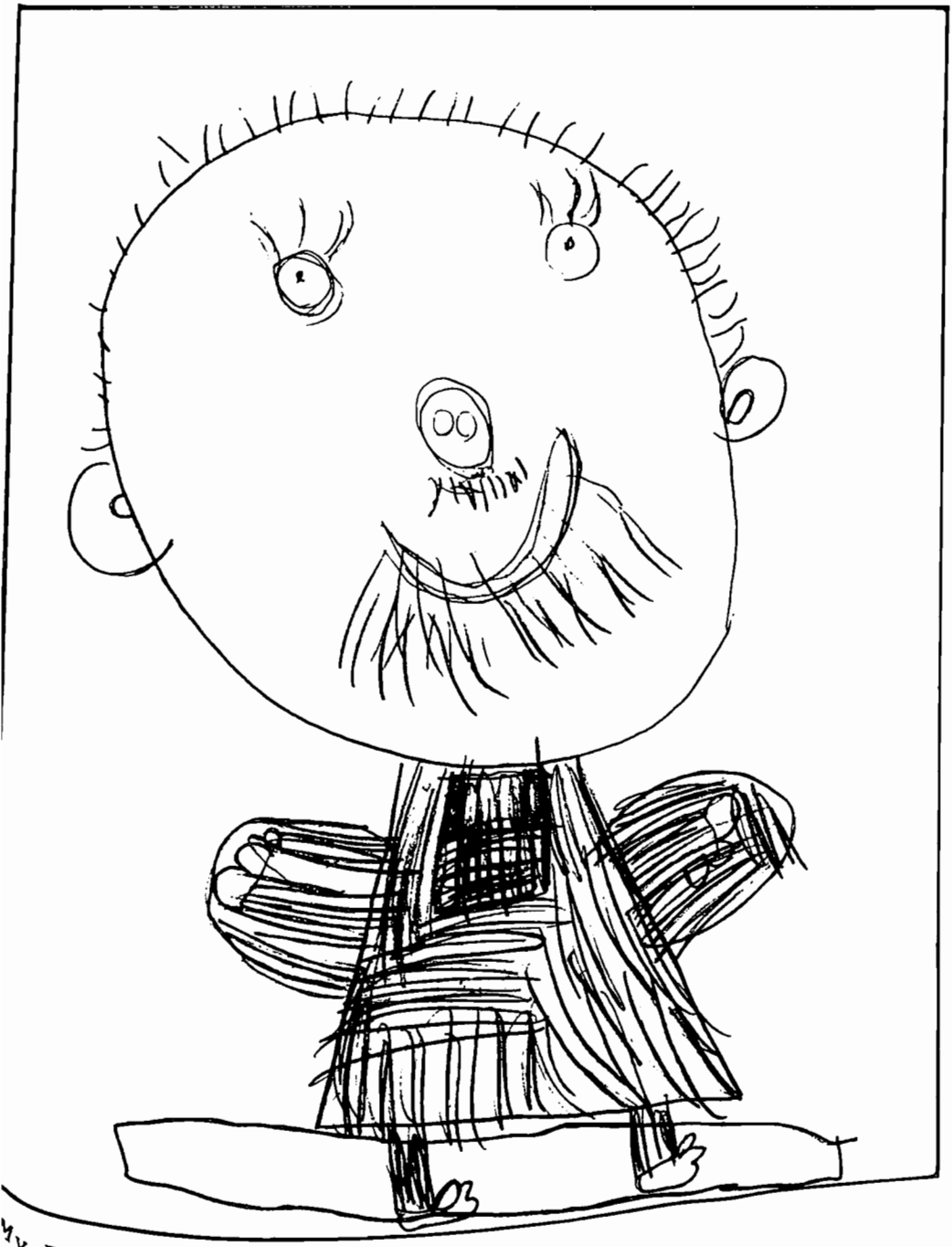
We have lived in the temple almost all of the past five years. For Karima it's been all her life. It has been an unusual situation for in the East families could be strong lay supporters of the temple but only monks and nuns would live within. Even here in North America we hear of only a few families who reside directly in the place of practice. Instead, they usually choose to live close by.

Living in the temple is always very dynamic. It's often been a struggle for me to let old habits and opinions go and stop being self-centered. Being with many others, my extended family, has brought this before me time after time. Alongside that, Samu Sunim, the spiritual practices, and the community of fellow practitioners dating back over the milleniums strongly support the struggle to become selfless, to realize Buddha nature and that support has always been present, a constant.

All along I've felt a deep sense of fulfillment with the life and practice. In fact, the very first time I sat in meditation at the Markham Street Temple, Son Lotus Society, it felt like something very natural for me to be doing.

I've been especially fortunate along with my daughter, husband, and Dharma friends in the sangha, to have such close contact with Samu Sunim. Zen Master and friend, so spontaneous in his wisdom and joie de vivre, he has inspired us all.

Each moment
Sunlight and shadows flicker through wind blown leaves
Ants crawl up ailanthus bark
Children stand in strawberry patch, munching
And dandelions grow everywhere...
YAHOO!



My Father (is) Monk"
rawing by Karima Lundquist,
ive-year-old daughter of American monk Sanbul Sunim

# On Community Life

*Supa*

Community life is invaluable to those who practise Zen Buddhism. While surrounded by confusion and distractions, practising alone can be an almost insurmountable task to which very few people are equal. One can so easily go astray and give up without master and Dharma friends to inspire and give direction.

Outwardly, there doesn't seem to be much special about day to day community life, aside from the extra care and awareness applied in one's activities. But, in fact, the interaction between students, and between master and students, though often quite subtle, is crucial in Zen practice. Dealing with questions, working with others, accepting criticism, positive and negative, all serve to help the student.

In restaurant kitchens, they have these huge potato peeling machines. A coarse disk rotates inside of an enclosure composed of equally coarse walls. If one potato is tossed in, it goes around and around with nothing much happening. But when a number of potatoes are added, they push against each other, bumping and bouncing until before you know it, each potato is smooth, clean, and unblemished.

We in the community are in a similar predicament. With the guidance of the teacher an atmosphere highly conducive to Zen training is created. We practise and live together, rubbing together our conflicts and defilements until finally we shine forth and see each other as we truly are. This is the beauty of community life. We sacrifice our own narrow space, our likes and dislikes, and our selfish habits in order to grow.

Then, we focus our energies on the plight of all sentient beings by meditating, working, and providing a refuge for those in society who seek a clear and simple path to freedom both for the individual and for the global community.

Dancing like kites,
While the melody flows,
As I rub shoulders with the future Buddhas.

# Life Among Friends

*Risim*

When Sanbul Sunim strikes the heavy wooden clappers three times each evening, we stop what we are doing, wash our feet, and put on meditation clothing. We hurry to the sonbang, make bows, and sit in meditation. Whatever has happened during the day makes no difference now; we simply practise. We are together, but it does not matter who we are or why we have come. We help one another to practise, and in doing so we become good Dharma friends to one another and to all beings.

Sometimes I become quite confused, even angry. As I walk home from work, I see young people playing frisbee, or just walking Ann Arbor's sunny streets. "Why am I living in a closed-in world, working and meditating all the time?" I ask myself. "Why don't I just go out and have fun?" When I get to the temple I see the work that needs to be done. It's obvious. The garden needs watering, so I get out the hose and set up the sprinkler. It's fun. I have lots of work to do around the temple, and I do it with real enjoyment. I sit with my Dharma friends and it becomes quite obvious: promoting peace means being completely satisfied in your situation. When I just do what needs to be done, I'm happy.

During the winter I was in charge of the wood stove. When I came home from work I would fill up the wood bin, make a fire, and prepare for meditation. After the sitting I would make a large fire for the night, lock the doors, turn off the lights, and retire. Each morning I would hurry downstairs and make a fire while Sanbul Sunim circumambulated the temple, chanting the Great Compassion Dharani and ringing the bell. Then, as breakfast was being put on the table, I would stoke the fire. After breakfast, off to work -- when there is some task to be performed every moment, there is no room for dissatisfaction.

So we work together every moment: together we help ourselves. Together we are strong, strong enough to help the larger sangha around us, the community of all beings.

# One Sangha

*Musim*

Like trees in winter, Zen community life is simplified, reduced to essentials in order to show the basis of things. Like trees in summer, this life is full of sunlight and shade, green leaves and sturdy branches providing shelter. Like trees rooted strongly in the earth, branches swaying in the winds, life in a Zen community is unchanging and always in motion.

When I took beginner's class at Zen Buddhist Temple in Ann Arbor, I was often one of very few people, or the only one taking the class. It was conducted by Sanbul Sunim, a North American monk who was working full-time as a carpenter and living by himself. The temple was a large old house badly in need of renovation and repair. Although the class included basic instruction in postures and breathing, most of it consisted simply of sitting in silence. Afterwards we would have a cup of tea, Sanbul would sweep the kitchen floor, and I would go home, often without a word having been said the entire time.

Later Sanbul was joined by Sukha and their daughter Karima. Sukha did all the laundry by hand in the bathtub, and both she and Sanbul were working outside jobs and maintaining the temple with relatively little help from others. Yet everyone who came was treated with respect and kindness, shown how to sit, and given whatever work needed to be done. If many people came, bringing food and flowers, they were received in exactly the same manner as one person, arriving empty-handed.

Buddhism, which teaches tolerance and compassion for everyone and respect for everything, and Zen, which emphasizes direct dealing with every situation, are one and the same in community life. The temple, a center for spiritual practice, is our Mind. It is always open and quiet. Governed by pure rules and guided by the teacher, Buddhist community life has a timeless, water-like quality. In spring the altar is decorated with forsythia, violets, and apple blossoms.In summer there are Queen Anne's lace and day lilies. Like wildflowers, community life follows the seasons. Growing and harvesting vegetables, gathering wood, shovelling snow, watching children grow up, gathering at the solstices and equinoxes in celebration, we return to our basic, joyous nature.

Essentially, although we now live with computers and technology and the threat of nuclear war, Buddhist community remains an expression of Sakyamuni Buddha's simple words, spoken 2,500 years ago:

So live in love.
Do your work.
Make an end of your sorrows.

(The Dhammapada)

Characteristically, the Buddha had little advice to give regarding personal dilemmas. The words, on the contrary, seem to be based on the faith that we do know how to live harmoniously, to be productive and happy, if only we live according to our own natural wisdom instead of fears and prejudice. Buddhist community is a place where we face our limitations and try to overcome them. A Zen master once taught simply by asking: "Can you do it? Can you do it?"

Building a temple, sustaining the community, helping others and ourselves, and ultimately taking responsibility for the entire universe are tasks thrust into our hands when we open them. Impossible? Yes. But, keeping beginner's mind, we nevertheless start with the work at hand. This may be scrubbing a floor, stuffing a meditation cushion, or sanding some shelves. Slowly, as the rhythm of the work takes over, we find ourselves gaining clarity and strength. Working in silence with others, we feel the community growing.

Along with its emphasis on manual work, Zen practice makes no distinction between "big" and "little" jobs, "important" and "unimportant" work. During yongmaeng chongjin, the period of intensive retreat, we are given the opportunity to do everything with the greatest of care. Each grain of rice, each drop of water, contains all the tears of all the Buddhas and Bodhisattvas, we are told. Each beam of light contains all their vows. How can we waste even the smallest thing? Concentration on doing each thing with care is an important part of the everyday training that takes place in community living. It forms the basis of consideration for others, making living and working together a constant source of inspiration and joy.

For almost two years I have been sitting in meditation next to a sangha member who has strong determination and practice. He does not live in the temple, but maintains a household for his wife and three children by working as a carpenter. In order to take up practice under

our teacher he gave up a longstanding career as a musician, sold his house, and moved with his family to Ann Arbor. We have been sitting side by side for many months now, and I hardly notice he is there. This is because, without any conscious effort, we have developed a friendly harmony. This harmony is like trees, which sway in unison when the wind blows. It is full of freedom and flexibility. The same is true of anything in nature, if we look closely. Geese flying together in the autumn sky, rocks in the creek bed, sunlight moving across a room, all are perfect just as they are. Death and decay are part of this perfection.

Thus, it is from spiritual practice that true companionship arises, and spiritual community is based on this companionship. We say "Dharma brothers and sisters." Going beyond personal likes and dislikes, practicing respect and consideration for all, is one of the major learnings which community life has to offer. This is especially true in a country such as the United States, where we generally think in terms of acquiring personal property or status and then sharing it with those whom we personally like or to whom we feel obligated. Through meditation such distinctions fade away. This does not mean that we achieve instant success in getting along with everyone. But, realizing that all being are parts of One Body, each part equally integral, is the firm foundation of community life.

A visiting monk said that in Japan some of the masters would be giving Dharma talks. In the midst of a long stream of Japanese words one would suddenly hear, in English, "One Sangha. One Sangha!"

Living with others in a Buddhist community is a means of practicing, in a practical way, this great Oneness.

During yongmaeng chongjin, when practice is going strong, things appear to get done almost miraculously. Without discussion or argument work is carried out, projects completed. People try their hardest. After it ends, one looks around. Meditation mats and cushions, sewn and stuffed by hand, are piled neatly in one corner. The temple's exterior is freshly painted, its interior glowing with cleanliness. How did all of this get done? Who did it? Not a trace remains, yet things have changed, as quietly as the trees in spring. We take this practice into the world and our everyday lives.

One does not have to be part of any formal spiritual path to see that violence and wastefulness characterize our times, affecting all of

us. I began Zen practice out of desperation and dissatisfaction with this situation. I thought of meditation as an activity done in silence, alone in some secluded place. But I also realized that I couldn't wait until I found the means to run away to the mountains of some far away country to become a hermit. Han-shan, in his famous Cold Mountain poems, says that Cold Mountain, while difficult to climb, can be anywhere, "if your heart is like mine." I resolved to make my life as it was into Cold Mountain, and to work within my circumstances without wishing them to be otherwise.

It was a wonderful surprise, therefore, to discover that Zen practice and community life are one and the same. Living in the city, surrounded by the sounds of traffic, I appreciate the sound of the wooden mokt'ak, which echoes woodpeckers and falling rain. Living with others who are committed to spiritual practice, I find each moment an encouragement to continue. Instead of being cloistered or confining, community life is a way of opening ourselves to each other and to the world.

Before I moved into the temple I visited friends for whom I felt great affection and gratitude. We had all seen each other through some difficult times, and we knew each other well. Some were getting married and settling down where they were; others were moving to the West Coast. Our work, the currents of our lives, were carrying us in various directions. Yet there was nothing to regret. Taking leave of one friend, he summed it up by saying, "After all, we don't have to live under the same roof because we are under the same roof!"

Thus, community life is just life. It's really nothing special or different. What we call Buddhist community is this feeling of One Sangha, and companionship with all beings. It is one household, at work under the vast sky.

# *CROSS-CULTURAL EVENTS*

## POPE JOHN PAUL II VISITS KOREA

Pope John Paul II paid a 5 day visit to Korea last May 3-7 to celebrate the bicentennial of the Catholic Church in Korea and to canonize its 102 martyrs. Drawing huge crowds wherever he went, his visit was widely reported in the Western press. His message was one of reconciliation, peace, and love, qualities much needed in Korea where the hostility of Christians towards Buddhism and its adherents is causing serious problems.

Samu Sunim wrote a letter to Pope John Paul II about this situation.

His Holiness Pope John Paul II,
Vatican City,
Italy.

Dear Pope John Paul II,

I would like to extend my sincere thanks to you for your planned visit to the Republic of Korea.

I am a Buddhist priest from Korea who has been residing in North America for the last eighteen years serving the Zen Buddhist Temple in Toronto, and in Ann Arbor, Michigan, U.S.A.

The visit of Your Holiness to Korea will have a great historic significance to all Koreans, Christian and Non-Christian alike. Your visit to Korea coincides with Children's Day, which falls on May 5th, and with Lord Buddha's Birthday, which falls on May 8th, the most traditional and joyful occasion for all Buddhists. As a Buddhist, I find it a great honour that your visit to my fatherland takes place during the celebrations of Lord Buddha's Birthday. Therefore it is my strong and earnest wish that the visit of Your Holiness to my

The use of Youido Plaza for the canonization of Korean Catholic martyrs on the eve of Buddha's Birthday brought criticism and complaints from the Buddhists in the country. The Youido Plaza has been used by the nation's Buddhists to celebrate the Buddha's Birthday every year since the Buddha's Birthday was designated as a national holiday for the country. Many Korean Buddhists felt the use of Youido for the Catholics the day before Buddha's Birthday was inconsiderate and privately criticized both the government and the Catholic Church for their heavy-handed attitude. The Buddhists also complained about the timing of the Pope's visit to the country which brought both confusion and embarrassment to the Buddhist leadership which was preparing for the largest annual celebration of their religion. The Buddhists were not consulted either on the use of Youido for the Catholics or on the date of the Pope's visit to the country.

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fatherland bring peace and harmony to all Koreans without regard to differences in education, status, or religion.

It is for this reason that I would like to bring to your attention the following matter: Buddhism has been the dominant religion of Korea for 1600 years since its introduction into the country in 372 A.D. However, during the Choson dynasty (1392 - 1910) which carried out the notorious persecution of Catholics in the latter half of the 19th century, and for the canonization of whose martyrs Your Holiness is now visiting Korea, Buddhism was subject to various forms of persecution

throughout the rule of that dynasty with the result that Buddhist monks and nuns were degraded to one of the eight most despised classes of the Choson society. Under the Japanese colonial rule (1910 - 1945) the whole country was suppressed and all the religions in the country suffered prohibition and repression. In 1945, the country was liberated from the Japanese by Allied Forces who occupied and divided the country into North and South much against the wish of the people. Therefore, the joy of liberation was mixed with confusion and deep disappointment followed by war which devastated the country.

Recovering from the ruins of war, the country vigorously pursued the road of modernization and Westernization. However, the modernization programmes and Westernization trends dealt harsh blows to the traditional culture and values. Korean Buddhism, the living spiritual tradition of Korea today, has suffered much from this for the last three decades. All this is hardly surprising, however, for the advent of Western civilization and the wave of secularization are worldwide, and are challenging every significant value. Understandably, Christianity in Korea which made significant contributions to the modernization of the country, has taken great advantage of the situation, and has steadily been on the rise, while Buddhism already beset by problems of internal strife and external pressures, is facing decline and collapse.

But the most unfortunate element in these worldly events is undue criticism of and unprovoked attacks upon Korean Buddhism by some local Christians. These attacks are not just isolated incidents. They have been going on for quite a few years now. And according to the findings of local Buddhists, there is strong evidence that organized and sustained attempts have been made to humiliate and discredit local Buddhism. They range from newspaper ads and handbills declaring "Buddhism is dead religion" or "One surely goes to hell if one believes in Buddhism" etc., to evangelistic Christians visiting monasteries to convert Buddhist monks and nuns, to Christians organizing prayer meetings for Buddhists to save them from the possession of Satan, to having Christian students attending Buddhist schools pray before they enter school so that they would be protected from evils, to such blatant desecratory acts as defacing Buddha's statues with cross and red paint or pouring sewage over them or destroying them by ax or fire.

Some Christian groups go so far as to steal living Buddhist priests' names for their own use, make false statements with no hesitation and put out propaganda material entitled, "Buddhist Monks

敎 新 聞 西紀１９８１年10月４日 (日曜日) (週刊)

# 佛敎展示場에 뛰어든 牧師의 횡포

## 牧師 佛敎行事現場서 좌충우돌

VIOLENCE COMMITTED BY SCHOOL CHAPLAIN AT BUDDHIST EXHIBITION
Christian minister performs violent acts at Buddhist exhibition -- throwing away display items and breaking Buddhist religious objects.

敎 新 聞 西紀１９８４年２月８日(水曜日) 【週刊】

# 異敎徒들의 毁佛 날로 격증

"더 이상 참고만 있을 수 없다" 一敎界반응

SLANDER AND DEFAMATION OF BUDDHISM BY OTHER RELIGION (CHRISTIANS) INCREASE DAILY
"Cannot stand it any more" -- reaction of Buddhists.


Poster and list of names of "Buddhist monks converted to Christ" with the picture of Mu Gong Sunim, the innocent victim.

Converted to Christ," which include the names of innocent Buddhist monks who have been practising meditation in the mountain temples. Korean Buddhists who are traditionally gentle and peaceful have been increasingly alarmed and angry with these totally unwarranted harassments and provocations. One Christian minister was making a preaching tour of the nation making false accusations and slanderous remarks on Korean Buddhism. His meeting in Wonju, Kangwon Province, three years ago invited Buddhist protestors and resulted in a clash between local Buddhists and Christians. Years ago, when I was still in Korea, a Catholic woman told me that she stole money from Buddhist altars three times, and gave it to the Catholic Church, because her Catholic priest told her, "The money offered before Buddhist statues is nothing but a superstitious act."

I heard from several Koreans that the president of the Maria Association of a local Korean Catholic Church in Toronto, made public announcements saying, "No one should ever go to the Buddhist Temple. Buddhist places are dens of superstition and shamanistic practices." Both my Korean and Canadian congregations here in Toronto have suffered from unfriendly and hostile attitudes of some Korean Christians, for no other reason than their simply being Buddhists or practising Buddhism. In the fall of 1982, I returned to Korea with three western Buddhist friends. We met an elderly couple in front of Taegak-sa Temple in Pusan, who came and appealed to us to protect them from Christian harassments. They told me that they came from the countryside where they were regularly harassed by local evangelists for their going to Buddhist temple. The plight of these harmless elderly people brought tears to my eyes.

Your Holiness, I know there are many good Korean Christians who would not approve of the above-mentioned acts committed by some Christians. Also, I understand that such Christians are not the majority of Korean Christians. Nevertheless, it appears that many Korean Christians are intolerant of non-Christian teachings and so they keep antagonizing Korean Buddhists. Korean Buddhists on the other hand, following the Korean line of thinking, feel that they are like the hosts for the virtue of their old history and culture, and the Christians are like guests. How could guests abuse their host? they argue. Accordingly, Korean Buddhists find Christian arrogance and impudence not only distasteful but outrageous. So the conflict grows between the two major religious groups.

As Your Holiness is acutely aware, we are living in a critical age

in which humanity of this planet earth must seek peace and harmony for mutual survival. Towards this end, people from different religious traditions are closely working together forgetting their differences. Leaders of different religions have been carrying out dialogue in order to increase their knowledge and promote understanding of each other's faith. Recently, some Buddhist monks and European Catholic priests have been exchanging visits to gain living experience in each other's traditions. In the light of this increasing contact and mutual appreciation among world religions, our Korean religious situation represents not only retrogression, but is a great disappointment to the people of Korea. As a Korean and Buddhist I deeply lament this situation.

I have two concerns. First, Buddhist and Christian hostility must cease before further aggression and hatred takes place. If allowed to develop further, it may prove fatal to the country, which requires national unity and stability for its very survival. We have already seen major religious conflict which contributed to national tragedy elsewhere in Asia.

Second, Christians in Korea are now powerful. Korean Buddhists need their sympathy and understanding. Love and compassion are the two strong ingredients of the teachings of Buddha and Christ. It may very well be that soon Christianity will become the major religion of Korea. If so, I would like to see that Korean Christians are proud of their Buddhist heritage. After all, it is predominantly Buddhist culture that they have inherited in the past. When they begin to appreciate their Buddhist heritage, they would also begin to understand their Buddhist brothers and sisters better. So together, they would help make their country strong and viable for world peace.

Your Holiness is visiting Korea at a very important time when Christians of all denominations commemorate their respective historic occasions of the introduction of Christianity to Korea. I consider this a very auspicious occasion for reconciliation and peace. Therefore, it is my utmost wish that Your Holiness bring with you wisdom to Church Fathers and peace and justice to all Koreans.

May I suggest the following for your consideration:

In Haein-sa Monastery near Taegu, where the famous wooden blocks of the Korean Buddhist Canon are preserved, there lives a seventy-four year old Zen Master, Songch'ol Sunim. He is the Supreme Patriarch of

the traditional Buddhism of Korea, and is generally regarded as the highest spiritual teacher in the country. It will be a most enlightening experience for many if both of you could meet together during your visit to Korea.

In Kumch'on, in the township of P'aju, Kyonggi Province, there is a Buddhist lepers' colony. They are 'healed' lepers, but still not accepted into society. Nine years ago they started as a self-sufficient Buddhist community. However, over the past few years, they ran into difficulties, and so they had to accept Christian aid. More than half of them are Christians now. So it is more or less run as a sort of Buddhist-Christian community. They are poor but pure honest human beings, who have little desire aside from their basic needs. Your Holiness may wish to visit them.

If Your Holiness could find the time for the above-mentioned meetings, I would be more than glad to make arrangements for you.

Wishing you every success in your spiritual trip to Korea, I remain,

With love and respect,

SAMU KIM (SUNIM)
Resident Priest,
Zen Buddhist Temple, Toronto

If you have any cross-cultural events which you wish to share with our readers, send in all pertinent and accurate information to the News Editor, Spring Wind -- Buddhist Cultural Forum, 46 Gwynne Avenue, Toronto, Ontario M6K 2C3, Canada.

# BUDDHIST-CHRISTIAN DIALOGUE IN TORONTO

William Coleman, Professor-Emeritus, York University

The pace of opportunity for dialogue between Buddhists and Christians in the Toronto area has accelerated during the past year. This has been the result of ecumenical consultation and planning. Professor Stanley Fefferman of York University and of the Toronto Dharmadhatu along with Dr. John Berthrong of the Department of World Outreach in the United Church of Canada have been the primary motivators. Some months ago a dialogue centred around the theme of Practices of Meditation: Buddhist and Christian. On June 16th another dialogue took place at Osgoode Hall of York University and it focussed on the theme of Social Action.

When Professor Fefferman and I introduced the dialogue I suggested that in all religious movements there exists a tension between piety and politics. (That may be a somewhat "Christian" way of naming it!) A better way of describing it might be the interplay between meditation and social concern. In both religious traditions these "dimensions" need to be balanced.

The theme of Social Action was considered by the two main speakers, Dr. Reginald Ray of the Naropa Institute of Boulder, Colorado, and Dr. Donald Evans of the Philosophy department of the University of Toronto. After each major address a panel raised questions so that the two positions were further elaborated. A valuable feature of the day was the small group session during which the participants got to know and understand each other better.

As a Christian and a teacher of world religions I found Dr. Ray's address very helpful in that it clarified and corrected some of my misunderstandings of Buddhism. Though he spoke from the explicit viewpoint of Mahayana Buddhism, he suggested that what he had to say about social action applied to other Buddhist traditions as well.

A mistake common to many Western scholars of Buddhism is to misunderstand the distinction between Theravadin and Mahayanist traditions. This is done whenever it is claimed that the first stresses insight (prajña) over compassion (karuna) with the consequence that concern for

others is always made subordinate to self-enlightenment. The latter is said to put more emphasis on compassion and less on the need for personal meditation. Dr. Ray pointed out that from the beginnings of Buddhism in the life of the Buddha, prajña and karuna have been intimately related to each other in such a way that one must think of them as mutually interdependent. Both are dimensions of enlightenment and neither can be fully realized in separation from the other. What is implicit in the Theravadin tradition becomes fully explicit in Mahayana and this appears when the Buddha himself is perceived as the appropriate ideal for every Buddhist. To become a bodhisattva is "to seek enlightenment for the sake of all sentient beings."

The movement into compassion for others is made clear in the first five of the six paramitas that underlie bodhisattva practice; these are understood to be "relative acts of compassion to help others." The Mahayana innovation is the emphasis on and elaboration of compassion as vital to the spiritual path.

Our attention was drawn to two problems surrounding the practice of compassion. What is its appropriate motivation? What are the appropriate elements of compassion? There is the danger of unmeditated compassion in which one patronizes others or indulges oneself in a self-serving manner. One must begin to know oneself before one can help others. Nevertheless meditation is not regarded "as an end in itself but a means to the great end of helping others." Relative to the second problem, Dr. Ray pointed out the incorrect assumption of many Westerners that Buddhism is "other-worldly." On the contrary, compassion rests on a positive evaluation of human life and its possibilities and on the need to transform the world's structures in order that these may help to develop human goodness as fully as possible.

Instances of applied social action in the traditional Asian context and now in the West were supplied. From the beginning the sangha functioned as a social structure within which the individual life could best be lived. Moreover, the multiplication of sanghas furnished the wider society with a network of small enlightened societies whose effect was to counterbalance trends of injustice in the society at large. To a Christian this picture closely parallels the early Benedictine vision of the aim and consequence of monastic life. Another form of social action was in the field of education. An outstanding example of this was the creation of the great university centre of Nalanda in northern India. From his own spiritual lineage Dr. Ray drew attention

to the Tulku tradition of Tibet with its attempt to affect the whole social and political structure of a people.

Even in the short period of Buddhism's activity in North America, significant work has been accomplished at the level of social action. Drawing upon his connection with the tradition begun by the Tibetan teacher, Trungpa Rinpoche, Dr. Ray outlined the successive steps in the social action process as: critique of American social action patterns in the late 60's; the setting up of meditation centres; and the creation of such institutes as the following: the Naropa Institute (an alternative university); Shambhala training for those who want to learn meditation without becoming Buddhists; psychotherapy centres; dialogue with other religious movements; care for children and for the elderly and the dying. Dr. Ray insisted that the whole range from critique through meditation to the establishment of institutions such as the above is altogether the process of social action.

Dr. Donald Evans began by reminding us that dialogue is between persons, not systems. When systems are to the fore, one tends to assume a defensive stance. Dialogue presupposes that there is both difference and identity: "Each of us is unique. And yet each of us is alike...Thus the more deeply and honestly we probe and ponder and converse the more we come to sense our common humanity. On such a basis we can uncover our considerable religious differences without feeling threatened or without feeling impelled to convert our partner in dialogue."

Dr. Evans chose not to make comparisons between Christian and Buddhist perspectives on social practice. Instead, he asked us to consider a particular Christian perspective in both its strengths and weaknesses. "Christians are caught between two emphases, neither of which can be abandoned or radically subordinated to the other, a tension between a contemplative spirituality and a social-activist spirituality. At its best the tension is creative...but in Christian history (it) has often been dealt with in defective, and even in destructive ways."

Contemplative spirituality is more prominent in Orthodox and Roman Catholic Christianity. This spirituality has three elements which are common to contemplatives in other great religions: "appreciative awareness" which opens us up to the essential goodness of all that is; "paranormal awareness" which includes an awareness of the spiritual dimension in the self, in others and in the cosmos; "individual transformation towards egolessness" that is, a radical change in an

individual's way of being in the world. This process culminates in the realization of our ultimate identity with that out of which everything is continuously arising, which is not an object -- but the mystery out of which I, too, arise, and the mystery which I ultimately am.

But what is the self that enters this transformative process? "It includes not only the spirit and the body and the emotions and the mind of each of us as isolated individuals but also -- and here is the crucial claim -- the individual in relation to human community and human history. On a biblical understanding of human nature, I am these relations; these are not incidental or extrinsic." Moreover, each of us is inextricably involved in a network of institutional power structures which are mostly unjust, and each of us tends to deceive ourselves as to the ways we benefit from such institutionalized injustice. Thus in becoming aware of who I am I need to go beyond who I am as an individual. Evans put it this way:

"Part of the answer to the question 'Who am I?' as asked by Don Evans, is, 'I am a white, male, middle-class, academic, non-"ethnic," Christian Torontonian; I am a citizen in a country which still promotes the dominance of whites and males and middle-class and academic "experts" and Christians, a country which exploits the Third World, which practiced cultural genocide against its native peoples, which is part of an alliance which threatens mass murder with nuclear weapons.' But merely acknowledging that my perspective is distorted by my privileged position is not enough. I need to see the world from the perspective of the underprivileged, the victims. And even more, I must be actively trying to reduce or remove at least some of the injustices in which I am entangled. Thus social activism arises from an acknowledgment that I am an historical-communal being rather than from an altruistic decision to assume some responsibility for others who are less fortunate."

Dr. Evans went on to show how these two kinds of spirituality belong together for Christians (though not all Christians would agree) and to urge that each spirituality needs to be balanced and corrected by the other, otherwise more harm than good is done.

Two excellent presentations! They need to be put together as resources for ongoing dialogue between Buddhists and Christians and for others who may wish to enter into dialogue. It is only possible to hint at the value of these addresses. They need to be preserved in full and together.

## BUDDHIST-CHRISTIAN CONFERENCE: "THE SPIRITUAL PATH IN EVERYDAY LIFE"

"The Spiritual Path in Everyday Life" will be the topic of Naropa Institute's Fourth Annual Conference on Christian and Buddhist Meditation, August 3-7 in Boulder,Colorado. The conference will open with "Meditation as the Meeting Ground for Buddhism and Christianity," a talk by Dr. Reginald Ray of Naropa. The programme will continue with "Spirituality in Everyday Life" by Brother David Steindl-Rast (Benedictine) and Eido Shimano Roshi (Rinzai Zen); "Moment to Moment Awakening" by Dr. Jack Engler (Theravada Buddhist); "Cultivating the Monk in Each of Us" by Brother Steindl-Rast; "Living in God's Own Time" by Metropolitan Anthony of Sourezh (Russian Orthodox); "Addressing the Spiritual Needs of the Current Generation" by Mother Tessa Bielecki (Carmelite) and Dr. Engler; "Human Life with the Cultivated Six Senses" by Eido Roshi; "Working with Emotions" by Loppon Lodro Dorje (Tibetan Buddhist); "Everyday God" by Bernadette Roberts (lay contemplative); and "Sacred Outlook in Vajrayana Buddhism" by Ven. Jamgon Kongtrul, Rinpoche (Kagyu). The conference will end with "The Church in the World" by Jamgon Kongtrul, Rinpoche, and Metropolitan Anthony and "The Spiritual Practice of Everyday Life" by Father Thomas Keating (Cistercian).
(from The Vajradhatu Sun, June-July 1984)

## WORLD CONFERENCE OF RELIGIONS FOR PEACE TO HOLD FOURTH WORLD ASSEMBLY

The Fourth World Assembly of the World Council of Religions for Peace (WCRP) will be held in Nairobi, Kenya, August 23-31. The theme of the meeting is "Religions for Human Dignity and World Peace" and emphasis will be placed on peace and social justice issues releveant to the developing world. WCRP Canada is attempting to raise $10,000 to assist with this important conference; seven Canadian representatives will attend.

WCRP is an international organization with formal consultative status at the United Nations, founded in 1970. In Toronto, WCRP has a modest office at 11 Madison Avenue. Organized in 1975 as a coalition of lay and clerical representatives of Canadian congregations from all of the world's major religious traditions, WCRP Canada sponsors a number of multi-religious and cultural projects and events dedicated to world peace. For further information, speak to John Frank (Sudhana) at (416) 536-3781 (home).

# *SANGHA NEWS*

# TORONTO

## VISIT OF VENERABLE MAHA GHOSANANDA

On May 1st the Ven. Maha Ghosananda, a Cambodian Buddhist monk who travels widely in order to call attention to the plight of Cambodian refugees, visited the Zen Buddhist Temple. Ven. Maha Ghosananda had been invited to Toronto by the Gaden Chöling Mahayana Buddhist Meditation Centre, which sponsored his talk on Abhidharma (the fundamentals of Buddhist philosophy) and the practice of Buddhism and its relation to world peace.

Wearing the traditional Theravadan monk's orange robe, Maha Ghosananda knelt on the floor, attentively sipping a cup of tea. Beside him he had neatly placed a small cotton sack which contained his worldly possessions. These consisted mainly of journals and documents detailing the persecution of Buddhists in many Asian countries. Maha Ghosananda and his host Samu Sunim conversed while nine or ten Western students of Buddhism sat near and listened. Their words were clear and essential, their manner filled with stillness.

It was a rare experience to listen to this small, elderly man, who spoke of the extermination of nearly half of the sixteen million people of Cambodia by the Cambodian communist government with no trace of anger or sorrow. His presence was calm and bright. When asked what action the Cambodian Buddhists should take in the face of persecution, Maha Ghosananda responded, "We must use the sword -- but the sword of wisdom -- and let our cannons be the Buddhist Canon."

For more than a decade Maha Ghosananda has devoted himself to helping Cambodian refugees and promoting world peace. In 1980 he was invited to represent his exiled people before the United Nations, and began his travels throughout North America and Europe to reach Cambodian refugee communities. Between travels, the Ven. Maha Ghosananda resides in his temple in Providence, Rhode Island, where he is spiritual leader to the more than 2,000 Cambodians in the Buddhist community there.

## BUDDHA'S BIRTHDAY CELEBRATION -- MAY 5TH & 6TH

Under sunny skies members and friends of the Toronto temple celebrated Buddha's Birthday with a weekend of special events -- including a high service by Samu Sunim, an outdoor exhibition of Buddhist arts and crafts, and talks by invited guests. The weekend was brought to a close by a splendid evening of poetry and music.

We would like to share some of the members' messages attached to the lotus lanterns which are traditionally made for Buddha's Birthday.....May love and peace find a place in the hearts of man.....For peace deep inside.....Buddha Love, Universal Love, no limit!..... Happiness is lucky -- Wishing all double happiness! -- with equal Compassion.....In gratitude to all who have shown me peace. May we all find peace in ourselves to share with others.

* * *

About 30 members and friends attended the Liberation of Life Service at the country property at Kaladar, Ontario, Sunday May 20th.

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## SAMU SUNIM IN MEXICO

Before becoming students of Samu Sunim in Toronto, Dan and Monica Chamberlain (Ansim and Mani) lived in Mexico and practised Zen with Dr. Derbez, a psychoanalyst who has been practising Zen since he met D.T. Suzuki in the early 60's. Through this connection Sunim was invited by Dr. Derbez to visit his Dharma study group in Mexico City. Sunim left for Mexico on May 21st. He gave talks at Dr. Derbez's Grupo de Meditacion Tlacopac and at the Centro Zen de Mexico. Overwhelmed by the interest and enthusiasm the Mexicans showed for the practice of Zen, and moved by their request to have a teacher in residence to guide them, Sunim suggested that sincere and earnest students could train under him either in Toronto or Ann Arbor to become Dharma teachers. Sunim expressed his willingness to come and visit on a regular basis but said that in the meantime, they should get together for strong practice and inspire each other. "Strong practice attracts teachers and inspires them in turn," he said.

Sunim conducted a four day yongmaeng chongjin in the mountains in which members of both groups participated. He also visited Acapulco and

was inspired by the scenic beauty and the lifestyle of native Mexicans in the fishing villages.

Ansim and Mani were unfailing in their devotion and help. While in Mexico Samu Sunim met Ejo Takata Sensei, Rinzai Zen priest from Japan who is now head of an acupuncture clinic in Mexico City. Samu Sunim would like to found an International Zen Centre in Acapulco which would serve as both a retreat centre and a holistic healing centre.

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## VISITORS TO THE TEMPLE

The Venerable Togam Sunim from South Korea visited the temple in early June. Togam Sunim was ordained as a monk in 1930 at Yujom-sa of Diamond Mountain. In 1945 he was appointed as a Buddhist missionary to the Seoul branch temple. Pomnyun-sa, of Yujom-sa Monastery. Since then, he has held many responsible positions in Korean Buddhism. From 1970 to 1974 he served as the head of the administration of the T'aego order, the married monks' school of Korean Buddhism.

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The Venerable Wolju Sunim, ex-head of the administration branch of the Chogye order of Korean Buddhism, visited the temple on June 11th accompanied by Pomju Sunim, monk painter from Korea. Samu Sunim worked with Wolju Sunim in the administration branch of the Chogye order in 1964. They renewed their Dharma friendship again after twenty years.

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On June 12th, the Venerable Thich Thien-Dinh, the Abbot of Phap Hoa temple in Marseille, France paid a visit to the Zen Buddhist Temple and Samu Sunim. The abbot, former Professor of Van-Hanh and Saigon Universities and former Commissioner for Social Activities of Buddhism, Vietnam, is travelling in North America visiting Vietnamese temples.

Samu Sunim welcomed him to the Zen Buddhist Temple and in turn Ven. Thich Thien-Dinh extended an invitation to Samu Sunim to visit his Phap Hoa Temple in France and give instruction in Zen meditation. Ven. Thich Thien-Dinh's temple is part of the Association Bouddhique de Marseille France which belongs to the Unified Congress of Vietnamese Overseas Buddhist Association. Ven. Thich Thien-Dinh serves on the

executive of that organization, which is an umbrella organization for all the overseas Vietnamese temples. Executive members are elected to a two year term.

The other executive members are Thich Thuộc-Hue of Sydney, Australia; Thich Huyen-Vi of France; Thich Mau-Giac of Los Angeles, U.S.A.; and Thich Hô-Giac of Washington, D.C. Thich Mau-Giac and Thich Hô-Giac are the joint secretaries and the head office is in Los Angeles.

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## LONDON WORKSHOP

Ten people participated in a one-day workshop on Zen practice conducted by Samu Sunim on June 16th at the Waldorf School in London, Ontario. During the eight-hour workshop participants sat in meditation, chanted, and had the opportunity to ask questions on Zen practice, finishing the day with enthusiasm and appreciation for their experience. Some workshop participants have begun to sit regularly with the meditation group formed by sangha member Elizabeth Rowe (Mulsori), who may be contacted at 103 Walnut St., London, Ontario N6H 1C3, (519) 673-6818.

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On July 15th Richard Hayes (Mubul) gave the first of a series of six talks on the basic principles of Buddhism as part of the Sunday service at the Toronto temple. His methodical and clear presentation of basic Buddhism is enriching to the practice and understanding of members of the temple and is helpful to increasing understanding about Buddhism by non-Buddhists. The talks run every Sunday until August 19th and all are welcome to attend. Arrangements are being made for tapes of the talks to be made available.

* * *

On behalf of Buddhists Concerned for Animals, members of the Toronto temple will be present at the "Festival for the Animals," on Saturday August 25th at Toronto City Hall, an event organized to protest the suffering caused to animals in the name of experimental psychology and to convey a demand to put an end to the needless suffering and brutality. The American Psychological Association holds its annual convention in Toronto that weekend.

# Ann Arbor

Scott Merwin (Muji), member of the Ann Arbor temple Board of Directors, and Carol Morris were married at the temple in May. The traditional Buddhist flower ceremony was conducted by resident priest Sanbul Sunim. Shakuhachi flute music played as relatives and friends gathered in the sonbang, which was decorated with lilacs. Taking the Five Precepts, bowing to parents and to one another, Scott and Carol vowed to help each other attain enlightenment. A reception followed, with a community meal, music, and congratulations offered to the wedding couple.

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## SUMMER TRAINING

Summer training began on June 15. This rare opportunity to experience the traditional lifestyle of Zen monastics, adapted for North Americans, is extended to visitors during the two-month training period. This summer we have been joined by a number of sincere and wonderful people, including two members of the Mexican Zen sangha, Marcela Zea Prado and Edith La Brely, whom Sunim invited to North America after his recent visit to Mexico City and Acapulco to give talks and conduct retreats.

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Renovation of the Ann Arbor temple continues with the help of temple members and members of the Toronto sangha. The temple has a new roof, siding has been added to the addition in back, and the sonbang has been painted.

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Our newest sangha member, Blue Moon Sky, was born on June 22 to Byrd and M.Dean (Kumara) Wilson. Blue Moon Sky was delivered at home by temple member Dr. Kathleen Anzicek, with his grandmother and two sisters present.

## SUNIM SPEAKS ON DETROIT RADIO STATION

Samu Sunim was invited to speak on WXYZ's "Religion on the Line" programme on June 24th. This was the first time that the weekly call-in programme, which invites representatives of various religions to answer questions from listeners, had covered Zen Buddhism. Asked to describe Zen Buddhism, Sunim replied with a brief account of its origins, saying, "Right at this moment, how harmonious are all beings? How open and liberated are we at this very moment? That is Zen Buddhism."

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## SUMMER YONGMAENG CHONGJIN (RETREAT)

A five-day yongmaeng chongjin was held in Ann Arbor, conducted by Samu Sunim. Fourteen participants gathered on the evening of June 27 and formally took tea together in silence, beginning a few invaluable days devoted completely to spiritual practice. Yongmaeng chongjin means "highest effort." Unburdened by worldly obligations, inspired by teacher and Dharma companions, we sit, work, take formal meals together under the trees, strive spiritually while awake and take practice right into our sleep. In interviews and Dharma talks, Sunim urges us to practise harder, to grow as vigorously as the tomatoes and potatoes in the garden. The retreat ends with chanting and bows. We bow once more to Sunim and to one another: "Good morning!" and "Thank you!"

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## TWO DHARMA TALKS

Following a meeting of the temple Board of Directors on July 7, Sunim began the summer solstice sangha meeting with chanting, then delivered a Dharma talk on "Knowledge in the Modern Age." Afterwards a potluck meal and an evening of spontaneous music and poetry was enjoyed by all.

A public talk, "Zen Buddhism in the West Today" was given by Sunim at the Ann Arbor Friends Meeting House on July 14th. The talk had been publicized in the Ann Arbor News and the Battle Creek Enquirer, and was well attended.

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# *UPCOMING EVENTS*

## DETROIT AREA

On Saturday August 4 at 7:30 pm, Sunim will give a public talk on "The Way of Buddha, the Way of Zen" at Gabriel Richard Center in Dearborn, Michigan. Admission is $3.00 at the door. For information, call Zen Buddhist Temple-Ann Arbor, (313) 761-6520.

The Upland Hills Ecological Awareness Center, which sponsors talks and workshops on a wide variety of New Age and spiritual subjects, will host a talk, "Zen, the Way of Wisdom" and a one-day Introduction to Zen Practice Workshop to be given by Sunim on August 10th and 11th. For more information, call Upland Hills, (313) 693-1021.

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## OTTAWA

"Zen, the Way of Wisdom" is the title of a talk that will be given by Zen Master Samu Sunim at 8 pm on Friday August 17th in Rm. 122 of Lamoureux Hall at the University of Ottawa in Ottawa, Ontario. Admission is free and all are welcome.

Saturday August 18 a one-day workshop on Zen meditation will be held at Crystal Staff Centre, 42 Carlyle Avenue, Ottawa. For pre-registration and information please contact Paul Buckley at (613) 233-3260. The cost of the workshop will be $60. A vegetarian lunch is included.

# *BUDDHIST NEWS*
TORONTO

## TWO NEW ETHNIC BUDDHIST TEMPLES

In January of 1974, the Tai Bay Temple of Toronto was established at 960 Dundas St. West. The residing monk is Thich Ngo Duc, 35, born in South Vietnam, who took full precepts in 1972 at the age of 23. He studied under Zen Master Thich Minh Bon of the Rinzai School, and Zen Master Thich Duy Luc. In fall of 1980 he escaped by boat from Vietnam on his second attempt. He stayed in refugee camp in Malaysia for 8 months. In 1981, sponsored by a church group he arrived in Manitoba, Canada. In 1982 he came to Toronto and worked in a factory for 4 months to repay the Canadian government for his air fare from Malaysia. In January with the support of lay Buddhists, he established the Tai Bay Temple and took up residence there.

Fifty people, mostly Chinese with a few Vietnamese, attend regular service on the New Moon and Full Moon day of the month, and the number goes up to 200 for special services. Every Sunday sutra chanting class in Mandarin is held, meditation class for beginners will be offered when the interior of the temple is renovated.

(submitted by Paul Truong, Toronto Buddhist Society)

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The Hoa Nghiem Buddhist Temple opened at 49 Camden Street, 2nd floor, Toronto. The temple serves as a Toronto branch of the Tam-Bao Temple of Montreal where the Ven. Thich Quang Luong serves as the Chief Abbot. Since May Ven. Thich Quang Luong has been observing silence, so his young disciple comes from Montreal to conduct Sunday service.

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## NEW LOCATION FOR TIBETAN GROUP

Gaden Chöling Mahayana Buddhist Meditation Centre opened at its new location at 637 Christie Street in Toronto. Several students reside at the Centre where there is a schedule of courses and meditation sessions. Most members live outside. The teacher is Zasep Tulku Rinpoche who has just returned from Tibet, his first visit to his native land since he left in 1958. Zasep Tulku Rinpoche travels to other centres in the world where he has students.

## REV. ZENSON GIFFORD AT TORONTO ZEN CENTRE

The Rev. Zenson Shakya Gifford has accepted an invitation by the Toronto Zen Centre to remain as its resident priest, a position that he has been filling on a temporary basis during the past months. Zenson, who was born in the country near Rochester, New York thirty-five years ago, began his formal Zen training under Roshi Philip Kapleau in 1970. After training under Roshi Kapleau for eleven years, Zenson undertook a pilgrimage that took him to important Buddhist centres in Burma, China, Japan, Korea and Southeast Asia. During a year in Japan, he resided at Bukkokuji and Hoshinji, two Zen temples in the town of Obama, where he continued his training and sustained his livelihood by the traditional practice of going on a daily alms-gathering round. Zenson has recently been active in Roshi Kapleau's Zen Centres in Mexico, Poland and Sweden. These experiences will undoubtedly serve him well as he adds his contribution to the continued vitality of Dharma teaching and practice in the Great Lakes region. The Toronto Buddhist community extends a hearty welcome to Rev. Zenson Gifford.

A feature interview with Zenson, in which he talks about a number of issues of great importance to the current situation of Buddhism in North America, will appear in the next issue of Spring Wind -- Buddhist Cultural Forum.

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## HEAD OF JAPANESE BUDDHIST CHURCH COMING TO CANADA

"Canadian Buddhist",the newsletter of Buddhist Churches of Canada (Jodo Shinshu), reports that a visit by His Eminence Monshu Koshin Otani and Lady Noriko Otani is eagerly anticipated by the congregation of Toronto Buddhist Church and her sister churches across Canada.

The Monshu is the titular Head of the Jodo Shinshu Honpa Hongwanji-ha Hongwanji and the 24th blood descendant of St. Shinran, the Founder of Jodo Shinshu. This year is the 80th anniversary since Jodo Shinshu Buddhism was transplanted to Canadian soil, and this is the first official visit to Canada of the newly ascended (1977) young Gomonshu. His Eminence Monshu Koshin Otani and Lady Otani will arrive in Vancouver on October 26th to begin a cross country journey that will find them in Toronto the 10th and 11th of November of this year.

## NORTH AMERICA

# TWO NEW MONASTERIES IN CANADA AND U.S.A.

This fall two new North American Buddhist monasteries will open.

Diamond Hill Zen Monastery, which has been under construction since last November on the property of Providence Zen Center in Cumberland, Rhode Island, is now near completion. The design of the new monastery blends the traditional Korean temple style, heavy timber with a tile roof, with American construction techniques. "Diamond Hill" is the monastery's common name. Its formal name is "Joen Bok Sil Kwanum Sonwon," after the name of its donor, Joen Bok Sil (Chon, Poksil) who lives in Kyoto, Japan, and is a devoted student of Seung Sahn Sunim, the Korean Zen Master of Providence Zen Center. This monastery is the second Korean style Buddhist temple built in the U.S.; the first was Taewon-sa in Honolulu, Hawaii, built in 1981.

When Diamond Hill Zen Monastery opens in August it will accommodate six monks who have been ordained in the traditional Korean monastic style by Seung Sahn Sunim. The traditional-style monks are celibate, shave their heads, wear the grey clothes and robes traditionally worn by Korean monks, and follow Korean monastic rules. They are accordingly to be distinguished from the Bodhisattva monks of the Kwan Um Zen School who hold jobs and lead single or married lives and teach at various Zen centers under Seung Sahn Sunim's guidance. The traditional 90-day summer and winter training periods will be conducted at Diamond Hill Zen Monastery beginning with the winter training in December this year. Those who wish to experience monastic life during the winter or summer training periods are allowed to do so without making a lifetime commitment.

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Gampo Abbey is another new North American monastery. Located on Cape Breton, Nova Scotia, it will serve as Vajradhatu's monastic centre. The Abbey was purchased in May and the first monastic gathering is planned at the Abbey this August. "For two weeks, 15 ordained sangha members and aspirants will meet together to practice, study Vinaya and discuss the future of monasticism in the West," reports The Vajradhatu Sun (June-July 1984, p. 25). The formal opening ceremony

will take place in the summer of 1985 when Chogyam Trungpa Rinpoche will invite Thrangu Rinpoche to spend one month at Gampo Abbey. Thrangu Rinpoche lives in Kathmandu, Nepal. Chogyam Trungpa Rinpoche, who is now in retreat at Gampo Abbey, and Thrangu Rinpoche both belong to the Karma Kagyu line of Tibetan Buddhism.

The two new monasteries join the growing number of Buddhist monastic institutions in the West.

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## ZEN BOW AND TEN DIRECTIONS CEASE PUBLICATION

Two fine North American Buddhist periodicals have ceased publication this spring.

A letter sent out with the spring 1984 Zen Bow Newsletter announced that the lack of qualified staff made it impossible for the Rochester Zen Center to continue its publication.

Zen Bow began in 1968 as a simple mimeographed broadside printed bimonthly. In 1972, it became a quarterly, and attention to detail and quality became its hallmarks. Dharma talks by Philip Kapleau Roshi, letters and inspiring articles on practice were illustrated with photographs and fine drawings in thoughtful, artistic layouts. In 1979, Zen Bow became Zen Bow Newsletter, again a quarterly and beautifully done, but simpler in format. Zen Bow will be missed, we hope to see this valued publication again.

Ten Directions was published by the Zen Center of Los Angeles and the Kuroda Institute. A quarterly tabloid newspaper it carried Dharma articles by Taizan Maezumi Roshi, in depth interviews, articles on practice and activities at the Zen Center of Los Angeles and book reviews and commentaries, in a mainstream North American format. It reflected the vigour and self-confidence of the Los Angeles Sangha. It reached out in a friendly way.

Ten Directions, which began in 1979, inherited its high standards from ZCLA Journal, which was put out by the Los Angeles sangha in the early and mid seventies. Its consistently impressive contents, koan commentaries, discourses, biographies and Dharma dialogues accented by carefully chosen photographic images, gave it a special place in the

libraries of its subscribers.

The Zen Center of Los Angeles is now in the midst of a period of change and restructuring. It announced that the spring 1984 edition would be "the last until the facilities and direction of ZCLA are re-established." We hope that Ten Directions will resume publication soon.

Another Buddhist publication of distinction is Zen Notes. It has been published monthly by the First Zen Institute of America since 1954. The Zen student who has access to the back issues will find many treasures there.

Two recent Buddhist publications of note are the Vajradhatu Sun and Primary Point. Vajradhatu Sun is published bi-monthly in Boulder by Vajradhatu, an international association of Buddhist meditation and study centers and the Nalanda Foundation, a non-profit educational corporation, and reports on the growth and ferment in the contemporary Buddhist world both in the West and in Asia. Primary Point is published four times a year by the Kwan Um Zen School of Zen Master Seung Sahn Sunim, and distributed widely through the 13 centres of the Kwan Um Zen School.

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## DALAI LAMA TO VISIT U.S.

His Holiness the XIVth Dalai Lama visited England and Scotland at the end of June and beginning of July. In an interview with reporters in Edinburgh he is reported to be considering ending the institution of the Dalai Lama because of his concern that it may be used for political reasons by the Chinese communists.

This fall the Dalai Lama is to visit Los Angeles October 19-23 where he will give public talks and initiations and teachings to students.

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## VENERABLE U PANDITA TO TEACH MEDITATION COURSE

Ven. U Pandita, meditation master of Mahasi Meditation Center in Rangoon, Burma, will conduct a 5 day intensive vipassana meditation

course from July 31 through August 4th at the Buddhist Temple in Nashville, Tennessee.

Born in 1921, Ven. U Pandita entered monastery when he was 18,and completed his vipassana meditation training under the late Ven. Mahasi Sayadaw in 1951. Ven. U Pandita passed both the Dhammacariya (Dhamma Instructor) examinations conducted by the Government of Burma and the well-known Sediyinga Pariyatti Sasana Nuggaha Organization in Mandalay.

He accompanied Ven. Mahasi Sayadaw to India, on the invitation of Prime Minister Nehru, in January 1959 and thence to Ceylon where he remained for 2 years serving as meditation instructor at the Kawtawa Meditation Center he initiated.

Ven. U Pandita returned to Rangoon in 1979 and served as secretary of Mahasi Sangha Nayaka Organization when the Ven. Mahasi Sayadaw was the president. This organization supervises the many Mahasi Meditation Centers throughout Burma. After Mahasi Sayadaw passed away Ven. U Pandita succeeded him and became the president.

His trip and meditation course are sponsored by Ven. U Vimala who is the abbot of The Buddhist Temple. Direct inquiries to: Buddhist Temple, 230 Treutland Street, Nashville, Tennessee 37212 U.S.A.

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## "WOMEN AND AMERICAN BUDDHISM"

Two days of talks, workshops and practising together with women Buddhist teachers is scheduled for September 15-16 at the Providence Zen Center of the Kwan Um Zen School at Cumberland, Rhode Island.

An impressive gathering of women teachers including Maurine Myoon Freedgood Roshi of the Cambridge Buddhist Association; Toni Packer, resident teacher at Genesee Valley Zen Center; Jan Chozen Soule Sensei of the Zen Center of Los Angeles; Gesshin Myoko Midwer of the Zen tradition; Ruth Denison of the Vipassana tradition; Jacqueline Schwartz Mandell, an independent teacher; and Master Dharma Teacher Barbara Rhodes of the Providence Zen Center will offer dialogue and share experiences in this seminar exploring the dimensions of "Women in American Buddhism."

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# RAJNEESH FOUNDATION RUNS INTO TROUBLE WITH U.S. GOVERNMENT ON "BUDDHA"

A letter received from the Rajneesh Neo-Sannyas International Commune states that they are in the process of registering the name "Zorba the Buddha Rajneesh" for their restaurants, cafeterias and discos with the United States Patents and Trademarks Office. That office has responded that it is a "scandalous" use of the name "Buddha" to connect it with "Zorba," saying:

> "Zorba was a lusty humorous boisterous character in a movie. The combination of the name of the founder of the Buddhist religion with the name of a boisterous fictional character is scandalous."
>
> "Members of the Buddhist religion would be offended by the irreverent use of the name of the founder of their religion."

The Rajneesh group claims,"There are many Zorba the Buddha Rajneesh restaurants, discos and cafeterias all over the world which have been using this name without complaints from anyone." They further maintain that "the combination of names 'Zorba the Buddha' signifies Bhagwan's approach toward life: a synthesis of materialism and spirituality, a synthesis of roots and wings, a synthesis of here and beyond. We honor the enlightened being Gautama the Buddha and celebrate the joyful life-affirming attitude of the fictional Zorba the Greek."

The Rajneesh group is asking for a Buddhist reponse in this regard. Well, Buddhists, are you out there, what do you think. Please respond.

If you have any Buddhist news items which you wish to share with our readers such as visits of teachers, new centres or temples opening, new or revised study and training programmes, activities of your group, etc., send in all pertinent and accurate information to the News Editor, Spring Wind -- Buddhist Cultural Forum, 46 Gwynne Avenue, Toronto, Ontario M6K 2C3, Canada.

## W.F.B. CONFERENCE TO BE HELD IN COLOMBO

The 14th General Conference of World Fellowship of Buddhists (WFB) and also the 5th Conference of World Fellowship of Buddhist Youths (WFBY) are to be held in Colombo, Sri Lanka, from August 1 through 11th this year. The main topic of the 14th WFB General Conference is "World Peace through Buddhism." The first two days of the conferences that are co-sponsored by the WFB national branch of Sri Lanka and Ministry of Culture and Information of the Government of Sri Lanka will be devoted to the meetings of regional representatives and presidential committee respectively. The World Fellowship of Buddhists is the only world Buddhist organization at present. It was first founded in 1950 through the initiative of the late Dr. Malalasekera, the world-renowned Singhalese Buddhist scholar. The Headquarters of WFB is located in Bangkok, Thailand. Princess Poon Pismai Piskul has been serving as president since 1964. The last General Conference of WFB was held in 1980 in Bangkok, and in Chiengmai, the northern capital of Thailand, at which 42 centers representing 21 countries attended. The attendants of the 14th Conference this year will go on a pilgrimage and visit the sacred spots of Buddhism of Sri Lanka such as the Temple of Buddha's Tooth in Kandy.

* * *

## INTERNATIONAL LUMBINI PROJECT

When King Ashoka, who ruled the great Indian empire from 269-232, converted to Buddhism, he made it a point to visit the four places that Buddhists held in highest respect. They were the place of Sakyamuni Buddha's birth, the place where he gained Enlightenment, the place of his first sermon and the place where he died. It was the custom then, as it still is today, for Buddhist pilgrims to take offerings to those places, and to circumambulate the stupas built there, usually doing a full prostration every two meters as they slowly walk clockwise around the shrine. It was largely because of King Ashoka's encouragement of missionary work that Buddhism spread into Central Asia and westward into what is now Afghanistan and parts of Iran. As Buddhism became a truly international and multicultural religion under King Ashoka, the four pilgrimage sites became centres for international and inter-cultural exchange and understanding.

In 1967, U Thant, who was at that time Secretary-General of the United Nations, and who was a devout Buddhist, made a pilgrimage to the Lumbini Grove, in the Nepalese city that was in ancient times called Kapilavastu. U Thant felt that Lumbini Grove, the birthplace of Sakyamuni Buddha, was an ideal place to re-establish a centre dedicated to international and inter-religious dialogue and meditation, for the Buddha himself had placed such a stress on finding nonviolent and gentle minded solutions to life's conflicts. Indeed, it was in U Thant's view that "the U.N. Charter embodies most of the essential teachings of Lord Buddha: the principle of non-recourse to force and violence; the fostering of understanding and cooperation; the goal of harmonizing the actions of nations; and the principle of unity in diversity."

In 1970 the United Nations International Committee for the Development of Lumbini was established. This Committee was made up of the representatives of fifteen nations that are now or used to be strongholds of Buddhism: Afghanistan, Bangladesh, Bhutan, Burma, Democratic Kampuchea, India, Indonesia, Laos, Malaysia, Nepal, Pakistan, Republic of Korea, Singapore, Sri Lanka and Thailand. This Committee appointed Professor Kenzo Tange to draw up plans for the development of Lumbini. The master plan that this famed Japanese architect drew up consists of four principal parts. First is the Sacred Garden of Lumbini, in the center of which is the pillar erected by King Ashoka in 249 B.C. to indicate the birthplace of Siddhartha Gautama, the Buddha Sakyamuni. Second is a cultural center for conferences and research, an important part of which will be the U Thant World Peace Center. Third is a monastic enclave, which is to be a setting for contemplative retreats for Buddhists and members of other religions in which meditation plays a part. Finally, there will be a complex of administrative facilities.

Since 1970 much of the initial work has been completed in developing the Lumbini complex. Electricity, a water supply, roadways, an enlargement of the airport, and housing have all been provided in the first stage of development. In 1984 an international fundraising drive was begun with the goal of providing the resources necessary to build the U Thant Peace Center. It was decided that separate National subcommittees would be formed to raise funds for this second stage of construction. The United States and Canada Committees, organized under the direction of the Venerable Chogyam Trungpa, Rinpoche, has the goal of raising $5 million. The U.S. Committee consists of nineteen prominent Buddhist leaders, representing a wide variety of Buddhist

traditions (Chinese, Japanese, Korean, Thai, Tibetan and Vietnamese) and twenty-one advisors, who include among their number several U.S. Senators and Congressmen as well as religious leaders from various Christian denominations.

The United States and Canada Committees have calculated that the fundraising goal can be met by selling individual memberships for $10, and family memberships and contributing memberships for $25. All members will receive a periodic newsletter at no charge. Anyone contributing $100 will receive a lapel pin, while those donating $500 will be honoured in the newsletter. Patrons who donate $1000 or more will have their names inscribed in the entrance to the U Thant Peace Center.

Contributions or requests for further information can be sent to: U.S. Lumbini Committee, 1345 Spruce Street, Boulder, Colorado 80302. The address for the Canada Lumbini Committee is: Prof. Stanley Fefferman, Buddhist Council of Canada, 555 Bloor Street West, Toronto M5S 1Y6. The telephone number is (416) 781-8484.

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## NEW MASTER FOR SONGGWANG-SA AND INTERNATIONAL MEDITATION CENTER -- KOREA

On the 25th of April a traditional ceremony was performed at Songgwang-sa in which Ilgak Sunim was formally installed as new Pangjang Sunim of Songgwang-sa Monastery. He became the third Pangjang Sunim or Zen Master of the Monastery after Hyobong Sunim (1888 - 1966) and Kusan Sunim (1909 - 1983) since Songgwang-sa became a Ch'ongnim or a special training center of the Chogye order in 1969. Hyonho Sunim, the abbot of Songgwang-sa, presented the new master with Dharma staff.

Ilgak Sunim was born in 1924 in North Korea. After studying Buddhism at Dongguk University in Seoul he went to Ch'ilbur-am (?) on Mt. Chiri and became the disciple of Hyobong Sunim in 1947. From 1968 to 1970 he travelled to Thailand and India. Last year he travelled to Europe. Known as a Zen master with international experience, his Dharma name "Ilgak" means "Single enlightenment." His Dharma style is Misan.

# WOLHA SUNIM INSTALLED AS PANGJANG SUNIM OF YONGCH'UK CH'ONGNIM, KOREA

At the 12th meeting of the special steering committee of the Chogye order which was held May 20, 1984, it was unanimously agreed that a special training center (ch'ongnim) be set up at T'ongdo-sa Monastery and be named "Yongch'uk Ch'ongnim" after the name of the mountain. A special opening ceremony for the new Yongch'uk Ch'ongnim was held at the Diamond Platform of the monastery on June the 10th in which Wolha Sunim, the present Zen Master of T'ongdo-sa, was invited to become the first Pangjang Sunim of Yongch'uk Ch'ongnim. The new Pangjang Sunim was then presented with a Dharma whisk and two ornamental fans called pangjang son. For the occasion Wolha Sunim delivered a Dharma talk in which he said, "The study of Zen rests with the work of the mass of doubt. Doubt after doubt it should evolve into a mass of fire. ...Ch'ongnim is the place where the four trees (Zen Hall, Lecture Hall, Vinaya Hall and Chanting Hall) grow well together and look like a single tree from the distance."

Ch'ongnim is a classic Zen expression for a comprehensive training center. Literally it means "thicket." According to the Notes on the Treasury of Advice for Zen Monasteries,

> "A sorin (ch'ongnim) is a place where a group of monks stay, a place where trainees dwell and engage in spiritual discipline. So (ch'ong) indicates the growth of grass without disturbance, and rin (nim) indicates the growth of trees without disorder. The expression signifies that within a monastery there are rules and regulations."

This describes the conditions in which monks in monastic training discipline and refine each other, just as trees clumped together in mutual competition form a forest as they strive to grow skywards." (Life in the Rinzai Zen Hall by Kato Ryuho, annotated translation by T. Griffith Foulk. n.d. p.1)

A ch'ongnim as a combined training center runs four halls (Zen, Lecture, Vinaya, and Chanting) for training monks. As the third ch'ongnim of the Chogye order, T'ongdo-sa joins Haein-sa and Songgwang-sa which became ch'ongnims in 1967 and 1969 respectively. T'ongdo-sa, Haein-sa and Songgwang-sa are known as the "Three Treasure Temples" of Korean Buddhism. Besides the many branch temples that run under the administration and spiritual guidance of T'ongdo-sa, Yongch'uk ch'ong-

nim is also responsible for the spiritual training of Naewon-sa and Soknam-sa, the two famous convents for nuns. The monks of T'ongdo-sa under the leadership of the abbot Songp'a Sunim have been pursuing the way of agriculture and Zen in order to maintain spiritual discipline and economic self-reliance.

* * *

## FILM "PIGUNI" ("BHIKKHUNI") PROTESTED BY KOREAN NUNS

Shooting of the Korean film Piguni ("Bhikkhuni" or "Buddhist Nun") which brought a wave of protests from the Buddhist community because of the film's obscene content, has been voluntarily discontinued by Taehung Production Co., the filmmaker. The film's fictional heroine is Suyon, a once-married and beautiful Buddhist nun who is torn between her secular passions and spiritual aspirations. The film's many erotic scenes include the heroine's love affair in an inn near the temple just before she enters the temple, another nun's masturbation during spiritual training and the heroine's love affair with a stranger after she becomes a nun.

The film's director, Kwon-taek Lim, had directed the widely publicized film Mandara ("Mandala") in 1981, which was criticized by the Buddhist community for its depiction of apostate monks.

Piguni became a public issue when on May 14, a group of 28 young Buddhist nuns attending Dongguk University filed a lawsuit against the filmmaker. The nuns argued in their suit that the 20 scenes portraying the sexual activities of the Buddhist nun Suyon would "mislead innocent movie viewers and the Buddhist community would suffer from public misunderstanding as the result." On June 10th and 11th over 1,000 nuns from 370 temples across the country held a protest rally at the main hall of Chogye-sa Temple in downtown Seoul. They decried the film and called for an immediate stop to the filming. During the rally more than 30 nuns were injured when they clashed with police in their attempt to march out of the temple into the street.

Following the nuns' demonstration and faced by mounting protests from the local Buddhist community, Tae-won Lee, president of Taehung Production Co., announced that his company would voluntarily stop

production because the film might "further provoke the Buddhist community and create social unrest."* This decision was welcomed by the Buddhist community and on June 14 the 28 nuns withdrew their lawsuit from Seoul District Civil Court.

However, the filmmaker's decision came as a "shock" to those in the filmmaking industry. They fear the incident might serve as a precedent that would endanger freedom of creativity. To this Prof. Ki-yong Rhi of Dongguk University offered the following opinion:

"However sincerely and objectively any artist might describe a person's life or a society's reality, he or she should not infringe on privacy and dignity on the pretext of 'freedom of creativity'." Noting that freedom of creativity must include the responsibility not to attack anyone's "self respect," he said, "As any artist insists that his or her artistic values should not to be attacked by others, any institute or person should not be subjected to criticism by any artist for an unessential point."
(adapted from Korea Newsreview, June 30, 1984, and Korea Times, June 14, 1984)

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## ENGLISH TRANSLATION OF AVATAMSAKA SUTRA, THE FLOWER ORNAMENT SCRIPTURE

Known as the "major scripture of Inconceivable Liberation" and serving as a compendium of Buddhist teachings, the Avatamsaka Sutra is generally regarded as the crown of Mahayana Buddhist philosophy. The late D.T. Suzuki hailed it as "the consummation of Buddhist thought, Buddhist sentiment, and Buddhist experience," and said, "To my mind, no religious literature in the world can ever approach the grandeur of conception, the depths of feeling and the gigantic scale of composition, as attained by this sutra..."

The original texts of the Avatamsaka Sutra have been lost except the Dasabhumika and Gandavyuha that form the 26th and 39th books of the Sutra respectively. However, the Sutra now exists in two comprehensive Chinese translations; the first comprehensive Chinese translation of the Sutra commonly known as "60-fascicle Flower Ornament Scripture" and "old translation" was done under the direction of Indian monk

Buddhabhadra (359-429) while the second Chinese translation known as "80-fascicle Flower Ornament Scripture" and "new translation" was done under the direction of Khotanese monk Shikshananda (652-710). It is this second, more complete Chinese Sutra from which English translation is being made.

This monumental work of English translation of the Sutra from Chinese was undertaken by Thomas Cleary who has established himself as a prominent and competent translator of Zen Buddhist texts such as The Blue Cliff Records and Sayings and Doings of Pai-chang. Volume One of The Flower Ornament Scripture came out in April of this year and was published by Shambhala Publications, Boulder, Colorado, which also published Cleary's translation of The Blue Cliff Records. The present volume (703 p.) is the first of the three-volume translation and includes the first twenty-five books out of the thirty-nine books of the entire Sutra.

The influence of The Avatamsaka Sutra and its philosophy on the literature of Zen Buddhism is well known. The first English translation of the Sutra was undertaken in 1972 by the members of the Buddhist Text Translation Society of the Sino-American Buddhist Association and later of Dharma Realm Buddhist University, Talmage, California. In November of 1972 the Chinese Master Hsuan Hua (b. 1908) inaugurated the Great Flower Adornment Assembly for his students at his Gold Mountain Monastery in San Francisco. The English translations of the Sutra by his students were based on the Chinese Master's lectures on the Chinese Sutra given at this assembly in the succeeding years.

* * *

## FIRST CHRISTMAS HUMPHREYS BOOK AWARD

The Buddha by Michael Carrithers published in paperback by Oxford University Press in 1983 has won the first Christmas Humphreys Book Award as the year's outstanding contribution to the literature of Basic Buddhism. Michael Carrithers is Lecturer in Anthropology at the University of Durham and has done extensive field work with the meditation monks in the forests of Sri Lanka. In this short, readable paperback, a title in the Past Masters Series, Dr. Carrithers simply and clearly recounts the life of the Buddha and describes the genesis and significance of his teachings. (from The Middle Way)

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