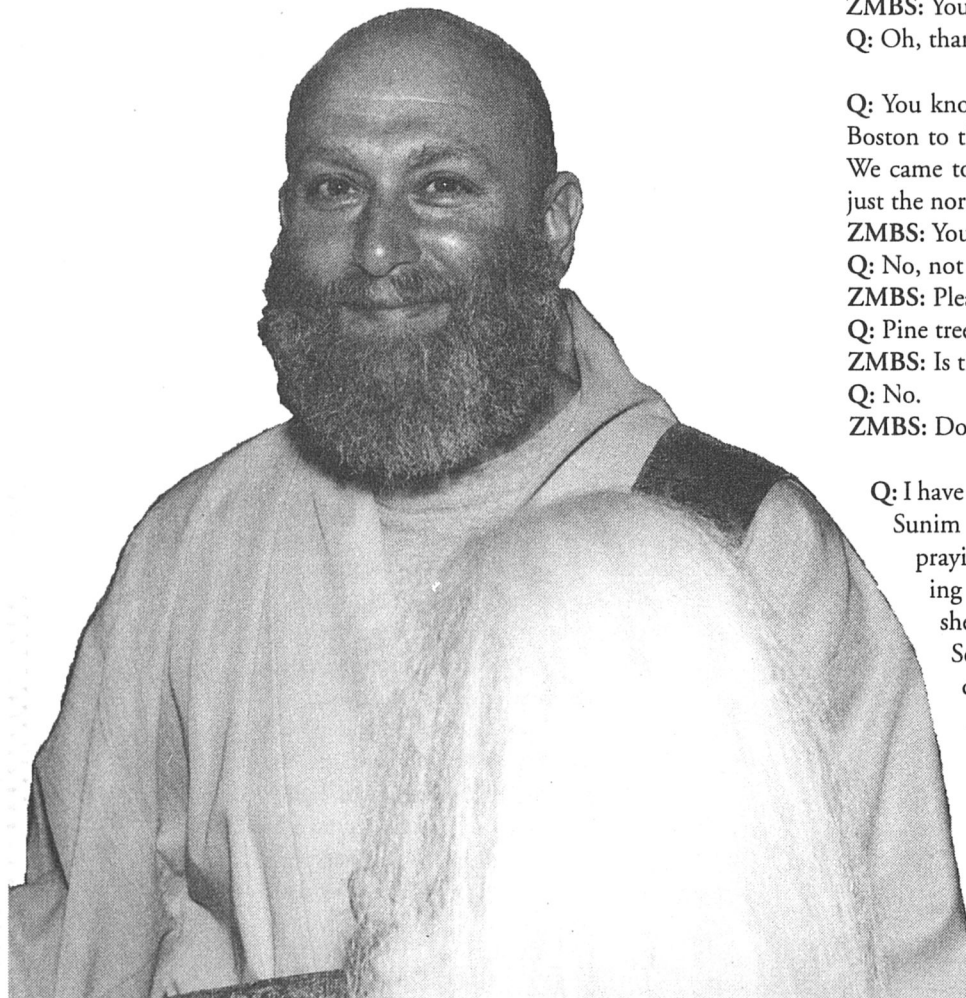


# Transmission Ceremony for Zen Master Bon Soeng

On April 15, 2001 Jeff Kitzes JDPSN received transmission from Zen Master Seung Sahn at Kye Ryong Sahn International Zen Center/Mu Sahn Sa and became Zen Master Bon Soeng.



## D H A R M A C O M B A T

**Question:** Since the ceremony is being held in Korea, your family could not come, and they really wanted to be here. So, your mother and your older brother and your younger brother have sent a question for you. And they really want to know. The question is, what is a nice Jewish boy doing in a place like this?

**Zen Master Bon Soeng:** You already understand.

**Q:** I do?

**ZMBS:** I'm sitting here talking to my beautiful wife.

**Q:** Thank you for your teaching.

**ZMBS:** My pleasure.

**Q:** There are many big things in this universe. But what is the largest thing in this universe?

**ZMBS:** You already understand.

**Q:** So, I ask you.

**ZMBS:** Your bald head.

**Q:** Oh, thank you.

**Q:** You know, Jessica and I, we traveled all the way from Boston to the ceremony. Took us twenty hours by plane. We came to be really impressed. We're not satisfied with just the normal ceremony. So, please, impress us.

**ZMBS:** You already understand.

**Q:** No, not yet.

**ZMBS:** Please turn around and look out that window.

**Q:** Pine tree.

**ZMBS:** Is that enough?

**Q:** No.

**ZMBS:** Dog runs after the bone.

**Q:** I have a question regarding your teaching. Hyang Um Sunim JDPSN came here a few days ago, and she was praying every day to Kwan Seum Bosal. She was doing a kido. So, I thought she wants to make sure she receives transmission, so she's praying to Kwan Seum Bosal. My question is, what kind of prayer did you do in California before you came here?

**ZMBS:** You already understand.

**Q:** No. I don't.

**ZMBS:** [*Chants Kwan Seum Bosal.*]

**Q:** Thank you, that's a good prayer. I think you'll get transmission, no problem.

## D H A R M A T A L K

*[Raises Zen stick over head, then hits table with stick.]*

Appearing is disappearing.  
Disappearing is appearing.

*[Raises Zen stick over head, then hits table with stick.]*

No appearing.  
No disappearing.

*[Raises Zen stick over head, then hits table with stick.]*

Appearing is appearing.  
Disappearing is disappearing.

But the Diamond Sutra says, "All things are like a dream, a phantom, a bubble."

So what is it that could possibly appear or disappear?

KATZ!

Together we are on Kye Ryong Sahn at Mu Sang Sa on April 15, 2001.

This world is always changing, changing, changing. If we stay stuck in our dream of self, we are constantly tossed about by endlessly appearing and disappearing conditions and situations. This is the manifestation of "I" and the separation of the world into self and other, "I and you." When we make "I and you" we objectify this world and everything in it. My needs become most important, and I will use you and everything in this world to satisfy those needs. This creates the suffering world—the world of selfishness, hatred, killing, tribalism, racism, greed and delusion.

Zen Master Seung Sahn has taught us all the very simple but powerful solution to all this madness.

Only go straight—don't know!

This means drop your ideas and concepts and see clearly, hear clearly.

Then the constantly changing, appearing and disappearing situations, conditions and relationships of our life are clear, untainted by our small-minded greed, anger and delusion.

Then: help this world.

Our function clearly appears. "How may I help you?" This is not philosophy, it is action. Kwan Seum Bosal is the

way. Don't understand Kwan Seum Bosal, *be* Kwan Seum Bosal. Do it *now* and self-centeredness disappears and world peace appears.

An amazing thing is happening here today. A Chinese nun and an American layman are receiving dharma transmission. Until our generation and teachers like Zen Master Seung Sahn appeared, this was not possible. Because Zen Master Seung Sahn so clearly perceives this changing world, his teaching and Korean Buddhism have spread throughout the world. For this we are all eternally grateful.

*[Raises Zen stick over head, then hits table with stick.]*

A Chinese nun is an American layman.  
An American layman is a Chinese nun.

*[Raises Zen stick over head, then hits table with stick.]*

No China, no nun.  
No America, no layman.

*[Raises Zen stick over head, then hits table with stick.]*

A Chinese nun is a Chinese nun.  
An American layman is an American layman.

Which one do you like?

KATZ!

The Chinese nun has a bright smile.  
The American layman has finished his dharma speech.