

# **Nine Mountains**

## **by Kusan Suryeon (1909 ~ 1983)**

### **Foreword**

Buddhism is the formalized expression of a truth about life which is valid to any social situation in either past, present, or future. Since its introduction into Korea in the Fourth Century A.D., the Buddhist attitude towards life has played a vital role in the development of the Korean world-view, and its approach to living has had great influence in the shaping of Korean civilization. Although the last twenty years has seen the rapid encroachment on traditional Korean cultural values by Western material and religious outlooks, Buddhism continues to satisfy a deep need on the part of a large segment of the population for spiritual and psychological growth.

The author of this book is the inheritor of a unique tradition founded by National Master Bojo; feeling responsible for giving instruction in and transmitting the understanding of his lineage, he wishes to present this written outline of the teachings of Korean Buddhism. He believes that the practice of Buddhism, as taught in Korea, can lead Westerners to a deeper appreciation of the fruits of Buddhist practice in their lives.

The Seon (Zen) Master Kusan Suryeon (구산 수련) is the Master of Song Kwang Sa (Vast Pines Monastery), Jogye Chonglim, the monastery which represents the Sangha-jewel in Korea. Steeped in the long Korean meditation tradition which has been preserved along orthodox Chinese lines the Master's strong emphasis on practice, and his concern to maintain an atmosphere most conducive to sincere spiritual cultivation, have earned Song Kwang Sa the reputation of being the best among the three top Korean centers for meditation.

The Venerable Kusan is one of the few Masters in Korea who has taken a direct interest in the propagation of Buddhism not only within Korea, but in foreign countries as well. He regularly travels to deliver lectures to Buddhist lay groups in major cities throughout this country, and in 1971 toured the United States, delivering lectures at many of the major Buddhist centers there.

The selections from the Master's lectures included in this book are intended to provide a representative collection of his teachings on Buddhism, and include instructions for beginning students of Buddhism, lay-adherents, and monks who practice

meditation. It is instructive to note the difference in his approach when instructing lay-people and monks. For people who have never had contact with the Korean Seon (Zen) tradition, it will be of interest to note the uniqueness of the Korean interpretation of Buddhism which is distinct from the meditation traditions of Japanese Zen or Chinese Ch'an, though there is still strong influence from the early Ch'an tradition which was current to T'ang Dynasty China (618—906). The first selection, *The Road to the Other Shore*, contains much of the material the Master covers during conversations with people (especially Westerners) who have never been exposed to Buddhism before. It contains the essence of the Master's basic approach to Buddhism, and is also fairly representative of the Korean approach to Ch'an Meditation. It was written to provide a basic description of the Buddhist analysis of the world, the consequent approach to life, and the aims and practice of Buddhist meditation.

The second selection, *The Seven Paramitas*, is an outline for the practice of Buddhism during the ordinary activities of daily life and is especially directed to the needs of lay-adherents. It is a lecture delivered to a Buddhist lay-organization in Daejeon in 1976.

The final selection consists both of an introductory account of the lifestyle of those meditators residing in the Meditation Hall, and of *The Formal Dharma Discourses* which were composed in classical Chinese and were delivered to the meditation monks training at Song Kwang Sa during the three-month Winter and Summer Retreats of 1975-76. It must be emphasized that these lectures are instructions directed specifically to full-time cultivators who are developing hwadu (kung-an) meditation, and were delivered with two purposes in mind:

1) to provide the beginning student with an additional source for strengthening the sensation of doubt which is the indispensable core of hwadu meditation through hearing an exposition of the enlightened man's understanding; and 2) to give the advanced student that final push he needs to break through the *i-ching* or 'sensation of doubt', which will produce the experience of chien-hsing(見性 Jap. kensho) or the seeing into one's own true nature. If not read with these purposes kept carefully in mind, it will be easy to dismiss these discourses as paradoxical or incoherent nonsense, rather than seeing them for what they are in reality— advanced meditation directions. They are presented here for the benefit of those exceptional students who will be able to make proper use of these instructions.

The International Meditation Center would like to extend its appreciation to: Hae Heng Sunim and Hei Myong Sunim who read through and interpreted the Korean and Chinese manuscripts; Hei Myong Sunim who edited the material and

made the English rendering; Ham Wol Sunim who typed all the drafts and wrote the introduction to Part III; Hyun Ho Sunim, Hyun Sung Sunim, Su Il Sunim, and Sung Il Sunim for their encouragement and help during all stages in the preparation of the translation.

It is hoped that Buddhist students at all stages of development will find these lectures inspiring, and that the instructions therein will be the catalyst required to produce the final achievement of Buddhahood.

1. Part1: The Road to the Other Shore 1-10
2. Part1: The Road to the Other Shore 11-20
3. Part2: The Seven Paramitas – The Right Road
4. Part3: Formal Dharma Discourses - Introduction
5. Part3: Formal Dharma Discourses - Winter Meditation Retreat 1975-76
6. Part3: Formal Dharma Discourses - Summer Meditation Retreat 1976
7. Part3: Formal Dharma Discourses - Winter Meditation Retreat 1976-77
8. Part3: Formal Dharma Discourses - Summer Meditation Retreat 1977
9. Part3: Formal Dharma Discourse at Okinawa: February 26, 1975
10. Part3: Formal Dharma Discourses Delivered in America

## **Dharma Talks/Teachings**

### **Part1: The Road to the Other Shore 1-10**

#### **Preface**

Within the green forest a golden oriole shuttles back and forth, weaving the silk of spring. This monk dozes during his sittings and a stone Buddha smiles. While I nap deep within the forest on Chogye Mountain, if the passing ‘clouds and water’ have something to ask, I reply to them; me, this useless, old and withered man.

Many types of people from several countries in the East and West have also come to see me. If they ask about the road to follow in life, I have tried to point out the direction; while at my side, some of my foreign disciples would take up the responsibility for translating. They have requested several times to have the words which they have heard during these discussions copied down; but knowing nothing about writing, I could not comply with their request. Nevertheless, as a gift to friends who have come from foreign lands many thousands of li distant, I have clumsily recorded a few words, to be made use of as they wish.

If a blind man leading a line of blind men should happen to fall into a ditch, all the others would follow him into it; so, since I am sure that I could not have but made mistakes, if there are points of controversy, I hope that you will scold me severely, and bestow on me the whip of guidance.

### **1. The Most Precious Thing in the World**

Often when people have come to see me, I have asked them what the most precious thing in the world is. Some have said that it is world peace. Others have said that it is a friendship which knows no national boundaries. Still others have said position, art, wealth, peace of mind, or life. It is not that the things these people have said are not precious, but that there is something more precious than these. Isn't it only me, who, in a variety of different ways, is liking and disliking, discriminating and judging as in the above manner? And how is this possible? Isn't it because there must be an 'I' which can understand things and judge their value? If there is no 'I' wouldn't there have to be something else? Yet how can there be something else, which in place of 'I', understands and judges?

If questioned in this manner, people cannot answer.

### **2. What Is 'I'?**

When I ask what 'I' is, everyone replies in such terms as 'me-myself'. Of course that indeed is the 'I', but the 'True-I' must be distinguished from the 'False-I': that 'True-I' is not restricted by the physical body.

“When you dream, aren't there mountains, rivers, your friends, and a whole assortment of other things appearing in those dreams?” Of course there are.

“In dreams is fire cold and ice hot; is sugar salty and salt sweet?” Most people answer that they do not have these kinds of experiences.

“If we are faced with unjust affairs in our dreams, do we just accept them no matter how unjust they are, simply because it is a dream, or do we resist them?” Regardless of however much it may be only a dream, at that time we do not even think about it being a dream, but naturally we resist those injustices.

“In dreams, what is the ‘I’? At the time of dreaming can we also point to our self and say that it is the ‘I’, or would we say that it is not the ‘I’?” If questioned in this manner, people answer that it is also the ‘I’.

“But then what difference is there between the ‘I’ in dreams and the ‘I’ now?”

“They are both ‘I’.”

“But can there be two ‘I’s’?”

“No, there cannot be two ‘I’s’.”

“Then, which one is the real ‘I’?”

“The one talking now is the real ‘I’.”

“Then, what about the ‘I’ which in dreams also knows bitter and sweet, and has likes and dislikes?”

“It is an illusion.”

“If it is concluded that the ‘I’ in dreams is an illusion, are we ourselves now real?”

“We are real.”

“Although undoubtedly it is ‘I’ in dreams, and ‘I’ now, we can quite easily reject the dreams of others as being illusory; but how can we conclude that those facts which we ourselves know to be true, are actually illusion? Dreams are clearly a functioning of the mind.”

[Thus it is apparent that the functioning of the mind is not limited solely to its operation through the sense-organs of the physical body; for when its physical sense-experience is completely cut off during sleep, the mind continues to encounter a whole realm of experience during dreams, which is entirely independent of the physical body. In the same way, even when the functioning of the physical body is ended at death, the mind, due to its ability to operate independently, can continue to function.] Therefore the body is the ‘False-I’ and

the mind is the “True-I”.

### **3. Dreams**

Dreams result due to the following process. Things experienced in the phenomenal world through the five sense-consciousnesses (eye, ear, nose, tongue and body) and mental objects experienced in the mind through the sixth sense-consciousness (the mind-consciousness) are discriminated into good and bad, and judged in relationship to ‘I’ by the seventh consciousness, the Governing-consciousness. The eighth, the Storehouse-consciousness, records the impressions of the things experienced up to and through the sixth consciousness, and of the various kinds of good, bad, right and wrong judgments made by the seventh consciousness and stores them away. The ninth, the Mind-King-consciousness, also called the Pure-consciousness, has control over all the consciousnesses up to the eighth. When we enter into sleep and the functioning of all the consciousnesses from the first to the sixth comes to a halt, the function of this ninth consciousness, and absorb them into itself. This process is analogous to projecting a movie: the seventh, eighth and ninth consciousnesses have, respectively, the role of the screen, the film and the reflecting-lens; and the defilements (the action on the screen) are what manifest as dreams during sleep, and are what distort the environment during the waking state.

Furthermore, even during one night, dreams appearing in the evening are related to past events, whereas those appearing in the early morning anticipate the future. Things never experienced by oneself which appear, are things which either occurred prior to the acquisition of this body, or which will occur either later in this life or after the dissolution of this body. This is possible because the ninth consciousness, the Pure Consciousness, permeates the three time-periods of past, present, and future. Undoubtedly, dreams are a functioning of the mind.

Though standard psychology has dealt with what is called the subconscious mind, exclusive of the sixth consciousness, the Mind-Only Doctrine (Vijnanavada) of Buddhism has analyzed it exhaustively into a number of consciousnesses as mentioned above.

In the general world we consider the physical body and the phenomenal world to be real; but let’s examine it more closely.

### **4. Illusion and Reality**

What is subject to change is illusion; what cannot be changed is

reality. Dreams are said to be illusory because after one dream appears, it vanishes and another one appears in a continual cycle. Further, this does not apply only to the world of dreams; because even though we call this body real, it too is clearly undergoing perpetual maturation and decay. A growing child doesn't stop growing for even a second; but an old man doesn't stop aging for even a second either. We are always changing. From the moment we are born into the world, as we are growing, we are simultaneously running towards death. If such a body is not an illusion, then what is it?

Men consider that everything appearing in the sense- spheres is real. For example there is a cake here. Is it something which exists or doesn't? Is it real or is it illusion? We will answer that is certainly is real; but after a second, when the cake is eaten, would it still be real?

To extend on this, though this world seems to be stable, at sometime an island might suddenly appear out of the middle of the ocean, or a continent may abruptly sink into the sea. Thus, if our phenomenal world too is not an illusion, then what is it?

Though when this body is healthy we believe it could live for a hundred years, if only once after breathing out we cannot breathe in, or after breathing in we cannot breath out, then that is the hundred years. Thus this hundred years of life is dependent up on one breath. Consequently, where can we find a place of security? Where can the mind which is directing this body be settled? Ultimately, isn't to believe in the body, finally to be cheated by the body?

Although everyone in his own way has loves,  
This body is an illusion: how can it be believed in?  
If we could awaken to the Mind,  
Wouldn't that be the greatest happiness?

Therefore not only dreams, but the phenomenal world also, is nothing else but illusion.

## **5. Subject and Object**

I have asked many people if the subject or the object is first. Some answer that subject and object appear simultaneously. This answer completely disregards the 'I' present before the birth of this body, for it unmistakably implies that when the body dies, the mind accordingly dies also. Actually this view that the mind also dies at the moment of the body's death, is the same as the annihilation view. Wouldn't this view imply that the mind, being bound to the body, could not operate independently? Such a person could not have dreams, for

dreams are a function which is separate from the body.

Others answer that the subject and the object cannot be divided. But, for example, this is the same as those who ask if the hen or the egg is first. Both the hen and the egg are illusory material things; therefore such proposals are the words of those who live entangled in illusion.

Others answer that the object is first. This person also wrongly perceives illusory material things to be the focus (of life). Fettered by material things, his world is a world no different from that of the animals, in which man's true value is lost. All animals also have male and female distinctions, produce offspring, search for food for their subsistence, and try to live in freedom. But there is no etiquette or morality whatsoever to be found in them. Consequently they know absolutely nothing about parents, children or friends.

Others answer that the subject is first. Such an individual, without having rejected the phenomenal world, knows how to make use of it; and as he is able to adapt himself to the world, he can follow the right road.

It has also been asked whether, from the subject's point of view, the body, the earth, and all of mankind are the same or different. As both the body and the world are compounded from the four great elements, this world, mankind and all the animals are no different from oneself. This is precisely the 'Great-I'. And as we know that it is not possible to separate any component from the rest of the world, both objects and the relative 'I' cannot really exist. Therefore, the 'Great-I' is precisely 'I-less'.

In this case, what is the 'Small-I'? It is the view that only this physical body which does not exceed six or seven feet in height, is the 'I', and that everything apart from it is an object without relation to it. Since such a person only considers those things which he possesses personally to be his own, even though he has hundreds of thousands of millions of dollars worth of riches, essentially there is no way he can avoid complete destitution. And not only that, but even if he is amidst tens of thousands of people there is no way he can avoid loneliness, because all those people are just objects, and he is only this one body.

Thus if it is asked at what level we should live our lives, everyone would say that, of course, we should live our lives at the level of the 'Great-I'. When from the level of the 'Great-I' we examine the external world, we see it as the world of true essence in which all discriminative knowledge (i.e. the

distinctions between male and female, old and young, sangsara and Nirvana, religions, far and near, good or bad, right or wrong, the paradises, heavens, and our saha-world) comes to an end.

Usually it is said that images of the Buddha are idols, but these are the words of ignorant men who neither know themselves, nor know the great truth of the universe. If we know that we are the Absolute Ones who are sovereign over the world, we would not mar ourselves through suicidal, stupid actions, but would hurry to discover our 'True-I'. Since the world, mankind, sentient beings and insentient objects, the universe and all of creation are ourselves, where in this universe can there be a Creator? The self-nature which superintends ourselves, is exactly the 'True-I'.

In the garden at Song Kwang Sa ( 松廣寺 ) there is a dead juniper tree. The sign in front of it states: 'If I live, you live; if I die, you die.' This statement has been misinterpreted to imply that if the National Master Bo Jo (who planted the tree eight hundred years ago) returned to life, then this dead juniper tree would return to life also; but it means nothing like that. Rather it signifies that when we discover our 'True-I', and transcend birth-and-death, ourselves and everything throughout the entire universe simultaneously transcend birth-and-death. Consequently, as long as we are deluded, the subject and the object remain separate; but upon enlightenment, we transcend both subject and object and become an Outstanding Man.

## **6. The World of Sentient Beings (Sangsaric Existence)**

As stated previously, the Mind is the Master which is directing all our actions. Though the world's population is four billion, how many people have realized their 'True-I'? If we presume that there are forty, then we can conclude that there would be one such person per every hundred million; if we presume that there are only four, then there would be only one per every billion. People who have not awakened to the Mind live enslaved by the environment; they dream not only when they sleep, but even with their eyes open they are living in a dream. How distressing it is! If we act while remaining ignorant of the 'True-I', we can do nothing but play the role of a blind man passing from east to west, through the past to the present. Therefore, every time we take a step or move the hands, there is no action which is no unskillful, and every time we give rise to a thought, there is no thought that is not defiled.

When the mind is dark, we say it is a sentient being; the world where sentient beings dwell, is named the Saha-world; and because we are unable to separate ourselves from the suffering

of birth-and-death, we say there is the sea of suffering. And there is attachment to this because we delight in birth and grieve over death. If we make merit we arise in heaven; if we cultivate the good we are born as men; if we are jealous and envious, we are born as asuras; and if we are angry we fall into hell. If without discretion we give rise to craving and sensual desire, we appear among the hungry ghosts; and if while knowing what is right, we do not perform right actions, or while knowing what is wrong, we intentionally make transgressions, we are born into the animal realms. Thus, that day will never come when the sea of suffering which extends throughout the six regions of existence will dry up. All these blunders result from remaining ignorant of the Mind while living enslaved by the environment.

What is it that Buddhism wants to do? Buddha means enlightenment. Enlightenment means to awaken to the Mind. But for those whose minds remain in darkness, the sea of suffering of the six regions continues to exist. There is this world of pain and suffering for those who live in the six regions, either as gods, men, asuras, beings in hell, hungry ghosts or animals. Although it was not something which had to be, the world of sentient beings has expanded because everyone became habituated to being attached to the environment. Although people commonly believe heaven to be a separate and eternal world, it too is actually one of the regions within the three planes and is a world which is not free from birth and death. Though it is a place where happiness is received due to the merit which was made previously, when that merit is exhausted, we again according to karma made in the past, fall into one of the five other regions. Thus, though we can go from the hell, hungry ghost or animal regions straight up to heaven, we can also fall straight back down into these three bad regions. All this is called 'the turning of Sangsara's wheel' through the six regions of existence.

## **7. The World of Enlightenment**

When finally we awaken, after having cultivated the mind in order to become free from the sufferings of birth and death, the sea of suffering of the six regions will vanish. Sentient beings conceive that the sea of suffering of the six regions exists in reality, but this is wrong. While dreaming we perceive the dream world as existing in reality too, but at the moment of awakening from sleep we recognize it to be illusion. So, in the same way, when the mind is deluded we wrongly perceive that the sea of illusion exists, but if we awaken to the Mind, we clearly understand it to be illusory.

The eyes of the enlightened man who has awakened to the true-

nature which is absolutely unchanging, have direct insight into the great truth of the universe. He has transcended the three time-periods of past, present and future; and by transcending both time and space he is not obstructed by being or non-being: this is called liberation. He sees all phenomena in the universe through the Great Perfect Mirror Wisdom, in the same manner as a mirror reflects everything in creation. He is without contamination or attachments; he is like white clouds over green mountains or falling rain on the blue sea. By staying within the mind of non-action (wu-wei), he has followed the stream and reached the marvel; he is vast and boundless. This is the man who is without any obstructions. All relativity is ended here; birth doesn't matter and death doesn't matter. Everyone is Vairocana Buddha and all is a store of flowers. There is nothing which is not sacred. One name for such a man is 'a person who is beyond all things'.

## **8. Categories of Mind**

There are the following five categories of mind: one, the illusory mind; two, the true mind; three, the small vehicle mind; four, the great vehicle mind; and five, the supreme vehicle mind.

The Illusory Mind is the mind which is dominated by the environment and subject to arising and ceasing.

The True Mind is the mind which is not dominated by the environment; and as it is the Mind which is present prior to the arising of joy and anger, and sorrow and happiness, it is also called the Imperturbable Mind or the Original Mind.

The Small Vehicle Mind is the mind which though awakened, is attached to voidness; looking upon all worldly forms as illusory, it enjoys selfish pleasure in the sphere of voidness. It is the mind which, having practiced the Path and destroyed all conditioned dharmas, first enters through the door of voidness and is immersed in quietitude. Although it is liberated from conditioned dharmas, it is still attached to unconditioned dharmas; and as there is little difference between the defects of either (attachment to) existence or non-existence, it is also defective.

The Great Vehicle Mind (which includes the Mind of Great Compassion and the Bodhisattva Mind) enters through the door of voidness, takes a step forward off the hundred foot high pole, and realizes the truth that all conditioned and unconditioned dharmas are non-dual. When all dharmas are observed from the level of Enlightenment, mundane and supermundane are not different, and the Buddha and sentient

beings are not different. But all sentient beings have not realized this truth; and fettered by the three poisons of greed, hatred and delusion, they give rise to all manner of perverse views and conceive that the eighty-four thousand kinds of defilements are real. The Mind of Great Compassion feels pity for these sentient beings who are making all kinds of karma, and expounds the Dharma in order to save them. The Bodhisattva Mind is the mind which takes upon itself the sufferings of all sentient beings and leads them on the road to enlightenment. This is called the Great Vehicle Mind.

The Supreme Vehicle Mind initially has its faith aroused because of the fear of suffering, and eventually reaches the sphere of Nirvana. It examines all dharmas and sees that all sentient beings fundamentally are Buddhas, and that all conditioned and unconditioned dharmas cannot but be real. Thus it is equivalent to the Essential-Nature, within which there is no enlightened one who expounds the Dharma, there are no sentient beings who listen to the Dharma, and the expounding of the Dharma to save sentient beings is only a fantasy of the Buddhas and Patriarchs. Birth is the same as the Unborn; death is the same as the Deathless. There is no existence and yet there is existence; there is no non-existence and yet there is non-existence. Existence and non-existence are both without hindrances. It recognizes no difference between the ordinary man and the accomplished man. Delusion and Enlightenment are non-dual. Good and evil are rootless. The Saha-world and the Pure Lands are identical. Sangsara and Nirvana are fully fused. The noumenal and the phenomenal are indistinguishable. This is the Mind of Nirvana, the Mind of Complete Mastery and Freedom, the Mind of Great Liberation.

### **9. The Principle That Material Things Are Not Annihilated**

When it is realized that the existence and non-existence of all dharmas is neither the same nor different, then there is no distinction possible between Sangsara and Nirvana, and even material things exist eternally. Therefore 'Real-Mind' or 'Original-Nature' refers to that non-duality of illusion and reality. The entire earth is the body of Vairocana Buddha.

### **10. The Range of the 'I'**

Since sentient beings and insentient things are not separate from the true-nature, the characteristic of this nature is simply 'thus'. And because this nature can be neither added to nor taken away from, there is neither more of it in the accomplished man, nor less of it in the ordinary man. This nature encompasses limitless space; and the perfection achieved through seeing this nature simultaneously purifies the world of

external objects. When the visual sense-base is purified the five other sense-bases (the ear, nose, tongue, body and mind) are also completely purified. Accordingly, the six sense-spheres are purified too. Thus the entire world becomes a pure Garden of Happiness. Further, as one's mind is bright, the minds of sentient beings are also bright; and as the minds of sentient beings are bright, all sentient beings in the entire world are bright too. Therefore, this world is the world of Nirvana and all sentient beings are Buddhas.

How can we search  
for the great truth of the universe  
While staying at the surface?  
Can we be separated for even a ksana  
from this vivid spirit?  
Leaning on an inverted moon-staff,  
we go laughing loudly.

Consequently, the Buddha-dharma is not intellectual knowledge. There are some people who think that Buddhism is something which requires much scriptural study in order to understand; but while much study may expand ordinary knowledge, as far as the Truth is concerned, a wide gap will remain. The Buddha considered Enlightenment to be the core of His Dispensation.

## **Part1: The Road to the Other Shore 11-20**

### **11. The Value of the 'I'**

People who become entangled in the environment after forgetting their 'True-I', are attracted by material things because of wrong perception, and mar themselves through foolish offenses. But because the enlightened man is not attracted by material things, even if the world would become a mound of pure gold he would remain as immovable as T'ai Shan and would be consistent in living a life of frugality.

Even if the world was pure gold,  
It would not be precious to me.  
All the holiness of the sages:  
What does it do for me?  
The bright moon shining on Chogye Mountain  
Is the brightness of my mind.

### **12. The Miraculous Functioning of the 'I'**

Since the enlightened man, like white clouds over green mountains, is not fettered by any state, there is no right or

wrong in any of his actions. He flows along according to karmic affinities like a blue stream in a deep valley, which winds without obstructions through the curves and the straights. He is like an empty boat on the river, which drifts along according to the rising and falling of the waves. He is like a white gull on a cliff who eats when he is hungry, and as the sun sets, searches for reeds in which to rest in perfect freedom. I ask you men of the world: who is it who is doing the discriminating?

The white clouds and the grey storks make friends;  
They gently reply to the fresh wind  
and the bright moon.  
Unaffected by the passage of time  
I remain bright and quiet while I sit.  
A bowl of porridge,  
A plate of wild greens,  
And a cup of tea:  
I smile.

### **13. Our Destination**

In the sky the brilliant sun and moon shine equally and impartially over all the sentient beings and insentient things throughout the universe. How much is the benefit bestowed by the sun and moon? Anyone asked would reply that they are impartial and that their worth cannot be fathomed. However if it is asked if the sun and moon exist apart from my Mind, I would answer that they also exist within my Mind. Therefore since both limitless space and the sun and moon exist within my Mind, I want to ask if you can become a great Dharma-vessel which shines like the sun and moon, and which like space, embraces everything? I must emphasize that if you wish to become such a great vessel, you must awaken your Mind.

Everyone has a Master which directs the body. But 'Master' and its other designations, like 'Mind', 'Spirit', 'Soul', 'Original-Face', or 'Heart' are all just names; they are only labels without any relationship to the true-essence which they represent. If it is asked what the form of this True-Essence is apart from these denominations, since it cannot be seen by the physical eye, or felt with the hands, some people wonder if it is not empty space. After all, since it is not a material thing and cannot be grasped, wouldn't it have to be empty space? But can empty space distinguish between good and bad, and right and wrong? As empty space is an inorganic substance, this is absolutely impossible. Consequently, what is the One Thing which is vividly and brightly aware? In other words, if we separate the Master which is directing the body from its names, it is not Mind. Since it is not enlightened, it is not Buddha.

Because it cannot be given or received, it is not a material thing. And as empty space cannot know good or bad, it is not empty space. Finally a doubt arises as to what this thing ultimately is, which has been negated in these four ways. Thus the hua-t'ou or kung-an "What is it?" is generated. Hua-t'ou Ch'an (commonly known as Rinzai Zen) considers that if a great doubt is produced, a great Awakening must follow.

In the past there was a monk named Chao Chou, the manifestation of an ancient Buddha. One day a monk came and asked him whether a dog possessed the Buddha-nature or not? Chao Chou answered, "Mu" (No). Since the Buddha said that all sentient beings have the Buddha-nature, you must investigate why Chao Chou said 'Mu'. Chao Chou's 'Mu' is not the 'Mu' of yes or no. It is not the 'Mu' of true non-existence. Then why did he say 'Mu'? Before expressing himself by saying 'Mu', what thought did Chao Chou have that made him say 'Mu'?

If we can awaken to this 'Mu', then we will also become an ancient Buddha, just like Chao Chou. The perfections of a stainless, complete, and flawless personality, through awakening in such a manner, is the greatest human happiness. And it is thus that we become a paragon for men and gods.

#### **14. Choose the Right Road**

Is there any misfortune greater than that of someone who cannot find a secure refuge and is standing at a crossroads completely disoriented? If we know that a rich treasure house is not far off, let's throw off the suffering of destitution and go! Who would like to stay on a dangerous trail through a vast desert? As bitter hardship and extreme suffering are not things innate to us, let's throw them off!

When sentient beings cultivate evil, they do not know that it is evil; hence, the more they continue, the deeper their bad karma becomes. Even though sentient beings fall in to the bad regions, they continue to be happy with being reborn; therefore, not only does their appointment to leave the bad regions become more and more postponed, but they sink deeper into those regions.

If vipers, centipedes, serpents and other deluded beings knew how bad their own situation was, they would be glad to die, and their offspring would disappear. But because each of them, in its own way, desires to be alive, they are frightened when they meet with dangers, and either resist them or run away. And take a look at insentient things too. Even though a weed is pulled up and thrown aside, a root will go down and a new sprout will

come up. If you cut a tree and leave it, the part on the earth will send down roots and from the upper section an offshoot will grow. In this attachment to life there is no difference whatsoever between men and other living things. This in no way implies that the utility of the physical body should be discounted, but rather, that people who wrongly grasp, at the physical body alone as being 'I', have lost their sense of value as men. How are they any different from all the other animals?

Having reflected upon this point, let's choose the road following which we can awaken to the 'True-I'; let's seize the Truth which is complete in knowledge and complete in potential, and become a 'true man of non-action'. Subsequently, let's save all the sentient beings throughout the ten directions, and realize the fruit of the Great Dharma King. As we must be diligent in order to achieve the Nirvana-without-residue, let us follow the right road for men.

### **15. The Way of Ch'an Meditation**

Those grave mounds in the green mountains:  
Aren't they my Spring?  
I ask, "White bones! Where is the Master?"  
A hundred years of life may seem long,  
But it is no more than three or four seconds.

A whole life is lived in the instant of a breath. And as life exists within the period of one breath, how could it not be impermanent? What is the 'I'? Is there anything we can trust?

After thinking deeply about this, we have decided to follow the path of meditation in order to seek a haven for the mind. We sit facing the wall, and look into the mind; but if we expect to bring an end to all the defilements while sitting with closed eyes and no hua-t'ou, only endless thinking will arise. If we struggle to bring an end to this mental fantasizing, it, rather, is churned up even more, like waves on the sea's surface which are whipped up by the wind. Finally it gets entirely out of hand. Therefore we must bring the hua t'ou into our attention and stick to it. The hua t'ou is like the precious green-dragon sword which slashes through all the 84,000 defilements. We must think, "What is it?" which is neither mind, Buddha, a material thing nor empty space. When we think in this manner we must do it as earnestly as if trying to extinguish a fire burning on our head. We must do it in the same way as we think of water when thirsty, as an infant thinks of his mother's breast, as a sixty or seventy year-old man worries about (his lineage being broken after) three generations of only sons, or as a cat which is trying to catch a rat.

Look at the demeanor of a cat at the foot of a stone wall who is trying to catch a rat. While sneaking along at the bottom of a stone wall it keeps its eyes on the hole where the rat entered. At a place far away from the hole the cat hides silently, and with eyes staring piercingly, it waits for the rat to come out. At that time even if a person, a chicken or a dog goes near the cat, it takes no notice of their passing and continues to watch the rat-hole. If the rat appears for even an instant, like a flash of lightning, it leaps and grabs the rat.

On the other hand, a rat which wishes to bore through a grain-chest in order to get the rice must stealthily and continually gnaw at it for a long time, until finally the grain-chest is perforated. Similarly, if we investigate, “What is it?” untiringly over a long period of time, seeing our Nature and attaining Buddhahood will not be difficult.

People who are cultivating meditation have to reflect with wisdom on the place of the mind. While sticking to the hua-t’ou, if the time is reached when the hua-t’ou becomes focused to a point, the hua-t’ou will become heavy and we will not be able to put it down. Then, when we sit down on our seat, the day and the night will pass like a second. The body will become light as if it is floating in space; we will not know whether the earth exists or not. At that time, even if we do not strive to keep the thought of the hua-t’ou, naturally the hua-t’ou will be raised vividly. Even if we try to discard the hua-t’ou, we cannot; rather it remains vivid all the same.

Sons of the Buddha who are practicing: if the time comes when, in this manner, you do not try to raise the hua-t’ou yet it is raised spontaneously, and you do not try to consider the hua-t’ou yet it is thought of spontaneously –do not let that opportunity be wasted. The body will become motionless like the incense burners before a Buddha-image. The absorbed mind will be pure and clear like fresh water. Having become aloof to the tens of millions of worldly concerns, in the mind there will be no worldly concerns, and in these concerns there will be no mind.

Spontaneously we will gradually enter into wonderful states, and will become as if deaf and dumb. As the meditation practice ripens, karmic habits formed in the past will gradually decay; naturally the mind will become light and happy, and the spirit will brighten.

National Master Bo Jo taught that, “Vividness (mental clarity) and quiescence must be maintained equally,” until his mouth ached from reiterating it. Meditation practice is correct if both vividness and quiescence are present: i.e., the hua t’ou which

we are raising should be vivid internally, producing quiescence in the environment. Practice is wrong if mental fantasizing is vivid: i.e., the hua-t'ou escapes, to where we do not know, and only the wandering thoughts are vivid. The quiescence of mental dullness is wrong: i.e., if, though the external environment is quiescent, internally there is no hua-t'ou but only dullness.

Practice is correct only when there is both quiescence and vividness: i.e., when there is quiescence in the external environment, and when internally the hua-t'ou is vivid.

What states of mind must be developed if we want to practice authentically?

## **16. The Three Types of Mental Resolution**

1. The Mind of Great Anger
2. The Mind of Great Bravery
3. The Mind of Great Doubt

First, the Mind of Great Anger must be produced. All the Buddhas of the three time-periods, the Patriarchs and Teachers throughout history, and the good-knowing advisors of this generation, have all stated through different mouths, that all sentient beings are originally Buddhas. We must examine for ourselves whether we have realized Buddhahood yet or not. If we haven't, then who hindered and prevented us from doing so? And further, who lead us to this world of sentient beings and left us here? Hence, we must try to think of what the reason was that we have not yet become Buddhas. Frankly, the reason is that we have not listened to the words of the accomplished and worthy ones who were enlightened before us, and have persisted in doing many kinds of evils. And by becoming accustomed to making karma only within the turning wheel of birth-and-death, we have moved farther and farther away from the realm of the accomplished and worthy ones and the sphere of Nirvana, until the world of deluded beings and the bad regions, exclusively, have become our world. It is impossible that we can enjoy the immeasurable pain the suffering drowning in the sea of suffering. Therefore, first we must reproach ourselves and feel remorse.

Is there anyone else who can assume in our place the responsibility for the hardships of life, which by nature, are the results of actions done previously by ourselves? Not even through suicide can we escape from this responsibility. Even though we have to face hardships again and again, we must put a final end to the blazing defilements and mental fantasizing. Consequently, this Mind of Great Anger gushes forth.

Second, we must develop the Mind of Great Bravery. Although we try to enjoy the pleasures we receive in the Saha-world, we are instantaneously deceived by these temporary pleasures; they are not complete, perfect, and true happiness. The pleasures of this world are the pleasures of the following five types of desires.

The first is the desire for wealth. The accumulation of wealth is the source of misfortune for ourselves, the ruin of ourselves, and ultimately it cannot but be the enemy of ourselves. For the poor man who doesn't have it, wealth is suffering; and for the rich man who does have it, wealthy also causes suffering. It is the root for the making of many kinds of bad karma for people who cannot be satisfied with their position. In a warm place with a full belly, only laziness will grow; thus wealth is the cause of our progressive estrangement from the Path.

The second is the desire for sex. Even if men and women would have tens of lovers each, they would never tire of sex, when there is this degree of attachment, how are we any different from animals? It is not once that sexual desire has been the unfortunate cause of suicide or murder. Recently the evil practice of abortion operations has become popular and is now commonly accepted, as if it were perfectly normal to kill a child which is still in the womb. But who will take the responsibility for that crime? We are ignorant of the natural principle that if we kill others, they will kill us. Thus, isn't it ultimately sexual desire between men and women that can lead to such an uncompassionate act that will eventually result in your own murder. In the animal world there is copulation only at mating time, and not outside of this fixed period. For man, the highest spirit in creation, to have sexual intercourse as an amusement, cannot but be a shameful act. And not only that, but the pairing of a woman with a man in the initial step in the formation of a society. Good men and women cannot but bear this in mind, in order that the establishment of both pure families and a society based upon moral principles will be accomplished. Further, we sons of the Buddha who cultivate our minds in order to achieve the Path, must realize that we are an example for other sentient beings [and should consequently exercise proper restraint in our sexual relations].

The third is the desire for fame and reputation. How many people in the world, whether East or West, past or present, have destroyed their family, lost their lives, and fallen into utter ruin because of their love of fame? The honor and fame on a sheet of paper are not different from bubbles floating on the water's surface. People who are busy pursuing fame and profit cannot but be utterly confused. Since times of old, great men have

always concealed their footprints, fled from fame, and lived in poverty enjoying the Path. We must realize that the morning dew and the evening clouds cannot last forever.

The fourth desire is for food. Even if we are eating the rarest delicacies, we can eat only to our capacity. Regardless of how much we have eaten, once we are full, even the sight of those delicacies will disgust us. But when we are starving, even rice wrapped in lettuce with a spoonful of miso tastes better than honey. Even though we try to insure that we will always have nice clothing and good food, this is like trying to insure that the jade leaves will stay on the golden branches. Impermanence is swift: we will not be able to keep them forever.

The fifth is the desire for sleep. There is even attachment to sleep! Sleep is the small dream, and death, the great dream. Sleep is partial death, and death, complete death. But the Mind is the Deathless. Consequently, because the Mind does not sleep, it constructs the illusory, dream world within which it performs many kinds of activities. When the spirit comes back, waking up is said to have taken place. Since sleep is pulling the mind into the world of darkness and delusion, Cultivators of the Path say: "One night of sleep and we are deluded for three lives." Therefore sleep cannot but be the malignant habit which entices the spirit into the world of delusion and dreams.

The happiness derived through these five desires results from the misperception of illusory forms and is the cause of further unwholesome action. Since within this illusory dream we are developing other illusions at two or three different levels, if the spirit and the physical body should become separated we would die. Then, whether we burn it or bury it, the physical body would remain without sensation. If we think it over, don't riches, honor, glory, high office and nobility, and mother, father, children, foes, friends, benefactors and loved ones, all belong to the same illusory dream? To abandon the riches and honor of royalty, as if discarding weeds, is precisely Great Bravery.

Third, we must give rise to the Mind of Great Doubt. When the Buddhas of the three time-periods, the Patriarchs, and all the good-knowing advisors of this generation, work for the salvation of all sentient beings, they directly point to the minds of those beings and directly expound the Dharma in order that they will see their nature and realize Buddhahood. Whose fault is it that we listeners, having let ourselves become deluded, have not awakened to our Mind Consequently we cannot but raise a doubt about the kungans and the sincere words of the Buddha. The thousands of sutras and the tens of thousands of sastras are all teaching about the nature; even one word or half

a sentence does not teach anything else. So why can't we realize it? Although Chao Chou's 'Mu', 'The cypress tree in front of the garden', 'The dry shit stick', 'All dharmas return to the One', and other kung-ans are all direct instructions, how is it that we have not yet awakened?

The answer is, that for innumerable kalpas until today we have considered the six sense-bases (eye, ear, nose, tongue, body, and consciousness) to be 'I', and the six bandits (form, sound, scent, flavor, tactile objects, and mental phenomena) to be the objects of our activities. We grasp at this situation and consider the three poisons (greed, hatred, and delusion) to be our assets. The latent tendencies become second-nature. At the point of contact (between the sense organs and their objects) we live a life completely dominated by the Inversions. Consequently, the sea of suffering of the six regions never comes to an end. We have ears but it is as if we are deaf; for though we listen to the sincere words of the Buddhas and Patriarchs we do not hear them. We have eyes but it is as if we were blind; for though we watch the sacred practice of compassion we do not see it. This is what is called the world of sentient beings. So whose fault is it that we fall into the bad regions? We have tied up ourselves, and bound ourselves; and because no one else can release us from our bondage, we must cultivate.

Liking glory, we have no limits in our quest for it.  
Greedy for gold, we even cheat our own conscience.  
Dazzled by the light of the fire,  
The tiger moths all die.

If we want to be liberated from the three evil regions, we cannot but search for the 'True-I'. If we wish to search for the 'True-I', there is no better way than to investigate the kung-an. Since we cannot understand the kung-an, if we want to awaken to its significance, we must raise a doubt. Under a Great Doubt there must be a great Awakening; but to have no doubt while trying to understand the hua-t'ou is a great error. If we wish to awaken to the True-nature, we should not search outside ourselves. And why? Because if we chase after that Nature outside, we will only get farther and farther away from it, just as if we intended to go eastwards but ended up going to the west. The ancients said: "If a person throws a clod at a lion, the lion will attack him; but if he throws it at a dog, the dog will chase it." Therefore, people who have resolved to cultivate 'Mu' must raise it before them and try to intuitively understand how the idea arose for Chao Chou to say 'Mu'. This 'Mu' is not the 'Mu' of yes or no. It is not the 'Mu' of true non-existence. Before Chao Chou expressed himself by saying 'Mu', what thought did he have that made him use such an expression? You must inquire into this thought. In all four postures of

walking, standing, sitting and lying, in speaking and in being silent, in activity and in stillness, the doubt-mass must appear clearly by itself. If the Doubt remains unalloyed and unobscured during all activity, the practice will ripen naturally. At that time, although we do not try to cut off mental fantasizing, it is naturally removed; and although we do not try to progress towards Bodhi (Enlightenment), naturally we progress and reach it. From then on we can taste the rare flavor of the hua-t'ou. If we practice in this manner, changing an ordinary man into an accomplished one will not be a difficult matter.

At the time of our final resolution, we forgo sleep and forget meals. Even if we want to sleep we cannot, for it is as if we are confronted by all the enemies we have made throughout ten thousand years. We cannot go left, we cannot go right, we cannot go forward, we cannot go backward; and finally when there is no place left to keep the body, we do not fear dropping into the Void. At such a time we are close to the Great Awakening.

This body must become like a stone which has rolled to the side of the road. Even if a stone on the roadside is burned by the sun, it is unaffected; if soaked by the rain, it is unaffected; when excreted upon, it is unaffected; in the cold and the heat, it is unaffected; though flowers blossom, it is unaffected; in the fresh breeze, it is unaffected; whether birds fly over it or animals step on it, it is unaffected.

Although the vivid yet quiet light of the spirit is shining brilliantly, do not under any pretext give rise to intellection or hold any opinions like "I know," or "I am enlightened." If we give rise to such opinions while having neither penetrated the hua-t'ou nor awakened to the True-nature, we will lapse into the Palace of Delusion. At that time we must generate the Mind of Great Bravery. Since the subtle stream (of defilements) has not yet been exhausted, we must investigate meticulously. As the delicate, gentle flow of mental fantasies is still present we must become increasingly ferocious. Like a rat which is trying to dig its way into a cow's horn, the beginning student in his initial study of the hua t'ou must keep pushing forward continually and without interruption, digging into how the idea arose for Chao Chou to say 'Mu'. Suddenly there will be a meshing as if the upper and lower parts of a millstone have come together exactly. The way of words and speech is cut off. The (discriminative) activities of the mind are annihilated. Without a doubt, the lacquer barrel is broken. The Natural and True Face is revealed. We apprehend and defeat Chao Chou and are no longer deceived by the tongue tips of the good-knowing advisors of this world. In one glance, we see clearly

the Buddhas and the Patriarchs, and understand the eighty-four thousand volumes of the Tripitaka.

At that time, we must search out enlightened Masters in order to polish our achievement. At that moment, we are rightly treading the road which leads up to the practice done by true men. Do you understand?

Even if the entire world were pure gold,  
It would not be precious.  
Even though the Accomplished and Worthy Ones  
Are honored and respected,  
They are not intimate with me.  
All of heaven and earth fills my eyes,  
But I do not see one blade of grass anywhere.  
The moon on Chogye Mountain shines cowardly.  
The waters and mountains are my original home.  
The flowers and grasses are all marvelously fragrant.  
Well settled in an empty boat,  
I follow the curves and straights of the current;  
All the places I pass through are filled with my light.

### **17. The Refinery of Man**

We have seen that it is possible for an ordinary man to cultivate the mind, awaken to the True-nature, and achieve Buddhahood; yet this is not an easy matter. We who are still constrained by ignorance may consider the physical body only as being 'I', and forgetting our Mind and spirit, end up losing our 'I'; but how are those people who do not even *know* that they have lost their 'I' any different from animals? Even though such a person has a human shape, he is actually only half-human, for his humanness has not developed. Do not men have the greatest value of all of the ten thousand things between heaven and earth? Thus isn't it pitiful that although we designate ourselves 'I', we nevertheless enjoy living a life of slavery— shackled by religion, and freedomless? How pathetic! If we have forgotten the 'True-I', not only while asleep are we dreaming, but even with wide-open eyes, everything we do is a dream. It is precisely because of this that the Enlightened Ones feel pity for sentient beings.

Isn't it utterly lamentable that we must come to birth and not know to where we are coming, and must go to death and not know to where we are going? Although fundamentally there is no birth to come to and no death to go to, how is it that we ourselves must still suffer the pain of birth and death? Where is the mistake? It is simply because we have misperceived the illusive 'I' and hence are fettered by conditioned dharmas; within this apparent yet unreal (perceptual) dimness we cannot liberate ourselves from our stupor. Consequently, if we

unexpectedly encounter unanticipated events, even though we know them to be illusory dreams, we cannot develop the determination which can cut through them with one stroke of a sword. This is an unavoidable aspect of this world of sentient beings. This is what is called "to carry the hemp and discard the gold."

This misperception is illustrated in the simile of the rope snake. While walking alone at night, a man saw that there was a snake in the middle of the road; greatly startled by it, he turned pale. However upon careful observation, he found out that it was only a rope, and after a closer look saw that it was made of hemp. If he would have analyzed the hemp carefully too, he would have found that there wasn't really any hemp either. The man who awakens to the fact that the rope is void (of substance) would also awaken to the fact that all the affairs of this world are only an illusory dream; his determination aroused, he would look for a way to practice the Path. Having cultivated the Path according to his individual abilities and awakened to the 'True-I', he would realize that he has always been in possession of a rare treasure. Therefore the Buddha said that He had universally examined all sentient beings and had seen that, from the beginning, they all were endowed with the Tathagata's Wisdom and Virtue. Since everyone, regardless of who he might be, is endowed with it, what is the reason that we have not been able to achieve Buddhahood yet? It is simply because we have not tried that we have not succeeded; but anyone who tries *will* succeed. Therefore practice-centers like monasteries and meditation centers are the refineries of man. They are furnaces which produce accomplished ones by refining the ordinary man. To give a simile: because gold is highly valued by the world, people will spare no capital in their search for it. Pure gold is obtained in the following manner. After mining ore, it is smelted in a furnace; only then can we sort the pure gold out from the other constituents. If we don't pass through such a process, then needless to say, it will not be true gold. Similarly, though the original Buddha-nature is innate in everyone of us, if we do not pass through the process of cultivating the Path, it is impossible that we will be able to discover our Self-nature—the 'True-I'. Thus, in the *Sutra of Complete Enlightenment* it is said: "As when gold ore is smelted, it is not because we smelt gold ore that gold exists....Once the true gold substance is extracted upon completion of the smelting process, it cannot become ore again." Thus, though all sentient beings originally possess the Buddha-nature which is the great truth of the universe, without the effort to awaken to that nature through practice, it is impossible to change an ordinary man into an accomplished one. Nevertheless, once we have realized the fruit of Buddhahood we cannot become sentient beings again. To smelt ore to produce pure gold:

This is what is done in a smelting furnace.  
We must refine (the mind) a hundred times in the furnace of  
samadhi.  
Do not remain dark to the Wisdom of Complete Enlightenment.

### **18. Great Enlightenment is No-Enlightenment**

When the ordinary man begins the practice of meditation, he may feel that there are things to be practiced and things to be realized. But if he should have a great Enlightenment he would understand that there is nothing to practice and nothing to realize. This is because nothing affects the Truth. Although there is neither more of the True-nature in the Accomplished One, nor less of it in the ordinary man, he who has not awakened to the Self-nature is an ordinary man, and he who has awakened to it is a great accomplished one. Even though this nature is without deepness or shallowness, if because of gradual practice and gradual awakening the enlightenment is shallow, then he is called a sage; if because of sudden practice and sudden awakening there is penetrative understanding, then he is called a Great Accomplished One. Although the Dharma is without more or less, a person might, according to his practice and realization, be satisfied with only a little. If he then says that the law of cause and effect is void for himself and indulges in unrestrained sensual activities, when he is about to die he will forget the True-nature, and the way in front of him will be vague and uncertain. According to his actions he would receive rebirth, and possibly would fall into the evil regions, where he would receive all kinds of suffering. This is the result of Dry Wisdom. Whose fault is it that he has not avoided birth-and-death? People who are cultivating the path cannot but be careful on this point.

The kind of person who is described above is a person of shallow roots and a small Dharma-vessel; for even though he is fortunate enough to meet Masters, has his faith aroused after listening to the Dharma, and diligently cultivates Concentration and Wisdom, on his initial entrance through the door of voidness (空門) he says, "I have obtained the Supreme Path," as if he were mad or drunk, and wrongly acts as if he were without hindrances. How could he not have but made a great mistake?

A man of deep roots and great wisdom is different. As soon as he hears a kung-an he establishes his mind like a mountain and settles his mind like the sea. He keeps only the hwadu raised before him as if he were deaf or dumb. Since he has not yet been able to understand the reiterated instructions of the Buddhas and Patriarchs, he cannot but have a doubt. He is constantly doubting and constantly probing as if trying to save his burning head. Suddenly one morning he shouts "Ha!", and heaven and earth are overturned. He enters into a place

unfathomable by others; and after a laugh alone, he only smiles. When he has reached that stage he can taste for himself without one iota of difference, the flavor of the sincere words of the Buddha and the Patriarchs. Pure faith is established and he continues to examine the depth of his practice. He incites himself to progress and puts forth all his effort. He doesn't think of the distances involved in going to the East or West in search of Masters to meet. He polishes himself of right and wrong (views) and can easily obtain the right view. However, if proudly and arrogantly, he conceals the results of his practice, and doesn't expose the results of his achievement to a Master, he will ultimately fall into wrong views where repentance is useless. Therefore in *The Platform Sutra of the Sixth Patriarch* it is said: "When the Ch'an Master Nan Yueh Huai Jang (南嶽懷讓) went to see the Sixth Patriarch, the Patriarch asked, 'What thing came in this manner?'

The Master answered, 'Even if you say it is one thing, it doesn't strike the mark.'

The Patriarch asked, 'Have you been able to practice and realize it or not?'

He answered, 'Although practice and realization are not absent, impurities (i.e., attachment to my achievement) are not present.'

The Patriarch said, 'This absence of impurities is what all the Buddhas safeguard. You are like this; I am also like this.'"

Thus we see that after enlightenment, looking for a Master to polish our achievement is a practice we cannot dispense with. Once we have penetrated to the nature of the mind we see that it is originally non-dual. Ordinary men and the accomplished ones are non-dual; delusion and enlightenment are non-dual; and male and female, old and young, birth and death, far and near, high and low, good and bad, right and wrong, and sentience and insentience are all non-dual. Therefore if one man recognizes the Truth and returns to the Source, the entire world becomes the pure Dharma-kaya of Vairocana Buddha. So, great enlightenment is the realization that there is nothing to awaken to. (Nevertheless for sentient beings there is still delusion, despite the fact that there is nothing to be deluded by). This is called the 'Pure Dhyana of the Tathagata', and it is also called the Integrative Nature Wisdom. What was said above is what is observed from the Original-nature when the mind is absorbed within the Undiscriminative Samadhi.

In *The Flower Garland Sutra* it is said: "These three things—Mind, Buddha, and sentient beings, are without distinction." (The subject) arises and yet there is no arising; therefore all the Dharma-realms are the Pure (Dharma) Body. (The object) is annihilated and yet there is no annihilation; therefore all of space is the true Original-nature. There is existence and yet it does not exist; there is non-existence and yet it does not exist. Since function arises from essence, there is birth without being born. When the function is absorbed it returns to the essence;

therefore there is death without dying. As the Mind is void, bright and shining by itself, it is the existence of non-existence. As its miraculous functioning has no hindrances it is the non-existence of existence (lit., not non-existing). Consequently, what is the Original-nature like? Because it is originally 'thus' without activity or quiescence, it has no existence in time or space. This is called the Wisdom of Marvelous Observation.

### **19. Discriminative Wisdom**

In contrast to the above-mentioned Wisdom of Marvelous Observation, if we examine with discriminative wisdom, the differentiations of all the things of creation into their individual shapes, forms and characteristics are clear.

Understanding is the essence of wisdom and wisdom is the functioning of understanding. If we give a simile, understanding is the substance of white jade and wisdom is the brightness of the white jade. Although uncut jade is valuable, when we polish the surface of the stone so that there are no defects, the pure essence of the jade appears and the emanation of its light is striking. The Essential-nature is exactly the same. If the True-nature is not cultivated we are called ordinary men. If the self-nature is clearly penetrated to, we are called Accomplished and Worthy Ones. Therefore since an accomplished one is a person with a bright mind, if he examines all the world with the Eye of Wisdom, there is none of his seeing, hearing, feeling, and knowing that is not experienced through the True-nature; and there are no forms, sounds, smells, or tastes, which are not the functioning of that True-nature. Although all of the diverse things existent in the universe are illusory, if we awaken to our Mind, there are none that are not real. And just why is this? It is because the Essential-nature fills all the Dharma-realms and transcends existence, non-existence, and birth-and-death. For example, if we dig eighty feet into the earth, there is eighty feet of space; if we dig a thousand feet into the earth, there is a thousand feet of space. Therefore space permeates all material things. It is exactly the same with the Essential-nature.

Green, yellow, red, white, high, low, clean and dirty are nothing but the miraculous functioning of the Essential-nature. Therefore it is said in the Lotus Sutra: "If the mind arises, then all the types of dharmas arise; if the mind ceases, then all the types of dharmas cease." Accordingly, as it is observed that all mundane and supermundane dharmas are the miraculous functioning of the self-nature of each individual, the Sixth Patriarch said: "The Buddha-dharma exists in the mundane world; there is no Enlightenment outside of this mundane world. If we look for Bodhi (Enlightenment) apart from this

world, it is just like looking for the horn of a rabbit.” Further, it is said in the Flower Garland Sutra: “If people want to understand all the Buddhas of the three time-periods, they should contemplate the nature of the Dharma-realms: everything is produced by the Mind.” In the Sutra of Complete Enlightenment it is said: “If one thought is purified, all thoughts are purified. If all thoughts are purified, all the Dharma-realms are purified.” As space and all the worlds of the ten directions are the miraculous functioning of our minds, if we examine with the eye of enlightenment, then there is no difference between the Saha-world and the Pure Land, or between the Buddhas and sentient beings. The Sea of Suffering of the six regions is originally void. Therefore when the worldly feelings are brought to an end, holiness as something distinct from those feelings cannot be conceived. So we should respond with a laugh when facing favorable or adverse circumstances, for they are all the miraculous functioning of our minds. This is called the Great Perfect Mirror Wisdom. In all places and at all times, there is nowhere which is not a Garden of Happiness. This is the highest happiness of mankind.

The Buddha is the Mind, the Mind is the Buddha; why search for the Buddha apart from the Mind? The Buddhas of the past have gone, the Buddhas of the future have not yet come; where are we going to find the Buddha of the present? Outside of the Mind there is no Buddha; outside of the Buddha there is no Mind. If we discover our own Mind the true Buddha of the present appears in the world. At that time we walk hand in hand with all the Buddhas of the three time-periods. There is no place that is not a Bodhimandala, and no time when we do not enjoy the happiness of Nirvana. Such a man is called ‘the true man of non-action’, ‘the man of outstanding character’, ‘the man who stand beyond all things’, ‘the man who has cultivated the Path’, ‘the free man who is master of himself’, ‘the teacher of gods and men’, ‘the Buddha’, ‘the World Honored One’. This is called the Wisdom of Perfection in Action.

The mountains move, the moon doesn't move.  
Everywhere is a Bodhimandala.  
In an old pine a cloud-white stork roosts.  
In the green trees the yellow orioles  
call to one another.

The shining moon reflects in the autumn waters, which are  
joined to the sky. Can you understand this?

The five fresh colors of September's rivers and  
mountains:  
Their variegated red colors remind me of the March  
Spring.

Aloof from the seasons, there is no common man or saint.

A stone man in the fire turns the Dharma-wheel.

## **20. Encouragement to Practice**

In India, in the kingdom of Kapila, a prince named Siddhartha was born to King Suddhodana. During His early years, He went on an excursion to the four gates (of the capital), and had a deep insight into the impermanence of life after seeing a sick man, an old man, and a dead body; later, after seeing a holy man, He resolved to 'leave home'. After six years of hard practice, He awakened to His Mind and saw His Nature, and became known as the Buddha and the World Honored One. He was a great revolutionary, unparalleled in history. This is because, first, He transmuted ordinary people into Accomplished Ones. Second, He criticized the Indian four-caste system, and advocated egalitarianism. Third, He transmuted the Saha-world into a Pure Land. He was a hero amongst heroes. Because He became such a revolutionary and such a hero, I sincerely entreat all men not to entertain petty doubts, but also to search diligently for the 'True-I'. If you awaken to your own True-nature won't you really be a great man too?

The Buddha said there were four things difficult to obtain. One, it is difficult to obtain human birth. Two, it is difficult to be born as a man. Three, it is difficult to leave home. Four, it is difficult to have contact with the Buddha-Dharma.

First, even though we obtain a human body, if we use our mind like an animal or fall into ignorance and stupidity, it is not called being human.

Second, even though we are able to be born as a man, if bound by existence and non-existence, we are attached to male and female, we are not men.

Third, although we are able to leave home, if we chase after the five desires and do not cultivate the way to Enlightenment, it is not called leaving home.

Fourth, even though we diligently study meditation and doctrine, if we gradually fall into grasping at the form of the practice but do not penetrate to the substance of the practice (the True-Nature), it is not called being in contact with the Buddha-Dharma. There is no need to say that, regardless of whether one is a man or woman, old or young, if the self-nature is diligently cultivated we will become liberated from birth-and-death; and climbing to the Buddha-sphere, we will enjoy

the happiness of Nirvana.

When the lion roars amidst the mountains and rivers, the wild foxes and the spirits lose their courage and run away. When the dragons bestow rain upon the earth, sentient beings and insentient things all benefit. Birds flying through the sky go east, go west, go up, and go down, without hindrance and in perfect freedom. Consequently, if within the mind of non-action, we give rise to a mind of great compassion and save those sentient beings who have karmic affinities with the Dispensation, won't we be outstanding men?

I hope that from now onwards, all those who see or hear this may, together with all sentient beings, attain Buddhahood.

## **Part2: The Seven Paramitas – The Right Road**

### **Introduction**

Though everyone lives seeking personal enjoyment,  
This body at some time  
Will be reduced to a mere handful of ash.  
Ask: "Oh, Master of the body!  
What is the 'True-I'?"

Knowing the definition, confines, value and responsibility of what is called the 'I', let's throw off the bridle of illusion, and proceed on the right road of true hope. As this road is the Buddhism for practice during our daily lives, I shall discuss one paramita for each of the seven days of the week. The word Paramita is Sanskrit and its meaning is to reach the other shore. That is to say, leaving the shore of birth and death which has been formed by the false dream of illusion, we go across to the 'other shore' of Reality and Nirvana. Therefore, 'the shore on the other side of the river' signifies enlightenment of the mind. The method to achieve this is precisely through these seven paramitas.

Prior to describing the seven paramitas proper, I should explain that this mountain monk's reason for bringing up this road is that it is frustrating to see the four billion people of the present world population stumbling around having lost their 'I'. Further, the fifty million people of our country have lost our national spirit from the Silla and Koryo periods; and though we must suffer from the humiliation of being a backward, underdeveloped, and powerless nation, we don't even know enough to be humiliated about it. This is because we have lost our direction. As we are a cultured people possessing a history and tradition of half ten-thousand years, which is absolutely not

that of a backward country, my direct motivation for advocating these seven paramitas is in the hope that they will promote the recovery of that original spirit.

When we refer to the 'I', actually what is it? If we live according to the standard of our physical body, and also according to the standards of materialism, food and sex, then not only while asleep are we dreaming, but even with our eyes open aren't we in a dream? And just why is this so? Because, enslaved by the environment, we have forgotten our 'True-I', and live according to a materialistic standard; we live an aberrant life dominated by the environment. How is this sort of life any different from that of an animal? We have forgotten the Mind which is our Master, because, deceived by illusory things, we have lost our 'I'. If we act with an enlightened mind, we become a completely accomplished person, and simultaneously become the teacher of gods and men. Thus, the way to consummate humanity's highest values is to awaken to the Mind and live rightly.

Those who only know the physical body as the confines of their selves are people who live enslaved by the 'small-I'. However for those who live awakened to their Mind and thus know the proper function of all material things, the whole universe and the four billions who comprise humanity are precisely like another aspect of themselves; there is no doubt about this. Since the subject which calls itself 'I' is existent, the universe as the environment, and other people as objects can be perceived. Though some people advocate that this world must have a distinct Creator, if the 'I' does not exist, then there would be neither a perceiving subject nor perceived objects, and there would thus be no universe; so this world is certainly a fabrication of our minds. Therefore everything in this world is precisely me; and we designate this 'I', the 'Great-I'.

If I ask you of what value is the 'I', you will not be able to answer easily. To give an analogy: suppose that there was a large block of pure gold the size of the mountain behind this monastery, Chogye San. While such a block of gold was under a certain individual's safekeeping, his mind would not be moved by any other wealth or fame in the world. Nevertheless if it happened that a person could exchange his body for that mountain of pure gold, is there anyone who would do it? And even if the entire universe was to be transformed into gold, no one would exchange it for his own body. If someone recognizes that his own self has such value, shouldn't he, at all times and in all places, perform actions of commensurate value?

However much gold there may be,  
It is not my treasure.

The sages' holiness:  
What does it do for me?  
The bright moonlight on Chogye San-  
That is the brightness of my mind.

The sun and the moon in the sky are no different than the sun and moon in my Mind. How much is the benefit bestowed by the sun and moon upon both sentient beings and insentient things? The sun and moon are not predisposed to shine upon the mountains because they are high, nor upon the waters because they are deep, nor on flowers because they are pretty, nor on shit because it is filthy; rather, they shine with absolute impartiality on everything. Since this is the case, what does this benefit amount to? We by no means have the ability to measure such a boon. Since the sun and the moon are not apart from our minds, there would be no greater happiness than if we could all cultivate our minds and become human beings who, like the sun and moon, could shine upon all those sentient beings groping in the darkness. I hope that those of you who are listening to this Dharma-Lecture will become people like the sun and moon; this is certainly my solemn responsibility.

### **Dana-Paramita : The Day of Giving (Monday)**

Let us have all-pervading love not only for people but for all sentient beings, and give our possessions freely and without regret with a heart of loving-kindness. There are the following three ways of giving. First is giving through understanding the Dharma. Give your heart to the service of everyone, realizing for the sake of others, the voidness of your own self and your desires. Second, is giving all material things without reluctance. If we give with attachment, it is merit stained by the Outflows (and thus limited in effect), but if we give without attachment it is merit unstained by the outflows (and thus of unlimited value). Let us give readily and without reluctance in the same way as we find it easy to give away cold water or a dirty mop. Third is giving anything without apprehension. If, due to our perfection of merit and wisdom, we are capable of giving our hearts and even physical bodies without apprehension, then a great loving-kindness and compassion is produced, within which ourselves and others are without any differentiation.

Once when the Buddha was developing the Bodhisattva-Path in a previous life, He was walking along a path accompanied by Ananda. He met a Brahmin who said: "Lord, as you are one who says that he likes to give, I have a request. My mother says that she needs a living person's eye as medicine in order to recover. Therefore, Oh Buddha, please give me one of your eyes."

The Buddha heard his request and replied, “Oh really! Then please take this eye of mine and use it for her medicine,” and removed one of His eyes and gave it to the Brahmin. But when the Brahmin received the eye he threw it to the ground, stepped on it, crushed it under his foot and repeatedly rubbed it into the ground. Seeing what the Brahmin had done, Ananda shouted, “Hey! The Lord removed His eye and gave it to you to make medicine; but instead, you step on it, crush it under your foot and rub it into the ground! How can you do this?”

But the Buddha said, “Ananda, Ananda, just leave things as they are. Once I have given something, what does it matter if this man uses it as medicine or throws it down, crushes it under his foot, and rubs it into the ground? Giving ends with the act of giving. What he does afterwards with the gift is of no concern; so let’s go on.” And Ananda and the Buddha continued on their way. When practicing as a Bodhisattva in the past, the Buddha often did this sort of action. Consequently, once giving is finished the matter is ended. It is of no concern to the donor as to how the recipient uses the thing given.

In another life, the Bodhisattva was walking along a path with two other people. Upon reaching a certain spot He saw a tigress who had given birth to cubs. They had nothing to eat and were all about to die of starvation. Though the cubs tried to feed from their mother’s breast, there was nothing there for them to suck. The Bodhisattva saw this pitiful sight and said to His two friends that He had some business to attend to and that they ought to go on ahead. He approached the tigers, wounded his body, and made the let blood flow into the tigress’ mouth. The tigress, who was completely exhausted from having been without food for so many days, gulped down the blood, and recovering her senses a little, opened her eyes. Seeing wounded prey in front of her, she suddenly leaped up and ate Him. After waiting for a long time, His two friends returned along the road which they had come by to look for their friend. However, after the tigress had finished, only the hands and head of their friend were remaining.

In this story also, the Buddha, while still a Bodhisattva, was willing to give even his own body to aid other sentient beings. If we already regret giving others one or two thousand Won (\$2-4), how would we feel if we had to give away our own body? Please keep in mind that, due to the law of karma, by offering this body which is, for each of us, our most vitally important possession, won’t we obtain a body many times superior to the one we gave away? But above all, won’t giving without attachment to form enable us to receive the greatest of rewards – the fruit of Buddhahood? Ultimately, it is because the Buddha could have such an aspiration and then bring it to

fruition that He is worthy of the appellation ‘the holiest one within all the Three Planes of Existence’. He became such a great accomplished one because while making merit, He could give not only material things, but even His own heart and body without regret or apprehension. For that reason, we who are disciples of the Buddha should, even in little things, enjoy giving to others without regret.

### **Sila-Paramita : The Day of Ethical Restraint (Tuesday)**

Everywhere, and during all the commonplace activities of daily life, let us maintain standards of discipline, etiquette and decorum so that there will be no obstructions in our conscience. It is only by maintaining such ethical standards that we will be able to recover the dignity we possessed as a cultured people during the Silla and Koryo periods. We Koreans of the present era should feel humiliated when we hear developed nations call us underdeveloped. We must reflect on what caused our nation, which preserves such a long history and brilliant cultural tradition, to become like this. Frankly this degeneration was caused by a lack of both personal discipline and public morality. We must bear in mind that bad habits can become second nature. Though it might be only in trivial matters, piling up these unskillful actions in a spontaneous and unconscious way, has brought today’s result. Therefore let us try to maintain standards of discipline, etiquette and decorum in our life, and prevent obstructions from developing in our consciences. It is not possible that we can deceive others without having first cheated our own conscience. Consequently, let us then try not to deceive our consciences.

Keeping the precepts is like adorning one’s body with the seven jewels. The precepts are the guide to the liberation from Sangsara. Accordingly, Sila-Paramita is precisely the Perfection which eliminates worldliness from the minds of living beings. Sila means to caution, signifying that we do not act wrongly because we are cautious about all our actions. The five precepts are the basis of Sila: these consist of not killing, not stealing, refraining from wrong sexual conduct, not lying and not drinking intoxicating liquors.

We do not kill because it ultimately is an action which results in our own murder; for, if I kill someone else, in a later life he in turn will kill me. Not to steal means that we do not take things which are not given. A robber who threatens someone with weapons can take away that person’s material things, but he cannot take away his merit. We must all try to live a wholesome life through making merit; for we cannot live a good life only through money. Therefore, since stealing others’ possessions diminishes our own merit, we must abstain from

stealing. Refraining from improper sexual conduct means that it is improper to have sexual relations with anyone apart from one's own wife or husband. If, because of the darkness of our minds, we indulge in improper sexual relations, it is impossible to maintain a happy household. Not telling lies means not to deceive others. If we tell lies we lose our trustworthiness, and others will not believe us when we talk. Finally, we must refrain from drinking liquor because, since we become like insane people if we drink, our seeds of wisdom will be destroyed.

Therefore Sila is the lantern to illuminate the darkness, the boat to cross the sea, the best medicine for the sick, the nourishment of Truth, the ladder to spiritual accomplishment, an umbrella in the rain, and the way to awaken to one's True Nature.

### **Ksanti-Paramita : The Day of Patient Endurance (Wednesday)**

Enduring insults, all kinds of dissatisfactions, and anxieties, let us treat all men like the Buddha. Treating everyone as the Buddha means that, through our understanding of the Dharma, we have respect for one another. The defilements (the presence of which causes us to treat men wrongly) are not something innate: they are like clouds in the sky, bubbles on the water, or dew on the tips of grass. They are created by the discriminative consciousness which arises according to the environmental objects present at any particular time. Though it is common that people try to understand Buddhism through intellectual understanding, intellectual knowledge is merely theoretical opinion; because the intellect is subject to arising and cessation we cannot understand Buddhism through it. It is only when we have awakened from this discriminative mind that we are first able to understand Buddhism. That is to say, it is only after awakening that we gain the assurance that we ourselves are Buddhas.

Patient Endurance is the way to awaken to the 'I', the way to accomplish all wholesome actions, and its cultivation will enable us to accumulate the merit which produces both the achievement of Buddhahood, and the capacity to save all sentient beings.

When we first begin mental cultivation, it is as if we are trying to train an ox. An ox which is running around wildly must be lassoed and grazed until it becomes tame. In mental training also, having started out on the Path using the hua-t'ou, we must bear patiently all difficulties; and by continuing to practice assiduously, enlightenment will surely come. Hence Patient Endurance, which is the bearing of difficult things and of those

things which we do not like to do, is precisely the way to become enlightened to the 'True-I'. As it is easy to do bad things but difficult to do good things, the endurance of the difficult directly implies the accomplishment of wholesome actions. Finally, after awakening to the Mind, one is able to guide others; so, the achievement of Buddhahood and the deliverance of all sentient beings is accomplished through the merit from endurance.

Further, not quarreling, not deceiving our own consciences, and not making distinctions, is the perfection of Patient Endurance, which will destroy the ignorant mind. We must establish our will like T'ai Shan. T'ai Shan does not move; similarly, if we have already established our will, we should not allow it to waver. The sea has the ability to embrace everything; all things are accepted by it. Our mind too, in the same way as the sea, should be able to accept all things with boundless tolerance.

The tongue which produces careless speech is like an axe used to kill oneself. If we speak carelessly it is easy to become an enemy of others; and ultimately we can say that it is an action which amounts to suicide.

When we suffer cold and hunger, the determination to practice the Path will appear, but when we have a full belly and a warm back only laziness will grow. Having a full stomach and a warm back cannot be man's greatest happiness. Though cows and horses can also have a full belly and a warm back, can these be considered man's greatest happiness? Rather, it is only when men are engaged in the unimpaired fulfillment of human obligations that there will be true happiness. When we suffer pain from difficult objects in the environment, and also reflect that in our past we have been without merit or wisdom, it is impossible that the mind of the Path will not spontaneously appear.

### **Virya-Paramita : The Day of Exercising Zealous Effort (Thursday)**

Do not be lax in the practice of giving, maintaining the precepts, and patient endurance. Whatever is upright, perform it diligently and persistently push forward; but let's do it secretly, unknown to others. In Confucianism also, it is said: "Develop virtue in the manner of a thief." That is to say, in the cultivation of virtue do things secretly as if you were trying to steal something. This is what is meant by acting in secret: whether others see what you do or not, you simply go ahead and do it as a matter of course. Those people who do good things only when others are looking, and bad things when others are not, are hypocrites and are nothing but double-faced.

The things for which we must put forward effort are: truthfulness, application, frugality, patience, investigation, sympathetic joy and diligent study. People must practice truthfulness; for if one is not truthful one ends up being an unreliable person, and people in this world all dislike unreliable people. Application consists in living sincerely and diligently, without being lazy. Patience means enduring the difficult, for if we cannot endure we finally will not succeed at anything. We must live a life of frugality, for this assures that the family will always be well supplied with the necessities of life. From not wasting things and careful conservation, both material and spiritual merit are accumulated. By investigation people can display their own creativity. Sympathetic joy means to rejoice over the things done well by others, because the actions of others should be the same as our actions. Finally, by studying diligently we can become a person who equals or surpasses others.

If, while we are practicing, the Mind of Great Anger, the Mind of Great Bravery, and the Mind of Great Doubt manifest, they will be the forces needed to awaken to our 'True-I' and will be a source of strength in all our duties. If we ask why we should produce this great anger while practicing: though the Buddhas of the three time-periods, the Patriarchs and teachers of history, and the good-knowing advisors present now in the world, all say that the mind, the Buddha and sentient beings are without distinction, we are still playing the role of a sentient being who has arisen through discriminations. If we reflect that we have spent all this time in laziness, how could we not become angry? By maintaining this type of anger, and by practicing with an earnest spirit, we can bring the practice to completion. Further, if the Mind of Great Bravery does not manifest we will never be able to remove the mask of a sentient being. Finally, if the Mind of Great Doubt does not manifest, we will not be able to uncover the great truth of the universe. Although it is said that the mind is Buddha, this is ultimately only a label for the mind, and not the real essence of the mind. So, consequently we must investigate: "What is this mind?" If we do not possess such a doubt we will not be able to achieve a great Awakening.

There is a legend about trying to find a lost jewel by scooping the water from the ocean, which illustrates the type of energy we must put forth in our practice. In ancient times there was a man who went out to sea; after undergoing all sorts of hardships he discovered a beautiful jewel. Placing the jewel in the palm of his hand, he admired it from every angle, exclaiming: "Marvelous! Marvelous!" The God of the Sea, who was observing the man, did not want such a priceless jewel to be taken onto the land, and secretly caused the jewel to slip from the man's hand and drop into the sea. Unaware of the God

of the Sea's presence, the man saw it slip from his hand and drop into the ocean. He dived into the water to search for it, but however much he searched, he could not find it anywhere. After reflecting about what to do, he resolved that even though he might have to scoop out the water from the entire ocean, he would find the jewel. So everyday he scooped out the water from the ocean. One year, two years, three years passed; invariably as dawn broke he would go down to the seashore and begin scooping out the ocean's water.

One day the God of the Sea asked the man, "Why do you scoop out the water from my ocean everyday?"

The man replied. "I have dropped a jewel into the ocean, and I am bailing out the water in order to find it."

Deriding him, the God of the Sea said, "The circumference of the ocean is 40,000 yojanas; how can you scoop out all that water?"

The man answered, "Even though this is an ocean of 40,000 yojanas, that is still a finite number. However as my life is infinite, if I cannot scoop it all out in this life, I can finish it in the next; and if I cannot do it all in the next life, I can do it in the life following that. If I continue in this manner, someday the water in the ocean will all be scooped out, and I will find my jewel."

The God of the Sea thought about it for awhile, reflecting, "This naive man will not only empty all the water from the ocean and find that jewel, but will destroy my home as well!" And the story is that he produced the gem and gave it to the man.

This man also was no other than the Buddha, when he was training as a Bodhisattva during earlier lives, and the story of searching for the jewel is an allegory of the search for the Mind. Consequently, in that search, if we merely have firm resolution and innocent simplicity we will succeed.

### **Dhyana-Paramita : The Day of Stillness and Stability of Mind (Friday)**

When the mind is at ease, peacefulness results; but Enlightenment of the mind brings true peacefulness. We cannot consider material things to be that which is of the highest value for mankind. It is only upon the mind's enlightenment that we can consummate man's highest value. Hence, let's realize mental peace by awakening to the Ultimate Truth underlying phenomena.

When the body is clean and the mind pure, our wisdom will be bright. We cannot fill a broken vessel with water; however, when the water settles down in a clean vessel, the moon of the mind can reflect in it. Similarly, the more the mind quietens, the more the brightness of the wisdom coming from the self-nature will manifest. Eventually, when Conceit is completely removed we will awaken to the Mind, 'the Immovable'.

When we have finally obtained mastery over our destiny within birth and death, we are content, understand our role in society, and are unwavering amidst the waves of the world produced by the 'Eight Winds'. Establishing mastery over our destiny in birth and death means that anywhere and anytime our mind is quiet and peaceful, and because we are no longer subject to birth and death, our life exists eternally. Knowing our role in society means that since we have an assignment to become a Buddha, we should put forth all our effort in order to accomplish it. We must learn to be content with what we possess. In the world of material things we can never know satisfaction; but after enlightenment, as there is nothing higher to be wished for, we can know true contentment. All the types of worldly-waves come from not knowing contentment. Gain, loss; fame, disrepute; praise, criticism; happiness and suffering, are the 'Eight Winds' that produce the worldly-waves in this realm of sentient beings.

Like the mouth of a bottle, which can hold nothing, our mouth should be empty of speech. If we speak too much, then not only will there be few useful words in our speech, but there will be the danger of saying inappropriate things. For this reason it was said that the tongue which produces careless speech becomes like an axe hacking oneself. The less a man speaks, the more he will cultivate merit inwardly.

Our sense doors should be firmly shut like the gate of a fortress. Since the consciousness of man enters and leaves through these six doors (of the eyes, ears, nose, tongue, body and mind) those who cultivate the mind must firmly and resolutely secure the consciousness like the gate of a fortress so that the six thieves (the six sense objects) may not enter. Only by doing this will be obtain peace of mind.

### **Prajna-Paramita : The Day of Wisdom (Saturday)**

Wisdom is not something particular which can be acquired, but is simply that which knows to eat when we're hungry, to sleep when we're tired, and to use a fan when we're hot. Wisdom is the thing which makes a dish into a teacup when it is filled with tea, a sauce dish when it is full of sauce, a rice bowl when it is

heaped with rice, and a medicine pot when it is filled with medicine. But there is no set method in the functioning of this wisdom. Wisdom is simply that which knows how to utilize things according to the case in hand.

The purity of the mind is the Buddha.  
The radiance of the mind is the Dharma.  
The mind without obstructions is the Tao.

Ladies and gentlemen, do you know what is the brightness of the mind? Have you ever seen the radiance which emanates from the mind? The enlightened man is able to see the radiance of the mind; but even though we are unable to see this radiance, we are nevertheless using it at this very moment, on this very spot. We are using the brightness which emanates from the mind, and this brightness is precisely that which is able to hear the sound of this staff when it is struck against this platform, and that which can see this staff when it is held up. If there was no radiance issuing from the mind we would not be able to see or hear. The sun and moon are not dissociated from our minds; rather, they are precisely the sun and moon which exist within our minds. It is because our mind is dark that, even though we utilize the radiance of our sun and moon, we are unaware that we are making use of it. We should judge well what is wholesome and unwholesome in our lives, and act so that the mind is always pure, bright, and free of obstructions. We should also behave so that we are never uncertain about the rightness of our actions. This sort of bright wisdom is the sword which dispels the Three Poisons (greed, hatred and delusion) and is precisely the Perfection of Wisdom. Thus, let us prepare in advance for the coming seven days, by strengthening our wisdom.

### **Service : The Perfection of the Simultaneous Practice of All the Paramitas (Sunday)**

Service means to put all forms of wholesome action into practice by rendering service to others. After perfecting the Six Paramitas discussed above, let us then, through the following Four Guiding Dharmas which are the secret for success in life, treat all men according to karmic circumstance. Let us praise the good actions of others, show Great Compassion, and help those in difficulties and misery.

The first of the Four Guiding Dharmas is giving, which means giving other not only the material help, but also the spiritual help which they can appreciate. Usually people only know how to earn money but don't know how to make use of it. However we must understand that the use we put money to also creates earnings. Should I help others either materially or spiritually, I

will sometime, via karmic reward, receive aid when I am in need of help. This is due to the relationship between cause and effect. Let us accordingly help others to the fullest extent possible in material and spiritual matters.

The second is loving speech, which signifies that we should try to guide others with kindness and through gentle and warm speech. Loving speech is putting into practice loving-kindness and compassion in all of our words. Subordinates speaking respectfully to superiors, and superiors speaking affectionately to subordinates: this is clearly the functioning of loving speech.

The third is beneficial action, meaning guiding others in a helpful manner during all our physical and mental activities through the persistent practice of wholesome deeds. Building schools for learning, irrigation reservoirs to provide water, and bridges for convenient passage, and similar pursuits which bring benefit to others, is beneficial action. Though beneficial action appears to be only the aiding of others, it actually is the prelude to benefits which will return to ourselves; thus, we should not perform beneficial deeds with indifference. We all must do numerous beneficial things.

The fourth is co-operation, which means to guide while working together with others in full consideration of the other's character, even to the extent of changing one's own behavior in order to inspire trust in the other person. For example, if we wanted to reform a thief, we would reform him under the guise of becoming a thief ourselves. This is why, when compared to other things, co-operation is the most difficult of all practices.

## **Conclusion**

A Great Man is searching for the sword which can cut off the lion's horns.

Who is going to give it to a lifeless doll?

Ghosts do not come out into the sunlight of the bright day.

Ladies and gentleman, have you ever seen a lion with horns? Even an ordinary lion is frightening enough, but can you imagine how frightening a lion with horns would be? The lion with horns is an appellation for the Buddha. The Buddha became such a fearsome person because He awakened to the great truth of the universe. So, all of you here listening to this Dharma-lecture: why are you listening? Ultimately isn't it to become, like the Buddha, a fearsome person who has awakened to his Mind? Ultimately, the purpose of listening to any Dharma-lecture is to become as outstanding a person as the Buddha was; and what the Dharma Master says is all in the hope that you will accomplish that goal. Therefore listening to

Dharma-lectures and cultivating the mind is done in order to find the sword of wisdom. One who is dull like a lifeless doll cannot find this sword. If we will only make our spirits clear and spring forward courageously, we will be able to find the sword of wisdom which, actually, we have been carrying since time immemorial. Before the brightness of wisdom, phantoms cannot exist. The brightness of our minds is as bright as the sun during broad daylight; before that brightness we cannot be dulled by illusory things. By awakening to our 'True-I', and through the practice of befitting ourselves and others, let us show kindness to others, accomplish the Path of Bodhisattvahood, and transform this world into a Buddha Land.

### **Part3: Formal Dharma Discourses - Introduction**

The nature of the following Dharma lectures is such that an outline of the meditation hall lifestyle, the setting in which they were delivered, can be useful as background for the appreciation of the Ch'an monk's life and the unique type of lecture which Ch'an Masters deliver. At present few people are familiar with the atmosphere in which Ch'an meditators in Korea have trained for centuries. It is regrettable that most modern commentators, though presenting both accurate translations of the dialogues between Master and pupil and authentic cases of spiritual awakening as achieved by meditators of old, have failed to emphasize either the disciple's state of mind, achieved only after many years of training, or to present an account of the environment and mode of life within which so many successful meditators have lived and worked. Accounts of the life as lived from day to day, and month to month are especially lacking. For these reasons, the normal routine of a meditation hall, which functions today just as it has for over one thousand years, is presented here.

#### **i. The location of Korea**

The Korean peninsula juts out into the seas separating the Chinese mainland from Japan; Korea can therefore be compared to a land bridge almost linking China and Japan. For this reason Chinese Buddhism entered Korea early in Korean history and greatly influenced the course of development of the native tradition. Subsequently Buddhism was able to flourish in Japan due to the missionary activities of Korean monks.

Regrettably, little is known of the equally great Korean Buddhist tradition.

#### **ii. The location of Song Kwang Sa and the meditation hall lifestyle.**

In the extreme south of the Korean peninsula, within the valley below Chogye Mountain, is settled the monastery of Song Kwang Sa, which has functioned as a meditation center for over one thousand years. From its small beginnings, the monastery grew to its present scale, and ever since has held a prominent place in the native Buddhist tradition. Since the great rebuilding and expansion undertaken by Chinul (posthumous title: National Master Bojo) some eight centuries ago, Song Kwang Sa has been one of the foremost training centers for sitting meditation. Fifteen National Masters maintained this school of Ch'an begun by Master Bojo, and the present Ch'an Master, who delivered these talks, is representative of this long established tradition. The monastery is the only one in Korea having foreign monks and nuns in permanent residence.

Most meditators live in the largest of the three meditation halls, which is a long, natural structure of wood and tile. It is attached to the Dharma Lecture Hall, wherein the following lectures were delivered. These two buildings, with the Ch'an Master's small hermitage, the Abbot's room, and the Hall of the Patriarchs, are secluded in a spacious compound high above the general temple complex. Entry to this area is restricted as it is considered the heart of the monastery. Flower gardens and evergreen trees border the courtyards and serve as screens from curious eyes.

There are two periods annually devoted to intensive meditative cultivation. Although general custom requires that meditators spend each of the three-month long cultivation seasons within the Meditation Hall, the hall functions non-stop and continuous residence is certainly encouraged. Undoubtedly, the natural environment alone should be sufficient to induce longer periods of residence, for the hall looks over the monastery complex and out towards the towering, rugged, snowcapped peaks of Mount Mohu, through the long forested valley. A huge triple peaked mountain stands opposite, and pine trees and a chain of peaks at back of the hall complete a setting which closely resembles a Chinese landscape painting.

Inside the hall on the other hand, the external scenery, no matter how attractive, remains generally hidden from sight by sliding paper screens. Though there may be rows of meditators in silent meditation behind the paper doors, and rows of slip-on shoes in neat lines below the wooden deck outside, there is an aura of absolute quiet, as if no one at all was inside the area. However were a visitor to remove his shoes according to the Asian custom, and enter through the sliding screen, he would be surprised to find twenty-five grey-robed meditators sitting immobile in two long rows, back to back, quietly facing the

wall. The room is very large, pleasantly warm, but bare of anything except the essentials. The yellow paper-covered, warm stone floor is laid out with two neat rows of brown sitting cushions. Thick bamboo beams overhead support brown kesas, (formal robes), which hang neatly side by side. On the far wall, long, formal, 'butterfly-wing' sleeved grey robes hang from their pegs. An altar-niche in the wall holds a silver incense burner, water bowl, and candlesticks.

Usually the meditators arrive two or three weeks before the meditation season formally begins in order to be assured of a position in the hall. After prostrating before the Community and being formally accepted into the Ch'an hall, the traveling monk is given a small locker in the loft, and there he keeps his belongings in a cloth backpack. The loft is only big enough to store fruit, which the Sangha collects in late autumn, and to hang up ten or twenty thick winter coats. This is the only room which cannot be heated, and unless one has on his thick padded coat, one generally doesn't venture into it in winter except to warm up with hot tea. While talking inside the meditation hall compound is prohibited, it is not so strictly enforced in the loft, and therefore the atmosphere is more relaxed. Unless the monk is new to the wandering Ch'an life, most of the other monks are old acquaintances. This environment which is so helpful in exerting control on the mental processes is not the sole monopoly of meditation monks who can devote all their time to the study of Ch'an; during the summer months especially, Buddhist nuns, laymen, and laywomen also frequently sit in their own separate meditation halls. Korean Buddhists are almost entirely followers of the Lin-chi Ch'an school which developed in China, yet the style is somewhat different from the Chinese form, and definitely distinct from its Japanese counterpart. The Korean meditation school has been influenced by both of these illustrious neighbors while retaining distinct national characteristics. The Chinese or Japanese counterparts of Korean meditation halls are dimly lit, chilly, and drafty but as it is the Korean tradition to meditate for far longer stretches in the hall, to live in a similar environment for months or years on end would only serve to destroy one's health. Therefore, the large room is heated daily by a blazing fire beneath the stone floor at one end of the room. For extra protection against the howling winter blizzards, a double screen of paper doors circles the building. There is no need for chairs or raised platforms as everyone sits atop a cushion on the heated floor.

Needless to say it is difficult indeed to live secluded from the world and to follow the Buddha's Way. It requires many patient days, months, or even years of regular training before an enlightenment of any depth; the renewed laying-down of one's attachments is also a prerequisite. Master Lai-kuo spoke of 'one

thousand days training and a split-second enlightenment’; National Master Bojo pointed out the necessity of ‘sudden awakening and successive gradual training’. Quite obviously serious practitioners only are likely to achieve Path and Fruition in the Dharma ending age. Nevertheless people who have seen the impermanence of all conditioned things; those who have reflected on how they may be afflicted with sickness, will eventually grow old, and remain subject to death’s inevitable approach with its consequent rebirth; those who have seen the potential danger of possessing a mind subject to the Inversions, and realize the continual disappointment inherent in pleasures as well as the tiresome repetitiveness in many aspects of life: such people have willingly chosen this style of life, aspiring for Supreme Enlightenment. How could the schedule be other than taut?

Taking advantage of birth in this fortunate human realm, Ch’an monks begin the day early by rising at 3 am each morning. Curiously enough, though all sleep well, everyone hears the clock chime three, and with that sound meditation begins. The first duty is to fold the thick cotton quilts and then stack them out of the way. Then, while trying to remain mindful of their hua-t’ou, they go outdoors into the darkness and the harsh, cold wind, quickly walk to the toilet, return, and then freshen up by washing in the cold spring water. During the coldest months of the year this can require breaking the ice on the stone tub to get to the water. Anyway, when they return to the warmth inside, all are wide awake.

Once back, fully ordained monks then carefully remove their brown kesas from the hanging bamboo beam, respectfully raise the traditional garment over their heads momentarily, and return to their allotted positions. There each throws it over his left shoulder, swings it around under the right arm, attaches the two sides together with a clasp, and stands with palms folded. Meanwhile novices walk to the far end of the hall, collect their long, formal, large-sleeved grey robes from their respective pegs and return to their cushions. There they don them, put on their small square kesas, tie a wide belt around their waist, and respectfully place their hands together in the ‘prayer’ position also. When the Ch’an hall leader sees that all are ready, he indicates when all should bow in unison towards the altar-niche and large circular mirror (symbolic of the Buddha’s Perfect Mirror Wisdom). Perhaps instead, they bow to each other in recognition of the Buddha-nature within one another. Three prostrations completed, the grey robe or dark brown kesa is folded and hung in place. Everyone then quickly assumes the meditation posture. The majority sit in the more comfortable ‘quarter lotus’ posture, few use the half or full lotus seat. When all are settled three clacks of the split bamboo rod indicates that

the first formal, silent sitting period of the day has begun. The time: approximately 3:15 am.

Since rising the Ch'an cultivators have been endeavoring to focus on the hua-t'ou or kung-an while rolling up the bedding and while washing, but while active it is generally more difficult to concentrate on 'one-thought'. Assuming the still posture and setting the body at rest therefore helps the beginner to maintain the hua-t'ou moment after the moment. The human mind is generally prone to go outside to sense things in the outer world, then form value judgments about the objects seen and heard, and thus give rise to a flowing stream of discriminations from morning to night. The quiet lifestyle and meditative practices help to lessen and finally cut off these discriminations. The specific method used is to reverse the mind's normal external-orientation through looking inside: looking into the very nature of the mind. When the mind-nature is realized, the self-nature is perceived, which is the attainment of Buddhahood. The mind in its original, unstirred state is called Buddha, Pure Mind, True Mind, or One Mind. This Absolute, or 'true-man', is therefore not outside oneself but is independent of, and seemingly beyond, the five skandhas (body, feelings, perceptions, mental activities, and consciousness). These five are the false-I; that which is existent prior to the uprising of thought is the True-Mind, or the True-I. The very basis of this Buddhist Ch'an is not thinking of evil, not thinking of good, and looking into one's 'fundamental-face' until it is realized.

The trainees remain immobile and endeavor to bore into their hua-t'ou until the clock strikes four when the hall supervisor will clap the bamboo rod. Then, all may stretch their legs out before walking. The second clack of the rod against his hand is the signal to jump up and begin ten minutes of mobile Ch'an. This is the routine a Ch'an hall follows throughout the day and night, year in and year out: ... fifty minute sittings interspersed with ten minutes walking. During the period given to walking, people are free to leave and use the toilet or to take a drink. Walking around the hall's outer perimeter is done at normal speed with the hands swinging loosely. Without looking to the right or left, or concerning themselves with what others may or may not be doing, they endeavor to maintain the mind in a clear, one-pointed state.

The morning schedule is continued with until half-an-hour before breakfast, when the serious cultivators do a few simple yoga exercises and return to the walking exercise. The less serious, which are generally the youngest, take this opportunity to lie down and sleep on the inviting warm floor for twenty or thirty minutes before eating. This is a bad habit, which when

begun is hard to break. It may certainly help one lose whatever might have been gained in two and a half hours of work with the hua-t'ou. Normally, at this time of the morning, if one's mind has been dull, this dullness is mistaken for genuine tiredness.

For those given to sleep, the gong which reverberates in the pre-dawn darkness and echoes on the mountain face opposite, comes all too soon. It is the signal for breakfast and all are required to attend. Donning the thick, cotton-padded coat, all go down to the meal room, and when all are seated in order, the younger monks first serve water to rinse the bowls, then follow up with rice and vegetable soup. Small basins containing pickled vegetables are passed around. All help themselves, then pass them on. Three clacks of the rod is the signal to raise the hands, place the palms together, and bow in gratitude for the food received. It is very quickly eaten, bowls are washed, dried, and put away on the shelf, then all leave just as quickly as they arrived. A cup of milk is served to each meditator at his seat in the hall and afterwards the monastery compound and pathways are swept. By eight o'clock this is done and all return to the Ch'an hall to continue the sitting and walking exercises until 10:30. After doing more yoga asanas, getting dressed in the formal robe with big square sleeves, and going to the main Buddha hall for a brief chanting service, the main meal of the day is taken. Then at about 12:30 in the spring, summer and fall, all go to the vegetables and barley gardens, or perhaps to the rice paddy fields for an hour and a half or two hours communal work. Dusty and hot, a wash or swim in the river is taken, and the Ch'an hall schedule is returned to.

The life within the traditional Ch'an monastery of Korea or China is therefore very regulated; the only time those living in the meditation hall are not within it is during the periods of group work, meal-times and temple service. Twelve or fourteen hours are spent daily in the Ch'an discipline of the mind while sitting or walking within the hall, and the routine finishes at 10 pm when four or five hours are given to sleep.

During the sitting and walkings the practitioner's mind can be very disturbed if it is still under the influence of busy comings and goings. Not everyone can tolerate this life. They may see clearly a whole stream of varied thoughts instead of 'one thought which lasts ten thousand years' as the masters say; the 'question' and doubt are likely to be broken with wandering thoughts. From personal experience cultivators learn how extremely difficult it is to curb the unnecessary daydreaming tendency and the train of thoughts. The task may even appear hopeless at times. Exerting energy, they may give rise to one thought of doubt temporarily but concentration soon dissolves

if attacked by roving thoughts. These imaginings are generally stirred into activity by memories or imaginations while sitting quietly; while active, the 'village attacking bandits' as the Buddha called the six external sense objects, are the enemies to peace of mind. Perhaps the hua-t'ou will vanish due to the tendency to fall asleep or become dull when the mind quiets but loses its sharpness. Great strength and unlimited patience are required to subdue an untamed mind. It certainly is not easy to reside in the Ch'an hall or to realize Buddhahood. Nevertheless, if one can pick up the 'Green Dragon Treasure Sword' (the hua-t'ou cultivated to a razor sharp edge) one can slash through wandering thoughts and eventually cut out primordial ignorance. With this view in mind, most advanced sitters often reside alone or in pairs in hermitages high above the monastery, or on the mountain plateau. The hours of work are long and the discipline beyond the endurance of some. Long efforts at concentrating on 'one thought' familiarizes cultivators with the exercise. The English word 'contemplation', discursive thinking about things, is very far from what is meant. If a practitioner were to reflect on things he would be very strongly rebuked.

After residing in the hall awhile and getting to know other cultivators, one occasionally hears of people being able to hold the hua-t'ou firmly and immovably, halting the thought flow, experiencing meditational bliss, forgetting awareness of time and breath, seeing appearances of bright light, having interesting but troublesome mental pictures come and go, and dropping into voidness? the last of which is similar to chien-hsing (Jap. Kensho) or seeing into the True-nature. Genuine chien-hsing is quite rare. It seems that Korean Ch'an Masters do not give certification of chien-hsing nearly as readily as their Japanese brothers. One must take into account the fact that Japanese Rinzai Zen uses Hakuin Zenji's koan (kung-an) system, while Korea uses the Chinese method, which does not change kung-ans unless they are unsuitable. This is especially so in the case of a kung-an like Mu.

Not only Ch'an monks but laypeople also are taught to remember the hua-t'ou while walking or sitting, in coming and going, while prostrating in the Buddha hall, in chanting the Heart Sutra, while working, during meals and even while washing the rice bowl! That is, at all times and in all places, the meditator focuses on the what? Endeavoring to bring forth the i-ching (sensation of doubt) and break through it. When the doubt-mass is smashed, dualism is transcended. There are then no opposites such as self and other; the dualism of is and is not is seen as unreal. This is when the world of Enlightenment opens. Sense objects, sense organs and the resultant sense-based consciousnesses are perceived as unreal and empty. The

ego-concept dissolves and the six bases of contact are no longer ruled over by conceit. Shunyata (voidness) is attained. What power could death and primordial ignorance then hold? From where could egotistical thoughts and worldly feelings, which form karma and its bonds, ever arise? An ancient verse reads:

‘Should one aspire to Supreme Enlightenment,  
Cherish always a balanced mind.  
When one forms discriminations, - likes and dislikes,  
Further off is the Way, heavier is the karma.’

The Ch’an Master resides in his quarters on the hill nearby and Ch’an students are free and indeed encouraged to go anytime to visit and ask questions. Beginners come with enquiries about practice and sitting; experienced cultivators come to have their meditation and insight tested against that of the Master. Most approach personal interviews with trepidation and are shy and hesitant to speak, but these interchanges are lively and spirited at times. The master doesn’t hesitate to use his staff if he feels a timely blow would be beneficial. At times if someone is seen walking around the grounds or coming in through a doorway without keeping the hua-t’ou vividly, the master has been known to come up behind the dreamy offender and render a stroke of the staff or fist. During meals or while monks file out of the dining room it is his habit to scrutinize the assembly, for he can easily see who is forgetful of the Ch’an work.

During his Dharma lecture the Ch’an Master frequently strikes his knotted old wooden staff against the platform, and says, “You hear this sound: what hears?”; and raising the staff overhead, demands, “You see this staff: what sees?” After a pause he adds, “Though not mind, Buddha, or material object, it does exist. If there were only empty nothingness, what would be capable of this hearing or seeing? What is it?” Seeing and hearing being functions of the mind-essence, the cultivators simply sit still and turn the faculties of seeing and hearing inward to perceive or hear the self-nature. Mind and Buddha are not two, but merely nametags on ‘that’ which the enlightened masters coined; that of which they speak remains forever beyond words.

Master Ku San, as inheritor of the Korean lineage of Chogye Mountain, and Dharma successor to Master Hyo Bong, has the responsibility to remind all those who practice Buddhism that all beings live in an insecure world which is subject to perpetual change, and which, by nature, cannot be fully satisfying. Once this is seen and Ch’an training undertaken, his responsibility lies in directing them and finding a successor to his Dharma. Guidance given in the form of the following Formal Dharma Discourses is the heart and apex of his

teaching. The subjects covered in the first half of this book are what he calls the 'dead' part of his inherited Dharma. When one has awakened from the Great Dream and tasted the Deathless state personally (wherein true bliss, true permanence and true personality are found), one is capable of guiding others to the 'far shore'. Though one may be enlightened, if one has gained anything, one's training and realization are incomplete. Why is this so? Because having or not having, gain and not yet gained, are two opposites of a duality which is relevant only in this relative world of appearances. Duality finds no place in the ultimate. For this reason the Ancients said, "All that enters via the front gate cannot become a family treasure." A master of old said that when one is deluded, the delusion is complete. This was to caution those in semi-enlightened stages. After Enlightenment compassion for other promotes one's work for the Liberation and benefit of all others.

As far as the intellectual study of the Dharma is concerned, most study the sutras before entering the Ch'an hall where reading is discouraged. However all carry a few favorite works, being mostly records and discourses of earlier masters.

The following lectures are delivered every fortnight on the day following bath, headshaving and clothes-washing day. The content of these lectures is hardly theoretical, but is rather symbolic, and expresses Ch'an thought in a most ideal manner. Nevertheless, only those people who have begun to have personal understanding gained through discarding the discriminative mind will be able to appreciate much. The Masters of today and yesterday made the greatest use of play on words. Chinese Master Hui Hai's "Most people are like mad dogs which bark at the wind blowing amidst the trees and wild grasses" is an excellent example. Even though awakening is still lacking, those who have some foundation in Buddhist literature and are familiar with the Ch'an approach can begin to appreciate a little of this teaching. However to many they may remain unintelligible.

Recitation of the Pratimoksha and/or chanting of the Bodhisattva Precepts is done on the morning of full and new-moon days, and after lunch the formal Dharma lectures are given. When these lectures are finished all return to the Ch'an hall and continue with the three trainings (sila, samadhi, and prajna) and the struggle to attain insight knowledge and the clear, unsullied mind, which will place them in the position to save all sentient beings.

### **Part3: Formal Dharma Discourses - Winter Meditation Retreat 1975-76**

## First Lecture

After ascending the Dharma seat, and looking to all the four directions, the Master said, "Today is the beginning of this three-month retreat. Within the assembly present here now- do each of you brave men intend to go through with this retreat? Those of you endowed with the Dharma-Eye, speak! What is an extraordinary man (an awakened mind)?" the assembly remained silent. After a pause the Master shouted and said, "The oranges of Jeju-do and the apples of Daegu: do you know where they fall? One pill of golden cinnabar (the medicine of the immortals) swallows all the Dharma realms, and exudes many marvelous manifestations. Everyone is Vairocana. Everything is a store of flowers (within which the Sambhogakaya of the Buddha dwells). Do you understand this? You must be as audacious as someone trying to grab the eyebrows of a living tiger or to snatch the whiskers of a flying dragon; then you will know. A poem says:

"An extraordinary man ultimately extends in all horizontal and vertical directions. Even if an iron wheel were grinding his head, he wouldn't be afraid. Ten thousand trees of gold and jade enrich a desolate island; one of their fragrant fruits stops the feeling of thirst."

Though this is the case, if in one thought we suddenly transcend (Sangsara), we can apprehend and defeat the Buddhas and Patriarchs. We can play around in freedom. Why should this take a lot of time? If liberation has not yet been achieved, we must carefully investigate our own kung-an. By breaking the limits of both past and future, only the mass of doubt will remain apparent. If during all twenty-four hours of the day, from moment to moment, the doubt is not obscured, we will gradually enter wonderful states. At that moment, we cannot grasp or reject; there is no up or down. With one slash of a knife we cut the doubt-mass in two, and finally the Mind is revealed.

Subtle streams (of defilements) are not suddenly stopped; so at that time (when the doubt has coagulated), we must brand upon our forehead the two characters, birth and death. The body becomes like a stone which has rolled to the roadside; the mind is like a sharp blade upon which a wind-blown hair is split. We neglect our sleep and forget about food. We are not afraid about falling into emptiness and deepen the hue of doubt which is on the kung-an. We keep on working closely. If we can continue working in this manner for one to three weeks, suddenly our mind and the Truth will mesh; we will understand the cause and conditions of the Big Matter (birth and death), and will have no further doubts about the tongue tips of men (i.e., the

words of enlightened men). How could we not be happy? Although there is such an Awakening, we must remain as if deaf and stupid (i.e., remain open and unattached to the achievement), and go to meet Enlightened Masters. Having been tested (by those teachers) on the truth or falsity, shallowness or depth (of our Awakening), we understand that which had not yet been completely understood; we follow the stream and get to the marvel, and become the Master in all places. We are Manjusri amidst the assembly on Vulture Peak; the Samantabhadra inside the tower of Maitreya. A poem says:

“With one blow of our fist we strike down Mount Sumeru’s Peak and establish the palace of the Dharma King of the Dragon Flower. Kasyapa’s offering is not something difficult to do. We make offerings to all within the Great Sea of the ten directions.”

The Master shouted, and descended from the Dharma seat.

## **Second Lecture**

The Master ascended the Dharma seat and said, “Everyone originally possesses the Dharma-Seal of the Unborn; so why do you still search for it? Have you realized it yet? Any monk possessing the Dharma-Eye, speak! What is it?”

After a pause the Master shouted and said, “The sun crosses this deluded world; its golden color shines everywhere. Do you understand this?”

Birth-and-death is an important matter; impermanence is swift. Why not experience the Unborn? Although we speak of impermanence, if we look for life we must die; but if we are decided upon death we will live. This assembly present here now must make efforts with a spirit decided upon death. With one stroke, cut the doubt-mass in two, and transcend the Buddhas and Patriarchs. Is such a one not an extraordinary man? A poem says:

“We are originally outstanding men, but for vast numbers of kalpas we have followed conditions, and have fallen into the stream of craving. If in one morning we can completely extinguish our karma produced by ignorance, in the middle of the night the golden crow will fly across the sky.”

I will again give some superfluous explanations (literally, add feet to a snake). Hsueh Feng once explained to his disciples, ‘Sitting next to a rice basket are innumerable starving people. Sitting on the seashore are innumerable people dying of thirst.’ Hsuan Sha said, ‘Sitting inside a rice basket are innumerable

starving people. There are innumerable people dying of thirst even though their heads are dunked in the sea.’ Yun-men said, “The whole body is rice and the whole body is water.” Chih Fei Tzu’s poem says:

“In the sea you ask others where to find drinking water; to die of thirst ignorantly: is this not pitiful? If you still do not know your Original-face, after you’ve worn out your straw sandals, where are you going to search?”

Today this mountain monk is not of the same opinion. My verse says:

“The rice basket and sea water are our whole body. When dying of hunger or thirst ? what is the reason for it? We turned our backs (on our Original-nature), so do not advocate searching outside for it. Having fully exposed the precious jewel, we do not know it as precious.”

“Reflect on this!”

The Master then descended from his seat.

### **Third Lecture**

The Master ascended the Dharma seat, struck his staff three times and said, “The Complete Enlightenment Sutra” says, ‘Limitless space is what is manifested by Enlightenment.’ All you monks endowed with the Dharma-eye, speak! What is your Original-Nature prior to the manifestation of space?”

After a pause the Master struck his staff against the Dharma platform and said, “This one staff penetrates the whole Dharma-realm. Do you know the place where it strikes? A poem says:

“With one strike against this platform, the great earth is broadened: the mountains are high, the sea is wide, and all the universe is penetrated. Like the fragrant orchid and the green bamboo which prosper despite the snow, one can (after enduring many hardships) proudly step upon the crown of the Buddha Vairocana’s Dharma-body.”

Again let me explain about the path walked by the ancients. The Master Hsueh Feng said to his assembly, ‘The ‘I’ here present is like an old mirror. If a foreigner comes, a foreigner appears in it. If a Chinese comes, a Chinese appears in it.’ A monk then asked, “If we suddenly come upon a shiny mirror, then what?” The Master (Hsueh Feng) said, ‘Both the foreigner and the Chinese are obscured.’

Then another monk, Ta Chueh Lien, said in a poem:

“In the limitless brightness of two mirrors, each facing the other, the coming and going of the foreigner and the Chinese will be completely hidden. It is improper that he (Hsueh Feng) explained about this unchanging Truth. That meddling Persian musician had a strong, deceiving nature.”

Then the Master Ku San said: Today this mountain monk is not of the same opinion. My poem says:

“The moon on the night of the new moon is very bright and clear. Quietly shines the Absolute Light from days of old to now. I ask you now, how is this? All material and immaterial things and all aspects of Nature are in full conformity with Absolute Truth.”

“Reflect on this!”

The Master struck his staff three times and descended.

#### **Fourth Lecture**

The Master ascended the Dharma seat and said, “As today is the half-way point of the winter meditation retreat, let me examine the eyes of the assembly. The entire earth is my eye. So speak! At what place can you establish master over your destiny within birth and death?”

The assembly was silent. Then the Master struck his staff against the Dharma-seat and said, “If you take a fragment of tile and substitute it for your eye, you will know the place.” A poem says:

“In front of a cliff a wooden woman sings of the Unborn. A stone man within the fire plays upon a flute. The clouds have scattered, the wind is light, this is a place of purity and quietude. The whole mountain is filled with withered trees, but the snow is bright.”

Let me explain again about the path followed by the ancients. A monk asked the Master Hsueh Feng, “What is the first phrase?” Hsueh Feng remained silent. Afterwards the monk went to see Ch’ang Sheng who said, “That was the second phrase.” The monk returned to the Master who had him go again and ask Ch’ang Sheng. Ch’ang Sheng exclaimed, “Oh Heaven, Oh Heaven!”

Another monk, Chiang Shan Ch’uan said in a poem:

“This first phrase is that which even the Buddha and the Patriarchs don’t know. These words of Ch’ang Sheng ? the old Master Hsueh Feng reflected upon them in vain. This second phrase is extremely pitiful. The weedy bones (wandering thoughts) are already rotten. Why was it necessary to cry out ‘Oh Heaven’?”

Today this mountain monk is not of the same opinion. My poem says:

“Hsueh Feng’s silence was the second phrase. Ch’ang Sheng’s ‘Oh Heaven’ fell into the third phrase. In the deep valley, when we look from a distance, the snow looks like thousands of rocks. The North wind chills the bones, yet the orchids flourish.”

“Reflect on this!”

The Master then descended from the Dharma seat.

### **Fifth Lecture**

The Master ascended the Dharma seat, struck his staff three times and said, “The suffering of the Three Poisons (greed, hatred and delusion) is like that inside a house of fire. How can we complacently bear it? If we want to get true happiness there is nothing better than to understand our own Mind. If we do not understand the ‘True-I’, what suffering it is! How can we stretch out our legs and sleep comfortably?”

“May the assembly speak! What is the ‘True-I’?”

After a pause the Master shouted and said, “The snow fluttering down fills the sky; it isn’t falling somewhere else. Do you understand this?” A poem says:

“The great Void manifests itself on the tip of one hair. At that moment innumerable samadhis are cultivated. Do not say that the Buddha and the Patriarchs stay in the West. The Three Worlds originally are the Golden Lands.”

Though it is superfluous (literally, like adding feet to a snake), I will give further explanations. Once a monk asked Hsueh Feng, “How can we get close to the holiest and most precious thing?” The Master replied, “Even those who have finished with their practice find it difficult to get close to.” The monk asked, “If we can realize emptiness of ego can we get close to it?” Master Hsueh Feng said, “If we follow the duty in life imparted to us we can reach it.” The monk asked, “Once we realize it, what is

it like?" The Master said, "Hornets don't long for their old nests."

Another Master, Ta Hung En, said that Hsueh Feng was great but that these words just spoken were not of the most precious thing. "One sentence is cold like ice. Another sentence is hot like fire. I, Ta Hung, do not say it in this way. If we ask how to get close to this holiest and most precious thing, in all kalpas of past, present and future (we have already been close to it). If we can say we can get close to it through emptiness of ego, we are one hundred and eight thousand li away from it. I won't transgress the country's taboo and would rather cut out my tongue than say this."

Then the Master Ku San said, "I do not say it this way. The words of Master Hsueh Feng are like roof tiles which are broken as the ice melts. And Ta Hung's words are like drawing the bow after the robbers have left. If a monk had asked me how to reach this holiest and most precious thing, I would have beaten his back three times with my staff. Would he not have realized it on the spot? As to the second question (concerning emptiness of ego), If you reach that stage, do not get stuck in a pattern. As to the third question (about what it is like after Enlightenment), when the Spring arrives upon heaven and earth, there is no place where flowers do not blossom."

The assembly reflected silently on this for some time, and then the Master recited a poem:

"Because this three-foot sword of wisdom shines like lightning, the ghosts and the wild foxes lose their courage. The snow gathering upon the countryside transforms it into a world of silver, making the trees of the whole mountain appear as coral."

The Master struck his staff three times and descended from the Dharma seat.

### **Sixth Lecture**

The Master ascended the Dharma platform, struck his staff three times against the platform and said, "This One Thing, being the holiest and most precious of things, is the only thing all the gods of the Triple World worship with respect. If you have not yet penetrated to it, the Emperor Yama (the Lord of Death) will not release you. So speak! On the thirtieth day of the twelfth month how will you avoid Yama's iron cudgel?"

After a pause the Master struck his staff against the Dharma seat and said, "The fire of doubt shoots up into heaven; it burns

heaven and scorches the earth. Where the earth resembles a stretched bow, all things are a Store of Flowers. There we will dwell in peace of mind.” A poem says:

“Using a rod made of rabbit’s horn, fish for the moon in the sky. At midnight on the new-moon day, strike the midday bell. The potent elixir of the three mountains has already turned to poison. All sentient beings of the Six Realms return to perfect fusion.”

Once a monk asked National Master Bo Jo, “What expedient should be used so that in one thought we can return to the source of potentiality and realize the Self-Nature? It has been said that the superior man upon hearing (Dharma), understands easily; but those of medium and inferior capacities, are not without doubt and confusion. Can you offer some expedient to guide the deluded?” Master Bo Jo replied, “The Way is not related to knowing. You should get rid of the mind which, deluded, is looking forward to Enlightenment. Listen to me. Because phenomena are like a dream and like false transformations, deluded thoughts and the sense spheres originally are void. At the place where all dharmas are void the enlightened mind is not dark. That is to say, this void and still enlightened mind is your Original-Face, and is also the secret Dharma-seal transmitted by the Buddhas of the three time-periods, the lineage of the Patriarchs and Teachers and the wise men of this generation. If you awaken to this Mind then it is really what has been called ‘not going there by stages’; you can directly climb to the land of Buddhahood, and each step will transcend the triple world. Having returned home, your doubts will be instantly cut off, and you will become the master of men and gods. Everyday you can use ten thousand pounds of gold (without incurring any debt). If you can become like this, you will be a truly great man and the tasks of this life will be accomplished.” A poem says:

“This chatter from the Buddhas and the Patriarchs: Is it about Enlightenment? If one is one-pointed without distraction, that is the highest standard. The snow fills the Bodhi-mandala; the wind is calm. White deer live in the foothills; birds abide in the lake.”

The Master struck his staff three times, and descended from the platform.

### **Last Lecture**

The Master ascended the Dharma platform and said, “One thought returns to the Source of Potentiality and one’s True-Nature is seen. Let the assembly speak! Have you returned to

this great potentiality? If you have not yet returned, how can you say it is Free Season (the finish of the formal meditation retreat)? Having entered through this door (of the Patriarchs) we only speak about seeing our own Nature. We don't discuss Samadhi and Liberation (because once we see our own Nature, Samadhi and Liberation come by themselves). What is so special about eating only once a day or never lying down to sleep? We do not need to cultivate this type of practice. Who is repaying the debt for the food we eat?" A poem says:

"Sakyamuni and Maitreya are someone else's servants. Only treasure returning to your source of potentiality and crossing over suffering and an empty life. Step by step transcend the cankers of the triple world. The worlds of the ten directions are as a scattering of pearls."

The Master, quoting National Master Bo Jo's response to a question about expedient methods of practice, said: "The Tathagata appeared for the sake of all beings lost in wrong and perverted views, and briefly explained a small portion of the states of merit and virtue. But in reality the Tathagata neither appeared nor disappeared. Only for the one in accordance with the Tao are wisdom and its objects naturally fused and thoroughly understood. Such a one doesn't produce such views as the appearance or disappearance of the Tathagata. While one is engaged in purifying the mind from its defilements by using the two methods of Samatha (calm concentration) and Vipasyana (insight), if emotions and the external characteristics of material forms are remaining, then one is seeking the Tao with ego-view, and will never be united to it. One must rely upon wise men, break down one's pride, and develop fully a mind of respect; only then can one's doubts be dispelled through the use of the two methods, Samatha and Vipasyana, and the meaning of the teachings of the Accomplished Ones of old be fully comprehended. How could one dare to do this hurriedly? This only makes one dissolute. Vow to follow these sincere words which illuminate this meaning. Don't rely upon opportunistic and expedient methods."

The Master descended from the Dharma seat.

### **Lecture for the Guidance of a Departed Spirit**

After ascending the Dharma platform, the Master struck his staff once on the Dharma platform and said, "With this I strike and destroy the innumerable karmic hindrances of all sentient beings."

Again striking his staff, he said, "With this I strike and destroy any stereotyping of the unprecedented achievements of the

Buddhas and Patriarchs.”

Striking the staff for a third time, he said, “With this I expose the Original-Face of today’s departed spirit. Both the assembly of monks gathered here, and you, departed spirit: do you understand the principle behind this?” Then, after a pause, he said:

“The clouds scatter over 10,000 li, and the solitary moon shines of itself.”

A poem says:

“The pure Dharma-body is without coming or going: It does not arise or cease and is constantly in peace and happiness. It is empty and bright, and shines of itself: It is without obstructions. It reaches to even the deepest darkness, and transcends all limits.”

Quoting the Diamond Sutra, the Master said, “All characteristics are empty and false; if you see all characteristics as uncharacterizable, then you see the Tathagata. But I would prefer to say, ‘If you see all characteristics, and that which is not characterizable, then you see the Tathagata.’” Continuing the quotation, he said, “If one takes the seven precious jewels in the trillions of world systems, and uses them as offerings; or (on the other hand) if one receives and holds four phrases or stanzas of this sutra, explaining it to others ? this merit will exceed that of the former.”

“Even though the merit required for human or deva rebirth is not small, still the meaning of Bodhidharma’s coming from the West cannot be imagined, even in a dream. And why? Because if the clouds cover the wide heavens, the sun and moon cannot then shine.”

The Master struck his staff three times and descended.

### **Part3: Formal Dharma Discourses - Summer Meditation Retreat 1976**

#### **First Lecture**

After ascending the Dharma platform the Master said, “The ancients said, ‘A hair swallows the broad ocean, and a mustard seed contains Mount Sumeru.’ Any of you monks possessing the Dharma-Eye, speak! Do you understand the meaning behind this verse?” After a pause and no reply, the Master

shouted and said, "One red flower produces the spring in the triple-world; a pair of orioles perched atop a tree embellishes ten thousand trees. A poem says:

“There is One Thing that is eternal and spiritual,  
Appearing clearly in all places.  
Horizontally it blankets the four continents,  
And vertically it envelops the sky.  
How is it that Yang Pong Lae(梁蓬萊)  
Could appreciate the taste of heavenly peaches?  
He himself possessed the invaluable Gem of the Unborn.”

Regarding the role of Great Anger, Great Bravery, and Great Doubt (in one's practice), a poem says:

"Investigate and awaken to Reality,  
Then the Tathagata is seen.  
If we cheat ourselves and also deceive others,  
We are akin to Mara, the Evil One.  
If Kim Il Sung(The former leader of North Korea) had not been  
so boastful  
How could he have been defeated in the Korean War?"

The Master descended from the Dharma platform.

## **Second Lecture**

The Master ascended the Dharma platform, struck his staff three times, and said, "I dare to question this community of monks: the Buddha's body fills all the Dharma realms. Those of you possessing the Dharma-Eye, speak out! Have you intimately seen Rocana Buddha?"

After a pause, and no reply, he shouted and said, "His eyes are horizontal and his nose vertical. His complete potentiality manifests fully. Do you understand this? If you are able to understand this, you can walk hand in hand with the Buddhas and Patriarchs of the three time-periods. But for those of you who do not understand this, the murderous devil of impermanence will perpetually come and assail you. Then, how will you be able to avoid the iron cudgel of Emperor Yama? A poem says,

“The Buddha's body fills the three thousand realms.  
Everybody originally is Truth;  
There are none who are not intimate with it.  
The streams flowing in the green mountains polish the stones white.  
At dawn, the orioles around the meditation seats  
Turn the Dharma-Chakra.”

"During the T'ang Dynasty, the Chinese monk Yen T'ou(岩頭) was working at Han Yang (漢陽) as a ferryman on the Han River. On both sides of the river he hung signs announcing, 'PEOPLE WHO WANT TO CROSS STRIKE THE WOODEN BOARD ONCE.' One day, an old woman arrived carrying a child and struck the board, asking to cross.

"The Master was in his straw hut and (on hearing the sound) came out dancing with the boat's oar. The matron said, 'Please stop dancing with that oar and answer me. Where did this child, here in my hands, come from?' Then the monk struck the woman with the oar.

"The woman said, 'This old woman has given birth to seven children, but the other six never met anyone who could answer this question. And this last one I cannot raise.' Whereupon she threw him into the water."

Master Ku San asked the assembly, "What would have been the correct answer so that she would not have thrown the seventh child into the water? Had I been present, I would have taken the child in my arms, and asked him, 'Are you Vairocana who has come; Rocana who has come, or Siddhartha who has come?

The bright moon and the cool breeze come and go of themselves.' While rocking the baby, I would have said, 'Ah, precious child!'

"How could the old lady not have laughed? A poem says:

"Isn't it lamentable that she had to throw her own child into the river?

He could not shield the old woman from her frantic mind.

Don't earn your livelihood by dancing with an oar, cheating yourself, and passing your life empty.

The clouds on the mountain and the moon reflected in the sea, Rest at ease, according to their own wishes."

The Master struck his staff three times and descended from his seat.

### **Third Lecture**

Addressing the assembly of monks, the Master said, "I dare to ask the Community: can you see the Perfect Mirror which everyone has possessed from the very beginning? If you want to comprehend this you must break the lacquer barrel; then you will see the Dharma-kaya. Speak! What is it?"

After a pause he shouted and said, "When you can kick over Jogye Mountain, and play with a pearl in the ocean with your hand, then you will be able to see it. A poem says:

"If we practice the Way while attached to form,  
It is like dreaming within the Dream.

All kinds of sufferings bind the body;  
This road (of unsatisfactoriness) is endless.  
One morning we will lay down our attachments to 'I' and  
'mine'.  
What happiness it will be when our Great Mirror Wisdom is  
bright,  
Just as the morning sun.

"In ancient times, the Ch'an Master Kao T'ing Chien of Jang  
Chou saw the monk Teh Shan across the river; from the  
distance he put his hands together in greeting, and said,  
'Haven't you investigated yourself yet?' Teh Shan waved the  
fan which he was holding in his hand and Kao T'ing Chien was  
suddenly enlightened. He then ran off down the bank of the  
river without even turning his head to look back.

"Fa Chen Yi said, 'How strange it is! All these virtuous  
meditators like this eminent one, are very difficult to meet. Old  
Teh Shan's cudgel was always in use, as if he was sowing stars;  
his blows certainly did produce some good monks.'

"Today, this mountain monk will give you a few words."

Then raising his whisk, the Master said, "Is it the same or  
different when in the past Teh Shan shook his fan, and now  
today, when I, Ku San, raise my whisk? If you say that it is the  
same, the clouds are covering the clear sky. Should you say that  
it is different, the wind is passing over the surface of the water.  
Monks endowed with the Dharma-Eye, speak out!"

After a pause, he struck the Meditation seat with his staff, and  
said, "With one fist I knock over Jiri Mountain. I must explain  
this for you. A poem says:

"The weeping willows on the two banks are as green as silk,  
The willow's fluff is like balls of down rolling in the wind.  
For falcons to see the finest of hairs isn't a difficult matter.  
Teh Shan threw a needle and Kao T'ing Chien caught it on a  
mustard seed:  
What a great wonder!

"You monks! Watch over yourselves carefully!" Quoting a  
short story from *Verses on Holding Up the Flower* by National  
Master Jin Gak, the Master Ku San said, "Because Ma-tsu had  
the habit of often sitting in meditation, one day the Master Huai  
Jang took a tile and sat polishing it in front of the hermitage.

"Ma-tsu asked, 'Why are you polishing a tile?'

"Huai Jang replied, 'I am polishing it into a mirror.'

"Ma-tsu asked, 'How can you polish a tile into a mirror?'

"Huai Jang replied, 'If a tile cannot be polished into a mirror,  
then how can you achieve Buddhahood by sitting in  
meditation?'

"Ma-tsu asked, 'How is that?'

"The Master said, 'If pair of oxen is pulling a cart, and the cart does not move, should you strike the oxen or the cart?' At that point, Ma-tsu was enlightened.

"Reflect on this!"

The Master then struck his staff three times and descended.

#### **Fourth Lecture**

After ascending the Dharma platform the Master struck his staff three times and said, "This assembly gathered here now: this ninety-day retreat is (the road designed) to lead you from this shore directly to the other shore. Vow not to retreat even though the bones be cut out of your flesh, and their marrow ground up. Practice to the limit of death. As today we have reached the half-way point of this retreat, how far have you gone on this road? Those men who have understood the Great Affair (of birth and death), tell us something!"

After a pause he shouted and said:

"The clouds scatter over 10,000 li,  
And the bright sun shines alone.  
Everthing is Vairocana Buddha;  
And all is a Store of Flowers.

"National Master Bojo has advocated in his *Secrets on Cultivation of the Mind*: 'Mental clarity and quiescence must be held evenly; both samadhi and prajna must be cultivated as a pair.' Holding mental clarity and quiescence evenly, consists first, in the use of quiescence to control thoughts arising from conditions. Later, mental clarity is used to develop wisdom. The simultaneous cultivation of samadhi and prajna means relying on samadhi to develop prajna. This assembly gathered here: can you understand this fully? If you cannot answer according to Reality, the contact place of whatever you see, hear, feel, and know is subject to the Inversions. At the moment of your death, what are you going to do? To regret afterwards what is left undone now will not be effective.

"Who would want to sing about making his abode in these six realms of existence? If, by discovering the true-nature, the void and quiescent spiritual understanding is completely comprehended, the forms we see and the sounds we hear will all be like waves on which an empty boat is riding. If we can follow the highs and the lows, the curves and the straights, naturally and in freedom, how could we not but be happy?"

"In ancient times, a lord-in-waiting of the governor of Mu Chou Province (睦州刺史), Ch'en Ts'ao (陳操), picked up a cake in his fingers while having a meal with a monk, and asked, 'Do they have this in Chiang Hsi and Hu Nan also?' The monk asked, 'What are you eating your Lordship?' The official said, 'When I strike the gong its echo resounds.'

"Chiang Shan Ch'uan (蔣山泉)said in a poem:

"The tea and rice eaten daily in the houses is not very refined.  
If we firmly hold a knife which can even cut a hair,  
Then we can cut the discomforts.  
If we meet a visitor from a Patriarch's sect,  
It is as if we get news from 108,000 li away.'

“Personally, I would prefer to say:

"If the tea and cakes we eat daily are not craved for,  
Who would be able to discover the meaning of Ch'en Ts'ao's  
idea?  
When the balance of the myriads of worlds is stabilized,  
Sakyamuni Buddha will wait inside Maitreya's house."

The Master struck his staff three times and descended.

### **Fifth Lecture**

The Master ascended the Dharma platform, struck his staff three times and said, "I dare to ask this assembly: who here can receive and use Vairocana Buddha's Golden Seal? If there is anyone here who can, let him try to show me."

After a pause and no reply the Master shouted and said, "If you hold (the golden seal) up then the sun and the moon stop shining; if you put it down then heaven and earth are without form. Do you understand? This One Thing, whether in a saint or an ordinary man, is without a hair's breadth of difference; so why can't you understand?"

"A poem says:

"The summer's heat has risen a little more,  
And filled worlds as numerous  
As the the sands of the Ganges.  
The grasses and trees of the forest,  
Are all a belt of one color.  
If anyone wishes to know the very bottom of the Original-  
Source,  
He must merely investigate,  
And he will come to know a hundred incomprehensible things.

"This completes today's Dharma Lecture. A story follows, in reference to Buddhist cosmogony. [At the end of a descending kalpa period, there is a threefold calamity in space between the air (motion), fire (heat), and water (cohesive) elements and the worlds are produced. At first human life-span is 84,000 years, but as the kalpa declines, human life-span decreases by one year every hundred until it reached its nadir at ten years. From

then, it increases by one year every century in the ascending kalpa period and reaches its zenith again at 84,000 years. After passing through twenty complete cycles of combined decline and ascent, there follows another grave disaster as the fire at the end of a kalpa destroys all the form, formless, and sensuous-desire realms.]

"A monk asked Meditation Master Ta Sui Fa Chen of I Chou Prefecture (益州大隨法真禪師), 'I am still uncertain whether, in the engulfing fire at the end of a kalpa when all the worlds are annihilated, this thing (the Mind) is also annihilated or not?' The Master said, 'Yes, it is annihilated.' The monk asked, 'Then in that case, must we accompany it to annihilation?' The Master said, 'Yes, you must accompany it.'

"The monk went and asked another monk, Hsiu Shan Chu (脩山主), the same question. Hsiu replied, 'It is not annihilated.' The monk asked, 'Why it is not annihilated?' Hsiu replied, 'Because it is the same as the worlds.'

"Chih Men Tso's (智門祚) poem says:

“Be careful not to accompany it,  
Without having understood it.  
These words of Ta Sui,  
Disperse the limits of heaven.  
If in the true and pure Original-Nature  
Still one thought is remaining,  
It is just as before,  
When there were tens of  
thousands of discriminations.’

“Today this mountain monk is not of the same opinion. We must discuss these two old Masters' sayings; 'it is annihilated' and 'it is not annihilated' according to the case, (for these answers) are like a shadow or an echo. If somebody asked me, I would say it is correct to say 'it is annihilated,' and also correct to say 'it is not annihilated.' If we discuss this through words, we are completely attached to dreams. Gold and copper-essence are the same color: who can tell them apart? In the blaze ending the kalpa, how can we ask about 'east' and 'west'?

"There are these ten erroneous methods of pondering over the kung-an Mu, as listed by the National Master Bo Jo:

"First, do not understand it as yes or no.

Second, do not surmise that Mu is real nothingness.

Third, do not consider it in relation to theory.

Fourth, do not consider it to be an object of thought to be reasoned about at the consciousness-base.

Fifth, when the Master raises his eyebrows or blinks his eyes, do not think that he is giving indications about the meaning of the kung-an.

Sixth, do not make stratagems (for the kung-an's solution) through the use of speech. Seventh, do not float under the helmet of unconcern. (i.e., do not drift in voidness.) Eighth, do not undertake to inquire into the kung-an at the place where the mind rises to become aware of sensory objects. (i.e., do not transform the doubt which the kung-an produces, into a doubt about who or what is that mind which is aware of the external sense-spheres.) Ninth, do not look for the explanation through the wording of the kung-an. Tenth, do not grasp at a deluded state, sitting without energy and without the kung-an, simply waiting for enlightenment (to come.)

"Reflect upon this!"

The Master struck his staff three times and descended from the Dharma platform.

### **Sixth Lecture**

Master Ku San said, "All the Buddhas and Patriarchs have transmitted Mind by means of Mind. This is like throwing a needle at a mustard seed. Can you catch the needle? May the assembly speak!"

After a pause he shouted and said, "You must take one needle and pierce the world-systems of the entire universe. Then you will succeed. A gatha says:

"In giving fire and receiving fire,  
There is really no transmission.  
The brilliance of the lightning flash penetrates limitless space.  
The clouds coming over the mountain peaks suggest that  
tomorrow it will rain. The roses blossom and turn the Buddha's  
face yellow.

The Master, quoting from an old record, said, "Near Master Ta Sui's (大隨禪師) hermitage there was an old turtle. A monk asked, 'in all living beings the skin wraps the bones; how is it that for this creature, the bones wrap the skin?' Master Ta Sui said, 'I have put some straw sandals on the turtle's back.' The monk did not have a reply.

"Chih Men-Tso (智門祚) said in his poem:

"As the turtle pulls in its six,  
Its name is clearly illustrated.  
It stopped in front of some people,  
And eyed them.  
With one leather shoe,  
It has all been covered up.

And yet even now,  
It still has not awakened.'

"Today this mountain monk is not of the same opinion. Should I have been present then, I would have taken a stone step-slab and put it on the turtle's back. May the assembly speak! Have you seen the sacred turtle or not?"

After a pause he said, "In the vast heaven of myriads of li, the icy ghost is shining on us. In the third watch of the quiet night, the midday bell is struck. My poem says:

"It has jade nails, golden eyeballs,  
And bones wrapping the skin.  
Bearing a step-slab on its back,  
Even now it is marvelous.  
The pattern on its scales,  
Form eight times eight=Sixty-four hexagrams.  
How long will its eternal spirit  
Continue to inhale the air?"

The Master then descended from the seat.

### **Last Lecture**

The Master ascended the Dharma platform, struck his staff three times, and said, "Today is the first day of the Free Season. Can you understand thoroughly the brightness of the Dharma tradition of Jogye Mountain? If there is anyone who can understand, let him speak!"

After a pause, he shouted and said, "In the spring the flowers blossom; in the autumn the fruit is formed. In the summer there is the shade of the trees; in the winter the white snow. Thus, to whose tradition do the Ten Thousand Phenomena belong? Do you know? If you do not, then is it Free Season? I beseech this assembly: it is true—there is this big matter of birth and death. Do not do wrong actions which lack restraint and discipline. A poem says:

"Those mountains which tower above all others,  
Are the abode of the lions.  
In the clear mountain torrents,  
The dragons dwell.  
One who can grasp the eyebrows of a lion,  
And the beard of a dragon,  
Is a great man playing  
A lute beneath the moon.

"What is this 'playing a lute beneath the moon'? Do you know?"

"The mountain moves, the moon doesn't move.  
Everywhere is a Bodhi-mandala.

On an old pine a grey stork perches.  
In the green trees the orioles call to one another.

"In ancient times, the Master Yun Chu (雲居和尚) asked a monk, 'Acarya, in the depths of your thoughts, what sutra is there?' He replied, 'the *Vimalakirti Sutra*.' The Master said, 'I did not ask you about the *Vimalakirti Sutra*! In the depths of your thoughts, what sutra is there?'

"The monk obtained (Stream) Entry from this. T'ien Chang Shan (天章善) said in a poem:

"He asked about the sutra,  
He did not ask about thoughts on Vimalakirti.  
Have you seen clearly the depths of your thoughts?  
If you wish to enter the sea of those Dharma-doors  
Which are as numerous as specks of dust and sand,  
You need only expand upon one word, and need not use many.'

"However, today this mountain monk is not of the same opinion," said the Master Ku San, and raising his staff, he struck the Dharma seat and said, "You hear this clearly." Next, holding up the staff, he said, "You can see this distinctly. What sutra is it? If you follow sounds and forms, you are like a dog running after a clod of earth. A poem says:

"As he did not ask about Vimalakirti,  
Do not follow after sense-objects.  
When the mountain goat hangs by his horns,  
The hunting dogs are left alone.  
One strike on the Dharma seat pervades the whole earth:  
Instantaneously the eighty thousand teachings are revealed  
according to reality."

The Master then descended from the seat.

### **Lecture for the Guidance of a Departed Spirit**

After ascending the Dharma platform, the Master struck his staff once on the Dharma platform and said, "With this I strike and destroy the innumerable karmic hindrances of all sentient beings."

Again striking his staff, he said, "With this I strike and destroy any stereotyping of the unprecedented achievements of the Buddhas and Patriarchs."

Striking the staff for a third time, he said, "With this I expose the Original-Face of today's departed spirit. Both the assembly of monks gathered here, and you, departed spirit: do you understand the principle behind this?" Then, after a pause, he said:

"The clouds scatter over 10,000 li,

And the solitary moon shines of itself.

"A poem says:

"The pure Dharma-body is without coming or going:  
It does not arise or cease  
And is constantly in peace and happiness.  
It is empty and bright, and shines of itself:  
It is without obstructions.  
It reaches to even the deepest darkness,  
And transcends all limits.

Quoting the *Diamond Sutra*, the Master said, "All characteristics are empty and false; if you see all characteristics as uncharacterizable, then you see the Tathagata." But I would, prefer to say, 'If you see all characteristics, and that which is not characterizable, then you see the Tathagata.'"

Continuing the quotation, he said, "If one takes the seven precious jewels in the trillions of world systems, and uses them as offerings; or (on the other hand) if one receives and holds four phrases or stanzas of this sutra, explaining it to others—this merit will exceed that of the former.'

"Even though the merit required for human or deva rebirth is not small, still the meaning of Bodhidharma's coming from the West cannot be imagined, even in a dream. And why? Because if the clouds cover the wide heavens, the sun and moon cannot then shine."

The Master struck his staff, three times and descended.

### **Part3: Formal Dharma Discourses - Winter Meditation Retreat 1976-77**

#### **First Lecture**

The Master addressed the gathering, saying, "Everyone designates themselves as 'I'. May the assembly speak! What is the 'True-I'?" After a pause the Master shouted and said, "You must take a rock for your body and cow dung for your eyes, then you will know. Can you understand this? If you understand, then all the sentient beings throughout the entire world and all the Dharma-realms are no other than your own 'I'. Everywhere you will be without hindrances. Those who have not yet realized this are subject to the inversions at all the points of contact, and all things become their enemies. Noumena and phenomena are separated; the entire world is only coffin wood and you are submerged in the sea of suffering. When will you raise your head above it? Isn't it suffering? Isn't it pain?" A poem says:

“Take a leap off the top of an 80,000 foot cliff, and the Ancient Buddhas of the past thousand years will smile subtly. When one embraces all the mountains and rivers, the jade plum in the snow will exhibit the face of Spring.”

In ancient times a monk asked Master Yun-chu, “What is your abode ultimately like?” Yun-chu told him, “It is nice to live in the mountains.” The monk then bowed to Yun-chu.

Then the Master asked, “What did you understand from what I said?”

The monk answered, “Men who have left home are unmoving like mountains before everything good and evil, and favorable and unfavorable, within the realm of birth and death.”

The Master then struck him and said, “You blaspheme the ancients and murder the sons and grandsons of my lineage.” The Master then asked a monk who was sitting beside him, “What did you understand from what I said?”

That monk answered, “My eyes do not see any of the forms in heaven or on earth. My ears do not hear the sound of string and wind instruments.”

The Master then struck him also and said, “You blaspheme the ancients and murder the sons and grandsons of my lineage.”

T’ou Tse-ching’s verse says:

“The peaks and ridges extend for over 80,000 feet. At the four sides there is no road that does not pass through them. Since ancient times no light has ever reached the two wheels. Deep in the night the old venerable enters the western peaks.”

“Today this mountain monk is not of the same opinion. My poem says”:

“There is no place that is not a bodhimandala. There is no one who is not endowed with Diamond. To seek the realm of Truth while dwelling in discrimination is as difficult as trying to find the mountain goat that hangs by its horns.”

“May the assembly take good care of yourselves!”

The Master struck his staff three times and descended.

## **Second Lecture**

Master Ku San addressed the assembly: “The ancients said, ‘There are no sentient beings who are not endowed with the

active, bright, enlightened Nature which is no different from that of the Buddhas.’ May the assembly speak! What is this active, bright, enlightened Nature?” After a pause, the Master shouted and said, “At midnight the golden crow flies across the heavens which are as vast as 90,000 li. At midday the jade rabbit completely swallows the four seas. Do you understand this?”

“One thing has been spiritually active and never obscured, from days of old till now. All phenomena of the dharma-realm are adorned with it. The universal brightness of this bright wisdom is without obstruction. The bodhimandala of the ten Buddhas is in my hand as I please.”

The Master struck his staff three times and descended.

### **Third Lecture**

Master Ku San addressed the assembly: “Look! Look! The Buddhas and Patriarchs of the ten directions are on the tip of this mountain monk’s staff, building large monasteries and turning the great Dharma-wheel. Though with different voices, they all say that every sentient being is originally endowed with the wisdom and meritorious signs of all the Tathagatas. May all of you meditators who are endowed with the Dharma-Eye speak out! What is it?”

After a pause he shouted and said, “When with a lump of molten iron you can burn up the cast iron mask, then you will know what it is.” A poem says:

“When the moon becomes full, it is the full-moon night. When the frost covers the ground and the wind blows, isn’t it the time when the chrysanthemums are fragrant? Don’t say that the Buddhas and Patriarchs exist within the three time-periods. Experience the Unborn, and you will be like vajra.”

“May the assembly be alert!”

The Master struck his staff and descended.

[Nine Mountains] {44} – Zen Master Ku San

### **Fourth Lecture**

On the High Seat, the Master struck his staff down three times and said, “Over this lump of red flesh there is a marvelous dharma which is marked by Truth. It is not differentiated by even a hairsbreadth from the Buddhas and Patriarchs. Have you understood it yet? Any monk endowed with the Dharma-eye,

“speak! What is it?” After a pause the Master shouted and said, “When the poison of a snake-eating bird changes into ghee, and bombs are transformed into bread, then you will know.” A poem says:

“The cliff opens its eyes; there is nothing it cannot see. The flint’s speak seems dull (when compared to the brightness of the cliff’s eye). Without moving one step one may trample down the Golden Wheel. Mount Chiri is riding upon an ox which a dragon-stallion is leading.”

Once an official in the imperial household named Ch’eng came and made an offering to Venerable Master Yun-Chu and asked, “The Tathagata has an esoteric teaching which Kashyapa does not conceal. What is the meaning of this?”

The Master called, “Officer!”

Official Ch’eng replied, “Yes?”

The Master asked, “Do you understand?”

The Official said, “No, I do not understand.”

Master Yun-Chu told him, “If you do not understand, then the Buddha does have an esoteric teaching; but if you understand, then Kashyapa does not conceal it.”

Another monk, Ch’ang Ling Cho, once ascended the platform and, commenting on this conversation, said, “How strange it is! Such a unique thing should be searched for by such a man. Do you know the Tathagata’s esoteric teaching which was leaked by Yun-Chu? If you still do not know it, though you see the wind blowing on a sail, you still pull up your sleeves.”

Then Master Ku San said, “I am not of the same opinion. Should I have been there when Officer Ch’eng asked his question, I would have said, ‘The blizzard strikes against the window and its cold cuts to the marrow.’ May the assembly consider this! Isn’t the blizzard striking against the window the Buddha’s esoteric teaching? And isn’t the cold which pierces to the marrow precisely what Kashyapa revealed? Should you understand, then this is the assembly on Vulture peak. You have to be such men in order to understand.”

“Take care!”

The Master descended.

### **Fifth Lecture**

The Master ascended the High Seat, struck his staff three times, and said, “I dare to ask this assembly: Everybody says that the World Honored One completed the Path on the eighth day of

the last month (of the lunar calendar), but is this actually true or not? If you say that the Tathagata attained realization, then you slander the Buddha. But if you say that He did not realize the Path, then you are also slandering the Buddha. May the assembly speak! What is correct?" After a pause, he shouted and said, "An ox in Sun-cheon eats grass, and a horse's stomach in Jeju-do bursts. Do you understand?"

"Kalpas ago, as numerous as dust-motes, Buddhahood was already achieved. In order to ferry-across sentient beings He manifested spiritual powers. One strike of this staff pervades worlds as numerous as grains of sand. And the Tathagata's work is already completed."

"This ends the formal Dharma-lecture. However as you have all been diligent in your practice during this retreat season, I would like now to add a few words about my own practice."

"In the past I was staying at a hermitage called Su-do Am near Chong-am Monastery all together for about five years. I was entrusted with the responsibility for looking after that small hermitage which was as destitute as the shell of an egg. During those five years it was mainly through alms gathering that I was able to obtain the provisions for the community of about seven or eight monks."

"Among those monks there was one named Peop-ch'un Sunim, who practiced hard both day and night. One morning this monk accompanied me to a small town in the locality, called Sang-ju where we had some business to take of. We were invited to have lunch at the house of a lay-adherent in the town. Unfortunately, after the meal, my companion had completely ruined his stomach in a way that couldn't be amended. Now in those days in that town there were no hospital facilities available where this monk could undergo an operation. We went to different physicians specialized in oriental and western medicine trying to arrange for treatment. Finally we found a doctor who examined him and, discretely taking me aside, asked, 'Hasn't this venerable been suffering from some kind of stomach disorder in the past?'"

"Actually there had been a time when this monk was living at Chiri Mountain, observing the ascetic practice of abstaining from eating grains and cooked foods, his sustenance consisting mainly of pine-needles and wild plants. After following this regime for some two or three years, he happened to be in Chin-ju one day, where a lay-follower, knowing of the hardships he had been enduring in the mountains, prepared some fancy glutinous rice especially for him. After such a long period of abstinence you can imagine his delight during that meal.

However, having long been accustomed to raw food, his stomach could no longer bear that type of meal, and his stomach was injured permanently. This was the cause of his illness which had now become so acute. If he was not taken to Daegu, the nearest big city, before the next morning, his chances of survival were slight. The doctor urged me to take good care of him in the meanwhile. By the time we had consulted the doctor and received his diagnosis, it was quite impossible to get him to Daegu by the deadline as it was already late in the evening.”

“While helping him back to the lay-person’s home, he rested his head on my shoulder and sighed in distress, ‘Please practice earnestly and endeavor to ferry me across.’ This was his last request. I interpreted this to mean that my companion had given up all hope of survival. I replied, ‘It is our way of life to be aware of the impermanence of life; therefore we must be prepared for our departure at any moment. As far as the relationship between friends on the path is concerned, we should assist one another from one life to the next. So if I get enlightened first, I will help to ferry you across, and vice-versa. Consequently, you don’t need to worry.’”

“Finally, the next morning around six o’clock he yielded up his spirit. After arranging for the cremation, I started out on the return journey to Su-do Am. On the way I reflected, ‘Ah! When we went out we were two, but after having dispersed his remaining bones I’m now going back alone!’ Feeling quite sad, I resolved right then to awaken before his forty-ninth day death ceremony so that I could help ferry him across.”

“It was after the end of the Summer meditation retreat, but as I was still responsible for the requirements of the community, I could not immediately enter retreat. By the time I had arranged for the provisions, there were only eight days remaining before the death ceremony. You can imagine my urgency!”

“There was a small cabin behind the hermitage called Cheong-gak or Full Enlightenment. I arranged for food to be brought to me there twice daily, intending to enter a retreat of non-sleeping practice. After four days of sitting, I realized that much of my samadhi-power obtained from previous practice had been dissipated during the activities of the last few weeks. Most of the time I was alternately plagued by either drowsiness or fantasizing. With such poor practice how could I ever be able to help my friend at the time of the death ceremony? Consequently, I decided to fight drowsiness by meditating in the standing posture with palms together. After five days the other monks came to consult with me about the ceremony which was to take place in a few days, but I sent them back to

arrange for it themselves together with the relatives of the deceased. Staying alone, I decided that I wouldn't give up under any pretext, even if I was about to die ? such was my determination to continue on."

"In standing meditation, the hardest part is to get over the first two hours, after which the main difficulties are overcome. Whether sitting, reclining or standing, it is finally all the same as the body settles (in samadhi). Consequently, although seven full days had passed since I had begun this practice, I felt neither tiredness nor pain in my legs."

"The ancient Masters had good reason for advocating this type of sleepless practice, for as it drew near to nine pm on the last day, the clock on the wall made a click as usual before striking the hour. It was on hearing that click that I took one step over. On that occasion I composed the following gatha":

"One sound: The three thousand-fold worlds are swallowed up. This fellow appears alone and shouts nine repeated 'Hahs!' the tick tock of the clock is but the all-embracing exposition of the Teaching. Piece by piece, the metal and wood is but the pure Dharmakaya.

"What does it mean when the clock strikes nine?"

"This type of intense standing practice removed my obstructions caused by torpor and restlessness. Its effect was like a clear sky completely clear of clouds. It instantaneously allowed me to enter and abide at the original place. It was in this manner that I stood throughout those seven days and nights. Hence, if practitioners having gone a little way on the path start to lose their impetus, as if their underpants were slipping down, these type of people are quite worthless, whatever they try to do. Those who have their minds set on cultivation should be endowed with spirits which would be willing to bore through rock with their fingers if it was necessary in order to become enlightened. Since we are close to the end of this retreat, know this and act accordingly."

The Master struck his staff three times and descended from the Dharma-seat.

### **Sixth Lecture**

The Master mounted the platform, struck his staff three times, and addressing the assembly, said, "Originally all is unborn; so how is there any death? This active-wonder is the Master Vairocana. May today's departed spirit and the assembly of monks speak! Have you understood this one word, active-

wonder?” After a pause the Master gave a loud shout and said, “The clouds disperse over ten-thousand li and the solitary moon shines. The Sutra (of Complete Enlightenment) says: ‘If one mind is purified, many minds are purified; if many minds are purified, the dharmadhatu is purified.’ May the assembly speak! What is the one mind?”

After a pause he lifted his staff, and striking it down once, said, “You can hear this clearly.” Raising his staff again, he said, “You can see this distinctly. (Is the one mind) apart from this seeing and hearing, or is it precisely this seeing and hearing?” The assembly remained silent.

The Master continued, “If someone were to ask me, I would say, ‘The clouds gather over the South Seas; it rains on the northern mountains.’” A gatha says:

“It is not form, not voidness, and not non-void. It exists neither within, without, nor in between. One ray of the red sun pervades worlds which are as numerous as sand grains. A stone horse turns his head and breaks out of the clay cage.”

“Again I will give some superfluous explanations (lit. add feet to a snake). When you are practicing there are times when it goes well, and times when it goes badly. Sometimes it is like pushing a boat over ice; but you should not then give rise to thoughts of joy, for you would then be captured by the Mara of joy. At other times it is like trying to pull an ox into a well; but there is no need then to give rise to thoughts of sadness or self-denigration, for you would then be apprehended by the Mara of sadness and denigration.”

“Sometimes you have headaches, dimness of vision, or a feeling as if your teeth were falling out. At other times when you are walking it seems as if the wind is blowing or the earth is wobbling; but you should not give into feelings of fear or thoughts of dread. Don’t let the hua-t’ou go, for these are only states of mind produced from tension in the body. Those people, who, under such circumstances, would lay down the hua-t’ou, will never achieve anything in their practice.”

“When the vital-energy rises (to the head and produces tension) you should establish your will like a mountain, and calm your mind like the sea. Sit erect on your cushion and contemplate the tan-t’ien (Jap. Hara) with the mind’s eye. (When you are troubled by headaches) gently put the feeling of doubt into the tan-t’ien.

Through this unawareness and non-attention the hua-t’ou will quickly ripen. Eventually the body will seem to be like empty space; it will seem both to exist, and not to exist. When the

mind and body are very light and comfortable, you will gradually enter into auspicious states. As you are now transmuting iron into gold, you ought to be very careful. Be diligent!”

“The mountains move, the moon doesn’t move. Everywhere is a Bodhimandala. We drift along following the waves. On the thoroughfare a stone man gives his congratulations.”

The Master said, “Take care!” and raising his staff, struck it down three times, and descended from the platform.

### **Last Lecture**

From the High Seat the Master said, “Today we have reached the end of the year. As you were able to finish an arduous seven-day non-sleeping period of meditation without any consideration for life or death, are you now able to tread that Path leading upwards which has been trodden by all the ancients? Any monk endowed with the Dharma-eye, speak! What is that Path?” After a pause, the Master lifted his staff, struck it once against the seat and said, “On the last day of the year when you meet the iron cudgel of Emperor Yama, should you not understand, there will be no way (of escape) leading up towards the heavens and no gate entering down into the earth. When the light of your eyes falls to the earth, what will you do? You must get rid of any merit and realization, transcend any passionate discrimination and apprehend and defeat the Buddhas and Patriarchs. Only then will you be able to avoid the iron cudgel. Do you understand?”

“A hedgehog swallows the mountains, and the four seas are calmed. A clay ox exhales the air, and the ten-thousand regions are in Spring. The moon rises and the stone horse frees himself from the cage of sand. Anywhere we go we are the King, and everything is Truth.”

Quoting from an old record, the Master said, “A monk asked Ts’ao-shan, ‘When a child (disciple) returns to his father (Master) after the completion of his studies (i.e. when both are of equal attainment), why does the father completely ignore him?’”

The Master said, “That is the way it should be.”

The monk asked, “Then where is the love between father and son?”

Ts’ao-shan answered, “That is the consummation of the love between father and son.”

The monk asked, “What is that love?”

Ts’ao-shan replied, “Even though we cut it with a knife or an

axe, it cannot be split.”

T'ien Tung-chiao said, “The path that the bright moon follows through the sky and the summit of the mountains towering over the roofs: both step back and display their talents. They share the same body and the same fate. At that point the meaning of ‘though we cut it with a knife or an axe, it cannot be split’ is understood. Can you comprehend this yet? When the Essence is shining fully it does not rely on anything, and the whole body is united to the Tao.”

“Should I (Ku San) have been asked, ‘What is the love between father and son?’ my reply would have been: ‘The precious sword splits the water; an arrow tip pierces the sky. The moon on the full-moon night doesn’t need to wait for any other brightness. Transmitting the Mind with the Minds is like transmitting fire with fire.’”

“The flower’s heart contains nectar and produces the fruit. Butterflies and bees come in time (to collect nectar), but they do not crave (for the flowers).”

The Master then descended from the High Seat, and joined the community in chanting the Four Great Bodhisattva Vows.

### **Lecture for the Guidance of a Departed Spirit**

The Master mounted the High Seat, struck his staff and said:

“One Thing is constantly spiritually active; its sublime functioning is manifold. Can you understand that originally there is no birth or death? When we discard the sense bases and sense objects the essence manifests fully. The mountains, rivers, and the great earth are my home.”

“May the assembly of monks gathered here and today’s departed spirit speak! Do you understand the principle of this One Thing which is constantly spiritually active?” After a pause, the Master shouted and said, “This staff supports heaven and sustains the earth. It cuts off the three time-periods and completes all things in creation. Again I ask you, can you fully comprehend the Unmoving Ground you were originally endowed with before your parents gave birth to you? If you have understood, you walk hand in hand with all the Buddhas and Patriarchs of the three time-periods. However if you have not yet realized it, you fall into ignorance, extreme hardship and tremendous pain. How is it possible to avoid that suffering? You must grasp the three-foot Dragon-spring sword and cutoff the horns of the lion who sits atop the eighty thousand foot high

peak?then you will be able to avoid it. A poem says:

“At the peak’s tip where there is no shadow,  
the rivers do not flow.  
The light from the sword which is radiant like  
Lightning reaches to the Pleiades.  
Alone I walk through heaven and earth  
without any companions.  
The Buddhas and Patriarchs of the ten directions  
do not talk with one another.”

The Master, quoting from *The Complete and Sudden Attainment of Buddhahood* by the National Master Bojo, said, “ ‘ If one universally shines over all sentient beings with the Buddha’s bright universal wisdom which comes from one’s own mind, then sentient beings are all Buddhas, their speech is the speech of Buddhas, and their minds are the minds of the Buddhas. Furthermore, all ways of earning a living and all arts and crafts are the form and functioning of this bright universal wisdom. There is no distinction whatsoever. Simply because sentient beings deceive themselves they say, ‘this is sage’, ‘that is an ordinary man’; ‘this is me’, ‘that is someone else’; ‘this is cause’, and ‘that effect’; ‘this is unclean’ and ‘that is pure’; ‘this is essence’, ‘that is form.’ They themselves produce discriminations, and regress on the path. Since this is not something which is intentionally produced from the bright universal wisdom, if one can produce a mind of ardor and awaken to the fact that ignorance is originally immaterial and originally Truth, then one awakens to the constant, effortless Dharma of great function which is precisely the immovable wisdom of all the Buddhas.” The Master then recited his own poem:

“On the lofty mountains clouds scatter and rivers flow. The void spirit peacefully and marvelously is apparent before us. The thousands of worlds which are like grains of sand, become one whole. White snow fills the courtyard, And magnolia blossoms bloom.”

The Master raised his staff, struck it on the High seat, and descended.

### **Part3: Formal Dharma Discourses - Summer Meditation Retreat 1977**

#### **First Lecture**

The Master ascended the Dharma-seat, struck his staff three

times and said, “All of you virtuous ones have gathered at this Ch’an temple and are bearing these thousands of hardships and ten thousands of sufferings. This is all because of the great affair of birth and death. If there are any superior men here, may they speak. How do you attain liberation? Even if you were to speak, serenity extends in space like a long iron pillar. Haven’t you experienced it yet? Nonetheless, in this mountain monk’s dispensation, you will not avoid thirty strokes (of the staff). Where is the mistake? If someone can discern this, I will certify that he has brought his meditation training to completion.” After a pause he said, “Now listen to the gatha:

“Snow and moonlight fill the mountains  
And are fully interfused.  
When in one gulp you have swallowed the universe,  
There is no inferior or noble.  
When you don’t accept the six sense objects,  
You will possess true joy.  
When you don’t rely on anything in the three realms,  
The body in its entirety is exhibited.

“Take care!” After striking his staff three times, the Master descended.

## **Second Lecture**

The Master ascended the high seat, struck his staff three times, and said, “The (Complete Enlightenment) Sutra says: ‘Because this illusory extinguishing is extinguished, that which is not illusory is not extinguished.’ Assembly present here now! Have you known that One Thing which is not extinguished? May any of you monks endowed with the Dharma-eye speak! What is it?”

After a short pause the Master shouted and said, “In the middle of the night, the golden crow flies across the sky. The midday bell pierces the mist, sounding from within the darkness. Do you understand?”

“The swordsman, freed from sense-objects  
is cold like ice.  
The true man who practices the Dharma:  
His mind is unfathomable.  
The white clouds atop the peaks  
Indicate that tomorrow it might rain.  
Between the boulders there are still  
Fallen leaves from last autumn.

“When you are practicing, you must vividly give rise to a deep doubt on your basic kung-an and be persistent in developing it.

When a cat who is stalking a rat is spying on its hole, whether a man, a dog, or a chicken passes near, his gaze remains absolutely unshakeable. Finally, once the tip of the rat's nose appears, he pounces like lightning. With the hua-t'ou it's just the same.

“You should also be like a hen who is sitting on her eggs. Normally, from dawn to dusk, that is, for the whole day long, she thinks of nothing but searching for food and water; but when she is sitting on her eggs, if she only eats once in two or three days, the fifteen or twenty eggs will hatch. But if she goes looking for food or drink two or three times a day, then only four or five eggs will hatch and the rest will rot. How can it be easy?

“Moreover, when you are raising the hua-t'ou to your attention it must be like the tuning of a lyre: if it is too loose, the string will not sound, but if it is too tight, the string breaks. But when the string is neither too loose nor too tight, then the harmony of the sound will be startling. Meditation is just the same: it is essential that you find the proper balance, and then it will be as natural as it is to wipe your nose when you wash in the morning, or as it is for waves to subside when the wind quietens.

“Do not sigh that it is the degenerate age. It is not that you cannot do it; it's that you don't do it. A poem says:

“One note of the pure sound pervades the ten directions>  
The white stork descends from the dark clouds  
into the mountain hall.  
We follow the stream and reach the marvel,  
We are sitting deeply absorbed:  
All things and each object are as diamond.

“Take care of yourselves!” The Master struck his staff three times on the high seat and descended.

### **Third Lecture**

From the high seat Master Ku San said, “In this matter (of awakening to the self-nature and attaining Buddhahood) you do not rely on another's strength but rather solely on your own painstaking efforts. May the assembly please speak! Have you reached 'this' yet or not? If you haven't yet reached it, then whose fault is it?”

After a pause he said, “Only if you pluck the eyebrows of a living tiger, and seize the whiskers of a flying dragon will you reach it. A gatha says:

“Burning the body and crushing the bones  
Is really for your own benefit.  
Become exactly like dry wood or cold ashes.  
If in this life you don’t follow this instruction,  
You will regret it for ten thousand kalpas?  
Then to whom can you complain?”

“When cultivating meditation you should be endowed with three essentials. First, great anger: the Buddhas and Patriarchs of the three time periods have all said, though with different lips, that mind, Buddha and sentient beings are indistinguishable; but you are still sentient beings. So how can you not but give rise to a mind of great anger? Second, great ardor: since beginningless time you have regarded the six consciousnesses as ‘I’, and turning your back on enlightenment, have united with the dust of the world. Who prevents you from becoming a Buddha? Since you still wander through birth and death, how can you not give rise to great ardor? Third, the feeling of great doubt: when the Buddhas, Patriarchs, and enlightened masters give rise to a mind of great compassion and ferry across sentient beings, they directly point out the right way. However you are lost along that way. Therefore you cannot but produce the feeling of great doubt. The ancients said, ‘Under great doubt there must be great awakening.’ If you don’t awaken now, you will regret it for ten thousand kalpas.”  
A poem says:

“The mandarin ducks might be able to show you their embroidery, but they couldn’t give their golden (embroidery) needle to anyone else. In the lion’s den there are no other wild animals. When a dragon-stallion gallops the waves strike the heavens.”

“Take care!” The Master then descended from the high seat.

#### **Fourth Lecture**

The Master mounted the platform, struck his staff three times, and said, “Because of this one great matter (of awakening), this assembly present here now came together for this retreat on the fifteenth of the fourth month. Now, after this short period, we have arrived at the half-way point. Have you been able to understand this matter yet? If you still have not understood? well, the time is passing and will never come again. The current of time does not wait for men. The significance of birth and death is great, and impermanence is fast closing in. how can you be heedless? If you are heedless, then your bowl of rice is worth one bowl of blood, and one article of clothing is worth one pound of flesh. Who can repay your debt for the gift of the

four requisites?”

“Mok-u-ja said, ‘A sentient being is one who is deluded in regards to the One Mind, and receives boundless suffering. The Buddhas are those who have awakened to the One Mind, and receive boundless happiness.’ Isn’t it really only up to you whether you become a Buddha or remain a sentient being? May any of you monks endowed with the Dharma-eye speak! What is that mind which is neither awakened nor deluded?” After a pause he shouted and said, “If you don’t abide where there are Buddhas, but quickly run past that place where there are no Buddhas and in all circumstances conform with wisdom, then you will understand.” A poem says:

“The dharmadhatu of the ten directions is the One Mind. They myriads of phenomena in the universe are the functioning of the sacred sword-blade. The water falling from a sheer cliff splashes back up. From the window of my mountain abode, the early morning orioles sing amidst the green trees.”

“The Dharma-nature is perfectly interfused. Although it is devoid of duality in its sublime functioning, in the One there is everything, and in everything there is the One. For this reason, eastern and western cultures are interacting with each other these days; it is certainly a good period. However, as far as the objective of my sect is concerned, even if the whole world were transformed into pure gold, it would not be precious to me. On one hand we shouldn’t grasp at highly developed technology and skills, but on the other hand we should not foolishly endure the austerities of underdevelopment. Do not follow after conditions, but break the lacquer barrel and transcend the triple world. If thereby you become a teacher of gods and men, you will be a lion with horns. At such a time, the four billion people of the world would be as one. As you would have realized the great truth of the universe and cut off all relativity, how could you not but be in bliss?”

“You should remain alert and give rise to the doubt on your original kung-an as if you were trying to save your head from burning, or as if you were a baby longing for his mother’s milk. Don’t be heedless!”

“Gold dust is precious until it gets in your eyes ? then it is only dust. What could be compared with realizing the Dharma of Emptiness, and suddenly returning to the Truth? East and West sit together discussing absolute and phenomenal. The four wisdoms and the triple body transcend both host and guest.”

The Master struck his staff three times and descended from the platform.

## Fifth Lecture

Addressing the monks from the High Seat the Master said, “The Tao is nothing special. Over your head you carry the blue heavens. With your feet you tread the great earth. When you open your eyes you see the sun. And yet still you tire your legs with long sittings. All you monks gathered here! Do you understand? Let anyone who is endowed with the Dharma-eye speak. What is the Tao?”

After a pause he shouted and said, “The still brightness of this precious three-foot sword (of wisdom) is dazzling. (The worlds of) the ten directions are before my eyes; one instant of thought is ten thousand years. Do you understand? If you understand, then whenever you turn your body or move your thoughts, it is all the sublime functioning (of the True-mind). However, if entangled in externals you give rise to thoughts, then not only when you are discriminating between right and wrong but actually whenever you even raise your hands or step forward; it is all a malfunctioning of the mind.” A poem says:

“The Great Way is without a gate, it has no entrance or exit. The Dharma-realm of the ten directions is in front of your eyes. The true face which embraces everything equally, produces ever new merits in the flow of life.”

“Now I will give some superfluous explanations. Once long ago Ts’ao-shan told a monk, ‘The true Dharmakaya of the Buddha is like empty space. Its manifestation of form in objects resembles the moon in the water. How do you explain this responsiveness?’”

The monk said, “It is like a donkey looking down a well.” Ts’ao-shan replied, “By speaking about it, you completely kill the Tao. Anyway, your answer only expresses eight-tenths of it.”

The monk asked, “How about you, Venerable?”

Ts’ao-shan replied, “It is like a well looking at a donkey.”

Fa-chen’s poem says:

“Manifesting form in material objects resembles the moon in water. You should know that in this responsiveness there are no feelings involved. Finally, the donkey looking into a well is a difficult analogy. How can a well looking at a donkey be fully ten parts of ten?”

“Today this mountain monk is not of the same opinion. My poem says”:

“In the Great Perfect Mirror there is no discrimination. In manifesting forms in external objects, it leaves no traces. A donkey is looking at a donkey; a well is looking at a well. Of all the dusty sense-objects in the dharmadhatu, there isn't a single one that is not the ultimate.”

“Do you understand? Be careful!”

The Master struck his staff and descended from the platform.

### **Sixth Lecture**

The Master ascended the High Seat, struck his staff three times and said, “Everyone has a native homeland; have any of you reached it yet? If you have not yet reached it, then this world is a road which you will never come to the end of. How could you delight in it?” After a pause the Master raised his staff, struck it once and said, “If you wish to reach it you should know that your will must be established just as if you were willing to brave pulling out a tiger's eyebrows; your spirit must be firm as if you were willing to brave grabbing a flying dragon's beard. Only then will you reach it.” A poem says:

“The snow has stopped, the clouds have dispersed, and the north wind is cold. The pines and cypresses flourish, and fill all the mountains in the four directions. When within one's words there is no speech, then that is to speak in accordance with Dharma. Birds enter the forest to sleep and in the morning happily go back out.”

Ling Chuan asked Su Shan, “When flowers bloom on a withered tree it is in accordance with that. Is this a sentence of ‘this side’ or ‘that side’?”

Master Su Shan replied, “That is a sentence of ‘this side.’”

Ling Chuan asked, “What is a sentence of ‘that side’?”

Su Shan replied, “The stone bull exhales the breath of spring. The sacred sparrow doesn't roost in a shadowless tree.”

Tan Hsia Chun's poem says:

“When there is no wind over the wide sea, the waves are calmed. When the mist disappears, the water is placid and contains the moon. One bad of cool moonlight ? when we look at it, it is unlimited. Who can distinguish the dragon who has left his bones in its center?”

“Should I have been there when Ling Chuan asked for a sentence of ‘that side,’ I would have said”:

“Cold ashes produce flames and nothing is left unburned. The rock endowed with eyes sees beyond worldly things. In the Great Perfect Mirror Wisdom the ten thousand images are all empty. Spring within the green bamboo and evergreen pines is beyond kalpas of time.”

The Master struck his staff and descended from the High Seat.

### **Last Lecture**

Addressing the monks, the Master said, “Today in all the monasteries throughout the country it is Free Season. Actually if this were really the case, you should have already understood the matter with which we are concerned. Monks in this assembly! Tell me one word. What is it?”

After a pause he shouted and said, “If with one kick you can overturn heaven and earth, and with your hand touch the sun and the moon, then you will know. But if you say that you haven’t yet reached it, then how can you speak in terms of Free Season? Rather, you should increase your efforts and continually refine your practice. Be like an incense burner in an old shrine and remain indifferent to the outer environment. Great enlightenment is your aim; you should not act wrongly or transgress propriety. Rather investigate your basic kung-an.” A poem says:

“In one thought you trace back the light (of the mind) and see your self-nature. Immeasurable sublime wisdom is then freely put into use. Originally there are no defilements and the stream of passion is pure. Beneath the moon I calmly play my bamboo flute.”

Once Yun-men asked Ts’ao-shan, “What is the practice of the sramana?”

Master Ts’ao-shan answered, “He eats the ordinary monastery rice.”

Yun-men asked, “What is that like then?”

The Master said, “Can you store it?”

Yun-men answered, “What is so difficult about wearing clothes or eating rice?”

The Master asked, “Why don’t you talk about wearing fur and

donning horns?”

Yun-men bowed.

“Quoting this dialogue Yun-men Kao said, ‘With such questions and answers these two venerables cannot hope to avoid making plans for their future lives from inside the womb of a donkey or the belly of a horse. Nevertheless, when a dog carries a writ, all the feudal lords should keep off the road.’”

“I, Ku San, am not of the same opinion. If someone were to ask me what the duty of the sramana is, I would prefer to say, ‘The foam of the ocean vanishes; you go here and there freely.’” A poem says:

“Once you arrive at the heaven within heaven, you see the chiliocosm before your eyes. When you are unmoving amidst the eight worldly winds, everywhere you sit is a golden lotus.”

Concluding, the Master descended.

### **Part3: Formal Dharma Discourse at Okinawa: February 26, 1975**

In the peace park in front of the memorial pagoda dedicated to the Korean War dead on Okinawa the Ch’an Master addressed those assembled: “One Thing is ever vivid; it does not arise and does not cease; it doesn’t go and doesn’t come. Today, oh you departed spirits for whom this ceremony is held, can you understand these words ‘it does not arise, nor does it cease’?” After a pause the Master shouted and said, “When you can topple heaven and earth with one kick, and when you can touch the sun and moon with your hand, then you will know. Do you understand? Some verse state”:

“Okinawa is not the Han-gu Pass. Why were so many oppressed, turning them into resentful spirits? For many years the hatred on this isolated island hasn’t been forgotten. Isn’t it barbaric to restrict the liberty of others? Nevertheless, today this memorial pagoda is erected. May hearing my words of Dharma be of good result. I present to you (spirits) the path to Nirvana. Cast off all causation and return to your native country.”

“The four elements are impermanent, they are not the ‘True-I’.”

If we are enlightened our own mind is our homeland. Coming and going from birth to death is largely suffering, but that which does not increase or decrease is Diamond. The water is

not scarred where the moon pierces the ocean; the lotus flourishing out of mud is undefiled by its environment. In the green mountains what place does not present a rare scene? The flowers blossom, the birds chirp, the marvelous Dharma is propagated.

“Unfairly shackled they were sacrificed, hatred filled the green mountains and tears filled the rivers. Repenting for mistakes of the past, today this pagoda is erected. Hearing the Dharma, abandon hatred and return to your homeland.”

“Though it seems as if this body exists, it actually is void. The brightness of the ‘True-I’ is unlimited; as it doesn’t arise or cease, where is it now? Fix a bright light to your eyes and awaken from the illusory dream.”

### **Part3: Formal Dharma Discourses Delivered in America**

#### **First Lecture**

The Master ascended the High Seat, struck his staff three times, and said, “Throughout the length and breadth of the world, people in all societies say ‘I’. But actually, what is this ‘I’?”

After a pause he held up his staff and, striking it down, said, “You can hear this clearly.” Then, raising the staff overhead, “You can see this distinctly. What is it (which you see and hear)? It may be very hard to understand precisely what it is, but it is certainly only yourself which can see and hear. If you can understand this ‘True-I’, you will be a really remarkable person. However as long as you do not understand it, you are a solitary spirit roaming the woodlands. Clearly, all men need to realize this ‘True-I’. When you can truthfully say, ‘With one stroke I can knock down the Empire State Building; in one gulp I can swallow the entire Pacific Ocean’, then and only then will you have realized it. A gatha says”:

“The self-nature, the golden Buddha, transcends near and far, East and West. Today all men may become fearless. Spring winds come and flowers begin to bloom.”

“The transitory world passes through arising, abiding, decay, and extinction. Time revolves through spring, summer, autumn, and winter. The unborn baby will undergo birth, old age, sickness, and death. Man’s consciousness goes through growth, maturity, senility, and is ultimately extinguished. Life is as transient as a dewdrop, and everything is in movement. There is

no place in the six regions of existence where men can find a secure refuge. Even a hundred years of life is but an instant in duration. How can we disregard all of this and stretch out our legs to sleep peacefully?" A poem says:

"When a handful of ash is thrown into the wind, who knows where it goes? Consider that things cannot last, and begin to practice meditation."

"The Absolute does not abide in words. It does not dwell in any particular place, and is not within time. By crossing over the sea of birth and death, and arriving at the other shore, you inherit boundless happiness and true contentment. Therefore, from morning to evening practice Ch'an, and awaken from the dream. Work hard! Work hard!"

"The tiger in his grotto contends with no other animals. Unbounded, the fleeting dragon soars through the sky."

The Master struck his staff three times and descended.

## **Second Lecture**

The Master ascended the High Seat and said, "Sentient beings are all aboard a boat which is crossing the sea. Man is one with the boat. The sea is one with the land. All we see is in constant action and movement, but there is One Thing which is majestic and absolutely natural. All things are at rest therein. Frequently you meet bustling crowds, but do you understand the one unmoving thing? By realizing this, you attain the realm of liberation."

"The four great elements separate one from another; the eye and objects of sight separate one from another. Do you know where they go? By knowing where they go, you arrive at the jeweled palace. Are there any of these jewels in your own home?"

After a pause he gave a shout and said, "When you can kick and overturn the earth, and touch the sun with your hands? only at such a time will you have arrived." A poem says:

"The night sky looks like glittering sand. The deep blue sea with its million waves, is basically 'such'. Slipping silently into the sea, we see a pillar of fire. After a rainstorm, water drips off the eaves, and silver pearls are formed."

"Societies of the world are feverishly looking toward new god. These days we see Asian religion and Western technology approaching a point of synthesis. Do all men realize the import

of this? If you know that this is a truly wonderful time, won't you tell others about it? What are you all doing? Where are you all going?"

"This staff hangs in both the East and the West. The bright sun is in the heavens, and the great earth rejoices. The accumulated snow of some two thousand years is now meeting the warm spring breezes, all creation is lovely."

"You are now all meeting the Buddha's teaching. Spring has come to the world, and everywhere we see blossoms bursting into bloom. Do not lose this golden opportunity, but diligently cultivate Samadhi and prajna. Become teachers of gods and men and most earnestly strive for the liberation of all beings."

"The birds fly and lose their feathers; the fish swim and the water is muddied."

The Master descended from the High Seat.