

# is a Single Flower

## ATTAIN THE TRUTH WHEREVER YOU ARE

*Seol Jeong Sunim*

I'm really happy to meet all of the people who've gathered from all parts of the world for the purpose of having this Whole World is a Single Flower Conference in Poland. This is really a matter of importance for all the Buddhas and bodhisattvas. It's already been well over thirty years since Zen Master Seung Sahn began his teaching of the dharma in Poland, and now we are having the eighth Whole World is a Single Flower Conference here in Poland.

At the beginning, Zen Master Seung Sahn was staying at the New York International Zen Center and, while he was there, a professor from the renowned Krakow University, whose name was Antony, came to the New York Zen Center, and had the opportunity to meet Zen Master Seung Sahn. So professor Anthony was in New York as an exchange professor, and while he was there, for some time, he was able to have some Zen practice and to receive instruction in Zen from Zen Master Seung Sahn directly, and being very pleased with that, he made a really big wish, or we say vow, to bring this Zen dharma to Poland, and in that spirit, he invited Zen Master Seung Sahn to Poland.

At that time, in the 1970's, it was very difficult for a person like Zen Master Seung Sahn from Korea to get a visa for Poland. Very difficult. But Zen Master Seung Sahn also had a great vow, much energy, and professor Anthony had real enthusiasm and really tried hard, and finally, Zen Master Seung Sahn was able to get a visa to enter Poland. That was April 1978, thirty years from this year, so us having this Whole World is a Single Flower here thirty years after Zen Master Seung Sahn was first invited to Poland, that's also very important, that's also great meaning. I hope that the spirit and the vow of Zen Master Seung Sahn continues here without any change, and in that spirit, I will give my formal talk.

There is one mysterious bunch of flowers that are eternally bright and shining. These flowers bloom without any relation to time and space or season. The shape of these flowers is such that their fragrance fills all things, and is splendid for all ages and places, both ancient and modern. This flower becomes the master of heaven and earth, all people, and the king of all the dharmas. It is so wide that nothing can compare with it, and so high that nothing can match it in size, really delicate, and yet so mysterious, it preceded the appearance of heaven and earth, and nobody knows when it first started to appear, or understands when it will finish. It cannot be called emptiness, also cannot be called existence. It is the mind flower, indeed.



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# The Whole World



The Buddha has taught us that all creatures have the treasure of ancient times within them. However, they completely ignore that fact and continue to be reincarnated through the wheel of samsara into the six realms, receiving various kinds of sufferings in a state of great grief. In order to awaken all beings who are in the midst of the suffering ocean, we must take the ship with no bottom and play the flute with no holes until a mysterious sound shakes both heaven and earth and sends a mighty wave of truth throughout the sky. After that, those creatures deeply lost in the ocean of suffering will all turn towards the mysterious joy of nirvana.

Zen Master Seung Sahn Haeng Won, at the time of making a great wish or vow, transcended East and West using many expedient methods to teach the dharma for the sake of many beings lost in the swamp of delusion. Sometimes like a diamond sword, his sharp wisdom and his KATZ cut through the roughest, most untidy thicket, and his wisdom-stick shone brightly through the darkest night, cutting through the fog of confusion, and saving those who fell into becoming infatuated with their false views of an eternal self and a non-eternal self, showing us the stairway of truth and the flower of freedom which blooms in accordance with our dharma nature. If you can be your true master in every situation that you encounter, then the very place that you are standing becomes the truth. What mind is it that can follow the situation, become the master, and attain the truth in the very place that you find yourself standing in?

The mind moon is by itself perfectly round and its light illuminates and encompasses everything in the universe. One mind becomes all things in the universe. All things in the universe are one mind. This is in complete harmony, like the sky, and is not missing anything or in excess of anything. It is not close, not far, has no coming or going, also it has no past or present, and is just like the reflection of the moon on a thousand rivers, or ten thousand miles of blue sky without a single bit of cloud. It covers and includes heaven and earth together at once, while it certainly shines beyond the sun and the moon. This thing has no form or shape, no large or small, no final, no end, and it harmonizes with everything. Just like a wave that will not release the water contained inside it, and the water that will not release the wave within. The unrestricted freedom of this great function is like the one thousand eyes and hands of Kwan Seum Bosal, or like an empty mirror that is originally pure and clear. Clear and brightly seen, all dharmas become one without any distinctions or hindrances. The mystery of this transcends time and space and is the truth, just like this. In stillness, not one thought. Not even one speck of dust. Under the moonlight, a cast-iron gate is opened. Today's Whole World is a Single Flower gathering has only one way. Spring comes, the bright light of spring brings all flowers to bloom. Zen means, our original human mind, the light of our original mind, and the merit of our original human mind is recovered, and we can become free from all suffering, and give support to all life and reaffirm the original substance of all life and reaffirm the original master and the truth in all life in front of us.

I hope that with the great vow that Zen Master Seung Sahn showed us in bringing the dharma to Europe, that we also look deep inside ourselves and find this mind that he talked about, find this mind and use this. Even if we have to go without sleep, even if we have to go without good food, use this to teach the dharma, use this to continue this spirit. ☸

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