

## Venerable Master Haiyun Jimeng



*“The purpose of learning Buddhism is neither for showing off nor for getting recognitions from others. It is all for a peace of mind to oneself, thus one can be independent of a disordered and disturbed society.”*

— Haiyen Jimeng

## **Biography of Venerable Haiyun Jimeng**

Ven. Haiyun Jimeng (a.k.a. Ven. Haiyun, meaning the ocean of cloud) was born in Taiwan in 1951. While pursuing a successful worldly career, he began to undertake the intensive study and practice of Buddhism, and finally received ordination as a monk in 1991. Although he is widely read in all forms of Buddhism, and has long experience in the practice of Chan (Zen) meditation, he has devoted himself since his ordination to the teaching and practice of Huayen Buddhism, on which he has now published more than fifty books in Chinese.

According to Ven. Haiyun, “the practice of Huayen rests on three basic premises:

- 1) That you yourself and all beings are fully endowed with the Buddha nature and will certainly achieve Buddhahood
- 2) That every plant and tree, every grain of sand and mote of dust in the world in which we live is the realm of Samantabhadra
- 3) That all your actions of body and mind, all your deeds and thoughts are the sublime practices of Samantabhadra.”

Although Huayen teaches that the fullness of Enlightenment can be found in every single phenomenon, no matter how apparently significant, and that “delight and anger, sorrow and joy are all manifestations of the true nature of things, of Suchness” (Ven. Haiyun), we have to become free from attachment to self to really understand this. Ven. Haiyun says that “clinging to self binds you to daydreams and traps you inside your imaginings” and that “the Buddhadharma tells us that we must break our attachments: it is essential that we understand this point.”

As for practice itself there is in Huayen no fixed technique or sequence of steps to be followed, and it is up to the individual practitioner to listen to the advice of the teacher or guru, to study the Sutra itself carefully and then to find the method of practice that is best suited to his or her own current stage of development.

If we do this properly, and really understand the Huayen’s point of view, then not only specific disciplines such as meditation but also the activities of our daily life can become part of the Path. So Ven. Haiyun says: “No matter what you are doing, if you can base it on wisdom and turn it in the direction

of Enlightenment, then you are doing the right thing.”

