

SEE-HOY LING

Compass
of Zen Teaching

禪羅針盤

BY ZEN MASTER SEUNG SAHN

COMPASS OF ZEN TEACHING

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THE PURPOSES OF BUDDHISM

佛教 目的

First attain enlightenment,

上求 菩提

then instruct all creatures.

下化 衆生

THE DIVISIONS OF BUDDHISM

佛教 分類

Hinayana Buddhism

小乘 佛教

Mahayana Buddhism

大乘 佛教

Zen Buddhism

禪(叅) 佛教

THE STRUCTURE OF BUDDHISM

佛教構成

The Precious One → the object of faith → emotional
which is the Buddha

○佛寶 → 信仰的 → 情的

Departing from pain and attaining pleasure → samadhi → beauty → faith

離苦得樂 → 定 → 美 → 信

The Precious One → philosophical → intellectual
which is the Dharma

○法寶 → 哲學的 → 知的

Going from ignorance to enlightenment → prajna → truth → understanding

轉迷開悟 → 慧 → 真 → 解

The Precious One → ethical → mental
which is the Sangha

○僧寶 → 倫理的 → 意的

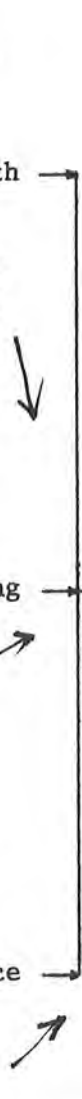
Putting an end to evil and practicing good → sila → good → practice

止惡修善 → 戒 → 善 → 行

聖

holiness
moksa
liberation

解脫



HINAYANA BUDDHISM

小乘佛教

1. Insight into impermanence

無常觀

2. Insight into impurity

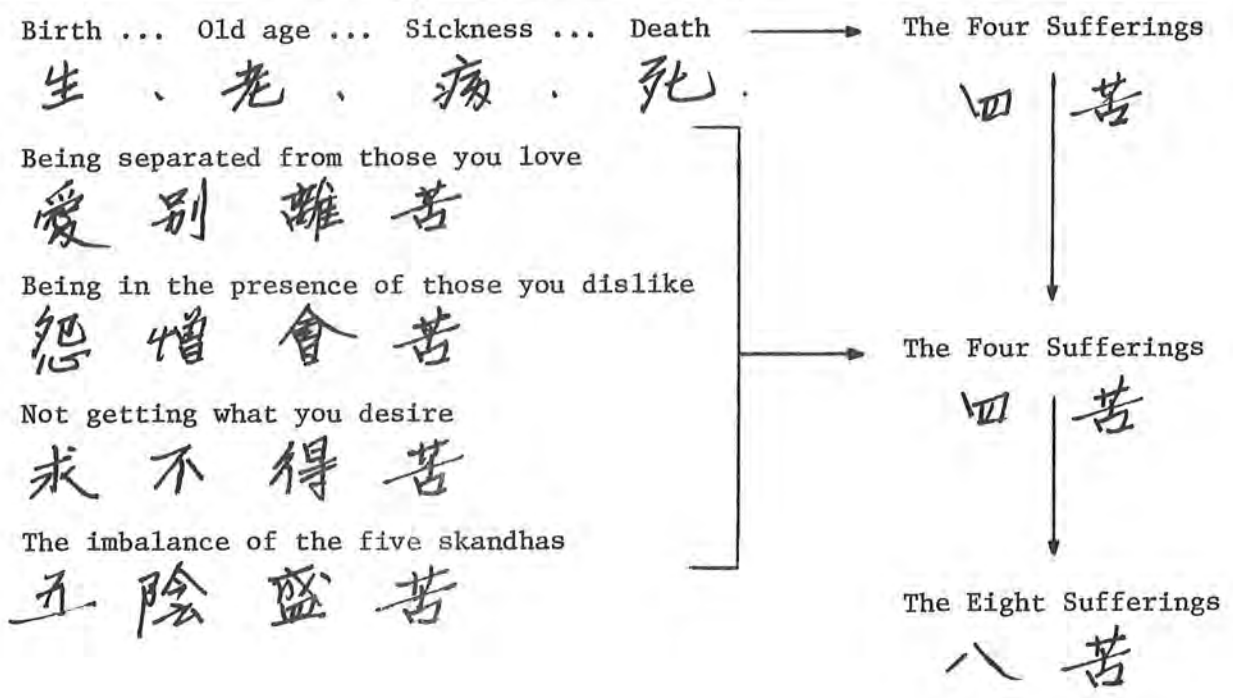
不淨觀

3. Insight into non-self

無我觀

Insight into impermanence (The Eight Sufferings)

無常觀 (人生八苦)



Insight into impurity (The Five Human Desires)

不淨觀 (人生五欲)

Desire for material wealth

財欲

Desire for sex

色欲

Desire for fame

名欲

Desire for food

食欲

Desire for sleep

睡欲

All the characteristics of external phenomena

萬相

Arising

成

Stability

住

Decline

壞

Dissolution

空

cause

因

Aspects of the mind

心相

Arising

住

Stability

住

Differentiation

異

Extinction

滅

effect

果

Samsara

輪迴

Primary cause

原因

Dependent origination

緣起

Result

結果

A good cause leads to a good result. A bad cause leads to a bad result.

善因 → 善果 . 惡因 → 惡果

Dependent Origination

緣起

To arise from conditions

從緣生

To be extinct from conditions

從緣滅

If I exist, that exists.

我有彼有。

If I cease to exist, that ceases to exist.

我滅彼滅。

The twelve links in the chain of dependent origination

十二緣起說

1. Ignorance

無明

2. Mental formations

行

3. Consciousness

識

4. Name and form

名色

5. The six sense realms

六入

6. Touch

觸

7. Sensation

受

8. Desire

愛

9. Clinging

取

10. Existence

有

11. Life

生

12. Old age, suffering, death

老死憂悲苦惱

The Four Noble Truths

四聖諦

Suffering → All things are suffering.

苦 → 一切皆苦

Origination → The twelve links of dependent origination, in order.

集 → 十二緣起順觀

Stopping → The twelve links of dependent origination, in reverse order.

滅 → 十二緣起逆觀

The Path → The Eightfold Path

道 → 八正道

The Eightfold Path

八正道

1. Right views

正見

2. Right thoughts

正思惟

3. Right speech

正語

4. Right karma

正業

5. Right life

正命

6. Right practice

正精進

7. Right mindfulness

正念

8. Right meditation

正定

The Three Marks of Existence

三法印法

All compounded things are impermanent.

諸行無常印

All dharmas are without self-nature.

諸法無我印

Nirvana is perfect stillness.

涅槃寂靜印

MAHAYANA BUDDHISM

大乘佛教

1. Insight into the existence and non-existence of the dharmas.

法体有空觀

2. Insight into the fact that there are no external tangible characteristics and that all is emptiness.

無相皆空觀

3. Insight into existence, emptiness, and the Middle Way.

有空中道觀

4. Insight into the true aspect of all phenomena.

諸法實相觀

5. Insight into the mutual interpenetration of all phenomena.

事事無礙觀

6. Insight that sees that phenomena themselves are the Absolute.

即事而真觀

The Maha Prajna Paramita Heart Sutra

The perception that all five skandhas are empty saves all creatures from suffering.

眼見五蘊皆空 度一切苦厄

Form does not differ from emptiness, emptiness does not differ from form.

色不異空 空不異色

Form itself is emptiness, emptiness itself is form.

色即是空 空即是色

No appearing, no disappearing.

不生不滅

No taint, no purity.

不垢不淨

No increase, no decrease.

不增不減

All dharmas are marked with emptiness.

諸法空相

No cognition - no attainment

無智 無得

Nirvana (Anuttara Samyak Sambodhi)

涅槃

Unexcelled Perfect Enlightenment

正等正覺

The Diamond Sutra

金剛經

ABIDING in no place
give Rise to that Mind.

All things that have tangible characteristics are delusion.

凡所有相 皆是虛妄

If you see that all aspects are not tangible aspects,

若見諸相 非相

Then you will see your true self.

即是如來

You should not abide in an object and give rise to thoughts.

應無所住 而生其心

If you see physical matter as the soul, if you search out the soul with your voice,

ok.-

若人色見我 以音声求我

You are practicing the wrong path, and you cannot see your true self.

是人行邪道 不能見如來

All compounded things are like a dream, a phantom, a bubble, or a reflection.

一切有為法 如夢幻泡影

They are like dew or lightening. Thus should you view them.

如露亦如電 應作如是觀

The Mahaparinirvana Sutra

涅槃經

All formations are impermanent.

諸行無常

This is the law of appearing and disappearing.

是生滅法

When both appearing and disappearing disappear,

生滅滅已

Then this stillness is bliss.

寂滅為樂

WHICH MEANS
don't Hold your
Feelings, don't
Hold Anything
Put it All Down
Only go
Straight for
10,000 years
Try, Try, Try

The Lotus Sutra

法華經

All phenomena, from their very origin,

諸法從本來

Always have the aspect of stillness and extinction.

常自寂滅相

~~When the disciple of the Buddha walks this path,~~

佛子行道已

~~He will become a Buddha in future lives.~~

來世得作佛

The nature of the dharmas is perfect. It does not have two different aspects.

法性圓融無二相

All the various dharmas are unmoving and fundamentally still.

諸法不動本來寂

means: When
you only go
straight practicing
then just that
(practicing) as it
is becomes
Buddha.

They are without name and form, cut off from all things.

無名無相絕一切

This is understood by enlightened wisdom, and not by any other sphere.

證智所知非餘境

The One is in the many, the many are within the One.

一中一切多中一

The One is identical with the many, the many are identical with the One.

一即一切多即一

Numberless myriads of kalpas are the same as one instant of thought,

無量遠劫即一念

And one instant of thought is the same as numberless myriads of kalpas.

一念即是無量劫

The Hua-yen (Avatamsaka) Sutra

華嚴經

If you wish to thoroughly understand

若人欲了知

All the Buddhas of past, present, and future,

三世一切佛

Then you should view the nature of the whole universe

應觀法界性

As being created by the mind alone.

一切唯心造

The Theory of Mind Only and the Theory of Karma

唯識論外 六途輪迴因果說

- 1. Six Roots: 眼耳鼻舌身意
- 2. eyes, ears, nose, tongue, body, mind.
- 3. 眼識 耳識 鼻識 舌識 身識 意識
- 4. 眼識 耳識 鼻識 舌識 身識 意識
- 5. 眼識 耳識 鼻識 舌識 身識 意識
- 6. 眼識 耳識 鼻識 舌識 身識 意識
- 7. Thinking mind, (分別) Discriminating consciousness.
- 8. Alaya (藏識) Storehouse consciousness.

Eighteen Realms

十八界

Results received in this life.

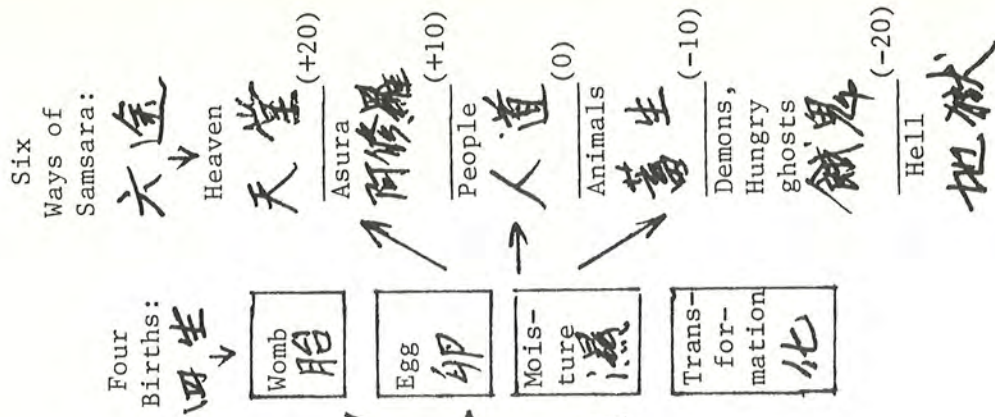
現報

Results received in the next life.

順報

Results received in the life after next.

順後報



A. $(+10) - (+5) = (+5)$
 $(-5) - (-3) = (-2)$

B. $(+15) - (+5) = (+10)$
 $(-30) - (-5) = (-25)$

Karma

業

Bodhisattva karma -- complete compassion

菩薩業 → 大慈大悲

good karma -- happiness

善業 → 福

bad karma -- suffering

惡業 → 苦

accumulated karma -- predispositions

積業 → 素質

same karma -- same action

同業 → 同行

Primary Cause

原因



Dependent Origination

緣起



Result

結果

Everything appears through karma, and disappears through karma.

萬相 從緣生 從緣滅

Mind appears, then Dharma appears; Dharma appears, then form appears; form appears, then suffering appears.

心生即法生 法生即相生 相生即苦生

Mind disappears, then Dharma disappears; Dharma disappears, then form disappears; form disappears, then suffering disappears.

心滅即法滅 法滅即相滅 相滅即苦滅

All things are created by the mind.

一切唯心造

Six Paramitas

六婆羅蜜行

Generosity

布施

Precepts (Conduct)

持戒

Forebearance (Energy)

忍辱

Samadhi (Meditation)

禪定

Practice (Patience)

精進

Wisdom

智慧

ZEN BUDDHISM (CHAM SEON)

參禪佛教

1. If you pass through this gate, do not give rise to thinking.

入此門內 莫存知解

2. Not depending on words, a special transmission outside the sutras.

不立文字 教外別傳

Pointing directly to Mind: see your true nature, become Buddha.

直指人心 見性成佛

3. The Buddha taught all the dharmas in order to save all minds.

佛說一切法 為度一切心

When you do not keep all these minds, what use is there for the dharmas?

若無一切心 何用一切法

The Classifications of Zen

禪 分類

Outer Path Zen

外道禪

Common People's Zen

凡夫禪

Hinayana Zen

小乘禪

Mahayana Zen

大乘禪

Utmost Vehicle Zen

最上乘禪

Utmost Vehicle Zen

最上乘禪

Theoretical Zen

義理禪

Form is emptiness. Emptiness is form.

色即是空、空即是色

Tathagata Zen

如來禪

No form, no emptiness.

無色、無空

Patriarchal Zen

祖師禪

Form is form. Emptiness is emptiness.

色即是色、空即是空

Non-attachment to language

不立文字

The path of scriptural study.

看經門

The path of calling on the name of the Buddha.

念佛門

The path of the mantras.

真言門

The path of Zen practice.

參禪門

If you PASS THROUGH this gate, do NOT give Rise to Thinking

NOT DEPENDING ON WORDS, The Special Transmission OUTSIDE THE SUTRAS

教外別傳

Three occasions of transmission from Mind to Mind.

三處傳心

1. Sharing the cushion with Mahakashyapa in front of the Pagoda of Many Children.

多子塔前分半座

2. Holding up the flower on Vulture's Peak.

靈山會上拈拈花

3. When he sat with folded knees on the bank of the Niranjana River.

泥蓮河畔示雙趺

Pointing directly to Mind

直指人心

WHEN WAKING
STANDING
SITTING
LYING DOWN
SPEAKING
BEING SILENT
MOVING
BEING STILL
AT ALL TIMES
IN ALL PLACES
WITHOUT INTERRUPTION

Master Dong-sang: "Three pounds of flax."

洞山禪師 麻三斤

Master Un-mun: "Dry shit on a stick."

雲川禪師 乾屎橛

Master Jo-ju: "The cypress tree in the garden."

趙州禪師 庭前柏樹子

WHAT IS THIS?

See your true nature, become Buddha

是性成佛

1. The willow is green, the flowers are red.

柳綠花紅

2. The crows are black, the cranes are white.

烏黑鷺白

3. Do you see? Do you hear?

還見麼，還聞麼，

Kong-an and all Cases

古則公案

One thousand seven hundred kong-ans

千七百公案 (拈頰)

(Chogyo)

曹溪宗

The Pi-yen Lu
(Hekigan Roku)

碧岩錄

one hundred cases

百則

(Rinzai)

臨濟宗

The Tsung-jung Lu
(Shoyo Roku)

從容錄

one hundred cases

百則

(Soto)

曹洞宗

The Wu-men-kuan
(mumon-kan)

無門關

forty-eight cases

48 則

(used by all)

諸般

Sitting in Zen meditation

坐 禪

To control body, breathing, mind

調身. 調息. 調心.

Sitting in meditation

坐 禪

Walking Zen

行 禪

Lying-down Zen

臥 禪

The Great Enlightenment

大 悟

过

Heaven earth earth heaven heaven earth revolve. (OPPOSITES) Like THIS

天地地天天地转

Water mountain mountain water water mountain emptiness. w/o Like THIS

水山山水水山空

Heaven heaven earth earth when did they ever revolve? Freedom Like THIS

天天地地何曾转

LAST word

Mountain mountain water water, each is separate from the other.

山山水水各就然

Just Like THIS

Methods of Meditation

参究法

Shikantaza - sitting in silent illumination

只管打坐

Hit - all become one

打成一片

Illumination, calming (looking into words)

惺々寂々

If you understand "don't know", just this is enlightenment

但知不知是即是性

(in Soto Zen)

默照 Mak Jo

曹洞禅 Perceive Silence

(in Rinzai Zen)

看话 Kwan Hwa
临济禅 Perceive Know Perceive Words

(in Chogye Zen)

是麽麽 Shi Shim Ma
曹溪禅 WHAT IS THIS?

Perceive don't know

The three Essential Elements in Zen

禪 三 要 素

Great Faith

大 信 心

Great Courage

大 奪 心

Great Question

大 疑 心

Energy in Zen

禪 精 進

When walking, standing, sitting, lying down,
speaking, being silent, moving, being still,

行 住 坐 臥 語 默 動 靜

At all times,

一 切 時

in all places,

一 切 處

Without interruption - what is this?

無 間 斷 是 甚 麼

One mind is infinite kalpas.

一 念 即 是 無 量 劫

PRINCIPLES

True emptiness
Nothing I
attachment to emptiness

真空

180

(無我)

No Form, No Emptiness
 $1000 \times 0 = 0$
 $1 \times 0 = 0$

~~$1000 \times 0 = 0$~~
 ~~$1 \times 0 = 0$~~

~~$0 \times 1000 = 0$~~
 ~~$0 \times 1 = 0$~~

妙有

(妙我)

270

Absolute existence
Freedom I
attachment to freedom
Freedom Form,
freedom emptiness.
 $3 \times 3 = 9$
 $1000 \times 100 = 1000 \times 9$

Existence and non-existence
Karma I
attachment to thinking
Form is Emptiness,
Emptiness is Form
 $0 = 1, 1 = 0$

有無

(業我)

90

~~$3 \times 3 = 9$~~
 ~~$1000 \times 100 = 1000 \times 9$~~
 ~~$9 \times 1000 = 9000$~~

The common dust (clinging)
Small I
attachment to name and form
 $1 + 2 = 3$

俗塵 (小我)

0

360

如如

The Absolute
Big I
non-attachment thinking
just like this
 $3 \times 3 = 9$

(大我)

Form is Form
Emptiness is Emptiness

The Human Route

人生線

Coming empty-handed, going empty-handed - that is human.

空手來 空手去 是人生

When you are born, where do
you come from?

生從何處來。

When you die, where do you go?

死向何處去。

Life is like a floating cloud which appears.

生也一片浮雲起

Death is like a floating cloud which disappears.

死也一片浮雲滅

The floating cloud itself originally does not exist.

浮雲自体本無實

Life and death, coming and going, are also like that.

生死去來亦如然

But there is one thing which always remains clear.

獨有一物常獨露

It is pure and clear, not depending on life and death.

湛然不隨於生死

湛
然
這
一
物
麼

Then
what
is
the
one
pure
and
clear
thing
?

Just Seeing is Buddha-nature

DEAD
WORDS

即是 如來

If you want to understand the realm of Buddha,

若人欲識佛境界

Keep a mind which is clear like space.

當淨其意如虛空

So, let all thinking and all external desires fall far away.

遠離妄想及諸趣

Let your mind go anyplace, with no hindrance.

令心所向皆無碍

Then, what is keeping a mind which is clear like space?

還當淨其意如虛空麼

If your mind is not clear, listen to the following:

其或未然

更聽註脚

It is enlightenment-nature

Above is the dwelling place of all Buddhas

Below are the six realms of existence

此正覺之性

上至諸佛

下至六凡

One by one, each thing is complete

One by one, each thing has it

It and dust interpenetrate

一一當當

一一俱足

塵々上通

It is already apparent in all things

So, without cultivation, you are already complete

Understand, understand Clear, clear

物々上現

不待修成

了了明明

(Holding the Zen stick:) Do you see?

(拈拄杖云) 還見麼。

(Hitting with the Zen stick:) Do you hear?

(打拄杖云) 還聞麼。

Already you see clearly. Already you hear clearly.

既了了見 既了了聞

Then what are this stick, this sound, and your mind?

畢竟是仁甚麼

Are they the same? Or different?

同耶。 別耶。

If you say "same," I will hit you thirty times.

同也 打三十棒

If you say "different," I will hit you thirty times.

別也 打三十棒

Why?

KATZ!

何以故

喝

3 x 3 = 9

三三九

1st word

The four elements (earth, fire, water, air) disperse as in a dream.

OPPOSITES LIKE THIS

四大各離如夢中

2nd

The six dusts (perceptions), roots (senses), and consciousnesses are originally emptiness.

w/o Like This

六塵心識本來空

3rd

To understand that the Buddha and the eminent teachers return to the place of light:

Freedom Like THIS

欲識佛祖迴光處

Last word

The sun is setting over the western mountains. The moon is rising in the East.

JUST LIKE THIS

日落西山 月出東

The spirit remains clear and light. The six roots (senses) and the six dusts (perceptions) are taken off and thrown away.

靈識(光)獨露

洵脫根塵

The original body remains clear constantly.

Speech and words cannot hinder it.

體露真常

不拘文字

True nature has no tint, and is already a perfect sphere.

真性無染

本自圓成

Only, without thinking, just like this is Buddha.

但離妄緣

即如如佛

Where are you going?

去甚麼處

Ancient Buddhas went like this.

古佛也 伊麼去

Present Buddhas go like this.

今佛也 伊麼去

You also go like this.

汝亦是 伊麼去

I also go like this.

我亦是 伊麼去

What is the thing which is not broken?

何物不取壞

Who is it that is eternally indestructible?

是誰長堅固

Do you understand?

諸人還知麼

(The Zen stick is held overhead, and hit on the ground:)

(打拄杖云)

In the three worlds, all Buddhas of past, present and future simultaneously become the Path.

與三世諸佛 一時成道

On the ten levels, all beings on the same day enter into Nirvana.

共十類眾生 同日涅槃

If you don't understand this, check the following:

其或未然 着眼下句

The statue has eyes, and tears silently drip down.

有眼石人 齋下淚

The boy sniffles wordlessly in the dark.

無言童子 暗嗟噓。

Buddha said that all things have Buddha nature.

佛說一切皆有佛性

Jo-ju said that the dog does not have Buddha nature.

趙州狗子無佛性。

Which one is correct?

如何是 是耶。

Which one is wrong?

如何是 非耶。

The ten thousand dharmas return to One.

萬法皈一

Where does the One return?

一皈何處

Three Things Outside Form

三般物

The ground is not dark or light.

無陰陽地一片

The tree has no roots.

無根樹

The valley has no echo.

無叫響山谷

Spring comes, grass grows by itself.

春來草自生

The blue mountain does not move.

青山自不動

White clouds float back and forth.

白雲自去來

Go drink tea.

喫茶去

Watch your step.

照顧脚下

Zen Master To Sol's Three Gates

兜率三關

Cutting ignorance grass and sitting Zen is wishing to see nature.

揆草參玄 只圖見性

Then where is your nature now?

卽今上人 性在甚處

You already understand your nature and pass beyond life and death.

識得自性 方脫生死

When you die, how then will you be reborn?

眼光落地 作麼生脫

You already have freedom over life and death, and also understand where you return to.

脫得生死 便知去處

When the four elements disperse, where do you go?

四大分離 向甚麼去

Which of the following four sentences is freedom from life and death?

如何是 能死能活 之一句麼

Under the sea, running cow eats the moon.

海底泥牛啣月走

In front of the rock, the stone tiger sleeps, holding a baby in his arms.

岩前石虎抱兒眠

The steel snakes drills into the eye of a diamond.

鉄蛇鑽入金剛眼

Mount Kun-Lun rides on the back of an elephant pulled by a little bird.

崑崙騎象鷲鷲牽

1st word

→ Sitting in silence in a mountain temple in the quiet night:

OPPOSITES
Like THIS

山堂靜夜坐無言

Extreme quiet and stillness are original naturalness.

w/o Like THIS
Become one Like THIS

寂々寥々本自然

Why then does the Western wind shake the forest?

Freedom Like THIS
Like THIS, Like THIS

何事西風動林野

Last word →

A single cry of the cold-weather geese fills the sky.

Just Like THIS

一聲寒鴨淡長天

Zen Master Ko Bong's Three Gates

室中三昧 (高峰禪師)

The sun in the sky shines everywhere. Why does a cloud obscure it?

杲日當空無所不照 因甚被片雲遮却

Everyone has a shadow following them. How can you not step on your shadow?

人人有箇影子 寸步不離 因甚踏不着

The whole universe is on fire. Through what kind of samadhi can you escape being burned?

盡大地是箇火坑 得向三昧 不被燒却

MIND MEAL

by Seung Sahn Soen Sa

Yong Maeng Jong Jin, Summer, 1977

First Gate Joju's Dog

A monk once asked Joju, "Does a dog have Buddha-nature?"
Joju answered, "Mu!"

1. Buddha said everything has Buddha-nature. Joju said a dog has no Buddha-nature. Which one is correct?
2. Joju said, "Mu!" What does this mean?
3. I ask you, does a dog have Buddha-nature?

Second Gate Joju's Washing the Bowls

A monk once asked Joju, "I have just entered the monastery. Please teach me, Master."

Joju said, "Have you had breakfast?"

"Yes, I have," replied the monk.

"Then," said Joju, "wash your bowls."

The monk was enlightened.

What did the monk attain?

Third Gate Seong Am Calls Master

Master Seong Am Eon used to call to himself everyday, "Master!" and would answer, "Yes?"

"You must keep clear!"

"Yes!"

"Never be deceived by others, any day, any time!"

"Yes! Yes!"

Seong Am Eon used to call himself, and answer himself, two minds. Which one is the correct Master?

Fourth Gate Bodhidharma Has No Beard

Master Hok Am said, "Why does Bodhidharma have no beard?"

1. What is Bodhidharma's original face?
2. I ask you, why does Bodhidharma have no beard?

Fifth Gate Hyang Eom's Up a Tree

Master Hyang Eom said, "It is like a man up a tree who is hanging from a branch by his teeth; his hands cannot grasp a bough, his feet cannot touch the tree. (Tied and bound.) Another man under the tree asks him, 'Why did Bodhidharma come to China?' If he does not answer, he evades his duty (will be killed). If he answers, he will lose his life. If you are in the tree, how do you stay alive?"

Sixth Gate Dropping Ashes on the Buddha

Somebody comes to the Zen Center, smoking a cigarette. He blows smoke and drops ashes on the Buddha. If you are standing there at that time, what can you do?

Seventh Gate Ko Bong's Three Gates

1. The sun in the sky shines everywhere. Why does a cloud obscure it?
2. Everyone has a shadow following them. How can you not step on your shadow?
3. The whole universe is on fire. Through what kind of samadhi can you escape being burned?"

Eighth Gate Duk Sahn Carrying his Bowls

One day Duk Sahn came into the Dharma Room carrying his bowls. Seol Bong, (Housemaster) said, "Old Master, the bell has not yet been rung and the drum has not yet been struck. Where are you going, carrying your bowls?"

Duk Sahn returned to the Master's room. Seol Bong told Am Du (Head Monk). Am Du said, "Great Master Duk Sahn does not understand the last word."

Duk Sahn heard this and sent for Am Du. "Do you not approve of me?" he demanded. Then Am Du whispered in the Master's ear. Duk Sahn was relieved.

Next day on the rostrum, making his Dharma Speech, Duk Sahn was really different from before. Am Du went to the front of the Dharma Room, laughed loudly, clapped his hands and said, "Great joy! The old Master has understood the last word! From now on, no one can check him."

- already you understand... its like 3rd of Flux*
1. What was the last word? *Dry shit on a stick*
 2. What did Am Du whisper in the Master's ear?
 3. How was the Master's speech different from before?

Ninth Gate Nam Cheon Kills a Cat

Once the monks of the Eastern and Western halls were disputing about a cat. Master Nam Cheon, holding up the cat, said, "You! Give me one word and I will save this cat! If you cannot, I will kill it!" No one could answer. Finally, Nam Cheon killed the cat. In the evening, when Joju returned from outside, Nam Cheon told him of the incident. Joju took off his shoe, put it on his head, and walked away. Nam Cheon said, "If you had been there, I could have saved the cat."

1. Nam Cheon said, "Give me one word!" At that time, what can you do?
2. Joju put his shoe on his head. What does this mean?

Tenth Gate

The mouse eats cat food, but the cat bowl is broken. What does this mean?

- (Quarter is 25¢, 25¢ is, ICE cream, ICE CREAM already into Stomach, ... Wonder full!*
- Don't make anything. Then you will get everything.
If you don't understand, only go straight, don't know.

TEMPLE RULES

by Zen Master Seung Sahn

1. On Keeping the Bodhi Mind

You must first make a firm decision to attain Enlightenment and help others. You already have the five or the ten precepts. Know when to keep them and when to break them, when they are open and when they are closed. Let go of your small self and become your true self.

In original nature
There is no this and that.

The Great Round Mirror
Has no likes or dislikes.

2. On Mindfulness

Do not cling to your opinions. Do not discuss your private views with others. To cling to and defend your opinions is to destroy your practice. Put away all your opinions. This is true Buddhism.

Do not go where you have no business. Do not listen to talk which does not concern you.

Do not make the bad karma of desire, anger, or ignorance.

If in this lifetime
You do not open your mind,

You cannot digest
Even one drop of water.

3. On Conduct

Always act with others. Do not put yourself above others by acting differently. Arrogance is not permitted in the temple.

Money and sex are like a spiteful snake. Put your concern with them far away.

In the Dharma Room always walk behind those seated in meditation. At talks and ceremonies, keep the proper posture and dress. Do not talk or laugh loudly in the Dharma Room.

If you have business outside the temple which causes you to miss ceremonies or meals, notify one of the temple officials before you leave.

Respect those older than you. Love those younger than you. Keep your mind large and open.

If you meet sick people, love and help them.

Be hospitable to guests. Make them welcome and attend to their needs.

When respected people visit the temple, bow to them and speak considerately to them.

Be courteous. Always let others go before you.

Help other people.

Do not play games with other people.

Do not gossip.

Do not use other people's shoes and coats.

Do not cling to the scriptures.

Do not oversleep.

Do not be frivolous.

Let older and more respected people be seated before you.

Do not discuss petty temple matters with guests.

When visiting outside the temple, speak well of the temple to others.

Drinking to produce heedlessness, or acting out of lust will only make bad karma and destroy your practice. You must be strong and think correctly. Then these desires cannot tempt you.

Do not delude yourself into thinking you are a great and free person. This is not true Buddhism.

Attend only to yourself. Do not judge the actions of others.

Do not make the bad karma of killing, stealing, or of lust.

Originally there is nothing.

But Buddha practiced unmoving under the
Bodhi tree for six years.
And for nine years Bodhidharma sat
silently in Sorim.

If you can break the wall of your self,
You will become infinite in time and space.

4. On Speech

Your evil tongue will lead you to ruin. You must keep the stopper in the bottle. Only open it when necessary.

Always speak well, in the manner of a Bodhisattva. Do not use

vulgar language in the temple.

If you come upon two people fighting, do not provoke them by angry speech. Rather use good words to soothe their anger.

Do not make the bad karma of lying, exaggerating, making trouble between people, or cursing others.

Once a man spoke incorrectly and was reborn
a fox for 500 generations. After he heard
the correct speech, he lost his fox's body.

What is correct and incorrect speech?

If you open your mouth, I will hit you thirty times.
If you close your mouth, I will still hit you thirty
times.

You must grab the word-head (kong-an) and not let go.

The dog is barking. Wong, wong, wong!

The cat is meowing. Meow, meow, meow.

5. On Eating

An eminent teacher said, "A day without work is a day without eating."

There are two kinds of work: inside work and outside work. Inside work is keeping clear mind. Outside work is cutting off selfish desires and helping others.

First work, then eat.

Eat in silence. Do not make unnecessary noise.

While eating, attend only to yourself. Do not be concerned with the actions of others.

Accept what is served with gratitude. Do not cling to your likes and dislikes.

Do not seek satisfaction in eating. Eat only to support yourself in your practice.

Though you may eat good food all your life, your body will die.

The Great Way is not difficult.
Simply cut off all thought of good and bad.

Salt is salty.
Sugar is sweet.

6. On Formal Practice

During formal practice act with other people.

Do not be lazy.

During chanting, follow the moktak.

During sitting, follow the chugpi.

Perceive the true meaning of chanting and sitting and act accordingly.

Understand that you have accumulated bad karma which is like a big mountain. Keep this in mind as you bow in repentance.

Our karma has no self-nature, but is created by our mind. If our mind is extinguished, our karma will be extinguished. When we see both as empty, this is true repentance. We bow to see true nature and help others.

Shouting into a valley.
Big shout: big echo.
Small shout: small echo.

7. On the Dharma Talk

When you listen to the words of the Zen Master, keep your mind clear. Do not be attached to his words. Cut off all thought and pierce the true meaning of his speech.

Do not think, "I already have great understanding; I have no use for this speech." This is delusion.

If you have a question, put it to the Zen Master after he is finished speaking.

If a snake drinks water, the water becomes venom. If a cow drinks water, the water becomes milk. If you cling to ignorance, you create life and death. If you keep clear, you become Buddha.

In the great work of life and death, time will
not wait for you.
If you die tomorrow, what kind of body will you get?
Is not all of this of great importance?

Hurry up! Hurry!

Blue sky and green sea
Are the Buddha's original face.

The sound of the waterfall and the bird's song
Are the great sutras.

Where are you going?
Watch your step.

Water flows down to the sea.
Clouds float up to the heavens.

THE TEN GREAT VOWS

I will always stay far from the three evil ways.

I will quickly cut off desire, anger, and ignorance.

I will always listen to Buddha, Dharma, and Sangha.

I will diligently cultivate precepts, meditation, and
cognition.

I will constantly cultivate Buddha's teaching.

I will never abandon the Enlightenment-mind.

I will always be reborn under favorable conditions.

I will quickly see Buddha-nature.

I will project myself throughout the universe.

I will freely save all beings.

World after world, life after life, I will follow the

Bodhisattva path and finally gain liberation.

Maha banya bara mil.

Namu Sogamuni Bul. Namu Sogamuni Bul.

Namu shi a pon sa Sogamuni Bul.

Bo - WIDE - (universe)

Perceive whole
universe

KWAN - Perceive



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Seung Sahn Soen Sa Nim's Lineage

Shakyamuni Buddha

- | | | |
|---------|---------------------------|---------------------------|
| Indian | 1. Mahākā s'yapa | 44. T'zu-Ming Ch'u-Yüan |
| | 2. Ānanda | 45. Yang-ch'i Fang-Hui |
| | 3. Śānnakavā sa | 46. Pai-Yün Shou-Tuan |
| | 4. Upagupta | 47. Wu-Tsu Fa-Yen |
| | 5. Dhrtaka | 48. Huan-Wu K'o-Ch'in |
| | 6. Miccaka | 49. Hsü-ch'iu Shao-Lung |
| | 7. Vasumitra | 50. Ying-an T'an-Hua |
| | 8. Buddhanandi | 51. Mi-an Hsi-Chieh |
| | 9. Buddhamitra | 52. P'o-An Tsu-Hsien |
| | 10. Pārsva | 53. Wu-Chuan Shih-Fan |
| | 11. Punyayasās | 54. Hsüeh-Yen Hui-Lang |
| | 12. Āsvaghosa | 55. Chi-An Tsung-Hsin |
| | 13. Kapimāla | 56. Shih-Shih Ch'ing-Kung |
| | 14. Nāgarjuna | |
| | 15. Kānadeva | Korean 57. Tae-Ko Bo-Wu |
| | 16. Rāhulata | 58. Whan-Am Hon-Su |
| | 17. Sanghanandi | 59. Ku-Gok Gak-Un |
| | 18. Gayāsata | 60. Byeok-Ke Joung-Shim |
| | 19. Kumārata | 61. Byeok-Song Ji-Eom |
| | 20. Jayata | 62. Bu-Yong Yeong-Kwan |
| | 21. Vasubandhu | 63. Cheong-Heo Hyu-Jeong |
| | 22. Manorhita | 64. Byeon-Yang Eong-Ki |
| | 23. Hāklena | 65. Pung-Jung Heon-Shim |
| | 24. Āryasimha | 66. Weol-Dam Seol-Je |
| | 25. Basiasita | 67. Hwan-Seong Ji-An |
| | 26. Punyamitra | 68. Ho-Am Che-Jeong |
| | 27. Prahmatata | 69. Cheong-Bong Keo-an |
| | 28. Bodhidharma | 70. Yul-Bong Cheong-Kwa |
| Chinese | 29. Hui k'o | 71. Keum-Heo Beop-Cheom |
| | 30. Seng Ts'an | 72. Young-Am He-Eong |
| | 31. Tao Hsin | 73. Yeong-Weol Bong-Yu |
| | 32. Hung Jen | 74. Man-Awa Bo-Seon |
| | 33. Hui Neng | 75. Gyeong-Heo Seong-Wu |
| | 34. Huai Jang | 76. Mang-Gong Weol-Myeon |
| | 35. Ma-Tsu Tao-i | 77. Ko-Bong Gyeon-Uk |
| | 36. Pai-Chang Huai-Hai | 78. Seung Sahn Haeng-Won |
| | 37. Huang-Po Hsi-Yün | |
| | 38. Linchi I'Hsuan | |
| | 39. Hsing-Hua Tzun-Chiang | |
| | 40. Nan-Yüan Hui-yü | |
| | 41. Feng-Hsüeh Yen-Chao | |
| | 42. Shou-Shan Hsing-Nien | |
| | 43. T'ai-Tzu Yüan-Shan | |

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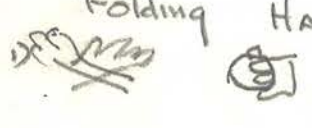
212-673-2669

New Haven Zen Center

203-787-0912

July 31, 1977 - Soen Su-nims Birthday party he gave us
 (Providence Dharma) This as a present "THE STONE BEAR CATCHES
 THE Fish in the Sky."

NOTES ON DHARMA TEACHER Meeting P.Z.C.

- 1) Upon Arrival of Soen-SAMU Soen Su-nim at temple Ring Bell 5 Times 〇, 〇, 〇, 〇, 〇 calls all students to gather. → Bow 3 times to Master.
- 2) How Folding Hands - Give TALK - Soto, Rinzai, Chojae.
 Both hands like each other.
- 3) Bowing to each completed action - SITTING?
 WALKING → SAME Meditation ∴ no Bowing except when
 WALKING w/ Zen stick.

give DHARMA TALK

