



*Zen Master Dae Bong*

Today we have a transmission ceremony in our School, and I'd like to declare that everybody in the room just got transmission, except maybe the people standing in the back because they couldn't follow the instructions to sit down. We think transmission is something special, and yes, some part is special, but some part is not special. So, everybody just stood up, sat down. That's transmission.

Our teacher always said, "Getting enlightenment is very easy. Keeping enlightenment moment-to-moment is very difficult." So, our practice never finishes. There's this saying I've heard in Asia, "His study is finished." Maybe sometimes it is, I don't know. But we asked Zen Master Seung Sahn about that, and he said, "Our practice finish? How can it finish? First vow is 'Sentient beings are—numberless. We vow to save them all.'"

Our practice is infinite, for infinite time. I remember at the very first transmission ceremony in our School, Zen Master Wu Kwang gave the opening talk. I can't quote the tradition as well as he can, but he talked about the donkey's ass and the family shame. That's the name of transmission. Great Zen Master Taego from Korea, six hundred years ago, also talked that way about transmission. When he received the kasa from the emperor of China and returned to Korea, he had a ceremony in which everyone put the kasa on together, and then together took it off. So, this transmission is special, but not special. If we keep this moment-to-moment mind correctly, that's transmission.

In our world, we have something about, "Teacher, Teacher," you know, the teacher is up there some place. I thought we got rid of that when we got interested in Buddhism. Somebody said, "When you see your teacher is Buddha, you're getting close. When you see everything as Buddha, you're really close." So, correct transmission is, moment-to-moment, treating everything with respect, everything with dignity, everything in a kind and clear way. Then, I think we can say that's moment-to-moment.

But we should be very careful about returning to this, "up there" idea. I think that in our School we don't have to worry too much about that, because people like to challenge one another, and also, already there's a certain independent mind

inside that everyone has. So, our practice is to be not dependent on anything.

This transmission is interesting. I'm sorry but there is a mistake in the program: it says, "Transmission from Zen Master Dae Bong to Mu Shim Sunim." Our school's founding teacher, Zen Master Seung Sahn, gave Mu Shim Sunim transmission. In May 19, 2002, in his room, he gave Mu Shim Sunim what we call "Jong Poep Gae", which means, "Transmission Poem" or "Poem of Enlightenment Transmission". So, this transmission comes from Zen Master Seung Sahn, and then later, he talked to me and said, "In the future you must have a public ceremony." In our School, inka and transmission are always public.

Today we have this public ceremony. This is wonderful for all of us. Anytime there is a ceremony like this, everybody's karma appears. I remember Zen Master Seung Sahn telling us, that when he got transmission, he was very young, so some people were very happy. Some people were very sad, you know, maybe crying, "Oh, I did not get transmission." Some people were very angry, "Why does he, this monk who just appeared, get transmission?" Some people were very jealous. He said, "Any kind of mind appears." Then this mind, if we have a sincere practicing way, this becomes our practice. Each of our minds is our practice.

I hope this transmission is not just for one person, that this is for all of us. We can see our mind. Our practice is no different than that. Moment-to-moment perceive your mind clearly, then put it down. Then just return to the correct way with all beings. Then, even our suffering changes, changes, changes, as we digest it, and becomes our wisdom, becomes our ability actually to save all beings. So this transmission ceremony is for all of us.

Some people think that Zen Master Seung Sahn died, but he has not passed away. He is still here teaching us today. Already he created something that's teaching for all of us. So, we're very lucky.

About a year after Zen Master Seung Sahn passed away, Jo Bul Sunim and I were sitting at Hwa Gye Sah on a stone wall, and Jo Bul Sunim said to me: "Zen Master Seung Sahn died, but he didn't go anywhere. How did he do that?" So I hope we all realize that same mind and can share that with all beings. Thank you. ☸