

Teacher: Samu Sunim

Date: July 02, 2006

Location: Toronto

Event: YMJJ Day 3

Transcriber: Zack, Toronto

Date of Transcription: October 21, 2024

Hoyo Hoyo!

This is your third day, third full day, of your Yongmaeng Jeongjin. This is fall season, fall season has arrived.

When fall arrives, we have to learn to shed all non-essentials. That's, you get along with the bare minimum. You are reduced down to bare minimum. It's called body-mind having dropped off. We practice going all alone in silence and in vast emptiness.

People, teachers in the olden times, would put it in a number of different ways. One said, "It's like blind men crossing the bridge." And this bridge is a single log bridge. So blind man crossing single log bridge. The way this blind man crosses single log bridge is his entire body-mind holding this single log, crawling with four limbs.

Someone else said, "Be a fool." Others said, "You are like dumb, deaf, and mute. Cannot see, cannot hear, cannot speak." Still others said, "Die a great death for a new life."

All these messages are clear enough. What do you hear from these messages?

[Go/THROW?]

Is this clear enough to you?

(YES!)

So all day long you practice alone goals. In vast emptiness, in great silence, all is sustained by your unknowing mind. Nothing constrains you. Supported by your unknowing mind your practice shines. And there is complete freedom to find its own path, called illuminating. Self illuminating.

No hindrance, no obstacles. So it's absolute situation. Five skandhas gone, everything is gone. It's, if you follow the Heart Sutra, only Prajna Paramita, perfection of wisdom. That's your practice, alone prevails. It says past Buddhas, future Buddhas, present Buddhas are all, they are

born and raised by this Prajna Paramita. There's no dogma, no teachings, no doctrine. Just your practice and great unknowing mind. Making its company.

So all day long, you make resolve, you make vow. You can practice like a fool, like a blind man crossing a single log bridge? Your body-mind having dropped? No eyes, ears, no tongue, body-mind? No form, sound, smell, taste, touch, or objects of mind?

You get it?

(YES!)

One more time!

(YES!!)

Teacher: Samu Sunim

Date: July 03, 2006

Location: Toronto

Event: YMJJ Day 4

Transcriber: Zack, Toronto

Date of Transcription: October 22, 2024

This is your fourth day. So winter season of your Yongmaeng Jeongjin has arrived. The five skandhas are gone. Form, feeling, perception, impulse, and consciousness are gone. Your body-mind have dropped off. Only your practice prevails in the growing quiet. Just like the cold moon. The moon in cold winter. Shining all alone after snow or ice melted.

Even your struggles are over. Dharma flourishes are gone too. When you are entirely on your own with your practice and unknowing mind keeping the company.

Like grasses in springtime, some grow tall, some grow short, but they are all capable of blossoming. When the flowers blossom, the whole world changes. The whole world blossoms with the flowers. Total experience. Nothing excluded.

There is this story of two Dharma companions on a pilgrimage. [unclear]. One was very diligent. Whenever he finds time he would sit. And the other would always, whenever he finds time, would take a break and sleep or doze. But the two of them are very much aware of each other.

Like last night, Toan Sunim he came to retire. It must have been around 3am or even 4am. And he was, he could come in very quietly because you sleep in the same room. But I'm aware.

So these two companions, they were staying overnight at this roadside inn. And there was, just a bunk bed was available. So in the middle of the night, this diligent monk, he was sitting up in meditation. And the night was well advanced. So everything was dead quiet. Then all of a sudden there was a thump! And that helped this monk in meditation wake up wildly. His whole body-mind came to freedom. But the thump noise was the monk who was sleeping in bunk bed. He just fell, thump.

So when this monk, diligent monk, when he realized, when he finally realized what happened, he was so grateful to his Dharma companion. Falling his bed in the middle of the night for him. And this happened to me a long time ago.

I was spending one summer season in a monastery. It's warm, you know. And everybody was feeling the weather. So after lunch you are allowed to go for work because the afternoon session begins. And generally in summertime, one of the favourite dishes is this lettuce. Lettuce has the kind of ingredients that make you drowsy. I personally love lettuce. So anyway, he went for work. And then he heard that on the outside of the mountain there was a monastery, abandoned monastery, in ruins. Inhabited by no one, it's just a dilapidated temple. So he was curious. You see sometimes, ruins, the monks like vacated ruins or temples that are abandoned. Some monks, they're always looking for some kind of a hermitage which they can take care and, you know, do some retreat.

So he went over there, and he expected that no one would be there, but he was surprised he saw pairs of shoes, to his surprise. But it was very quiet.

So indeed, it was, the temple was badly in disrepair. So then to his great surprise, he saw some people were meditating there too. But not just monks. You know, the training monks, only monks, you know, are the [permitted there? unclear]. With a few exceptions, there were not a lot of lay people. There are some monasteries that accept lay people. But here they're all, kind of, couple of monks, and some lay people, and lay women, and there was, there were five of them.

So I was very surprised to see them. And they were sitting, you know. It was quite unusual. They were practicing together.

So I sat next to them. There was an empty seat so I sat there. Then the lay person sitting right next to me, every now and then he would get up and do prostrations. And, was annoying me. Just getting up and doing prostrations and then sit again and then getting up and doing prostrations.

So, and then also there's who's no one keeping time. You just sit and you can, you know, go forward.

So finally I [unclear], why can you not just sit, you know, still for a while? Instead of getting up and doing prostrations. And then he [unclear], I know, I'm very sorry I, you know, I must be very [unclear...]. But each time, you know, distraction shows up or [unclear] shows up, you know, I'm just open to Buddha. So then I would sit, you know. So how it's just, they keep coming. So each time they come I have to stand up [unclear...].

So what can you say? I mean, he's practicing. And if somebody's been waiting to practice, I mean, you know, you cannot say anything.

Then after a while, you know, there was, must be about an hour, you know, I forgot even to return to my monastery, and he was sitting so still for quite a while. 40 minutes and 50 minutes, without moving. So that was, I was very inspired about that.

So anyway, that's your situation. So given your situation, you've got all these instructions. First, a constant practice. And second, there was transcending path. There was, you see, if you make, when you come to Yongmaeng Jeongjin, you make one hundredth efforts of Shakyamuni Buddhas, that's, when we say all beings are Buddhas, I mean each and every one of you no matter your worst days in your life. Man or women, or young or old, or, you know, in good health or in poor health, you are capable of one hundredth effort of Shakyamuni. That means all beings are Buddha. Or Buddhas, they are always all different languages, sometimes confused. Means you are all endowed with Buddhahood.

So, and in Zen it's, of course, there's not goofing off. But when you come to Yongmaeng Jeongjin, not goofing off is not good enough. That's when one hundredth effort plus 5% or 10%. That's important. Not goofing off plus.

So that's where you are. So each of you, given your situation, given your predicament, whatever you may have actually discovered when body-mind is gone, body-mind having dropped off, shutters are open. So whatever thoughts you had, it's today is in winter season, it's waking up. Constant waking up. In growing awareness, in growing quiet, that's called (각성? 견성?) [unclear]. Waking up.

In Zen, every moment, waking up. Small waking up, big waking up. Waking up. Constant awakening, all day long. Nothing constrains you. You have complete freedom. Unrestrained. It's in every moment. While eating, going to bathroom, at work, sitting, standing, walking, lying down. Waking up. Practice of waking up. Cultivation.

If you really need, you know, you use vow power.

Teacher: Samu Sunim

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To keep your practice full-heartedly until the very last moment and even beyond. When you come to Yongmaeng Jeongjin, each and every moment counts. You should know, each and every moment is eternal moment. We live in this eternal moment. That's why it is called no self, no other, no birth, and no death. We all live in this eternal moment over and over again.

By now you should have become free from your five skandhas, your body-mind, your eye, ear, nose, tongue, body-mind, from everything. If you still hold onto your own opinion, your own thoughts and this and that, you cannot really do true practice. You should know by now.

But there is still time. It's called twilight practice. Some people call it golden age practice, but that's the kind of remark from my age, not your age. You are still like young Turks, right?

And when you do cleaning or when you are at work, then your practice should be audible and visible to you. So that you will not be losing your practice while doing this and that. A lot of you, you still have pent up energy not being used.

Or are you still tired?

(NO!)

Then how come last night, we put out these garden chairs, you see. And gravels, too, you see. These gravels are a little rough. If you go to Korea, like these, what you call fitness centre, they have gravels for foot massage. It's, you step on them for quite a while. So this is a little rough, but it's very good, you know. You don't do your foot massage very well. If you have a foot massage you should be in great shape. But at least we put out gravel so that you could do your foot massage and sit in garden chair.

So only one person there, out there, sitting in garden chair. Was beautiful. You know, we have a garden there and I sat there for a while and this veil of misery, that's actually quotation from Bible, right? This veil of misery was not bad at all. It was beautiful.