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WOODFISH

MEMORIAL EDITION

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Dae Soen Sa Nim 1927-2004

Zen Master Seung Sahn, founder of the international Kwan Um School of Zen, died on November 30, 2004, at Hwa Gye Sah temple in Seoul, Korea. He died peacefully, surrounded by his students. He was 77.

Dae Soen Sa Nim was born in Seun Chon, North Korea in 1927 to Presbyterian parents. Ordained as a Buddhist monk in 1948 in the Chogye Order of Korean Buddhism, he received transmission of the Dharma from his teacher Ko Bong in 1949.

In 1957, he became head of the Hwa Gae Sah temple in Seoul. A few years later, in a turning point in his career, he was invited to teach in Japan.

In 1972, he moved to the United States. He went on to found the Providence Zen Center, the Cambridge Zen Center, the Chogye International Zen Center, and other centers. In fact, his tireless efforts saw the founding of

some forty other centers in Africa, mainland Asia, Australia, Europe, the United States, and South America.

In June 2004, he received the honorific title Dae Jong Sa (Great Master) from the Chogye Order of Korean Buddhism, in appreciation for his lifetime of teaching. This is the highest honor the order confers.

His funeral and cremation were at Su Dok Sah temple in Korea, the main temple of Zen Master Seung Sahn and our lineage in Korea. It is at the foot of Dok Seung Mountain. The Zen Master would always sign precept certificates, "Seung Sahn, man of Dok Seung Sahn (Dok Seung Mountain)."

In keeping with the Buddhist tradition, there were 49-Day ceremonies on January 17, 2005 in Korea, at our international head temple Mu Sang Sah, and at our centers around the world.

“Everything No Problem”

In memory of our Great Teacher Seung Sahn Dae Soen Sa Nim

Recently, I traveled to Korea to attend Dae Soen Sa Nim’s funeral. While there, I had a conversation with Dae Seong Sunim, one of the monks who had served as Dae Soen Sa Nim’s attendant and caregiver during the last year and a half. He told me of Dae Soen Sa Nim’s last words. As Dae Soen Sa Nim was lying in his hospital bed shortly before he began to slip into unconsciousness, Dae Seong Sunim asked him if he were uncomfortable or in pain. Dae Soen Sa Nim replied, “Everything no problem.” These were his last words and his last teaching to us. They also exemplify a basic attitude that we saw him demonstrate repeatedly throughout his teaching. In observing Dae Soen Sa Nim and learning from him, I would say that “Everything No Problem” has two main aspects. The first is being able to actualize acceptance, or as Dae Soen Sa Nim would say, “follow situation.” He certainly did this repeatedly with his chronic health problems. Years ago, I remember reading his reply to a person’s letter who was sympathizing with his plight of “having such a terrible disease as diabetes.” Dae Soen Sa Nim said, “No, no, diabetes is very good.” He meant that all things are our teachers, perhaps especially sickness and difficulty. Even now I can hear his aphorism, “A good situation is a bad situation. A bad situation is a good situation.”

The other aspect of “Everything No Problem” was his immense openness to the new, his spirit of adventure, and his great and tireless energy. This he also passed on to us

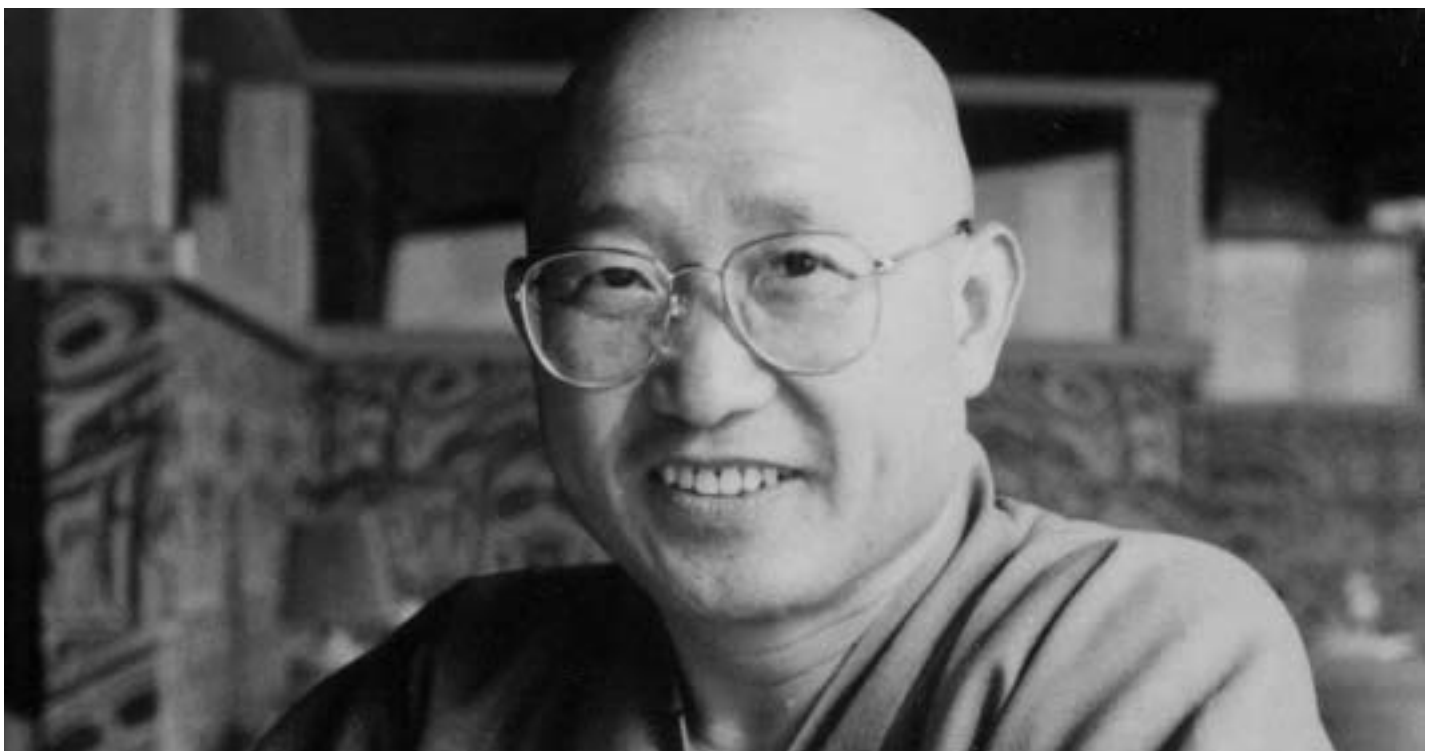
through sayings like, “Try, try, try, for ten thousand years nonstop,” and “We try that - O.K., why not!”

By way of illustration, let me cite just one example. In the mid-1970s, a Polish man who was in New York for a year, began coming to the Chogye International Zen Center of New York. During that year, he copied many of Dae Soen Sa Nim’s teaching letters that were read at the end of daily practice. When he returned to Poland, he shared these letters with friends, and the Kwan Um Polish Sangha was born. Shortly thereafter, Dae Soen Sa Nim was invited to teach in Poland. At that time, Poland was under Communist rule and had no diplomatic relations with South Korea. Dae Soen Sa Nim’s first trips to Poland could never have occurred if not for his strong intention, “We try that, O.K. - why not!” I’m still not sure exactly how he was able to travel into Poland. From that adventurous endeavor arose many Zen centers in both Eastern and Western Europe. One might say that the Chogye International Center of New York served as the soil from which the seed of the European sangha was gestated, but the sprouting, growing and cultivating was due to Dae Soen Sa Nim’s amazing “just try” mind.

I would like to address a few words to Dae Soen Sa Nim’s spiritual presence. Even though fundamentally there is no coming or going in true nature, please Dae Soen Sa Nim, keep your great vow to save all beings and soon return to the world to continue teaching the Dharma.

With love and gratitude,

–*Wu Kwang*



***Poem on Hearing of
Zen Master Seung Sahn's Death***

Apparently you died
In an ordinary way
Only go straight — Where?
Everyday mind, Zen mind
Ji Jang Bosal, Ji Jang Bosal!

—Ken Kessel



***Flute Song for
Zen Master Seung Sahn***

Playing Banshiki
on bamboo flute
breath gone
flute remains

—Ken Arnold

It was 1974 and it was clear that the cultural revolution was over. We were not going to change the world; in fact it was going to be worse than before. Having been one of the self-appointed lieutenants of the revolution, this was a major blow to the direction of my life. Also due to the Vietnam War and Uncle Sam's army, my body was given an 85 percent chance of not surviving another year. The one constant value in my life was a few years of Shao-lin training. You can imagine my delight when I was offered the opportunity to meet a Shao-lin master from Korea providing I would come to meet the folks from a newly forming Zen center.

The appointed time of 4:30 AM was outrageous enough, but I was not prepared, nor had I been warned about having to perform 108 prostrations. Nor had I been warned about what seemed to be an endless hour of meaningless chanting (bee-bop, bong-bang). Nor the hours long sitting in meditation. Finally, about to burst, I was told it was time to see the master.

At the interview, Dae Soen Sa Nim asked me, "What is this?" pointing to a glass of water.

"A glass of water," I answered.

"No, try again." I gave the same response.

"No, one more time."

As befitted the times, there was no holding back on my part. I let it all hang out, "Look, this is bullshit, I don't give a - what you say, this is a glass of water. More bullshit is not what I came here for. The world is already full of it!"

To my amazement Dae Soen Sa Nim was completely unmoved. "Oh, what did you come here for?" he asked me.

"I need to know what is this life? Why am I here? What is my soul?"

"Oh, O.K., we can do that."

"Good, let's do it."

"Only one thing, if I give you the answer now, it won't make any sense to you. If we can start from something more simple and work up to that then you will understand. O.K.?"

"O.K."

"O.K. What is this?" pointing again to the glass of water.

Clearly he had me and I had found a true master

—Anthony Scionti

Memorial Poem for Seung Sahn (Dae Jong Sa)

You have already finished saving all beings.
Now everyone must help.
What is This?
Only don't know.

You asked me, now I ask you. This is Love.

On the way to morning practice, looking up,
In the dark blue sky, a single star shines very brightly.

Looking down, the leaves are brown. The sidewalk is gray.

Today, the stone buildings and the busy streets
Are the Patriarchs' clear face.

Ji Jang Bosal.

—Chris Cheyney

Peace peace peace Seung Sahn Sunim Zen Master

You always said:
"People of the world,
being weak in virtue,
whether noble or corrupt,
rich or poor,
young or old,
male or female...."

All people worry about wealth and property...
they run wildly in all directions and have no time for
peace and rest.

—Pin-Pin Su

Big Round Face.

—Michael O' Sullivan



First Interview with Zen Master Seung Sahn

I caught the tail end of Dae Soen Sa Nim’s private interview teaching in the United States.

Six months after I started practicing at the Cambridge Zen Center, Dae Soen Sa Nim came to the Cambridge Zen Center to give a public talk. The next morning after the talk, he would give interviews to anyone who came to practice starting at 4:30 AM. I had been to the Cambridge Zen Center for interviews a number of times but I had never seen so many people there before. I stayed overnight. Zen Masters Bon Haeng (Mark Houghton), Bon Yeon (Jane Dobisz), and Zen Master Dae Kwang were all there, (although they were then dharma teachers - I think Dae Kwang had just become a monk).

I remember when Dae Kwang Sunim went in for his interview, there was silence for a few minutes as I fell fast asleep, and then I was awakened by a shouting match consisting of very lofty and deep Zen philosophy:

Dae Kwang Sunim, “Haaiiii!!”

Dae Soen Sa Nim, “Haaiiii!!”

Dae Kwang Sunim, “Haaiiii!!”

Dae Soen Sa Nim, “Haaiiii!!”

Eventually my turn came, I was tired and disoriented. I was scared. I went into the interview room and bowed, and the interchange went like this:

Dae Soen Sa Nim, “Do you have a question?”

“What is Zen?”

Dae Soen Sa Nim, “Zen is understanding your Primary Point.” (He had a funny little plastic doll that was weighted on the bottom, and he would hit the top of it with his Zen stick and it would fall over and then right itself). “Fall down always get back up. You must find your center!!” (He jammed his zen stick through my mudra into my navel, with enough force to make me wonder if the violence was going to escalate.) “Do you live here?”

“No.”

Dae Soen Sa Nim, “You should move in here!!”

Total time of interview: 30 seconds.

After I left the interview room I stood in the hall for a few seconds, disoriented by the experience and how quickly it went by. But most of all I really wanted to know what my center was. It wasn’t theoretical “Don’t Know.” That question became my kong-an for the next few months, when I was sitting - or doing anything else.

I think one of the reasons people were drawn to Dae Soen Sa Nim and really liked him, was that he was gifted in the ability to know what to say and do, in whatever situation he was faced with, in order to make the “Great Question of Zen” come to life for his students, - and not just for people from his own culture. His ability to cut across cultural lines extended to everyone.

—Matt Keeler

I only met Dae Soen Sa Nim three times and I never had an interview with him, but I remember the first time I meditated alone at the expanded Zen Center on East 14th Street. One holiday morning, when no one else was there, as I was saying the four great vows, bowing, hitting the chukpi, sitting, hitting the chukpi again, lighting the candles, opening the altar, and chanting the Morning Bell Chant (that I had first heard chanted by Dae Soen Sa Nim on a tape), I felt that this practice would be with me all of my life. Thank you, Dae Jong Sa, for your teaching.

—Chris Cheyney

I was fortunate enough to sit a weeklong retreat at the Providence Zen Center with Dae Soen Sa Nim in 1992, my first year practicing Zen. He didn’t speak English very well, but it didn’t really matter. Just being in his presence had the force of a 10,000-word dharma talk. Gertrude Stein was said to have remarked about her hometown Oakland that “there was no there there.” With Dae Soen Sa Nim there was no “I” there, except as in “How can I help you?” I feel immense gratitude to have had the experience of such pure compassion and caring wisdom.

—Lisa Malcolm

My first contact with Dae Soen Sa Nim was when he came to the Chogye International Zen Center of New York when I was a beginning to practice there. At that time we only had the one apartment in which a bit more than half the entire space was devoted to the sitting area. Word of his arrival brought too many people for the small space and, of course, he arrived with an entourage that included a number of monks. One of the monks announced that we should do full prostrations. Dae Soen Sa Nim said that we should just do standing bows since there was no room for full bows. I realized he was not attached to the formalities in which he instructed his students. I hope this spirit remains in the Kwan Um School of Zen.

The second time I began to understand Dae Soen Sa Nim was on a retreat. I was antsy during a break and picked up one of his books of letters to students. That day boredom prevailed over preferences and I read a few letters. In the midst of reading, I realized that content was secondary to the degree to which Dae Soen Sa Nim had

kept up letter writing to his far-flung students. In the intensity of the retreat, I realized that he was very devoted to his correspondents, many of whom he probably barely knew. The feeling struck deeply and gave me further insight into this Zen master. His essential style was “When someone is hungry give them food” Zen. Very direct, very simple and going beyond words.

The final point of connection was hidden from me until I attended a Sangha Weekend at the Providence Zen Center some years ago. Zen Master Dae Kwang began to make a point about practice and rhetorically noted that Dae Soen Sa Nim was going to die. He meant that it would happen eventually as it does to us all. I took it to mean, right then, that Dae Soen Sa Nim was at death’s door. I was shocked until I realized I was connected to him in ways that were hidden from me and only appeared under some stress. Unfortunately, I had to relive the feeling of loss this month.

—Richard Kahn

For Seung Sahn Haeng Won

A stream deep in the mountains:
Spring comes, tree trunks drowned in flood.
Summer comes, fish flicker in deep pools.
Autumn comes, drops trickle between boulders.
Winter comes, snow over thick ice.
Deer drink there,
Raccoons drink there,
Birds drink there,
Monks drink there,
Farmers drink there,
Beggars drink there,
Bodhisattvas drink there,
Buddhas drink there.

—Jess Row

For SS

What do I remember?
A sort of a strut, somehow,
with rubber non-karma shoes and head held high.
A bright white T-shirt under those robes.
Misguided diet of eggs eggs eggs for years
—to cure diabetes?
I told him I tended to gain weight when I was crazy,
he saw me once and said, “your face is getting bigger!”
And next time, “Ah, your stomach is small, you’re doing okay.”
He could get anyone off balance, but he preferred, I think,
to set things straight.
He died, and gave us one last big teaching.
Everyone felt it at the crowded Zen Center Saturday.
Truth, moment by moment,
is a matter of the heart.

—Jan Potemkin

A Handshake

I had only been attending the New Haven Zen Center for a few weeks in 1989 when I received a telephone call from Richard Stoll, the Housemaster, inviting me to have breakfast with the Zen master on Saturday morning. I was excited at the prospect of meeting a real live Zen master!

After morning practice we drove in various cars to Dae Soen Sa Nim’s favorite diner on Chapel Street where, I noticed, he ate scrambled eggs. Afterwards, as the new kid,

I hung back when he said goodbye to the sangha. Then he made for the door with his retinue of monks who were to drive him on to New York. At the door, he turned and our eyes locked. He retraced his steps and came up to me with outstretched hand. That was the most memorable handshake I have ever had. It may explain why I keep practicing.

—John Holland

In 1976, I developed an interest in Zen and decided to go to a Zen Center to check it out. I saw a notice and went to a small apartment on East 7th Street above McSorley's Bar. It was Evening Practice. When I arrived I met a robust Korean in gray robes and one of his students. The student told me to just follow along. First we did 108 bows. I glanced longingly at the door because these seemed endless, but I was afraid to leave because I was the only audience. After bows, we sat for 30 minutes. After that, we chanted in a strange language. The robust man with big energy and bad English then gave a short dharma talk. I only remember he held up his stick and yelled (apparently at me!) "What is Buddha?" He had to have seen the blank but terrified look on my face.

"Dry shit on a stick." - I couldn't get out of there fast enough.

I immediately called my brother to tell him about this crazy monk. We laughed because we had recently been the only audience at Israel Horovitz's "The Line" and had felt really awkward. I said, "Can you imagine being the only

one in the audience and this big guy yelling at you, 'What is Buddha?'"

I never went back to that location but several years later my brother called me and said, "Do you remember that crazy Korean? Well, he has another Zen Center." This time we both went. We didn't continue our visits then either but eventually, many years later, we settled down at the Chogye International Zen Center on East 14th Street. Although in 1976, Dae Soen Sa Nim had scared the day-lights out of me, I always remembered his powerful energy and simple, clear message.

When I went to The Whole World Is A Single Flower conference in Korea a few years ago, I saw Dae Soen Sa Nim in his own environment at the huge Hwa Gye Sah Temple in Seoul. I realized then that, when he sat teaching one terrified American woman in a tiny apartment on East 7th Street, he was already a big shot. I was filled with a new sense of awe and gratitude.

-Trish O'Sullivan



our
zen master's
zen master died.
what he dragged around
starts to smell.
stinky zen!
lifeless, deathless
homeless monk, Oh
dear one dear
one dear one.

Eugene Lim

I was strangely sad when I found out Dae Soen Sa Nim had died. Although I never met him, I have been hearing his enigmatic and humorous letters read after practice for a long time. Because of his letters I have some sense of who he was.

It is unusual for me to mourn a well-known person whom I have never met. So there in the cloakroom where everyone chats and puts on their robes in the Zen Center, I wondered why I felt so sad at his passing.

I realized that ultimately it was this man who was responsible for founding this center at this particular time when I

needed it most, and founded it in such a way that it would be sustainable, and as grounded in "correct" practice as possible.

I realized the enormous benefit that the center has been to my life. I realized that the center had touched me in a very deep way and it was mostly due to the influence of this man whom I never had the chance to thank and probably wouldn't have even if I had met him. So I am doing it now. Thank you, Dae Soen Sa Nim.

-Paul Carpenter

In 1978 I was going to the New Haven Zen Center where I enjoyed sitting with a group of people and doing intensive practice. Then someone said that the Zen master was coming for a retreat. This was more than I had bargained for. However, although I was pretty terrified at the thought of meeting the Zen master, I signed up.

The night before the retreat, we gathered for dinner, and then to hear Dae Soen Sa Nim give a talk. That night I tossed and turned as I tried to sleep on the floor of the Zen Center. The morning bell rang at 4:30 AM and I was so wound up, I felt sick. I ran for the bathroom and threw up.

Later that morning I went in to my interview with Dae Soen Sa Nim, feeling sick and anxious, wondering if I was going to get yelled at and, to top it all, be hit, as I'd read

about in Zen books. I sat down and Dae Soen Sa Nim smiled at me. "Ah, you are the one who is sick, yea?" he said. I nodded my head. He motioned for me to come forward. "Here, I'll help you," he said, and took my hand. He massaged my hand roughly, digging his thumb into places that I figured were acupuncture pressure points. "There," he said, smiling. "Now you'll feel better." And I did.

I'm not sure if it was the acupuncture, but I forgot about my stomach. What really helped was the realization that this man was so kind and compassionate - treating me, a stranger, with such care. That's it. But this sums up my awe of this man, who was one of the strongest, but kindest people I have ever known.

—*Rusty Eidmann-Hicks*

On a hot summer day in June 1981, my birthday, a group of us joined Dae Soen Sa Nim for a picnic in the mountains above Boulder, Colorado. We'd just finished a long retreat, marking my return to practice after a two-year hiatus.

On the ride back down the mountain, the car in which I rode hit gravel, flew off the road, off the mountain, and landed some forty feet below. Opening my eyes, I found myself sitting in cool water up to my waist, hurting with what would prove to be a broken knee, and a mind that felt "clear like space."

Later, through the curtain separating us in the emergency room, I heard Dae Soen Sa Nim speaking at length with the driver of the car. I was eagerly anticipating the opportunity for a similarly lengthy conversation.

Finally, he stepped into my cubicle.

Dae Soen Sa Nim took one look at me and announced "Today 100 percent your true birthday!" Then he quickly turned and left.

—*Ruth Klein*

In 1984, I went to the Providence Zen Center to take the job of garden master. Dae Soen Sa Nim appreciated the work I did. One day he actually put his arm around my shoulder and said, "Good garden, Garden Master." His English was not so great but he was. When I took the Five Precepts from him, he gave me the Buddhist name Poep Mi. Thank you, Dae Soen Soen Nim.

—*Shirley Collins*



The last time I saw Dae Soen Sa Nim was in the summer of 1997. During a long talk, I explained to him that I felt very strongly that my job in this life was to become a physician and thus help all beings that way.

He asked me how old I was.

“Thirty-six,” I replied.

He sucked in air, pursed his lips and looked at me sternly, “Time will not wait for you! Hurry up, O.K.? Must go to school now!”

That fall I was admitted to Columbia University’s School of General Studies where I finished a long abandoned BA, completing also my pre-med science requisites.

This past spring I was admitted to the Boston University School of Medicine, so I moved to Cambridge in August and took up residence across the street from Cambridge Zen Center, Tae Gak Sah.

I was hoping I would get to see Dae Soen Sa Nim one more time so I could show him my degree, my white coat, and my stethoscope.

I was very sad to hear at 6 AM Tuesday morning during the house meeting that he had “gone to change his clothes.”

That morning in lecture at BUSM, while choking back the tears, I understood that he was okay. That morning’s lecture was about female anatomy and reproduction, the gate of life through which we all came into this world.

Dae Soen Sa Nim is laughing on a mountaintop already reborn. When Zen Master Bon Yeon (Jane Dobisz) once asked him where he would be reborn, he replied indignantly, “In K-O-R-E-A!”

—*Francisco Giral Irby*



Dharma Talk by Steve Cohen, JDPSN

Given at the Memorial Ceremony for Zen Master Seung Sahn at Providence Zen Center on December 4, 2004.

Just do it!

Only go straight!

Don't Know Mind!

*Don't make anything! Don't attach to anything!
Don't hold anything!*

Try, try, try for 10,000 years nonstop!

Keep a Clear Mind!

These teaching words are part of the legacy of our beloved teacher, Zen Master Seung Sahn. The meaning of these words is exemplified by his life.

Dae Soen Sa Nim would say, "If you keep Don't Know Mind 100 percent, then you will find your correct direction. Having a direction means keeping a question and letting your cognition become clear so you can perceive your correct situation. This is Great Love, Great Compassion, and the Great Bodhisattva Way." Here are three stories about Dae Soen Sa Nim, which embody these teaching words.

I became a student of Dae Soen Sa Nim when I heard him give a talk at Yale University in 1974. After the establishment of the New Haven Zen Center that year I saw him very often when he led retreats and gave talks. He always asked me about my family. I remember that following the birth of our second child in 1979, he inquired how things were going. I answered, "Oh, Miles (our 3-year old) is very unhappy about his new sister." Dae Soen Sa Nim immediately said, "No problem. I will tell you what to do. When the family is all together in one room, call your son to you, give him candy, and whisper in his ear while pointing to the baby, 'I don't like her very much either.'" Miles was very happy! Today Miles and his sister, Justine, are best friends.

Dae Soen Sa Nim never had children of his own but he understood father love and sibling love. He never married but he understood husband love and wife love. Any kind of love was very clear to him because his own life was one of Great Love.

Another time, Dae Soen Sa Nim was sitting in the Dharma Room during meditation practice at the New Haven Zen Center. When the front door bell rang someone quietly ushered an insistent new visitor into the Dharma Room. Despite the injunction to enter quietly and sit on

one of the unoccupied cushions, this visitor began to walk aimlessly around the room and mumble loudly and incoherently to himself. I was mortified that the Zen Master had to witness this insufferable behavior. While I was thinking about what to do, Dae Soen Sa Nim sprang up and placed his arm gently around the stranger's shoulder. He spoke soothingly to both the visitor and the monk who was traveling with him, "This man does not feel so well, it would be a good idea to help him get to the hospital." The man was admitted to Yale-New Haven Hospital with an acute schizophrenic psychosis. Soon thereafter, the man became a life-long student of Dae Soen Sa Nim. This man is in Korea today for the memorial ceremony at Su Dok Sah. Now I must tell you at that time I was a physician completing my residency at Yale. I was supposed to be the expert at recognizing human illness. So even though Dae Soen Sa Nim was not a doctor, it was he who correctly heard the sounds of a broken "consciousness" in this young man. I was thinking about something else. Whenever anyone in his presence was troubled, Dae Soen Sa Nim's Dharma antennae were always attuned because of his Great Compassion.

Zen Master Seung Sahn was always urging his students to "Keep a Clear Mind!" and "Stay awake!". I saw him for what proved to be the last time when he was visiting the United States. In the 1990s, very poor health had forced him to settle in Korea. However, four years ago, when his heart condition had deteriorated substantially, he decided to get a second opinion at a well-known cardiac hospital on Long Island. He stayed at a nearby hotel for nearly three weeks while undergoing tests. I was fortunate to see him often during that time. The Saturday before he left the area he was restless. The five or six monks who were traveling with Dae Soen Sa Nim convinced him to watch a movie on video. He chose "The Seven Samurai." As the very long Kurosawa movie in Japanese with English subtitles began, Dae Soen Sa Nim was sitting on an enormous king-sized bed. There were two other monks and myself on the bed. Others were sitting around the room. Within forty-five minutes all were snoring loudly except Dae Soen Sa Nim and me. We watched intently as a great samurai and 6 of his kinsmen saved a small village plagued by bandits. When the two hour and twenty minute epic was concluded, Dae Soen Sa Nim spoke to me with utter clarity and playful alertness, "Ya, now understand True Bodhisattva Way!"

Always the great teacher, in health and in sickness, his life was one of clarity and he was totally awake until the end. The heroism embraced by the Bodhisattva Way was none other than his life itself. His was a life of Great Love, Great Compassion, and the Great Bodhisattva Way.

The Passing of Zen Master Seung Sahn

Gentle Wind
Fathers heaven
Mothers earth

Fierce Wind
Uproots heaven
Scatters all dust

No Wind
No heaven
No earth

Summer breeze is warm.
Winter gust is cold.

Where does this Wind come from?
Where does it go?

KATZ!

The great temple bell resonates long after the hammer strikes.

–Steve Cohen



The Chogye International Zen Center of New York is a non-profit Buddhist organization founded in 1975 in New York City. CIZCNY is part of the Kwan Um School of Zen following the teachings and guidance of Zen Master Seung Sahn, the first Korean Zen Master to teach in the West. Through our Zen practice and personal lives, we do our utmost to develop compassion and insight, and to save all beings from suffering.

Teachers

Zen Master Wu Kwang
Ken Kessel, JDPSN
Steve Cohen, JDPSN (Abbot)



Calendar of Events: January - August, 2005

January 2005

Friday, January 14th, 6:30 p.m. **2-Day YMJJ Retreat** -
Steve Cohen, JDPSN
 Sunday, January 16th, 2:00 p.m. **2-Day YMJJ Retreat (ends)**
 Saturday, January, 22nd, 10:15 - 11:45 a.m. **Zen Study Group**
 Friday, January 28th, 7:45 p.m. **Dharma Talk,**
Zen Master Wu Kwang (Richard Shrobe)

February 2005

Friday, February 11th, 7:45 p.m. **Dharma Talk,**
Ken Kessel, JDPSN
 Saturday, March 19th, 8:45 a.m. - 4:00 p.m. **1-Day Retreat** -
Zen Master Bon Yeon (Jane Dobisz)
 Saturday, February, 26th, 10:15 - 11:45 a.m. **Zen Study Group**

March 2005

Friday, March 4th, 7:45 p.m. **Dharma Talk,**
Zen Master Wu Kwang (Richard Shrobe)
 Thursday, March 10th, 6:30 p.m. **3-Day YMJJ Retreat** -
Zen Master Wu Kwang (Richard Shrobe)
 Sunday, March 13th, 4:00 p.m. **3-Day YMJJ Retreat (ends)**
 Saturday, March, 19th, 10:15 - 11:45 a.m. **Study Group**

April 2005

Saturday-Sunday, April 2nd & 3rd, **Sangha Weekend - Buddha's
 Birthday Ceremony at Providence Zen Center**
 Friday, April 8th, 7:45 p.m. **Dharma Talk,**
Zen Master Wu Kwang (Richard Shrobe)
 Saturday, April 9th, 8:45 a.m. - 4:00 p.m. **1-Day Retreat** -
Steve Cohen, JDPSN

May 2005

Saturday, May 7th, 8:45 a.m. - 4:00 p.m. **1-Day Retreat** -
Ken Kessel, JDPSN
 Friday, May 13th, 7:45 p.m. **Dharma Talk,**
Steve Cohen, JDPSN

June 2005

Friday, June 10th, 7:45 p.m. **Dharma Talk,**
Zen Master Wu Kwang (Richard Shrobe)
 Thursday, June 23rd, 6:30 p.m. **3-Day YMJJ Retreat** -
Zen Master Wu Kwang (Richard Shrobe)
 Sunday, June 26th, 4:00 p.m. **3-Day YMJJ Retreat (ends)**