

Teacher: Samu Sunim

Date: June 28, 2011

Location: Toronto

Event: YMJJ Day 1 Morning

Transcriber: Kusa

Date of Transcription:

During the YMJJ every morning you make a vow. Your vow for the day will be keeping a single practice with a single mind. That is all you have to do. Each and every moment, all day long. Using the power of constant practice. Constant practice means each and every moment. Constant wake up, constant awakening.

If you become deaf, mute, and blind person, you will have no trouble keeping single practice. In other words become a dumb and stupid person. Not dude or dandy. Or ???

You may have seen a zen painting or drawing. It's a blind person crossing the river holding a log bridge. You know a log, a whole log. It's unsplit. So your whole body-mind, the four limbs holding the log, making forward, crossing the bridge, so your whole body-mind becomes at one with the log. So your body-mind becomes one with this log, whole log. That is dumb and stupid person.

If you cannot become a dumb and stupid person or mute, deaf, and blind person, then do devotional practice: prostrations, walking meditation, constantly surrendering yourself to keep single mind for single practice.

Your practice is hwadu. I'm using the word in the broadest sense. All your practice is hwadu, whether counting your breath or jhana meditation or questioning.

This hwadu with a story was originally intended to kill whatever you know. To kill your old habits, so that you would come face to face with your own Buddha.

Constantly you go after the practice keeping single practice. In the monastic culture you would see that some monks doing prostrations constantly, all the time, or some other monks reciting Great Compassion Dharani, it's called Kido, facing the wall, just like meditating. They can recite so fast. Constantly. Some monks silent, total silent, questioning their hwadu, constantly. And you see that some monks they go into samadhi just standing for seven days, not eating. I don't like you to do that. I don't even envy that. I've never done it. So I cannot teach you what I have not done. It is not necessary.

But given your predicament you can do your best, not just best, your utmost. See, we do Yebul, I've wrote about this "Masan bosalnim." So what is "Chi-sim Kwi-myong-nae?" What is "Song-

bul-do?” That’s the beginning and end of Yebul. Chi-sim Kwi-myong-nae is constantly surrendering yourself.

And all these monks and you, too. You are doing this. You don’t say, “Which practice is false, which practice is true?” You know the story of the monk who did so many prostrations each day for ten years. Then this journalist reporter always go to dig up things like this and asked, “Why did you have to do so many prostrations for so long?” “It is to do one true practice.”

But if you do it with single mind, with unknowing mind, with a true and sincere heart, and with a devotional heart, that is true practice. That’s revealing your Buddha-nature. That’s called, “live hwadu.” By carrying “live hwadu”, they say, mountains and rivers, they become bright and shiny.

So make your vow to keep single practice, your hwadu, your single mind, through constant practice, through the power of constant practice, all day long, each and every moment. Each and every moment is timeless moment.

Teacher: Samu Sunim

Date: June 28, 2011

Location: Toronto

Event: YMJJ Day 1 Evening

Transcriber: Kusa

Date of Transcription

Opens with chanting

To produce sound, moktak must crack itself.

To produce light, candles have to consume itself.

Now, to produce enlightenment, to open your wisdom eye, what do you have to do? You do Yongmaeng jeongjin (YMJJ)!

I gave you three pointers last night to do YMJJ: first, renunciation; second, unknowing mind; third, the power of constant practice.

Now following in the footsteps of the Buddha Shakyamuni, when he was still pre-enlightenment Buddha, he spent six years in great renunciation until he found the middle way after his awakening. Sometimes it is called the great departure. He had to go forth in his homeless life. So, I reminded you, we do this renunciation just for five days. Because you are lay people, so that is a big deal. But now, a day later, I still find a few of you are struggling with renunciation,

you see. So of course your worldly thoughts, your worldly concerns follow you because they do not like to miss the big fun.

Well, it is said, even the beginners in the Bodhisattva path struggle so mightily, and sometimes they fail miserably, but it is well worthwhile. So they keep trying, trying. Here, if you fail miserably, it is called a great success.

So now, what happens is, the task is, not just that you struggle with these demons swarming. So it is called you have to learn to smash these demons, all the demons that follow you, surround you. But not only that. You have to shut down the path of a so called thousand-wise people, they also try to show their path, all these different bodhisattvas. You don't need that.

There was this monk, he was kitchen work in the big monastery, there is a big kitchen, with a huge cauldron. To use, particularly Buddhist hyperbole, sometimes they use these extravagancy, exaggerations to spice the story. I mean these guys they never went to high school or university to learn technology or science. They have to demonstrate to make their story interesting, and it works. And they say, on winter solstice, that is around December 21 or 22, they make huge amount of red bean porridge. That is because on this day they become one year, they add one year, if you are like me 17 years old you become 18 years old. So then when the porridge reaches its boiling point, they rise up in bubbles, here and there, and with a huge flat wooden spoon ... this is what this kind of 500 monk community, there is boat, you see, so he rides a boat to paddle around, to beat these bubbles, and to give a good stir around, you see. So and then this monk doing that, paddling the boat, with these huge wooden spoons, he was singing like that, beating these bubbles. "You keep your own Buddha, it's not my Buddha. I'm just looking for my Buddha," and saying, "You too!" So he was singing like that. And then the supervising monk came and said, "This guy, maybe he is ripe, finally." So that is called shutting down the path of the thousand wise men while smashing the demon swarm, the realm of the demon swarm.

So that is quite a task, eh?! So you just have to find your own authentic path.

So now, some of you struggling with renunciation is something like this. Now, I have to do another gatha...

[Chanting in another language with strikes from the staff]

The gatha says:

*I was so intent in the weeds, I was so intent upon finding a true person,
I did not realize my whole body was covered in mud.*

So that is your situation, you [we?] are all in the weeds, wrapped up with worldly desires. So still you like to find your true person, right? [Response: Yes, YES!] And then I did not realize my whole body was covered in mud. So if you get that, it is called, "Samsara is nirvana."

Transformation body gained without renouncing your worldly desires. Get that! You like to keep everything intact, right? [Laughing]

Now, speaking of these kitchen monks. We have duty persons, I talk about that too, whether you work in the kitchen, or play wake up moktak, or doing security, or just playing night bell or evening bell. It is first, the person, the duty person, the person performing duties, has to be true person. And a true person doing wake up moktak reciting Great Compassion Dharani, and a true person ringing the bell. And also ringing the bell, as I said so many times, you do that, you do these duties, you perform your duties, to fulfill the vow, the first vow of the four great vows. "All things, one body, I vow to liberate." If a true person do that with a devotional heart, performing their duties right, people relate to that. People relate to that. People are inspired. So if you realize this, you cannot just lightly play moktak. You don't just lightly ring the bell, you sit here listening to the sound of the bell. So everything you do during the YMJJ should be inspiring. Should galvanize people into further practice, take them further.

So in the olden times, these isolated communities, mountain communities, so the teaching through that is a social service centre. They learn the art of cooking with very few ingredients, and according to season, the greens and all that. How they preserve food through the winter. It is quite a daunting task. And all these, from teenagers through all the way through 60s and 70s, all the fuss, you know, to provide meals that are tasty and nourishing and all that. Then you learn, you don't just cook rice. That is main staple, you see. There are 36 different ways of cooking rice. Some people like rice dry, others like it wet, and all these things.

So anyway, it so happens that the master of the community, usually he designates his successor, his Dharma heir. But it so happens that he had a number of senior disciples but he passed away without designating his successor. So for one month of course they were busy with funeral service, and observing 49 days, and all that. And then the community was thrown into confusion because who, this was like a leaderless community. So the senior disciples they got together and they were able to come up with three strong candidates. One of them was the chef in the monastic kitchen. Well he was serving as chief cook in the kitchen for 35 years, but he just did that. He didn't know anything about administration or teaching or anything like that. But just by the virtue, ... well basically, a Korean Buddhist proverb, "If you serve the kitchen for 9 years faithfully," it is a very hard task to please everybody, "then you attain Buddha-hood automatically."

This Asvabhava guy. Haju knows him very well. He was attending college when he first came to the temple and then he quit and then he moved into temple. He was a, ... What would you say about him [to Haju]? Kind of a social misfit, eh? He wanted to be, he did not like to be a Caucasian, so he put like a mud thing to blacken his face. And he was very very helpful, in those days. We were doing renovations in the Ann Arbor temple, and then he had this old beaten truck. And so, when he heard that story he was very inspired, so if I can carry temple refuse and waste and all this garbage to a junk yard, to recycle yard, for three years, could I attain Buddha-hood by... (laughter) by five years, three years.

So anyway, the community had some reservation about this one candidate's qualifications. So they found out, ... Actually this monk, his practice, he never spent any time sitting, training in meditation hall. Just, you know, I'm in the kitchen from early, and late at night, and also training kitchen crew and supervising them. But the thing is, every night he goes away, this guy, and then in the pre-dawn hours, just about an hour before the kitchen crew gets ready for the breakfast, preparation for breakfast, he would show up. At first the people didn't pay much attention. But anyway, eventually they found out. Every night, he, when everyone went to bed, the community went to bed, he carries a big basin full of water, brim full of water, and he carried that with both hands, in the forest, and then to the, called the Okunoin, a kind of graveyard for monks. They have small stone stupas, with ashes enshrined. So he would carry that, and then back. So it takes about four hours getting there. Then so, it was brimful, and so he has to be very careful. So that's his practice. To take it all the way to the graveyard and then back to the temple. It is unpaved road. What?

Sanha: you told this story yesterday.

Sunim: Did I do that?

Sanha: No? Sunday? Sunday.

Sunim: These guys were not there.

Sanha: Yesterday.

Sunim: Anyways, it goes with this story. Right, you didn't see that, right? [No, from the audience.]

So it is rocks and weeds overgrown in summer time and all that, so you can easily misstep on a moonless night when it is dark. But he knows that path well because he did it so many times. So that is his practice, keeping his hwadu practice with full concentration.

And so when the senior disciples learned that, they said, OK, we have to test him. They sent some runners and then they were hiding along the path and then so when he comes they make, they selected those guys who can mimic the animal sounds, like "wood" sounds, tiger sound, and all that, so that after all that you can scare him. So he goes there. So he made it, in spite of all these sounds, these scary sounds and all that, he made it, but when he reached the graveyard and he put down the basin of water and then he said, "That was scary." And then he picked it up and then made it back.

So when the senior monks were told the story, they said that he was a true person, and he was appointed as a leader. So that is an important skill. He did not even know that.

So there are perils. Lot of perils you go through. Speaking of ghosts and demons. You make them too, you see. You are producing them everyday, your own. Some people become very emotional. And then you become willful victim, fail miserably with the practice. My mantra is, "Keep your practice constant and strong." Constant practice means constant waking up. Each and every moment. This is timeless practice. Each and every moment counts a lot. It's like bubbles. You rise up, constantly, with unknowing mind, aided by unknowing mind. How unknowing mind.

Ends with strike of the staff and chanting.

Teacher: Samu Sunim

Date: June 29, 2011

Location: Toronto

Event: YMJJ Day 2 Morning

Transcriber: Kusa

Date of Transcription

Each morning during the Yongmaeng Jeongjin (YMJJ) you have to renew your vow, your vow to follow the three pointers and to follow the YMJJ schedule. And to devote your body-mind to your hwadu practice, each and every moment, all day long.

The three pointers are: renunciation, the spirit of renunciation, unknowing mind, and constant practice. Right now, the renunciation, unknowing mind, one way or another, it is embodied. So just stay with constant practice, the power of a constant practice, each and every moment.

Can you hear me in the back?

Yes.

I mentioned if you become a dumb and stupid person, it will be much easier, the YMJJ. I also mentioned, because you have to be reminded, over and over again, that doing these kind of practice, your desires are now reduced down to sleep and food.

This morning, it was three people who said, "How are you doing?"

"I am tired and hungry." (Laughing)

Actually, I am concerned that too much food is served at each meal. I don't know about evening snack, but breakfast and lunch. I mentioned this last year, too. And the Ann Arbor members have been running the kitchen, so I know you have so many dishes at Ann Arbor temple, but we have to reduce it, the number of dishes you serve, and also the amount, too.

When you see so much food and so many varieties, it is tempting. And you know all well that “out of sight, out of troubles.” And well breakfast is important. Sometimes you might feel like I talk like one of the ancients. And usually the farmers, the best meal is breakfast. They have to have a very substantial breakfast which would last all day long sometime.

But anyway, ... You have all heard the word new normal, right? New normal. And that means not just save energy and save money, but also reduce or downsize. And actually there is this word that I have heard constantly, ... If you hear some words so many times they lose power eventually. And then also it is something like this. You see, traditionally, the masters when they ascended, die, and gave a dharma talk, he talks on his own level. So these groupie monks they don't know what he is talking about. So they just sit and most of the time they doze, some times. But he is aware of that, but he just keeps talking on his own level and the monks they just doze, and they don't understand him. But then that is part of what is called, “rot.” It is you know, you have to go through the kind of compost process. So the monks that is part of their training. These guys have years to go, so many years. So over the years they go through the composting process, and finally ferment, and then one day, not just the words, but the concepts, the sound of the words hit them hard, you see. Like lightning and stone and thunder. And then they all of a sudden, it is live words, almost with electricity, you see. That is how they get it, you see.

You don't have time to go through that composting period.

I mentioned to some of them during the interview what is lacking in their practice, “urgency.” Sense of urgency. You have five days. Urgency and honest. Do I pronounce that word correctly?

Yes.

Well, the ancients they put it this way. They always say, “This is the great matter of birth and death.” You are right on the road of it, so if you don't break out of this cycle, in what life do you expect to emancipate yourself? And more directly there is a fire burning on top of your head. You have to put it out, right away.

So anyway, constant practice, you have to learn, you have to keep your practice constant. I even give a formula of what constant means. Over and over again, always fresh in this moment, practice one more time. Once again you begin to shine, just like sunlight breaking through the clouds over and over again to shine. So that is why constant practice is constant awakening.

You get THAT?

YES!!!!

Practicing, sitting down on mat and cushion or chairs is one thing. But you also go downstairs for breakfast, and you go down to your bedrooms, and also work period. Some of you are doing

cleaning. So it is very vital to continue practice, to keep your practice constant, not just when you sit on mat and cushion. But particularly when you stand up, when you walk, when you eat, when you have a bowel movement, when you do cleaning, when you're at work, much more so for you. The monks, these guys, they have lots of time. They can spend so many days sitting in meditation. You don't have so much time to sit down for meditation in your everyday life. So you must develop your practice, carry your practice, at work, where you go, on the outside, driving, on the plane. It is very important. On your own. For yourself.

Is this clear?

YES!!!

So if you forget, if you fail to carry on your practice in the midst of activities and during work, your YMJJ will fail. I asked Haju Sunim don't go around and ring the bell during the work practice period. You have to be on your own. That is awakening!

Otherwise you end up becoming Dharma consumer.

If you hear this, it should flow. It should get into your bones and sinus. That is called, ... There is a Buddhist word, "vow," even repentance is not imposed upon you. Once I met, that is long time ago in Korea, son of a Christian missionary. His father was a Christian missionary, you know. Christianity was in Korea. Well he was born and raised in Korea because his father was there. He was always told each morning to make confession. But then he realized, well how cheaters they are. I don't have any and you have to be sinful. That is very strong. And that was a big reveal. That he doesn't have anything to confess. That means he doesn't recognize he is sinful. So he eventually became a teacher of college and university (???And turned his back on Christianity???) . And Kohye is here. His mother was trying to teach Jesus when he was young. Say, J, say E, and then WHACK! And Jesus...(laughing)...from that time on it was a done cause.

Anyways, repentance, it is called (?? korean). You have to do it on your own. No one can impose it. It is self-awakening, self-help. You have to do it. And then also, it is cultivating wisdom heart, bodhi heart. Very important teaching to Buddhism, what you have to do is called (bari-sim?) bodhicitta.

So this is all about waking up and awakening. And constant, thus you have a single practice, with a single mind, that is all you have to do. The other stuff can drop. Single practice with a single mind. Constant.

Ok?!

Yes!

One more time!

YES!!!

One more time!!!

YES!!!!!!!!!!

Use that dharma energy...

(End of talk)

Teacher: Samu Sunim

Date: June 29, 2011

Location: Toronto

Event: YMJJ Day 2 Evening

Transcriber: Kusa

Date of Transcription

[Formal Evening Dharma Talk - Opening with Chanting]

Please sit comfortably

[Poem in Korean]

*In the Dharma world, do you ask about self and other?
Seeing, hearing, knowing, and feeling are flowers in the eye.*

I give you meditation formula, that is, "Meditation is concentration
Concentration is Oneness."

That is the first part. The second part is, "No self, no other.
No birth, no death."

Which requires your unknowing mind to penetrate, and true suchness.

Now in the Dharma world, do you ask about self and other? Seeing, hearing, knowing, and feeling are flowers in the eye. Flowers are good, but flowers in the eye, that is delusion.

You work hard to study meditation, to practice meditation, to study hwadu. Then I conduct interviews in the mornings and evenings. Since you work hard at your hwadu study, you like to

show me something. Even though you don't have anything to show me, still you have to show me something or nothing. So there is, I recite another gatha. By the way, this "Namo prajna paramita," each time you sing it, the Dharma sound reverberates, inside your body. Do you feel that sometimes? Loosening up your karmic hindrances. To kick them out. That would be nice, ya?

[Poem chanted in Korean - with Namo Prajna Paramita chanting by all]

*On the road without food, singing and dancing.
Midnight under moonlight, I joyfully enter nothingness.*

How about that?

See, I give you three qualities of your meditation practice. I give you and then you forget and then I give it to you again and again. You know that well, eh? To make me work. (Laughter) You enjoy that, eh? The first quality is "deep." It means your practice has gone beyond your thoughts and feelings. The second quality is "penetrating and pervading." And the third quality is "illuminating." So here is a Dharma gatha. "On the road," that means, on the road is always a reference to when you do YMJJ, "On the road, on the road without food, laughing and singing. Midnight under moonlight, I joyful enter nothingness." Illuminating. Nothingness illuminates.

Now, when you line up for your turn, that is also the best time to practice. By the way, how many of you did, carried your practice while doing work practice? Can you raise your hand? So you have to remember it is work practice. Working is secondary. You go to work, at least five days a week, and sometimes you work long hours on weekends too. That is also called the new normal, right? So you don't have much time sitting on mat and cushion. So you have to learn to carry on your practice, your hwadu practice, your meditation practice, while at work. And you can. So here, you don't have to finish the work. You just do practice while at work. But the thing is that you get so consumed, you forget. So remember that tomorrow and the day after tomorrow. Or if you feel like you have to stop work and practice, and then pick up the work again.

OK?

YEAH!!!!

Don't forget.

NO!

So and then when you come in for interview you have to show me something. Sometimes you get really frustrated because you didn't really go through that fermentation practice like monks do, like composting. So you are very green. So raw emotions prevail, you know that right? You get upset, you get angry, or you hate that Sunim, and you bring that to me. You show me and you

can yell at me, and you feel better, and I feel better, too. So get it out. It helps. So whatever it is, if all you have is frustration, then bring that out. If all you have is anger, then bring that out. That is angry Buddha. I welcome angry Buddha. So you go through that process.

Whatever it is, you have to show me. But it has to be something authentic, genuine, and true. When you get angry, that is your truth for that moment. That is what you got. Is that clear?

Yes.

I don't mind being yelled out. That is live practice. So then after that you go back and practice more. Harder. And then if you are still frustrated, then bring more frustrations.

Even when you lay down. I saw people lying down. Lying down is so good, eh? It is like heavenly, eh? You never so much appreciate lying down. (Laughter) See. So here when you come to YMJJ, you discover another dimension of a new normal. So even then, lying down, you practice. Like grist for the mill. You have to put everything into your practice. So even tonight when you retire until you fall asleep, you practice. Sometimes, you know your practice shows up in your dream, you find yourself practicing in your dream. Then when you wake up, the practice comes right out. It is called samadhi when awake, samadhi in sleep, samadhi in your dream.

Can you do that?

Yes!

Its like 24 hours, if you can do that, then something else happens. If you have really tried that. Washing hands or at work. While having bowel movements and meal times. Lying down, standing, sitting, walking. It's all around.

And then after 10pm night bell, you do special practice. That is promise to yourself, your promise to yourself, special practice, minimum five minutes, ten minutes, fifteen minutes, half an hour. If you can do it for five minutes, then you can do it for fifteen minutes. With a true sincere heart, with your Buddha heart.

So many of you are beginners in the Bodhisattva path. That is very exciting. That is hope for the world.

[Ending with formal chant]

Teacher: Samu Sunim

Date: June 30, 2011

Location: Toronto

Event: YMJJ Day 3

Transcriber: Kusa

Date of Transcription

It is said in the *Diamond Sutra*, No perception of a self takes place. No perception of a being. No perception of a person. And no perception of a world takes place in the mind of the bodhisattvas. Nor do these bodhisattvas have a perception of a dharma. Nor do these bodhisattvas have a perception of a dharma or a no-dharma.

And in the Mahayana Buddhist tradition, Samsara is Nirvana, Nirvana is Samsara. Sentient beings and buddhas are not two. No self, no others. No birth, no death.

These are all expressions of our enlightenment or emancipation.

Buddhist teachers rarely promise anything. They are notorious for that. Because it's all, you know, all they can do is urge you to help yourself, so that you could help others. That's why we meditate. That's why we do Yongmaeng Jeongjin (YMJJ).

But I have seen, with my own eyes, that some Zen Teachers, Zen Masters, they promise one thing. If you can enjoy unbroken Samadhi for 7 days, or some would say for 5 days, and then if you cannot attain enlightenment, take my neck.

That's to the extent that they can go over their promise. What else can they do then? So in the same line of the tradition, I could say that you can take my neck. Just you are not even monastics. For one day, that's 24 hours, if you can, ... I am getting old anyways, I would not regret my neck taken. So, one day, 24 hours, in solid, unbroken, hardest Samadhi, will lead you in emancipation.

In this retreat, nothing comes from outside. You are already the living embodiment of this teaching, but you have to see it. You have to see it, experience it with your tongue, your mouth, and your sinus. That is true, otherwise it remains parable. With this, with your unknowing mind and constant practice. Sure you would complain while the monks over there are up in the mountains, but here there are a lot of distractions, interruptions. But we follow a schedule. So in order to maintain, in order to enjoy unbroken Samadhi of a hwadu practice, if you like you don't have to go down for food, for breakfast. And if you have such a mind of a bodhisattva, it is said in the *Diamond Sutra*, nothing will interrupt you. Even while, you know, you just did walking meditation, running meditation. Well, you would not be disturbed by a bunch of flying monkeys going round and round.

You know up in the mountains it is not disturbed, it is very harmonizing. And then this, every so often you know, the duty person playing moktok to call you, you know, to this and that. It is like in the mountains it is close, sometimes they come on time, to call, like playing moktok. It's not disturbing. So some of them are a bunch of raccoons just trying to do their own thing.

Would that be disturbing? No.

Even my Dharma talk would not be disturbing. Just, you know, you just hear sounds.

So all day long, the teachings are there. Constant practice with a single mind. Single practice with a single mind, that's all you have to do. Completely oblivious to whatever is going on inside or outside.

One teacher said, "Why are you still alive? Not dropping dead?" Except that here, "dead" means dead to all these distractions, feelings, and thoughts, and things like that.

The very reason that worldly life is so harder, so hard, and can be bitter too, it just so peoples in relationship, you know, that (??? 9:12 ???), it is just like in the Dhammapada. "He beat me, he abused me, he did this, and she did this, and failed me, ..." So the, well usually up until now, women had the most grievances understandably, and so they come to temple, and they weep a lot, and then they do kido. They do kido practice. They cannot sit still for a while, for quite a while, so they play moktak, and chant, and do prostrations, lots of prostrations, and they do kido practice, to work things out. And there are similar, this collection of testimonials, how they were able to make it, and forgive, make reconciliation, but basically they were also they blamed partly, not entirely, so it seems like, so how they come to freedom. So like uh reading the Therigatha, that continues on. Men too.

But here is, uh, whatever it is, you trust yourself. You have to place strong faith in yourself. So nothing lacking there. It is already there. So you got to work with what you have. Everything's there. But you have to realize it. Is this clear?

YES.

One more time.

Yes.

One more time.

YES

If you use that Dharma energy, that teeny place, you know, diving in to your inner resources, you would not fail.

Each minute, that is what counts. Each and every moment. Timeless moment. That flows like a great river. Mighty river! And that flooding, all the barriers come down. No self, no other. No birth, no death. Just the mighty river flowing. It's a living embodiment of the sutra.

Teacher: Samu Sunim

Date: July 1, 2011 morning

Location: Toronto

Event: YMJJ Day 4 Morning

Transcriber: Kusa

Date of Transcription

Today is your last full day of Yongmaeng Jeongjin (YMJJ).

When you know this, you have eyes, but your eyes cannot see things; you have ears, but your ears cannot hear anything; you have a mouth, but your mouth cannot say anymore. So you become a dumb, a deaf, a mute. Or better still, you become a dumb and stupid person. So you know nothing, see nothing, hear nothing. The only thing you can rely on is your hwadu practice.

Those of you who are counting your outgoing breaths, hear this. Breathing in, you don't dwell in the world of skandhas. You know the five skandhas. Group of five, they make up your personality: Form, Feeling, Perception, Intention, and Consciousness. So breathing in, you don't dwell in the world of these five skandhas. Breathing out, you are not entangled in the ten thousand conditions. So that means you are free from any obstacles, inside and outside. So you enjoy complete freedom breathing in and breathing out. Nothing constrains you. So you go all the way with your unlimited practice.

Those of you who are working on hwadu, you are completely stuck. There is no ingress or egress. So with the help of your unknowing mind, you learn to go forward, illuminating your own path with hwadu.

Do you get it?

YES!

So all day long, when I say all day long, each and every moment. In this dharma practice, each and every moment is a timeless moment, eternity, or eternal now. So in each and every moment, your practice shines. Illuminating its own path. So your hwadu alone prevails.

Such is the power of a constant practice of a dumb and stupid person.

Do you get it?

Yes!

So don't waste any more time.

And particularly when you stand up, when you walk, when you have a meal, and when you are at work, don't lose your hwadu.

You can read all the Zen stories. Only very few came to freedom while sitting on mat and cushion. They came to freedom, they awakened themselves, while at work, sleeping, or even splitting firewood, in the midst of activities.

So you hear this, practice in the midst of activities is far superior to practice in the quiet. That is what you practice. You are lay people. That is the future of Buddhism in the West.

[Bow to one another]

Teacher: Samu Sunim

Date: July 1, 2011 evening

Location: Toronto

Event: YMJJ Day 4 Evening

Transcriber: Kusa

Date of Transcription

[Starts with chanting – Sunim first, then group response]

Mind changes with its myriad surroundings. The way it changes is truly mysterious.

Mind keeps changing with its myriad surroundings. The way it is changing is truly mysterious.

Once again, I remind you that today is your last full day of Yongmaeng Jeongjin (YMJJ). So every bit of your energy, your breath, your attention, you should give to your practice constantly. From now on until the end of work practice, even while resting, lying down after lunch, you keep practicing, moving your lips, make sound, as long as it is not disturbing anyone else. Because you cannot practice quietly in the midst of activities unless you are really experienced. You lose your practice. So do make sounds and allow your body-mind to listen to the sound of your own practice. And that is very healing and satisfying, and also helps cultivate your awareness.

I mentioned this many times. This practice is concentration plus awareness. You know your practice is based on three-fold cultivation: Sila, Samadhi, Prajna. So here all that matters is Sila, Samadhi, and Prajna. That is concentration plus awareness, which leads to awakening.

Do you hear me?

YES!

So use the sounds of your practice throughout, whether you are lying down for rest or at work. The power of constant practice can destroy the pile of your karmic hindrances accumulating over, again in the monastic language, monastic parlance, hundreds of years. It helps melt it down. And then it helps you open your wisdom eye to see through. So use the power of unknowing mind and the power of constant practice.

This morning I mentioned dumb and stupid person. If you become a dumb and stupid person, that is quite a compliment, you see. Very good Zen student. Then you will see this dumb and stupid person certainly understands. Certainly sees flowers blossoming on fruitless trees and fish lips on the lofty crack.

Unless you become dumb and stupid person, you cannot get it. Your analytical mind cannot get it.

[Bow to one another]

[Closing chant by Sunim]

Teacher: Samu Sunim

Date: July 2, 2011 morning

Location: Toronto

Event: YMJJ Day 5 Morning

Transcriber: Kusa

Date of Transcription

[Opening Chant in Korean]

Good morning.

The same sound has infinite meanings.

Both worthy of being heard,

And unbearable to hear.

[Laughter]

Is that familiar to you?

Now remember this:

*A pure white cloud blocks the inlet to the mountain valley.
How many birds looking for a nest at night will go astray?*

You got that too. Now how about this one?

*5 - 4 - 3 - 2 - 1 - 0
The Buddhist barbarians don't know the numbers.*

That's what one capitalist told me. The numbers increase, they don't decrease. No wonder Buddhists are quite miserable. I tried to crack that. So I say, if I found a temple, in whatever condition the temple comes, as soon as possible I open the door and start holding public meditation services. If one person shows up, possibly no body shows up, and one person shows up and then I say, "One thousand people came." And then ten people come, I say, "One hundred people came." So basically they are decreasing.

Twice a year, our bodhisattvas and Dharma companions gather together to have Yongmaeng Jeongjin (YMJJ) in summer and in winter. (Can you hear me in the back? Yes! Good, very good.) In order to confirm our Buddha-hood. That's 50% Buddha. But you are still at 25% Buddha. And also in order to declare to the world the universal Buddha-hood.

So how was it? Something like a dumb who swallowed the honey. In the olden times, there was this record that I saw in the 1190s or something like that. This Korean monk, he was known to be the first Korean who tasted sugar. The sugar came by trade boats, so he felt so good, but he cannot express it. So like a dumb that swallowed a sweet honey. He'd like to say something, but he cannot say it.

I remember, I don't know, close to fifty years ago, when I was in Poensa (Gaeunsa?), Poensa was a small island. Now it is connected to Seoul, the capital of Korea. Someone, some lay woman, a lady, brought a bunch of margarine, and we didn't know what it is. So each monk has a little piece of margarine. So one is put it on your rice, and then mix it up. That's all we did, and it tasted so good! Very good!

Anyways. Any complaints? Any comments or questions? I am too tired to talk.

[Ilcho starts to explain that the last two nights' sounds were not gunfire but from Canada Day, and then the recording stops.