

Transmission Ceremony for Zen Master Bon Yo

April 9, 2005

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

[Zen Master Bon Yo bites her nails while Zen Master Wu Bong rises and bows.]

Zen Master Wu Bong: Hello!

Zen Master Bon Yo: Hello darling!

ZMWB: Today you are receiving transmission from Zen Master Dae Kwang. This is dharma transmission, but for this dharma, you are mostly a student of Zen Master Seung Sahn, so this teaching came to you through him. So, I am just curious what kind of dharma did you receive from Zen Master Seung Sahn?

ZMBY: How can I help you?

ZMWB: I was hoping to hear that. I'll tell you later. Thank you.

ZMBY: Thank you... for asking.

Chong An Sunim JDPS: Hi, Grazyna.

Zen Master Bon Yo: Hi, Szabolcs. *[laughter]*

CASN: You know... oftentimes we wondered how easy it is for you. You have been a Zen master's wife so long. But now you are becoming a Zen master yourself. So, let me ask you, will you be the Zen master or the wife?

ZMBY: When we go back home, I will show you, OK?

CASN: Soon is necessary.

ZMBY: If you insist... *[Zen Master Bon Yo stands up and goes to kiss her husband, Zen Master Wu Bong; applause.]*

ZMBY: And... how can I help you, Chong An Sunim?

Chong An Sunim: When we get home, I will tell you. *[laughter]*

ZMBY: Soon is necessary. *[laughter]*

Andrzej Piotrowski JDPSN: Congratulations on becoming a Zen master.

Zen Master Bon Yo: Thank you very much.

PPSN: But, I have a question. In the Zen tradition, we have this radical teaching: "When you meet Buddha—kill Buddha; when you meet a Zen master—kill the Zen master." So, truthfully, you will soon be in danger. How can you cope with this danger?

ZMBY: Well, suddenly I have a very important appointment. *[Zen Master Bon Yo stands up as if to leave; laughter.]*

PPSN: I am afraid it doesn't help.

ZMBY: What can I do for you?

PPSN: I think you are saved now.

ZMBY: Oh, thank you for saving me!

PPSN: Thank you for your teaching.

Student: Poep Sa Nim!

Zen Master Bon Yo: Nam-Hee! *[student laughs]*

Student: All Zen Masters, all Masters, they always teach with good speech, with bad speech. They teach with clear actions and they teach with mistakes. So, with which kind of mistake do you teach us?

ZMBY: How can I help you?

Student: Is this a mistake?

ZMBY: Not enough?

Student: No, not enough.

ZMBY: The dog runs after the bone.

Student: Ha!



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

Coming empty handed,

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

Going empty handed,

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

This is a human.

What does that mean?

KATZ!

A newborn baby cries WAAAAaaaa!!!! WAAAAaaaa!!!!

**ZEN
MASTER
BON YO'S
DHARMA
SPEECH**

In the last century, a young man from the United States visited a very famous rabbi in Poland. When he entered the quarters of the rabbi, he was surprised to see how simple the room was. There was only a shelf with books, a bench, and a table. He looked and said: "Rabbi, where is your furniture?"

The rabbi asked, "Where is yours?"

The young man said, "Mine? But I'm just a visitor here."

"So am I," answered the rabbi.

From the moment we are born, we collect. The first thing that is given to us is our body from our mother and father. Then day after day, year after year, we collect more: things, ideas, possessions, religions, titles. And most of us, most human beings, identify themselves with those things. "I am a woman..." or "I am a man...", "I'm tall...", "I'm an artist...", "I'm a doctor...", "I'm rich...", "I'm poor...", "I..." and "I...", and "this" and "that."

Can the true "I" be rich or poor, or tall or short, thin or fat...? Can the true "I" be a man, or a woman, or Asian or Western, or have any such identification?

This world and this universe already gave us everything. Everything is already ours. Buddha said: "Everything has Buddha nature." So, Buddha nature is already ours.

This world nowadays is quite sad, and I really appreciate Zen Master Dae Kwang's tear drop transmission. It is sad and true.

Who creates this world the way it is now, and who can undo it?

[Pointing at the audience] You... and you, and you, and you... It is in all our hands.

And for that I have a story, a story which these past years has been my guide. It is a story about a preacher who was traveling from town to town. He was teaching, and staying in each town for a few days. In one of the villages, he stopped on the main street and started to preach, and many, many people came to listen to his teaching. He gave the most passionate teaching. And with great hope, he came the next day to exactly the same place, and again gave the best talk that he could. On the second day, there were already fewer people listening to him, and on the third day, even fewer people. The following day this trend continued, and an even smaller group came. By the end of the week he was standing there all alone, there was nobody listening to his teaching, but he kept on talking. Then a passerby saw this man standing there teaching and talking to himself, so he asked: "Why are you standing here talking, nobody is listening to you. Why do you do that?"

The teacher answered, "When I started the first time, I hoped to change this world. Now, I keep on talking to not let the world change me."

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

No coming.

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

No going.

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

That is Buddha nature.

What does that mean?

KATZ!

The sun rises in the east and sets in the west.

Thank you very much. ☸

