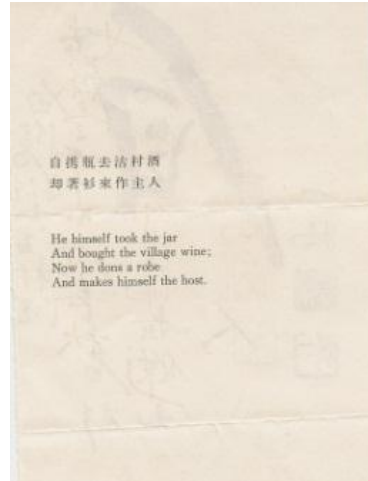
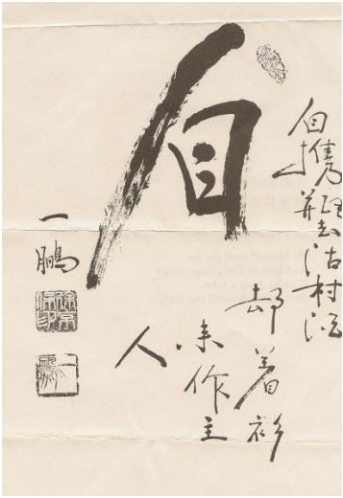


Transmission Gatha from Dr Seo, Kyung-Bo
76th Buddhist Patriarch To Sŏn Hae (James Walker)

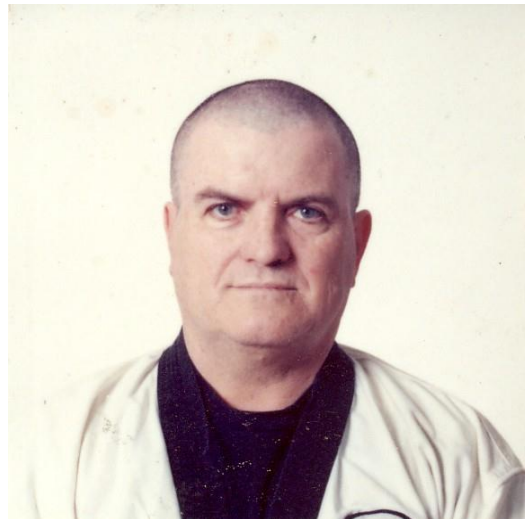
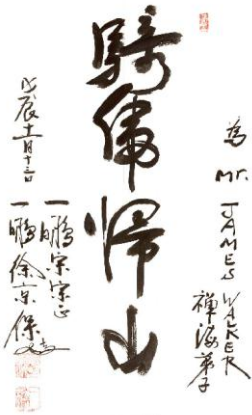


Sifu Jim Walker (Son Hae) and Bob MacDougall
Internal School Arcata circa 1972

Bhiksu Jim Walker (Son Hae) and Dr Seo, Kyung-Bo, 76th Buddhist Patriarch at Magic Mountain circa 1982



Holy Name upon receiving the Precepts





James Walker
Dharma Teacher

三藏法師 一鵬 徐京保 博士
상장법사 일봉서경보 박사

년 월 일
금강사

면부처님의도를배워얻을수있을것이다
입을지키고생각을선우어서나쁜
일을하지말지이다이렇게뛰어행하

분담 사라남 가차미 (Buddhain saranaṅgacchāmi)
담맘 사라남 가차미 (Dhamm aṅṅsaraṅgacchāmi)
상삼 사라남 가차미 (Saṅghaṅṅsaraṅgacchāmi)

삼귀의



January 31, 1976

Reverend Gilbert



任命狀

禪海 (SUN HAE)

DHARMA MASTER

貴下是 韓國佛教武術師 且

任命狀

一九八二年十二月十二日

社團 韓國佛教武術聯合會

法人 鵬徐宗保



Seoul, Korea, December 12, 1982
Dharma Master II Bung Ch'an Buddhist Order

Martial Arts Master, Korean National Martial Arts Order

任命狀

禪海 (SUN HAE)

MARTIAL ARTS MASTER

貴下是 大韓佛教一鵬禪宗會 布教

師 (弘法師) 且任命狀

一九八二年十二月十二日

社團 一鵬禪宗會

總裁 鵬徐宗保



Seoul, Korea, December 12, 1982
Martial Arts Master, Korean National Martial Arts Order

Patriarchal Succession P1 Chinese/Korean Bodhidharma 28th to the 46th Patriarch

- PATERIAL LINE OF SUCCESSION
FROM BODHIDHARMA TO THE 46th PATRIARCH
(一) 禪宗法脈
1. Gautama Buddha
(From Gautama Buddha to Bodhidharma their were
28 Patriarchs in India)
 28. Bodhidharma (菩提達磨)
 29. Shih-Quang, Hsu-fa (神光慧可); (All names are based on
Korean pronunciation.)
 30. Cao-shi, Shih-Chen (慧超僧愷)
 31. Hui-shi, Ho-shan (慧思道信)
 32. Hui-shan, Hsiang-in (慧滿弘忍)
 33. Hui-shan, Hsiang-yang (慧滿慧光)
 34. Hui-shan, Hsiang-yang (慧滿慧光)
 35. Hui-shan, Ho-shan (慧滿道一)
 36. Hui-shan, Ho-shan (慧滿道一)
 37. Hui-shan, Ho-shan (慧滿道一)
 38. Hui-shan, Ho-shan (慧滿道一)
 39. Hui-shan, Ho-shan (慧滿道一)
 40. Hui-shan, Ho-shan (慧滿道一)
 41. Hui-shan, Ho-shan (慧滿道一)
 42. Hui-shan, Ho-shan (慧滿道一)
 43. Hui-shan, Ho-shan (慧滿道一)
 44. Hui-shan, Ho-shan (慧滿道一)
 45. Hui-shan, Ho-shan (慧滿道一)
 46. Hui-shan, Ho-shan (慧滿道一)

Patriarchal Succession P2 Korean 47th to the 66th Patriarch

47. Hui-shan, Ho-shan (慧滿道一)
48. Hui-shan, Ho-shan (慧滿道一)
49. Hui-shan, Ho-shan (慧滿道一)
50. Hui-shan, Ho-shan (慧滿道一)
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64. Hui-shan, Ho-shan (慧滿道一)
65. Hui-shan, Ho-shan (慧滿道一)
66. Hui-shan, Ho-shan (慧滿道一)

Patriarchal Succession P3
Korean
Dr Seo Kyung-Bo Seal and Signature

- 67. Hu-Cyung, Je-an (胡克子翁)
- 68. Uo-Bong, Hwee-Cyung (于公 魏一翁)
- 69. Ewan-Bong, Hui-Hae (煥山 魏一翁)
- 70. Vol-ae, Li-Nae (百阿 義一翁)
- 71. Uen-Pa, Gwa-Bu (溫巴 郭不)
- 72. Qui-Bong, Cyung-Xu (奇峰 敬修)
- 73. Xue-Pa, Hwang-Pa (龍曉 孟化)
- 74. Jin-Wa, Chen-Bo (晉月 元伯)
- 75. Chin-Dae, Joo-Ban (春澤 仁煥)
- 76. Xi-Bong, Kyung-Bo Seo (熙一翁 徐)
- 77. **Seo Hae** (徐海)

From **Xi-Bong, Kyung-Bo Seo**
 徐海 徐一翁

Indian Patriarchs Buddha thru the 13th Patriarch

**The Buddhist Patriarchal Line of Successors
 From the Gautama Buddha**

The Twenty-seven Indian Patriarchs

Mahakasyapa [1]

The fundamental Dharma of all Dharmas is beyond the Dharmas that are false and real. Why in the one Dharma should there be Dharma and No-Dharma?

Ananda [2]

As first there was a Dharma to transmit,
 Transmitted it became that of No-Dharma.
 Each man should realize the nature of his self, And then there is not a No-Dharma.

Samakassapa [3]

Dharma and mind have no reality! For there is neither Mind nor Dharma. When this Mind-Dharma is suspended, This dharma is not the Dharma of the mind.

Udayyana [4]

Mind is the primal Mind Which is devoid of Dharma. If Dharma and primal mind arise,
 Both mind and primal Dharma will be false.

Dhrtaka [5]

When the Dharma of primal mind is really understood,
 Neither Dharma nor No-Dharma can remain.

Mitaka [6]

There is neither mind nor realization, While that which can be realized is not Dharma.
 Only when mind is seen to be unreal
 Can the Dharma of all minds be truly understood.

Vasumitra [7]

Mind and the void of space are just the same. The Dharma, spanning space, is now suspended.
 When space is realized as such, There is no Dharma, whether false or real.

Buddhansu [8]

Space and Dharma of the mind Have weight within our sight without.
 If space is truly understood, The principle of Suchness will be learnt.

Buddhamitra [9]

Truth to common has no name, Yet now because of name it can be known.
 Whoever can resolve the Dharma-truth Will know that it is neither truth nor lie.

Parva [10]

The real body is reality existing by itself, Because of it we can suspend the fundamental law.
 The apprehension of the Dharma of reality is beyond all change and changelessness.

Pratyusana [11]

Delusion and enlightenment are something and revealing, Light and darkness they depend upon each other.
 The Dharma that I now transmit is neither one or two.

Arahasena [12]

Concealing and revealing are themselves the Dharma, In common light and darkness are now dead.
 The Dharma of enlightenment that I now transmit Cannot be grasped nor can it be abandoned.

Kapimala [13]

The Dharma which reveals not nor reveals Represents the region of reality.
 To realize this Dharma is neither ignorant nor wise.

Indian Patriarchs 14th thru the 27th Patriarch

Nagarjuna [14]
To explain the Dharma of emptiness and revealing the principle of liberation is now taught. No mind is realized according to this Dharma. And so there is no [Cause for] anger or fear.]

Kanderson [15]
To you who now receive the Dharma, is taught the principle of liberation. The Dharma does not realize anything, for 'tis beyond the end and never had beginning.

Rabhiata [16]
The Dharma does not realize a thing. Nor can it be grasped or thrown away. It is beyond what 'is' and what 'is not'. Which is nothing nor is caught without.

Sengchenall [17]
The ground of what was never once created. This primal ground results from a concurrent cause. Both cause and seed do not catch each other. While flower and fruit do not abstract each other.

Gayasata [18]
The self-erecting seed and ground of mind. Produces the sprout through a concurrent cause. Concurrent cause and sprout do not catch each other. Which is produced is not producible.

Karmarata [19]
Self nature in its essence never was created. Or so we teach to those who seek. Since Dharma does not lead to any gate, Why think one or another way about it.

Jayata [20]
Insect enters with the swarms to how to realize the Dharma nature. Those who are able to experience this. Understand the essence of relative and absolute.

Vasubandhu [21]
Buddha and Illusions are the emptiness. Why cannot this be understood? The emptyest Dharma in this world of change is not the present now and was not in the past.

Manorhita [22]
The mind follows external to its changing. While the real is dormant, hidden by these changes. Yet through them one can find the nature of the self. Which is beyond all joy and sorrow.

Haldana [23]
[Only] when the nature of the mind is realized. Can one say that it cannot be conceived. Nothing clearly can be realized. For of it by, there's no awareness of it.

Aryasata [24] When speaking of awareness
One finds it to be mind. Since mind is not awareness, Dharma is found by him who is aware.

Realasata [25]
The subtle aspects of awareness. Beyond both right and wrong. I have realized the true self, justers. Beyond all truth and that which has hidden.

Prayayata [26]
The true nature [of the self] lies in the ground of mind, it has neither head nor tail. It manifests to meet the needs of being beings. For some of lesser words we call it wisdom.

Prayastata [27]
The mind-ground is the bed in which all seeds are sown. Things as they really are can be deduced from their appearances. When fruit is ripe enlightenment is won. When flower blooms the universe is seen.

Chinese Patriarchs 28th thru 33 Bodhidharma (28 Indian Patriarch, First Chinese Patriarch)

Bodhidharma and the Five Chinese Patriarchs

Bodhidharma [28] (First Chinese Patriarch)
My aim is coming to this country. Was to transmit the Dharma and liberate all beings.
A flower of five petals
Cannot fall to fruit.

Hui K'o [29] (Second Chinese Patriarch)
From the seed-bed [of your mind] [The Dharma] yields flowers. Yet there is no seed. Nor are there flowers.

Seng Ts'an [30] (Third Chinese Patriarch)
The sowing of flower-seeds requires a causal ground. From which the flowers will grow. If no one sows there will be neither ground nor flowers.

Tao Hsin [31] (Fourth Chinese Patriarch)
Growth is latent in the seed. Which sprouts when planted in the causal ground. This Great Cause unites with nature. At the time of growth, yet nothing grows.

Heng Jen [32] (Fifth Chinese Patriarch)
The seed sown by a sentient being in causal ground will soon bear fruit. Without sentient there is no seed. And no fruit without nature.

Hui Neng [33] (Sixth Chinese Patriarch)
The Mind-ground holds the [flower] seeds
Which sprout when [falls the all-pervading rain]. The wisdom-flower of instantaneous awakening. Cannot fail to bear the Bodhi-fruit.