

## Dharma Talk

**Teacher: Samu Sunim**

**Date: February 26, 2012**

**Location: Toronto**

**Event: Sunday Meditation Service**

**Transcriber: Zack, Toronto**

**Date of Transcription: April 07, 2024**

Opens with three strikes and chanting

Good Morning.

[Poem in Korean]

Do not leave behind your disorderly steps while crossing this land covered with snow.  
This path you are treading will become signposts for people who follow.

So, don't leave behind your disorderly steps while crossing the land covered with snow. This poem comes from Master **Hyujeong**, the **16th** century Korean Seon Master. And during his lifetime, actually this happened when he was almost 70 years old, the war broke out. Korea, being squeezed between Japan and China, has been invaded by foreign powers many times. Not just Japanese, not just Chinese, but Mongolians and Manchurians. And so these Japanese shogun, or military commander - and there were many **wild laws** in those days in Japan. And they were fighting each other to gain hegemony. So anyway, Toyotomi was successful fighting all these **wild laws** and subjugating them and finally bringing the whole country under his control. So then, well he was very proud of him having done that and so, he came up with this big ambition. Since island nations, they're always aching for some land on the continent. So he decided to invade China. But Korea is in the middle, so he wrote a letter to Korean court asking them to help them to land Korea and guide them to invade China. Of course, the Korean king who is usually loyal to Chinese emperor, they refused.

And Korea was **Joseon** dynasty in this period and the Confucian literary scholars, scholar officials, they were ruling the country. Of course under the king, under the monarch. And these scholar officials, they had very low opinions of military officers. So military officers were in the doghouse; they were not very well treated. So their morale was pretty low. And on top of that, this invading Japanese army, they were armed with rifles - it's called, carbines or carbines - which was introduced by the Portuguese. So actually some scholars, some historians, say that this war which lasted something like 80 years - it was, Japan invaded Korea in 1592 - and then the main Chinese, they came to aid, so all these three countries. And then the Portuguese

missionaries were active also, so involved the Western and Eastern powers. That's why they called it, this is the 1st World War.

What happened was, if you are knowledgeable about history, the Portuguese and Spaniards, they were competing with each other to gain new territories and to discover the world. So finally the - I mean they were staunchly Roman Catholic. After the reformation, the Catholics, they woke up. So they were charged with new missionary zeal. And so finally, the then-Pope had them divide. Okay the Portuguese, you can take care of the Mediterranean and Indian Ocean and South China Sea. While the Spaniards, you can go down to link Atlantic to Pacific Ocean, and then go there. So they divided. So they were vying each other. So, as you know, Spaniards they invaded Mexico very successfully with a very small number of soldiers and conquered the whole country. That was their New Spain. And then they used the Acapulco Bay. You know, I was there this time when I went to Mexico and visited the museum. They used the Acapulco Bay to sail out. In those days, they used to call it the Acapulco galleon, or Manila galleon. A galleon is a big sailing boat with three or four masts, and which carried something like three to four hundred people. And then the [indígena?], the native Indians in Mexico and Mestizos, those hybrids between the invaders and natives, they worked as slavers. You know, rowing the boat, the sailing boat. And then the colonial officials and missionaries were trading, you know. Trade and expanding the Roman Catholic territory was - that's their ultimate aim.

So they would sail out to, you know, Manila was called New Spain in the East. And then from there, eventually - Portuguese was first. Portuguese was like, they established their colony in Goa, and then Macau in South China Sea, and then eventually Nagasaki in Japan. So they were first, you know, turning Nagasaki - Nagasaki was, I mean you know, Hiroshima and Nagasaki. They are two places where Americans dropped atom bombs. But, I mean in this day, in 16th century, in first half of 16th century, Nagasaki was just a little fishing village which Portuguese turned into a flourishing trade town. And then they built wonderful cathedrals and Catholic churches in imitation of Buddhist temples. It's interesting studying this part. And then there they introduced these rifles, which was very new to the Japanese. So Toyotomi was delighted, and they quickly learned how to manufacture them. They were manufacturing hundreds of them to arm this invading Japanese army. And the Portuguese missionaries, by that time the Portuguese, they were very successful in converting so many hundreds of Japanese into Roman Catholics. And quite a few invading army generals were converts, they were Roman Catholics, and then these Portuguese missionaries were attached to them, the invading army.

And anyways, so the Korean army - well the Korean military officials - their morale was very very low. And they were not, certainly they were no match for invading Japanese army armed with rifles, carbines. So it was like slaughter. So finally the Korean king, they had to flee. And then, remember this Hyujeong Sunim, the man who composed this poem, appealed to him. So already he was, of course, he was 70 years old. So he sent messengers across the country to temples and monasteries. So these young monks, the child monks and elderly monks, they would stay at the temple and monastery. All able bodies they mobilized. So they came out as - you

know I mean, not to kill, not to do harm, not to commit injuries, that's the 1st precept. But they could not sit idle, because they were **debating**, well that they were socially engaged with Buddhism came up. But of course there were other monks. Well what's more important is the Dharma has to survive. That's the hope where there is none. That's **[unclear]** where there is none. I mean, where there is none is a – I'll go back to this.

So some of them, the first thing is they would hide to survive this pillage and slaughter. Because Dharma is more important, transmission of Dharma – the lamp, the light. So **Seosan** and his direct disciples, they - Samyeong in particular, of course he was getting old so eventually he had to retire and then Samyeong took it off to organize the armed struggle - and then they came up with this rationale "It is good to kill one to save ten." So there are many points that the invading army is encroaching the river. But the Korean general on this side is really getting old and the sun is setting, and then the hill is lined down, like, ships, you know, completely defenceless. There are a lot of these points, you know.

So anyway, for many months, of course, they died in the conflict. But his chief disciple, Samyeong, he was unafraid. So he would go and visit the enemy camp and have a talk with Katō Kiyomasa. He was one of the main invading generals in this episode, which, I think, returns in a couple books. So initially he was, well, he had all the monks run away and hide, but he alone remained in this beautiful monastery in the mountain and then faced the invading Japanese army all alone. So the Japanese generals, they came on the platform with the army boots and with samurai sword drawn, you know. Aren't you afraid of this? Not a bit. So this story, you know, you can take my head but the kind of Karma you create from that, you would have to pay for that for lifetimes to come. Such was the conversation.

But anyway, later on while visiting this enemy camp, and this Japanese invading general asked, "What are the treasures in your country? You know, we are after treasures." They said, "Yeah we have treasures." "What is that?" "It's your head." And anyway, after Toyotomi Hideyoshi, when he died the Japanese had to pull out the army. And then he, anyway, the king and his subjects were so impressed with the activities of a few Buddhist monks during the war, and so, they were all afraid to go to Japan because they took them to so many prisons. Particularly young boys and girls, which they were traded in Nagasaki. So Nagasaki was a very big trading port. And there's this thing, one boy, young boy, was sold to Italian merchants and he was brought to a general. And, it was not Rembrandt but it was a very famous Dutch painter, that learned that he was dressed in traditional Korean dressing so he was good for portraits. So he came to **Genoa** and did one sketch of this Korean boy, which still remains actually. And then eventually this Korean boy was freed and married an Italian woman, and when they had children their family name was Correa (you know, C-O-R-R-E-A, **[unclear]** Correa). So 21 of his children, we don't have much information about him but there are quite a number of people, obviously his family, you know, flourished. His grandchildren or whatever, there are quite a number of people if you look it up in the telephone directory, there is a family name "Correa." And one of his children was good, you know, at drawing and painting. Because there was this art **[unclear]** called Namban-Jin. It's,

Southern Barbarians - it's Japanese art. It's called "in screens," you see. So his paintings in "screen style" is actually in the collection of Mexico City Museum.

But anyway, just back to Hyujeong Sunim, [unclear] so he compared the situation of Korea in his time, it's like crossing the land covered with snow. But even that, you see – and also he was well aware of the different teachings or different paths the monks took. Some actually participated in fighting the invading Japanese and sometimes they, you know, were killed and died en masse while others ran away, you see. So anyway, going through difficult times, going through troubled times it's your deeds and your actions do matter. Which would be followed by your descendants.

Well there's this very famous Zen line, "If one person says untruthful teachings, hundreds and thousands of his disciples and descendants would carry its truth." It's something particularly people engaged in procreating religion have to think about. Some religions, or some religious paths, should have a study like that. Now there is, down in the US, there is the social conservatives, they are engaging in big debates right now. And also the [movements?] whether this is religion or not, or whether this is true Christian or not, you know. That was early on, Mitt Romney got caught in that. But now it's the turn of Rick Santorum debating, that he's representing the ultimate core of, you know, right-wing Christians. Based on [Biden?].

So now, of course the main practice of Buddhism is not prayer but meditation. Now in our tradition here we do prostrations, meditation and also chanting. Now this meditation, as you know, there are many different varieties of meditation. Our meditation is concentration and Samadhi. I give this formula, always formula. Meditation is concentration and concentration is Oneness. Then Oneness is no self, no others. No self, no others, no birth, no death. No birth, no death is true Suchness. And then your ordinary, everyday life *is* the way of Buddha. Then what is the way of Buddha in your ordinary, everyday life. Then waking up in your ordinary, everyday life.

Now of course this requires, the way of Buddha in your ordinary, everyday life, requires your ordinary, everyday mind. So in this way, this meditation is an experience beyond your feelings and thoughts. Then it's beyond your body-mind. So that's why Buddha teaches meditation does not involve your thoughts and feelings. It's, from time to time, I remind you it's okay if you're a beginner. You can be ongoing beginner. And if you just come and sit, 99% of your sitting is made up of your daydreaming and distractions. Sometimes dozing, if you get tired of your daydreaming you doze. But at least this 1% of your meditation should be concentration. So then this 1% of your concentration is immensely important, and your 99% of daydreaming is unimportant. This matters a lot. This is a decisive point. This is 1% of your meditation that is going beyond your thoughts and feelings, beyond good and evil, beyond self and others, beyond birth and death. Basically our meditation here, the beginner's meditation, is counting your outgoing breath. Either from 1 to 36 or from 5 to 1. Just counting your breath. No thoughts, no feelings, just counting. Just being aware of your breath. Pure, not even body-mind. Beyond the 5

Skandhas. 5 Skandhas is body-mind. So body-mind is gone, your feelings and so on – everything is gone. Just breathing. You use the counting, the counting numbers, that's a method which you use. That's your tool, your liberative tool to cultivate awareness, pure awareness, which is your meditation light. That's liberation. It's the moment, it takes place the moment, on the spot, this transforming moment. That's meditation, that's liberation, and that's enlightenment. So you don't just come and sit. This is enlightenment first. If you sit without enlightenment, without enlightened awareness, without Bodhicitta, you just, nothing much happens. So you're wasting your time.

So this meditation, concentration, is enlightenment first, and then meditation on the strength of this enlightenment, awakened heart - awakened heart. So always keep that in mind. So there's that learning how to help yourself. I mean when you come to meditation, you learn to help yourself. Together, collectively. You don't do it alone in your apartment.

So then, where there is none, where there is no good or evil, or self and others, or birth and death, whatever things, free from that you learn to help others. You learn to help others' **society**. That's where your deeds and actions matter, a lot. That's when we can make a difference. Small numbers of Buddhists, committed Buddhists, can make a difference. That's when we can make signposts for our **descendants**, for people who come after us.

Three strikes to close and chanting.

**Teacher: Samu Sunim**

**Date: April 1, 2012**

**Location: Toronto**

**Event: Unknown**

**Transcriber: Alex Bernstein, Chicago**

**Date of transcription: 4/15/13**

(Korean)

Good morning. Please sit comfortably.

*A tree does not understand the mind of blossoms.  
How could then blossoms understand the mind of a tree?  
When the blossoms fall by rain or wind,  
people express their sorrow in vain.*

That is the content of this Dharma verse. Through the howling winds and snow storms of the winter, the tree has endured to hold itself. When Spring comes, Spring comes with my hay fever, when Spring comes, the tree puts out the blossoms first on battered tree branches. But the mind of a tree is, by putting out blossoms first, the tree invites rainwater. The tree is in dire need of rainwater and sunlight to put out new shoots and leaves to last it through the summer and fall. So, in other words, the tree is using blossoms as a means to attract sunlight and rain water. But blossoms hold, would ignore the mind of a tree. So blossoms, while enjoying flowering, it also lasts very short. Well that's the side of insentient beings. But sentient beings, human beings, express their sorrow of the short lives of blossoms in vain.

I have been travelling. You know, I take Megabus to come to Toronto from New York City. It takes twelve hours or thirteen hours depending upon the situation of the border crossing. So it's a long ride. So I was using the time writing poems. Also, I drive all the way to Chicago and drive back. That also takes nine hours or ten hours or sometimes more. Like the other day when I drove through a rain storm. I've never, it's just amazing. It was pouring rain and it's foggy. Three feet was barely visible. So I was lucky I didn't get into an accident. And usually, if you drive the fifteen miles or so, it clears up, but not so. All the way from an hour after I drove on the highway and all the way lasted through London. And I stopped for gas at Woodstock and then it cleared up a little bit and then it turned into a little bit of a snow flurry. But anyway, this is another point I am developing, so if you interested in my point you can go and see on our website.

In our tradition, we talk about the knowing mind and the unknowing mind, or rational mind and irrational zen. You have a knowing mind. You have discursive faculties and cognitive faculties which you use all the time, whether in business or academic study or even in developing of romance or whatever. And you use them all the time. Of course the Buddhist teaching has its own cultivated mind for a teacher. While actually engaging yourself in using cognitive or discursive faculties or profit making, pay attention, mindful attitude, make sure which is leading to peace of mind and a path for peace and happiness for all which is leading to sorrow and suffering. That's where Buddhist teaching is engaged in the marketplace right now. On the other hand, when you come to Temple on a Sunday morning like this. I mean you come to this temple, you come to discover, you come to your Buddha within, you see. To discover your Buddha waking up through meditation. So there you need an unknowing mind. You have to take a break from your knowing mind. You don't practice this kind of meditation with your knowing mind. It requires unknowing mind. We have a meditation formula. I find myself, when I come here, I have to go over and almost the ABCs of Buddhist teaching regarding meditation, over and over again to drive the point home, because people are forgetful. You come here and sit in meditation, and then your friend or your calming obstacles are subdued nicely, hopefully. And then you, Dharma talk and you recite, "Namo maha prajnaparamita" which is a homage or salutation to the perfection of wisdom, which is the end result of your concentration meditation. Then you are wisdom mind opens up. Your pores are open up. And finally your calming obstacles or calming (unclear/distorted??), leaving you cool and free when you feel good. But then that is so far when you are at the temple here. But once you step out of the temple, then all your (conscience/vices??) is waiting for you when you come home. That is very frustrating. You go through that

frustrating. If you are a practicing member, you know, and when you come to Wednesday evening sitting, we recite after meditation, we recite the “Song of Meditation.” There it gives three qualities of an unknowing mind. Now this unknowing mind is not just the opposite of a knowing mind. It’s a, this unknowing mind is mind gone beyond knowing and unknowing, good and evil, and certain others, and birth and death. So that’s why our meditation formula is, “Meditation is concentration, and concentration is oneness.” And oneness is no self and no others. You know the Buddhist three signs of being non-self. No self and no others, and no birth and no death, and true suchness. That’s, ... And this meditation formula is made up of two parts. The first part is meditation being concentration and concentration being oneness. This part you need a knowing mind. That’s cultivating mindful attitude in your everyday life. But when it comes to no birth, no self, no others, no birth, no death, your knowing mind cannot penetrate that. It takes your unknowing mind or liberating mind or transcendent mind to penetrate no self, no others, no birth and no death, and then true suchness. The world of true suchness, is the world of unknowing mind. It’s the world of infantile brilliance. And it gives us three qualities of unknowing mind. Non-self, boundless heart. Non-self is the wisdom side and boundless heart is the compassionate side. First mind, the innocent mind. First mind is beginner’s mind. So each time you come, you come with beginner’s mind. That’s unknowing mind. Mind that has gone beyond. (garbled) ... of gains or loss. That mind that has become free from dual mind. And now it’s, ... And now here is, unknowing mind. It’s freedom of, freedom that comes from unknowing mind in your everyday life. It’s called something like, there is a question.

The whole world is covered with snow. We just had big snow in, what is in the east, in Newfoundland and Labrador. The whole world is covered with snow. How come the lone pine tree stand green alone? And here is the answer. “If you lie down on your bed, your toes point toward the sky.” That’s the freedom of the unknowing mind. And then, here is the question. “Okay, you talk about in hardship. It’s the five skandas. So form is emptiness, and feeling is emptiness, and impulse and consciousness and possession are emptiness. And then that’s non-self. Then what happened to my consciousness?” Here’s the answer. (Born stupid?) at lost and found centre (crowd laughs). And now here’s the question. “Then Buddhism believes we are an interrelated whole. That’s the end result of no self and no others. We are in kinship with all living beings and non-living beings, too, like trees and rocks and rivers. So then, what is my best friend and what is my best neighbour?” And here is answer. “How come you don’t talk about your enemies and in-laws?”

Now, peace is like answer. I’m a product of twentieth century. So I feel, you know, loyal to twentieth century. So I have an adjustment problem to an, ... So twenty-first century, you see. A couple of weeks ago Kohye, Jeff Boland, my student, he came, and since I’m travelling, I have a land-line. And, Sunim, you need a cell, you need a smart phone so that I could be wired to the internet world, you see. So, there’s so much. So texting, I don’t know texting. You know I read somewhere this woman, you know, living in Chicago, sitting at Navy Pier. While texting she was walking-texting and she fell into the lake. She was lucky that she didn’t get drown. So okay, texting, you know, it’s (??). I don’t need texting. But it’s not simple, you know. These things, it’s more things. I see people constantly playing with these. So you know anyways, Buddhism in the

marketplace and Buddha is, ...we have to come out... What some people are saying is that we have to reinvent Buddhism that would work in the modern world. We had these, twice a year, we have membership meetings. Spring membership meetings and fall membership meetings. This time the topic for the membership meeting is Buddhism's view on contraception and women's rights, because this is a hot topic in the U.S. With this G.O.P. primaries, particularly with this guy Rick Santorum and social conservatism. I assume you heard about this. So what is interesting, I conducted two meetings, two membership meetings on this topic in Chicago. Whether this is a legal issue or an ethical issue, or, ... Well obviously Buddhism has not deliberated all these things, all has to be interrelated. So while it has to be left to the individual person, women in this case, but of course women are facing a dilemma, should it be consultative, should she not like to have to consult with her family members or spouse, because when men attending, I made this man, ... men should be obligated to attend this meeting, too. So the man, a gentleman attending, said that the event, his ex-wife made up her mind to have an abortion, but she never consulted with him, you see. So I would, so he was completely left out, you know, in that decision making. And I don't know. I don't think it was because of that, but anyway they got divorced and she was remarried. So there is that thing, but also you remember that Buddhism also has the first precept of non-violence, to not commit injury, to not to harm, and not to kill. So of course, a woman making the decision should be fully aware for the consequences she may carry with her for the rest of her life. Well that's, so she has to put all options. One option is she can have with her baby adoption.

But anyway I am not going to remind this. My time is up so you know.

(Chanting in Korean)

**Teacher: Samu Sunim**

**Date: May 27, 2012**

**Location: Toronto**

**Event: Sunday Meditation Service**

**Transcriber: Zack, Toronto**

**Date of Transcription: April 09, 2024**

**Notes: Recording hard to hear**

Opens with three strikes and chanting

[Poem in Korean]

My heart has been ailing from flower fever.

It's the same as spring fever or [unclear] fever, it's the same. Flowers are beautiful, but there are so many different flowers. Different colours. After long winter, then your heart aches from, what's it called, spring fever. Or flower fever. And then suddenly, it's green everywhere. For sure, everywhere is green. Then you realize, it's the time to celebrate Buddha's birthday. So Buddha's birthday comes suddenly between spring and summer.

The celebration of Buddha's birthday has three meanings. Number one, of course, we celebrate Buddha's birthday to honour Shakyamuni Buddha, Gautama Buddha, and his teachings, and his legacy, and his [unclear...] many teachers. [unclear]. Then you realize, actually, when I first entered the monastery, it's primer for lotus monks, it says, the Buddha was unique human being, and you are too. If the Buddha did it, how can you not? That was quite a shock. I thought, you know, how Buddha compared some of you like Buddha. [unclear] people [unclear]. Of course it took quite a while to overcome that cultural shock. So, it's obviously, that he was a human being. He was born in a human body and renounced his secular position or his secular world. And visited different teachers, I mean he hanged out with [unclear] and, sitting under the Bodhi tree, attained freedom.

So his discovering meditation practice and then finally coming to freedom or enlightenment, that is why they say human birth is precious. And your encounter with Buddhism is very precious. And finally, when you are born in a human body and after encountering the way of Buddha, you can still squander this human life and not really commit yourself to Buddhist practice. So, finally undertaking, undertaking with the Buddhist journey, Bodhisattva journey, [unclear] traditional training practice. So that is very precious, and they always emphasize that. The benefits of being born in a human body, and that significance of the encounter with Buddhism, and finally the commitments you make to Buddhist practice.

So that brings the second meaning. You know, on the surface you of course celebrate Buddha's birthday to honour the Buddha and also other teachers, other Buddhas, and Bodhisattvas. But then, what about you? So it's time to discover and rediscover our Buddhas within. That's the second meaning, more important. So what happens to my Buddha, to my Buddha, in **here**?

And finally, it's a birthday, Buddha's birthday. So it's baby Buddha who we bathe. So our children, our children are our future. So these are our future Buddhas. Original potential Buddhas. So we honour them, we honour all children. And also it's our responsibility to educate them properly and inculcate the values, Buddhist values, they should have, which they will have. And some of you may know we have this Dharma Guardian program. Soon I'll be doing blessings for children. And I began to realize, you know, this increasing **[unclear]** for the Godfather. And of course, you know, over the centuries, both negative values and positive values are **[unclear...]**. But children, they need someone like that. Still need a Godfather or Dharma Guardian. And to those of you who have been preparing to take precepts, I mentioned the first 1000 prostrations you do to dedicate to Buddhas and Bodhisattvas in the past. And you owe to them for what you have today. Both Buddhas and Bodhisattvas, known and unknown to you, some of them you don't know, who extended their helping hand to you one way or another. So you are indebted to them for what you have today. So express gratitude.

When I was in Chicago, I was driving, you know, this past week, I celebrated Buddha's birthday out in Chicago. So I got called in by **[unclear]**, people were calling about having a feast. Sometimes we put out our **[bread and cups?]** to invite children. So okay, one way or another, it's a **[unclear]**. They see that, you know, coming to the Buddhist temple to have a meal, and sometimes you need to **enter** there, but Buddhists have a long **practice**. So it's like planting seeds. It may take a while for the seed to sprout, sometimes more than this life. That's okay. So it never catches up, **[unclear...]**. But for other, you know, cultural conditions, they come across one of their **colleagues or** friends practicing Buddhism. Or they move to another city. So we have to give plenty of time, plenty of conditions **for this**, so that somehow the seed will sprout.

But anyway, someone called, her name was Katherine, and she has been on our email list so she has been following the temple activities. And she lives far away in **[unclear]**, and she doesn't have a car so she always means to come to the temple but just, she could not. And she called actually from work, **[unclear]**, business there for something, she was at work. So when she read all these things, she could not **[unclear]**, so she called to dedicate **[Dana?]**. So she, I asked her, do you have a word? What should I write for your dedication? And she said gratitude. And then she **[unclear]**. **[unclear]** gratitude. She said, she mentioned Thích Nhất Hạnh, she read some books from him. I'm just grateful, I want to express my gratitude for all teachers who, one way or another, continue to, to, planting, planting, planting Buddhism on our soil.

So it's, that **makes you think** that we take care of our children. It's a small thing, but not a small thing. We have [unclear...] temples, but I would not say it has been very successful. Because it requires tremendous [unclear]. And also our children, you know, who have [means?] would like to have some outdoor space so that they could maybe play. It's important to let them play, and then [unclear]. [unclear], at least with meditation, sometimes they try hard, you know, closing their eyes tight [laughter]. [unclear] if you get them to do one minute, that's great success [laughter].

Anyway, let me stay with the second meaning, significance. That's **hard**. And this, just this, this woman Katherine, and what are you grateful for? So she said Buddhism teaches that we are [dependant upon?] yourself, and stop blaming others for your emancipation, for your work, for everything, for your relationships. That she was grateful for. So it's, indeed, that's true. There's this beautiful line that, "The extraordinary heart of an ordinary person is bubbling out. It's soaring out of the heart of an ordinary person." It's bubbling out, pouring out, bubbling out energy. [unclear...]. And this ordinary person does not have to follow Buddhas and Bodhisattvas.

Then hear this: "Everything, everything, above and below," that's like in Heaven and Earth, "Everything above and below. In everything above and below, there is nothing that is not the body of Buddha. And myriad of [unclear] in this world, there is nothing that is not [unclear]." If you can practice this with heart, with the extraordinary heart of an ordinary person, that's all you have to have. That's all there is. No more words, no more teaching, no more this and that. Just you. And this captures everything about the entry [unclear] emancipation. That's why we don't pray but meditate. We don't pray to someone for help, for salvation. It's you. You just have to discover your own Buddha. Everybody has their own Buddha. That's the [unclear] message. That's the extraordinary heart of an ordinary person. So if you hear the message you have to shut up and listen. Just right here, right now. And there is no other authority. Aside from your own heart or your own conscience. So [unclear], you are original potentially Buddha. Nothing is lacking. But when you hear that, you should feel gratitude. Grateful heart. Gratitude and humility.

Our Conduct Coordinator, [unclear], [unclear] is helping when communities undervalue virtue. So gratitude and humility. When you ordain teachers, the ordained teachers are 10 **resolutions or 10 vows of Samantabhadra**. Buddhism has the world's shortest religious scripture **the Heart Sutra**, that's one page. That's one page sutra. But Buddhism also has the largest religious scripture. That's Avatamsaka, or Flower Adornment Sutra, which comes in 80 sections [unclear] there is 1000 pages [unclear], 1000 pages, you can think about it [laughs]. That's the largest scripture. It seems Buddhists have everything. As I say, you know, [unclear] very [colourful?] people talk about that. Very [colourful?]. [unclear...].

So it's, we have, first, we have to learn and discover, **over and over**, your own Buddha again. And then in this Avatamsaka Sūtra, or Flower Adornment Sūtra, the last chapter is

called “Entry Into Dharma Realms,” “Entry Into Dharma Realms.” It talks about Sudhana. It’s beyond void or Nobody Dharma, nobody, zero. Undertaking pilgrimage, [unclear...]. And sometimes it’s called the Pilgrims Progress of Buddhism. He goes around and meets so many people. 53 of them altogether. Merchants, and [unclear] monk, and prostitutes, and you name it. All these people came. People [unclear...] their teachers. They say what is this, in everything. And in the myriad things of this world there is nothing that is not Zen.

So the last teacher was Samantabhadra. And Samantabhadra is known as the Bodhisattva of [Universal Worth?], and he made 10 resolutions. So [unclear...]. The first one is, “Honour All Buddhas.” Dedications to all Buddhas and Bodhisattvas, the Great Beings. And then second is, “Praise, praise all Tathāgata.” Tathāgata [unclear] example of teachers, like Buddha, things like that. Praise them all. [unclear]. And then, “Make offerings for the Buddhas.” Here, Buddhas are ordinary people. The potential and original Buddha in all of us. So make offerings to them. Help, make offerings to help them. Then you give them good helping hand. And the fourth resolution is the compassion and penance. And you give someone the joy and happiness at the attainments of others. And these probably are good enough [laughter], if you can follow it. But that requires gratitude and humility.

Three strikes to close and chanting

## **Dharma Talk**

**Teacher: Samu Sunim**

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Opens with three strikes and chanting

Good morning.

Please sit comfortably.

[poem in Korean]

*Where there is water, moon appears.*

[reciting in Korean]

*When moon shines, that's where your mind moon comes into making.*

Here, mind moon refers to your mind within or your Buddha-mind. So this line of verse teaches you have to discover your Buddha within. That's what meditation is about instead of praying. To help yourself discover your Buddha within. Your Buddhahood, your Buddha-nature.

Then there is this line, "One thousand moons in one thousand rivers." That means this Buddha within is available to each and everyone. So if I sum it up it's, here, water or river refers to life. We say flowing water. It's a Buddhist reference to life. So where there's life, Buddha-nature comes with it. It's already endowed with Buddha-nature. So first Buddhism teaches reverence for life, reverence for all life. Then each of you, your task is to discover your Buddha within. Activate it. It's there, like mind moon. It's silent, but illuminating. Silent illumination dispelling darkness, dispelling your delusion.

Now, the threefold training. All Buddhist cultivation is based on this threefold training called *triśikṣā*. That's *śīla*, *śamādhi*, and *prajñā*. *Śīla* is ethical awakening and *śamādhi* is spiritual awakening. And wisdom is social awakening.

So when we meditate, you learn to concentrate your mind. Now, our tradition is all about *hwadu* practice, but even in *hwadu* practice we usually begin counting your outgoing breath to concentrate your mind. So all life, so every living being has breath. It's their life. It's a vital sign of your life, breathing. If you don't breathe, if you don't have breath, you would not be sitting there. You would be dead. So it's very important.

But usually we breathe in and out unmindfully. So the first thing about breath meditation is you learn to pay attention to your breath, to your life. Awakening to your life, it's called awakening to your life. So it's mindful breathing instead of unmindful breathing.

Usually a person breathes in and out seventeen times in one minute. And also it's, it's chest breathing. So you, seventeen times in a minute, they breathe, we say they breathe like a piston. You know, a piston is a cylinder moving up and down within a tube. So either up and down or back and forth, it's like you breathe like a piston.

Now, in mindful breathing, you are, it's abdominal breathing instead of chest breathing. So first you learn, sometimes it's also called deep breathing. So it takes a little practice. So when you breathe in through your nose and then you breathe out, you feel that your abdominal, you know, like, below and above your navel, belly button, it swells out and then pulls in. That's called abdominal breathing.

Another thing you have to pay attention to (in) your breathing exercise, in chest breathing, in piston-like breathing, when you, it's seventeen minutes normally but when you engage in hard activity like running or jogging or pushing or lifting heavy things, then of course the rate increases. And then if you really engage in hard and demanding work then of course you have to, also keep running, then you have to open your mouth and breathe through your mouth. But in mindful breathing, meditative breathing, in abdominal breathing, first you are, it's, deep breathing about five times. You know, you breathe in, pulling in your stomach. And then release your breath through open mouth, making a little, you know, like, circular motion. In other words you release slowly. Breathing out, exhaling. And then breathing in deep and then exhaling slowly.

And if you keep doing that in meditation, your normal breathing rate drops from seventeen to sixteen, and then from sixteen to fifteen. And eventually, well this is said, you know, there is many studies about that, in experienced meditators, it can drop down to four or five times or even three or four times. Let's say one time is breathing in and out, breathing in and out. Four or three times.

Now another thing is instead of piston-like breathing, what happens is your breathing activity becomes very soft, quiet. And it's more like, instead of back and forth, it's more like a circular motion, your breathing. In abdominal breathing. But first you usually tend to combine chest breathing with abdominal breathing. You go through that stage. And also the deep breathing, really deep breathing, you usually do for instance when your mind is all over the place, very scattered, to bring your mind together. Or, you know, when you're upset emotionally, very upset and angry. And then also if you're nervous, before you go in for important audience or, you know, things like that. Like stage fright, you know. And when you have to really calm down and when you're normal, of your normal self, you can function better. Like in interview or for your public performance or something. So then you, and also when you're angry, to calm down, your deep breathing, you know, you breathe in deep, you know, really swelling, you know, your abdominal part and then release it slowly, and that will do it five times. And then staying with the normal rate of abdominal breath, or combination of abdominal and chest breath.

Okay so, first it's mindful breathing and then abdominal breathing. And then, you know, it's, of course, the purpose is these are like tools you use but the result is your concentration. And that's usually called the flower of mind or mind flower begins to bloom, you see. When you concentrate.

We, you know, we teach this during the introductory meditation course. There's meditation light, your meditation light, your awareness, is here. Mindful is moving towards awareness which in turn leads to awakening. That's the wisdom part. Opening your Wisdom Eye. So that, usually

you count your breath. That's concentration. Your concentration and your knowing mind and meditation light, they respond to each other.

Now, you are lay person and that means you are not monastic. Robert Aitken roshī, when he was alive, he would, from time to time, he would remind his students, who were all lay people, and then he would comment saying, "At present, the Buddhist movement in this country is a lay [nation?], you see. It's all lay people. Used to be monastic. The Asian form of Buddhism, Buddhist practice, is, you know, monastic practice. Because the monks, they have time and also they don't have worldly ties. They make renunciation. Here you cannot renounce your family or your world, so you have to take non-renunciation as a Buddhist value, which is revolutionary in a sense in the Buddhist history.

So that means you have two things. You have to learn to carry over to the practice or incorporate your Buddhist values or your Buddhist practice in the midst of activities. While at work or out on the street, you know, or, you know, in the company or attending meetings or so on. That's important, so that's what I usually call here informal practice. So you have to somehow learn to incorporate and to carry on your Buddhist values and Buddhist practice in the midst of activities where you are at work.

Not only that, somehow you have to learn to turn your home life, or your business life, or work life, the place into Dharma realm, you know. Dharma place. That means your presence, you know, you don't have to, you know, talk like evangelicals but, you know, people should be able to relate to your presence or benefit from your presence there. That's a way we can make a difference.

Do I make sense to you?

(Yes!)

So that's, you know, keep that in mind. And there are, numbers of people practicing Buddhism or meditation or carrying Buddhist values are small. But the quality of your Buddhist life can make a difference, you see.

Three strikes and chanting to close.