

**Teacher: Samu Sunim**

**Date: June 23, 2013**

**Location: Toronto**

**Event: Unknown**

**Transcriber: Kusa**

**Date of transcription: June 24, 2016**

(Korean)

Good morning.

Please sit comfortably.

*Spring has now departed, summer has arrived in full force.*

*In the world of suchness, we are neither coming, nor going, not even staying.*

*I will cry like a baby, flow like a stream, sing like a bird, and bloom like flowers.*

Yesterday and today we are celebrating summer solstice. And these days are the longest days of the year. As you know, there is often rain coupled with a spring run-off from the Rockies have created a massive flooding in Alberta. It is a natural disaster and devastation. The magnitude of the disaster is such, according to Globe and Mail, more than a hundred thousand people have been ordered to evacuate. In Calgary alone, ninety-five thousand people have been evacuated. Fire and police officials and Canadian Forces personnel are all involved in the rescue efforts. Surely there have been fatalities. People have been drowned and swept away. And non-human beings as well. We do not even know how many.

And these people, they need your support. They need your sympathy, comforting words, and encouragement in order to pick up their lives again. Surely many of us think that this is remote, that this is distant. It is a wonderful day and there is a lot going on in our great city right now. Big outdoor events. Like Red Path Waterfront Festival gathering all tall ships, or jazz music festival, or Pride Week. Surely you can go and enjoy them.

But I would like you to develop a heart for people in Calgary and in the province. It would be good if you cultivate self-restraint instead of self-indulgence. That is developing a heart.

After all we live as an interrelated whole in this global village. There is very strong Buddhist teachings that we are all interrelated, co-dependent. Their misfortunes could easily be ours.

Many of us, actually all of us, for one reason or another, we become self-centred, even egotistical, and we sometimes hide behind, ... This is what I would call uncomfortable truth. One of our Buddhist practices, practices of awakening, is to confront and face these uncomfortable truths.

When I was living at 297 College Street, it is a big place with a big parking lot. And as you know we have a visitors' program. People come on the visitors' program staying at the temple, following the temple schedule, for different reasons. And also it is our duty as priests, as teachers, to guide them, to serve them as a finger pointing to the moon. That is a Buddhist reference, you know. And for instance, the one person who stayed there for quite a long time, for almost a year, and I have known him actually for a long time. Maybe he was one of the first persons I met when I moved to Toronto from Montreal. That could have been in 1972 or something. Originally he was from England. So he was with me studying meditation when I was at 378 Markham Street in the basement apartment. These areas I sometimes call student ghettos, but they are not student ghettos anymore.

But he is a wonderful person, generous, and he had a very good job because he has a PhD and was invited by Queen's University in Hamilton to teach and do research. But anyways, to make a long story short, one thing is that he got into smoking, he was a smoker. And I allowed him to come on the visitors' program on his promise that he would not smoke, at least at the temple either inside or outside, on temple grounds. But I noticed he was smoking. You know, if you are a non-smoker you know right away. He was smoking on the back stairways and sometimes in the bathroom. So I told him, I gave him a deal, ... Also he would like to stop smoking. That is why he came, one of the main reasons why he was there. And I told him, before you light your cigarette you have to go outside the temple ground and walk ten blocks. While walking ten blocks thinking about your wanting to quit smoking before you light your cigarette. But I was not very successful. I don't know if he was really following. Actually, you know, I cannot supervise him. Then as a final resort I said, ... You would know that the sidewalk we had a little garden there that touches, abuts the sidewalk, and any day there are so many cigarette butts. I used to clean them, picking them. And I had him to pick the cigarette butts, and he really didn't like that.

And also on another occasion I had some other visitors. And another thing is that we had a big parking lot. And initially we didn't use it. We just had a few cars on Sunday for people who drive. For many years we didn't rent it to commercial parking lot. So there are always some waste of newspapers and plastic bags and all kinds of things. Also the wind blow them over there. So I tell visitors it is our duty to keep the temple grounds clean and pick them up when you go out to do some stretching in the early mornings. First you pick up those things.

So it is part of a thing is to help them confront their uncomfortable truths and develop helping hand whether it is toward the environment, toward other people, or even toward yourself, you see. And this requires a little discipline. If you give a chance, ... Well I usually say, some people say, "Sunim when should I meditate or how long should I meditate?" That is not relevant. If you have five minutes, you meditate for five minutes. So I mean you are not monastics. Those guys have a lot of time, so they can goof off. But not you. You have a full time job. You may have lots of things you like to do. Visit friends, or family obligations, and on top of that, you come and practice meditation.

So I say, minimum practice regularly, rather than maximum practice sporadically. That is discipline.

So I said, what is minimum practice? Five minutes? No matter how busy, how crazy you are, you got five minutes for peace of mind. So, of course, you know five minutes. If you have ten minutes, you can sit for ten minutes. Then you feel better, you know. But five minutes minimum. And that builds up, you know. That's a little discipline which can take you a long way, even to produce some kind of miracle. Just think about it.

Well many of you know that I have been, ... You know, I usually take a run down place and renovate and turn it into temple. And early days, I forget her name, well she send her husband to help out with the renovation work because she tried to renovate him, you know! And then she found out it takes a lot more to renovate people! So we had a lot of fun renovating, but not anymore. From basement we went to this, what is it called, Parkdale? Some people said, "Sunim don't go to Parkdale." But that was the cheapest place we can get. We had about, ... We worked and we saved something like six thousand dollars, and this was in 1980 or 1979. So we thought we could find some place for six thousand dollars. But we went all over the place, all over Toronto, but you couldn't get anything for six thousand, even in those days.

But then a real estate agent came and told me, "Well Rev. Kim, Sunim, we have the right place for you," and that was Parkdale. And then certain times when I went to see the place and rang the doorbell and rang and rang, no one came out. And then we were turning around, and then this guy came out and opened door and he had nothing on. You know he was out in full display. So the landlord, ... was the previous year some guy was drinking and fell asleep on Christmas Eve and cut chords and fire and was incredible. So anyways, we were happy to get it. We actually camped out, ... There was no hot water and no bathrooms, and the co-op house across the street allowed us to take a shower.

But it was, ... Those were wonderful days, that there were about 16 people living at times. One came all the way from Mexico City and he was the architect. And in those days I would give names, like toad, pumpkin fly. And one guy from Virginia he brought with him a banjo, and so from time to time he would entertain us.

And so we get up at 5 o'clock, and do 108 prostrations everybody, and work all day and since we had not much money, hardly any money, so everybody had to have a job. I had this beaten van and I did a moving job, mainly for students. Small moving jobs. And women folks made tofu, and they tried to sell it. But no one in the neighbourhood knew what tofu was and they ended up just giving it away. And all the men delivered newspapers all night. It didn't bring much money. But finally they got good jobs as cleaning out construction sites. They would go to work around 3 or 4 o'clock and clean out from one construction site to another. That brought pretty good money. And we wanted to open an entryway to the basement which was half excavated but blocked. We were looking for a mason. And so we found a mason. But we didn't have the

money. But Haju's ex-husband he had this, ... What is it called, the big bike? (Harley Davidson?) Harley Davidson. So can we offer you a deal in exchange for your masonry work. And he said, "Maybe I will talk to my son." But his son really wanted it badly, so that is what happened.

Well anyways, I said this last night and I will say it again, "Buddhism is a religion for the future." We are still first generations of Buddhists in this country or in Toronto. So if you have, if you develop, if you cultivate an awakened heart for the Way of the Buddha, then each of you, where you go, where you work, with your family, people look at you as Buddhists. It comes with responsibility. It comes with accountability. Sometimes they look at you, so you go to temple and make meditation and you have not changed a bit. And if you don't mind people saying that, then you are making progress. It's true!

As a priest, my job is taking blames, you see. It is good. If I make them feel better, then I would love to take blames.

And speaking of confronting our or your uncomfortable truths, you'd do better to do it sooner. You just look at yourself squarely. Am I harmful? Am I squandering my life? Am I being jealous? Am I being lazy?

So it is hard work. We believe in manual labor. The body is important for secular awakening. Well the monks...

(audio cuts off here. No complete audio for this whole Dharma talk.)

## **Dharma Talk**

**Teacher: Samu Sunim**

**Date: December 04, 2016**

**Location: Toronto**

**Event: Sunday Meditation Service**

**Transcriber: Zack, Toronto**

**Date of Transcription: September 12, 2024**

In the Heart Sutra, form is emptiness, emptiness is form. The artist should understand and take good advantage of these all forms which they like to create using their own instruments, or stage, or canvas, or paper. They create form.

So, in the same manner, we have Sunday morning service opened to the public. And it's meditation practice and exercise which usually takes ten minutes. And even, usually I time it, which one would take 1, 2, 3, 4, 5, 6, 7, 8, and which one would take 5, and which one would take this short number, and then all together it takes about 10 minutes, following the order.

And then Yebul, Three Refuges, first in Korean followed by English. When we do Three Refuges in English, you don't stand toward the altar. You stand face to face, honouring each other as your Buddha. As a future Buddha or potential Buddha. So, what I'm trying to say is, this morning service, what's lacking is prostration. They are all linked and integrated as Sunday morning meditation service. And it would be, I would encourage you, rather, in this tradition we have bowing or prostration. Either full prostrations or alternative prostrations. It's offering whatever you're holding onto, whether it's anger or resentment or whatever.

So do three prostrations, five prostrations, or seven. Firstly you are reluctant, but three, you can do three prostrations, but not too fast, not too slow. So if you do perform those three prostrations with true and sincere heart, and then you get empowered, then maybe I can do seven or nine. Then easily you can go as many as 36.

So keep that in mind. It's one service, all integrated and linked together. You do Sunday morning or Sunday afternoon. It's surrendering yourself, surrendering your ego-self. And suffering deep humility.

Now, buddha is a common noun. The word buddha means enlightened one or awakened one. So around five centuries BCE, there was Samana groups, you know, there was Buddhist groups, Samanas, and then there's Jain groups. And then, what's the third one?

Anyways, these three mendicant groups shared three values together. Number one, they did not believe the efficacy of prayer, prayers. And number two, they refused to accept the authority of holy scriptures. Number three, they did not believe in almighty God. So relying on their own spiritual resources, they tried to help and find the path out of suffering. And it's been known that these Jains and the other mendicant group and then Buddhists, they all share the name buddha together. Buddha, which means awakened one, was not monopoly for Buddhists. And also the other one is Bhagavan. In Mahayana scriptures it's translated as world honoured one. Bhagavan. And also Arahant. Jains and Buddhist scriptures, they share the same thing. It's all epithets of awakened one. Arahant is worthy. And then the other one is Muni, like Shakyamuni. Sage from Shakya tribe. And then Jina, which is spiritual victor.

So these words, they all shared. Later on, it turned out that Buddha became the historical Buddha, Shakyamuni, the awakened one. And then Jina was spiritual victor, that was referring to the founder of Jainism. Jains and the other mendicant group, they did much more strict ascetic practices, and sometimes they accused Buddha, they are too lax. They don't do much, you know, because Buddha, as you know, he gave up the ascetic practices. He almost crossed death and dying, he died.

So you can say Buddha, here, I'll talk about this Gwanseum Bosal on this side here, holding lotus in the bud. It's not flowered yet. So we are like lotus flower in the bud. It means everybody has Buddha-nature which is intact and untainted, no matter how badly or miserably you sometimes feel about yourself, you are still Buddha.

And then later on in the history of Buddhism in India, that Jains and [Advaitas?], since they usually called after the death of Buddha, they said his disciples, immediate disciples or followers, they are Buddhas. And as you know later on there are a lot more Buddhas, Buddhas trying to help themselves.

Now, just go over a little survey of the history of Buddhism in India. Because later, Buddhism disappeared from its homeland in central India. But in the meantime, the first one is called early, early Buddhism, which was, that's almost right after the passing away of the Buddha, historical Buddha. This early period, the Buddhist movement was maintained, small groups of Buddhist mendicants here and there.

And then around third century BCE this, you know, the Emperor Ashoka, when finally he was the one who conquered the whole territory of Indian subcontinent and even beyond. Finally he got converted to Buddhism. So he did a lot to lift up the spirit of Buddhist teachings. And then, so without his help, Buddhism may have disappeared earlier than before Mahayana came.

Then, there's called Nikaya Buddhism. Or sometimes called Hinayana. There were schisms and there were different schools of Buddhism that rose and followed. Someone says as many as 18 or 20 different Buddhist schools in Nikaya Buddhist period. But one thing is even though through the schism and they debated and argued the monastic code and all that, but there was always tolerance, and harmony, and balance prevailed. And any kind of blind faith was rejected. So there was, that helped the Buddhist groups to survive and then later became a universal religion.

And early Mahayana Buddhism arose around 500 years after the death of the Buddha. And it was, the rise of Mahayana Buddhism, was in response of the demand of a new time or new age. And then, so the scriptures, sometimes it's called Bodhisattvayana. Because here, in early stages of Mahayana Buddhism, like there were a lot of Buddhist scriptures featuring Bodhisattvas with different qualities.

One of the most popular one was, as we know, Avalokitesvara, Bodhisattva of great compassion. So here, Monday through Friday, we have a morning practice. Towards the end you recite Naong Sunim's Resolutions, right? There it says, that appears even in Yebul, you have four great Bodhisattvas. That's Manjusri, Monsu Bosal, Bohyun Bosal, Gwanseum Bosal, Jijang Bosal. Jijang Bosal is over there. And then the Naong Sunim's Resolutions you say thirty three transformations as did Gwanseum Bosal. So this Gwanseum Bosal is not one or two, because there are so many people who need help. Or, not just the poor and miserable and wretched, but even people who are doing okay, you know. But they are greedy, you see. They think, but whether you are poor and not poor, but they all need security and happiness and reassurance. So the Gwanseum Bosal needs more than one arm and two eyes, you see.

So that's why the Great Compassion Dharani, we, when the members enrol in our Dharma Worker program or eventually Dharma Student program, the first thing we require them is to learn, to recite, Great Compassion Dharani. And so, "Sin-myo-jang-gu Tae-da-ra-ni na-mo-ra da-na da-ra." Depends upon how you do it, it keeps your energy, make you more energetic and direction in your everyday life.

And there, this is what you are wearing. I mean if you see the Mahayana Buddhism in Northeast Asia, like Japanese, Koreans, Chinese, Vietnamese, and Tibetans, and Nepalese, they all recite Great Compassion Dharani over the centuries. I mean, there are translations available, but they just recite. And it's a sit down, it's what they call hybrid, what is it, they call it Buddhist Sanskrit or hybrid Sanskrit. Sanskrit is like Latin. It's a really, you know, grammar and literary language. But the Buddha said, well, "Not two of you should go together. You go alone, like a rhinoceros, carrying the Buddha's message."

And so, if you eat people's food and wear what people wear and also speak in peoples' tongue, so that's called hybrid Sanskrit. It's colloquial, like French in Quebec, you know. Patois. And it's,

so when you see the, na-mo means, it's taking refuge, na-mo. "Na-mo-ra da-na da-ra. Na-mo-ra," that's Three Jewels, and then Avalokitesvara, you know, that's how, kind of corrupt, you see.

So that's not two thousand, not two hands, but then we say, we already thirty three transformations, Gwanseum Bosal would appear, you know. Either man or woman, or merchants or students, or gay or transgender or, you know. It's, anyway, the number would be vastly increased, but this was, well like, many centuries, years ago. So thirty three transformations would be good enough to cover everybody. But today, animal rights programs, environmentalists.

So this is the Dharani, Great Compassion Dharani, over one thousand arms, one thousand hands, and one thousand eyes. So that you would be able to reach whoever needs, when you hear the outcry of the world, you would be able to reach that. But here, see there are many descriptions in the Lotus Sutra. And there is a chapter called "Universal Door" that exclusively talk about how Avalokitesvara, Bodhisattva of Great Compassion, with helping hand would go around and, you know, rescue people from all disasters.

Now there, I'll shorten it, now here, Avalokitesvara, Bodhisattva of Great Compassion or Gwanseum Bosal, is, it's Gwanseum, although in Heart Sutra it's Kwan-ja-jae. Different translations, but the meaning is the same. You hear, it's called perceive the outcry of the people. Peoples' complaints. So when you look within their complaints, blaming somebody for the things that went wrong with what you did, these are all outcry. You are angry, you are resentful. So this comes as voice and Avalokitesvara, the Bodhisattva of Great Compassion, pick it up. Pick up the sound. This outcry.

But you too have a Bodhisattva in you who's called self Gwanseum Bosal. You have your own Gwanseum Bosal there, complaining. So when you hear the outcry coming from inside, not necessarily from outside in a situation, you can be miserable, you know. And then it's called awakening. You wake up from the sound of this outcry with love and compassion. So, you try that.

In New York City, I have this person. Well he was one of the first person who took intro course there and became member. He was from Italy and his wife, too. Both of them are medical doctors, but he was a dental surgeon. And he came and took introductory meditation course and signed up for members. And he had a lot of complaints. Understandable, you know. And, sometimes, like me, he speaks English with an accent. So sometimes it's harder to understand what they are talking about. Then, also no matter how hard he tried, he thinks he's an excellent dental surgeon, but I know that. He writes articles and, well also, he's very ambitious. But he was invited by this hospital in France to practice and work for them, for the hospital, in dental area. And then he promised he would get a green card. But he had a lots to complain. And so my job is, okay, well you complain, and he needed somebody to hear his complaint. And that's

important. So you complain, I hear. So ten minutes and twenty minutes. And my job is not to reinforce that, you see. That's very important, not to reinforce that. So, because as I say, "You are right, you are right." I don't say that. So sometimes he looks at me, no sympathy is coming. But I'm trying to help him as best as I can by not saying.

And then eventually I said, Okay, well can you write down all your complaints. And he brought me actually three full pages of complaints (laughter). So I said, what are the most important ones? You know, I cannot deal with all these complaints (laughter).

But anyway, eventually with meditation, and he had a lot of pain. He was sitting like this, you know. But, you know, he has a will, you know. He is always come early and then, it must be hurting, but, you know, he endures, you see. And then he came and then, so then, well, as the days going, his complaints become less and less. And I was happy. And then he said he got the green card, and then he said, he came to me and said, "Sunim, I got green card and now I have a better job offer in Tennessee. And better pay and also I really like to work on this dental surgeon, I have a lot to learn. But it's like, in a sense, he betrayed this hospital in Bronx, New York City. They invited him to stay and train and then work for their hospital. So now, as soon as he got green card, he's leaving.

So, well okay, well it's very important. In a sense, you are betraying them. But you never know. I don't know how, but you have to make part with each other as a friend. As a friend. Show that you are not, they are not your enemy and you are not their enemy, you see. But anyway, he did go. And now he calls me, he telephones me. It's very hard working under this guy (laughter).

So anyway, well he is not very much different from many of us. So think about your Gwanseum Bosal. When you complain, your Gwanseum Bosal listens to your complaint. The sound, the outcry. And then, love and compassion. And, let the others go. So if you can cultivate love and compassion for the outcry, from inside, from outside, can you do that?

(Yes.)

Because we need many, many more Bodhisattvas in this world. Thank you.

## **Dharma Talk**

**Teacher: Samu Sunim**

**Date: July 09, 2017**

**Location: Chicago**

**Event: Sunday Meditation Service**

**Transcriber: Zack, Toronto**

**Date of Transcription: September 13, 2024**

My name is Samu Sunim, better known in our Spring Wind Sangha family just as Sunim. And I used to live here years ago, and so I feel at home being here.

Your mind is Buddha. Meditation is enlightenment. I repeat, your mind is Buddha. Meditation is enlightenment.

These two lines sum up what Zen Buddhist teachings, also Mahayana Buddhism, are all about.

Now, you may have heard of this before, but then when I say that, that your mind is Buddha and meditation is enlightenment, it's like a bombshell. Or more like, it's like earthquake. So your body-mind are shaken all over.

Now, this thing is also mentioned in a number of different ways. For instance, some of you may feel familiar with Ten Ox Herding pictures. And you set out in search for your own true self. Or for your own Buddha within. And eventually you take hold of your Buddha within and enlightenment inherent. And then you ride one. So it says, "Hold on to the ox you are riding on."

Now, your mind being Buddha, your meditation being enlightenment, you need to grasp that and incorporate that into your life. You need some vitality. Vital energies and vital spirit. So vital energies coming from sitting still gives new life to your body. And your vital spirit, coming from, from concentration, gives new life to your mind.

So, the great way, and even when we are doing Yebul we say great way or Mahayana way. Great way has no gates. So it's wide open. Since it's wide open with no gates, you can enter from any direction. Particularly you can enter just from where you are.

Now, eventually you realize these vital energies and vital spirit, and then gaining freedom from wherever you are, the Dharma is there. The Buddha is there. Then you are on spiritual journey. So even you are coming, stepping into this temple is nothing but your spiritual journey. And you go to office, you go on business trips, and a number of things you engage in to earn livelihood or to fulfill your ambition, it becomes your spiritual journey. That means you become pilgrims. So

when you go on a business trips, you are not just on business trips. It's your spiritual journey. And you become pilgrim. And it's very important that you realize that. Then you are not the same as the person you were before.

Can you hear me?

(Yes.)

Then, the most important thing in your everyday life as a spiritual journey, and you are becoming, you are being no other than pilgrim, is breath. Breath is very important. So we say, if you follow your thoughts and feelings, which we do a lot, your thoughts and feelings eventually bring you sadness and sorrow. Follow your breath. If you follow your breath, your breath will bring you peace, joy, and happiness. Make that abundantly clear. So always follow your breath. Do not follow your thoughts and feelings. And following your breath is breathing deep and exhale. Breathe out. Exhale.

And, so which you, you have your breath and that's why you are here among the living. And it's very important, something very important to do with your pilgrim and spiritual journey. And so, follow breath and outgoing breath, exhalation, and then counting your outgoing breath is very important. Counting.

One day, this student came to his teacher. "Can you give me a little bit of your wisdom." And then the teacher said, "7, 6, 5, 4, 3, 2, 1, 0." And then his disciple got really disappointed, like that's, you know, everyone can do that. So they said, "Oh!" Then the teacher said, "0, 1, 2, 3, 4, 5, 6, 7." I'll let you figure that out.

So breathe out. Follow your breath. Breathe out and count. Counting is very useful.

Something, like when you, if you raise children, they also need a little discipline early, from early on. Like if you put them in the bathtub, they will try to get out right away. Tell them, you stay there and count from one to fifteen and then you can get out. They will do that. And then at breakfast table or dinner table, they would just go, ungraciously, would "Oink." And stop them, and tell them close your eyes, and you can, it's better to do hapjang. Bring two hands together palm to palm, and then count from one to twenty. Then you can pick up your spoon. And for yourself to, sometimes, if you are, like to do something, sometimes you just lose interest and you like just to stop and get out. You know, you count. You count, from one to thirty-six.

And then we have Zen practice of Hwadu. Hwadu is something like this. What is the way of a Buddha? The sound of a mountain stream that does not get wet. And then can challenge that. What is the way of a Buddha? The flowers of the hills are here to stay not long.

And then the answer for this Hwadu study is, the first one is you have to have unknowing mind. That cuts off your conceptualization so that you would be able to open non-conceptual world with your Wisdom Eye.

I'll stop here and entertain a couple of questions.

(-- meditation is enlightenment?)

Meditation is enlightenment. If you cannot penetrate that then I cannot help you (laughter).

(What is a non-conceptual world?)

The Buddhas and Bodhisattvas teachings. Buddha is the one who is awake or awakened one, and Bodhisattva is, bodhi means wisdom, sattva means being. So literally it means bodhi being, wisdom being. But Bodhisattva, there are a number of Bodhisattvas and we are Bodhisattva, too, you see. Because if you live your life, first when you come to a place like this, you learn to help yourself spiritually, hopefully with a helping hand for your family, for the community, for the society. And then, it dawns on you from there, just self-help. See Buddhism is all about self-help with helping others.

When I was here, that was a long, quite a few years ago, when I gave introductory meditation course I would say, since we all drive, from time to time you have to stop by at the gas station. In those days, not anymore, these days everybody uses the card. But this was before the card was in wide use. There are two corners. One is a full service corner, the other one is a self-serve corner. So if you drive in full service corner, you don't have to get out of your car. Because you just, you know, pay. That's a full service corner. The self-service corner, which is a Buddhist corner, must get out of the car and wipe window shield and do it yourself. So that's self-help.

And then, after that you learn empowerment. It's called self-empowerment. If you learn to help yourself, you know, like cheerfully, there's a lot we can help. These environmental programs, climate change, it's very serious, and it's all due to people like us. Consumerism. So we have to learn to help ourselves.

And then after that, first it's easy to get depressed and, "What can I do?" So feel helpless, you see. And also, so that's, you need to empower yourself. And then, self-awakening.

Did I answer your question? (laughter)

(It's a start.)

Thank you. One last question.

(I know when we do, when we ring the bell, one of the phrases we say is we vow to practice eco-Buddhism and I don't know the origins of that line or how to interpret it.)

Well, long time ago, I forgot the author, there is a book called Silent Spring.

(Rachel Carson.)

Have you heard or read about Silent Spring? It's serious. It's due to our greed and consumerism. One last question.

So, one more time that you are, one way or another, on a spiritual journey. Whether you are involved in environmental protection movement or for other ways, you are on a spiritual journey as a Bodhisattva. And then breath, the importance of breath. It does a lot of good things, too. Personally for you. Our, one of our responsibility or even accountability is to help people. Because they are despairing and they appear, often, helpless. So show them how the breathing, healing breath, can help us. And then I said, "Exhalation". And then counting is very important. Deep breath, exhalation, and counting. And then, the Hwadu practice, I gave you just a couple of examples. Okay?