

An Introduction to The Huayen Teachings in Mahayana Buddhism

HUAYEN WORLD

TEACHINGS AND MEDITATION METHODS
IN
MAHAYANA BUDDHISM

By Venerable Master Haiyun Jimeng

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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.”

An Introduction to the Origin and Development of Northern Mahayana Buddhism

Two ways to understand the ‘origin’ of Buddhism

The ‘origin’ of Buddhism may in fact be understood in two ways. First, it may refer to the Buddha’s awareness, upon his enlightenment, of the ultimate truth of the universe and the meaning of life itself, an awareness that transcended the traditional concepts of the Indian society of his day. In Brahmin belief, there was a higher-than-human sphere, occupied by a God who created and governed the world. Since the Buddha had, through his profound practice and realization, attained the state beyond that of the heaven where there is neither thinking nor not-thinking (Naivasamjnanasamjnayatana), the doctrines that emerged from his spiritual experience were obviously bound to be different from those of other religious figures. In this sense it is the Buddha’s own supreme Enlightenment that is the ‘origin’ of Buddhism as a universal teaching which has transformed our world.

Secondly, if we probe into the origin of Buddhism as a social phenomenon, although it did indeed begin from the very moment when the long-sought Awakening finally came to Prince Siddhartha as he was seated under the Bodhi Tree, nevertheless, if we consider the nature of human life, we can see how closely Buddhism is related to it. Without human beings there can be no Buddhas, nor can Buddhism exist without human beings. So, wherever people live, there the ultimate significance of Buddhism’s existence is to be found. In this regard, the buddhadharma would still exist in our world, no matter whether Prince Siddhartha had attained Enlightenment or not; it would just be that nobody had yet discovered it. So, the sutras say that through countless lives mankind had long been shrouded in the darkness of illusion, and that it was only when the Buddha came into the world that it was illuminated, like a dark room lit up by a lamp, so that we could all see the truth. Now the question may arise, whether people can possibly achieve Enlightenment all by themselves without the Buddha’s teachings. This is a key point for those who are seeking the path to illumination.

The practice in Buddhist way and non-Buddhist way

A seeker who is able to attain Enlightenment by his or her own efforts certainly has no need to follow the Buddhist way. A Disciple (Shravaka), for instance, can achieve a state of Enlightenment as a result of listening to the Dharma, while a Pratyekabuddha comes to this stage of attainment through his own wisdom. However, people with the great merit and keen understanding needed to make this achievement possible are very rare. Again, while it is true that there have been many pratyeka-buddhas who achieved Enlightenment entirely by themselves, their Enlightenment is not of the kind called Anuttarasamyaksambodhi (Unsurpassed, Perfect and Complete Enlightenment) that the Buddha himself attained. But what the Buddha teaches us is precisely this Unsurpassed, Complete and Perfect Enlightenment. Moreover, at the same time he discovered a secret, which is that all sentient beings have the Buddha-nature, the innate awareness that makes it possible for everybody to become enlightened.

Nevertheless, the word 'enlightenment' can have various meanings, depending on the state reached by the seeker. Even the awakened state attained by those who have endeavored to follow the Buddhist path may not be complete; some may have achieved correct awareness, while some may not have; and the 'enlightenment' others think they have achieved may in fact be quite false. In the Buddhist view, there can be several stages of Enlightenment. That attained by Disciples (Shravakas), for example, is called Sambodhi, or Complete Enlightenment; that which is attained by Bodhisattvas is called Samyaksambodhi, or Perfect and Complete Enlightenment; while the Enlightenment of the Buddha is called Anuttarasamyaksambodhi, or Unsurpassed, Perfect and Complete Enlightenment. In that case, given that everybody has the capacity to attain Buddhahood, and assuming that we are all prepared to make the necessary effort, which type of Enlightenment do you think we should try to achieve? Owing to the right karmic conditions, as well as to our previous merit, we now have the chance to meet 'here today and to hear the True Dharma that the Buddha has transmitted to us, so of course we should seek for the Unsurpassed, Perfect and Complete Enlightenment that he attained.

But what is it we mean exactly when we speak of the Buddha's Unsurpassed Enlightenment? It is a realm of pure goodness and perfect beauty. The definitions of ancient people are perfectly valid, but we can too easily allow our understanding to be circumscribed by them. In struggling to awaken from our wandering in the ocean of mortality, we need to seek for something to rely on. Any sort of religion, even a false one, can serve this purpose, but if practitioners lack the guidance of the True Dharma, they can easily fall into deluded ideas or erroneous practices. When people feel the need for some kind of spiritual life, they may turn to one of the great monotheistic faiths, or they may even run off to a fortuneteller of some kind, or to a Feng-shui master (practitioner of Chinese geomancy). All this goes to show that mankind has a need for spiritual fulfillment, for some ultimate refuge that they can trust in. But whether these religious teachings will lead to the ultimate truth or not is another matter. Naturally, every religious teacher tells his followers that his teachings are the best and most perfect of all; and this is also the case with Buddhist groups, including the group to which I myself belong. - Otherwise why would I be giving this Dharma lecture now? This is perfectly plausible for someone who has faith in his or her beliefs, but is it sufficient to leave the matter there? Take our Northern Mahayana Buddhism as an example. Which of the four schools, Chan, Pure Land, Discipline (Vinaya), and Esoteric, does not claim to be the ultimate way of practicing the Buddha's teachings?

Nevertheless, no sooner does the idea of an ultimate teaching come into the mind of the teacher than this world Endurance (Sahaloka) turns into a world impurity and decay. So, if a teacher tells you that his teaching is a special one, not to be found in any of the four schools I have just mentioned, you can be sure that in fact it is not in accordance with the Dharma, that it is a non-Buddhist teaching. But if someone says that his or her teachings are the essence of the four or the eight major schools of Buddhism, this person is certainly teaching the Buddhadharma, for the eight schools all have the same origin and derive from the same source.

To further explain what I have just said: there are some groups claiming to be Buddhist but practicing in a non-Buddhist way. For instance, there are some varieties of Pure Land teaching in which the Pure Land is described as being like a monotheistic heaven or paradise. Likewise, there are non-traditional precepts of their own. Worse still are those followers of the Esoteric School in Taiwan who have made a profession out of releasing the

souls of the dead from purgatory, as Taoist priests do. Such practices do not belong to Buddhism, of course. All these things occur due to a misunderstanding or what Buddhism is really about. Certainly, no master is going to admit that his or her teachings are at fault, and yet any supposedly Buddhist teaching should at least be in harmony with the mainstream of Buddhism as represented by the fundamental doctrines of the eight major schools. Thus, it is important for those who are seeking to awaken from the illusive cycle or interpret life and pursue the truth. The reason the Buddha's teachings are so helpful to us today is because they enable us to see the truth of human life and the real nature of the universe, so we should do our best to try and understand them.

Therefore, when talking about the origin of Buddhism, we first have to be clear about the difference between the origin of Buddhism in historical terms and the origin of Buddhism from within the stream of life itself. If you are looking at it from the historical angle, you are only concerned with external appearances, and with the way in which the Buddha attained Enlightenment. However, I must point out that the value of Buddhism lies not in its history but in its power to bring about the awakening of human nature. Whenever anyone awakens from the endless cycle of transmigration, there is the important point.

Why the Buddha should have been born from his mother's right side

Of course, I'm not saying that the history of Buddhism is not important. Rather, I would say that if you just look at how Prince Siddhartha became a Buddha by studying stories about the way he was born and grew up, you will come to no better understanding than you would by reading a series of myths. For instance, it is said that the Buddha was not born from Queen Maya in the normal way, but emerged from her right side. How could this strange tale be true? Surely no woman has ever had a womb under her right arm. It makes no sense. Yet it becomes more intelligible if one can understand the Indian people's way of thinking and their patterns of language. Reading the story with this in mind, we may come to realize why the ancient Indians told the story this way. Let's take this story as an example, then. The social background in Sakyamuni's time was governed by a clan system in which people were categorized into four castes: Brahmis, kshatriyas, vaisyas, and shudra, according to their inherited duties. These four castes or classes were believed to have been born from different parts of the body of the Primordial

Man (Purush). The brains, as the priestly class presenting the source of knowledge, were born from his head or mouth; the kshatriyas, as the military and ruling class, symbolizing force or power, from his shoulders and arms; the vaisya, as farmers and merchants, representing the freedom to make a living by trading, from his flanks or thighs; and the lowest, the shudras, who were serfs obliged to attain on their masters, from his feet. The style of language the ancient Indians used was based on this pattern.

Accordingly, we can now see why the Buddha should have been born from his mother's right side, for this indicates the force of his teachings. This diligent practice of the Dharma has the power to bring about significant changes in our lives, or indeed, to completely transform them. The problem is that most people are not too serious about religious practice. They just think, "OK, I'll try chanting the scriptures, try repeating the Buddha's name, or try worshipping the attitude, such practitioners will only get tentative results. Therefore, as a serious practitioner you must make a determined effort, as if you were faced with some impending disaster; you need to be resolute if you want to achieve liberation from suffering in this very life.

Let's take the practice of Chan meditation as another example. It is natural that you should feel some pain after sitting for a long time in a cross-legged posture; and yet, this pain can prove to be a very worthwhile investment. Why? Suppose that, by continuing to concentrate on the practice of contemplation for the rest of your life and patiently enduring, or even ignoring, the severe pain that may result from taking a meditative posture for those fifty, or let's say even a hundred years, you are finally able to put an end to the cycle of birth and death and the seemingly endless sufferings of transmigration—would that be a beneficial investment and one that had repaid you amply?

Unfortunately, many people are not willing to endure the physical pain caused by practicing meditation, or they practice in a careless and perfunctory manner. As a result of this carelessness, the accumulated karma of greed, hatred and delusion from countless previous lives may drag you to hell, and there you will have to suffer all kinds of pains and tortures for hundreds of thousands of aeons (kalpas). Wouldn't you be willing then, at the price of only

fifty or a hundred years of painful meditation, to trade the countless pains and tortures for the Pure Land's golden soil, for its ponds with seven precious gems and water with eight virtues? Isn't this obtaining a large profit with only a little investment? However, due to our ignorance of the true nature of transmigration and of the correct way to practice, we tend to blindly follow our habitual ways of so-called rational thinking. Moreover, many people, I believe, may have heard that some master has come here to give talks of Dharma, but they decide not to come on account of things which they think are more important. But what if they were encouraged to receive 500 Canadian dollars in reward for the attendance of the Dharma talks? In that case the lecture hall would be swarming with people today. Why? Being innocent about the tortures of the damned, people are not likely to care about promoting their spiritual life, and they eventually get no benefit from it at all.

Buddhism has its true 'origin' in the Awakening of human being

Therefore, what is important is whether Buddhist practitioners can become enlightened rather than what approach they are applying to their cultivation. In other words, a practitioner should faithfully comply with his or her teacher's instructions on repeating the name of a Buddha or a bodhisattva, for example, till the mind becomes stable and completely focused on the repetition. As to how one carries out the repetition of the name, this is merely a matter of technique or skill; the main thing is to continue with the practice until mind and speech have become one and distracting thoughts no longer arise. From this point of view, we can see how Buddhism has its true 'origin' in the Awakening of human beings rather than in the birth of Shakyamuni Buddha. Certainly, without Shakyamuni's appearing on this Earth we could not have found the path to Enlightenment, but understanding this, shouldn't we faithfully follow these supreme teachings, discovered by the Buddha's own efforts in the course of his spiritual journey and subsequently transmitted to us? This is the true significance of Taking Refuge. Again, if we are unable to turn from the world of phenomena to that of eternal reality, we are no different from those who worship nature spirits in order to get blessings by making offerings to some temple. This is only a kind of folk religion and will not help us to reach the goal of ultimate Liberation. Instead, a true Buddhist should devote his or her life to following the path to Buddhahood and to complete liberation from the cycle of birth and death.

Next, as for the real meaning of Buddhism, I would regard Buddhism as

being a process of education as much as it is a religion. Essentially, the word 'Buddha' implies comprehension of spiritual reality, awakening, and an enlightened mind free from all illusion. A Buddha is thus an enlightened human being who has apprehended the ultimate reality of all phenomena. The suffix-'ism' indicates some kind of teaching, philosophy, or ideology. So, Buddhism is a kind of teaching that is meant to educate us, to instruct us in the way to become awakened from the illusory ocean of transmigration. Now, try to think of what it was that brought you here today, that led you to sit here comfortably and listen to a talk on Dharma. Wasn't it all due to a very close and strong connection with Buddhism that you have established through many reincarnations and countless kalpas?

Each of us, in pursuing the path to Enlightenment, may have reached different states of comprehension, some having arrived at Perfect Enlightenment, and some perhaps even at Complete and Perfect Enlightenment. But none of us has yet reached Unsurpassed Complete and Perfect Enlightenment (Anuttarasamyaksambodhi), and thus we are not yet completely free from the cycle of birth and death. Likewise, if you look at your current life, you may think it's pretty good to be able to live in a fine city like Toronto; and yet, is everything really perfect here? I suppose the answer could be "Well, it's not too bad, even it is not perfect." For might not all the problems other people have to cope with also happen to you? So how to be free from the bonds of transmigration becomes a practical issue that needs to be dealt with, and it is only through a true Awakening, at the highest level of awareness, that we can continue to improve our circumstances and transcend our sufferings.

IQ vs. BQ

If we pay a little attention to the kind of education Buddhism provides, we will see what distinguishes it from worldly education. One of the most obvious differences is that secular education gives different materials to children in accordance with the grade they have reached. This alone indicates that the two educational systems are very different. Secular education places great emphasis on developing a person's intelligence quotient (IQ), while Buddhism values the development of people's Buddha-nature Quotient (BQ). The latter derives from the very depths of our nature, and not from the accumulation of memorized knowledge. It is what the Avatamsaka Sutra calls 'the wisdom of the Buddha', and what the Mahaprajnaparamita Sutra refers to as the 'ocean of Omniscience'. Learning by

developing one's own nature instead of by conscious reasoning or study sets BQ education far apart from IQ education, in which one has to learn through repeatedly reciting or memorizing new things until the student becomes thoroughly familiar with the materials provided. So even if someone memorizes the whole Buddhist Canon, the Tripitaka, this is still to be considered an IQ way of learning. On the other hand, the BQ way of education would be that, when you are reading any of the twelve division of the Tripitaka, you continue to maintain awareness of your Buddha nature without being led astray by the IQ concept of learning through memorization and verbal analysis.

I suppose that everybody here has had similar experiences with regard to studying various subjects under the IQ education system. We have all followed the same pattern that our schools and families expected us to. For instance, if Children respond promptly and precisely, and are capable of remembering a great many things, everyone will praise them for their cleverness. On the other hand, if they are easily confused and slow to remember things, people will shake their heads and say they must have very bad karma. This is not true at all. It is these latter children who are the ones with good karma, while ninety-five percent of those who are considered so clever and quick to learn, I would venture to say, carry heavy karmic burdens and will experience a life of suffering. In contrast to what is commonly believed, those who are slow to learn and memorize, and show never manage to do things well, may be only slightly obstructed by their karma and may in the end enjoy great blessings. People of this kind, when they engage in spiritual practices, tend to achieve more with less effort, for though their memory may be poor, they often have a highly developed sense of appreciation and can easily find enjoyment in their own lives and in the beauty of nature. Such people tend to be more considerate than others, and can readily develop a mind of love and compassion. The wisdom that springs from this love and compassion is the wisdom of the Buddha.

From the Buddhist point of view, mind-consciousness is generally divided into two types: 1) the mind as an organ of perception (*manovijnana*), and 2) the mind as the central consciousness (*manas*), the source of the ego-sense and of intellectual awareness. When each of the six senses (eye, ear, nose, tongue, body, and mind) comes into contact with a corresponding external object (sight, sound, smell, taste, touch, or idea), this data is fed into the seventh, organizing consciousness (the *manas*), which, in the case of ordinary people, seizes on it and transmits it in turn to the underlying store

consciousness (alayavijnana). Let us suppose that this process requires three amperes of electric current. But the speed with which people learn and memorize has for centuries been deliberately enhanced by various methods of reward and punishment, such as the grading of students' as A, B, C and so on, the imperial examination system in ancient China, or the values of Western utilitarianism. As a result of this human manipulation, those who remember more and perform better have made themselves better qualified for all kinds of competitive activities in their societies. As a result, there are always a great many people creating ever heavier karma in their efforts of learning and memorizing things for competitive purposes, and so the mind-consciousness has increased its electrical requirement from three amperes to three thousand amperes. If we reviewed the rapid progress mankind had made in the last two centuries, we can see how much this way of learning through abstract reasoning and memorization has done to promote achievements in the fields of science and technology. But when the mind-consciousness increases its ability to discriminate and to react quickly to what it perceives, this will steadily enlarge the capacity of the eighth, or store, consciousness. And once the functioning of the brain has been developed to this extent, all kinds of social and occupational problems are bound to keep emerging.

It is here that the practice of Buddhism proves to be helpful, for it teaches us how to learn things, not by memorizing a mass of knowledge but by developing our own Buddha-nature. Learning things by storing facts in the conscious mind will merely increase the load of the mind consciousness, but if we can keep the information acquired by the six sense consciousnesses from their corresponding objects from flowing into the central mind-consciousness, and can lead it instead directly into the 'ocean of Omniscience', our Buddha wisdom will have a chance to mature. This is the Buddhist method of education. One speaks of the transformation of the eight consciousnesses into the four wisdoms, but the key point here is whether you know how to bring about such a 'transformation'. According to Buddhism, the first step is to turn the mind-consciousness into Pratyavekshana-jnana, or Discriminative Wisdom. In other words, if we no longer discriminate one phenomenon from another with our mind-consciousness but rather, directly apply Discriminative Wisdom to all phenomena, we can then first transform the six sense-consciousnesses into All-accomplishing Wisdom (Krtyanushthana-jnana) at the very moment when they make contact with their respective objects. Then the seventh consciousness, the manas, will be

transformed into the Wisdom of Equality (Samata-jnana), as a result of which one will be freed from clinging to the objects of the six senses; and finally, the eighth consciousness, the Alyaya-vijnana, will be transformed into the Wisdom of the Perfect Minor (Adarshana-jnana). This is what we should be striving to achieve. In this regard, we should all try to see how much inspiration Buddhism is capable of giving us, both in terms of the significance of the Dharma itself and also through the Buddhist approach to education.

What motivates people to practice Buddhism?

Our next concern will be with what motivates people to practice Buddhism. Many religions hold formal ceremonies for new believers, such as baptism in Christianity, or pointing to the Hidden Gate in Taoism. So, we too have our Refuge Ceremony, and in order to become a Buddhist one needs to take refuge in the Triple Gem, or Three Precious Ones: the Buddha, the Dharma, and the Sangha. Briefly speaking, the term 'Buddha' refers to Enlightenment, Awakening, or comprehension of reality. But however, one defines it, it means that we should awaken to the purity of our own true nature so as to become free from the delusion and suffering of the cycle of birth and death. 'Dharma' then implies the ultimate truth, the ultimate reality of the universe, or the state of supreme Enlightenment, which is a state in which life in all its aspects has become perfect and complete. Thus the 'Awakening' I have just referred to is the ability to comprehend this supreme reality, with which it has to become one. If practitioners come to realize that this perfection and completeness of life is the real goal of their spiritual development, they will be in total harmony with the universe. As to the 'Sangha', this term refers to the body or assembly of monks and nuns, and is applied to any group of at least five such renunciants who are living and practicing diligently together.

What is Huayen?

The Huayen School of Chinese Buddhism takes its name from the scriptural text on which it is based, known in Chinese as the “Huayen Ching” and in Sanskrit as the “Avatamsaka Sutra”. (“Huayen” literally means “flower adornment” or “flower ornament”.) It was founded as a separate lineage in the seventh century and has continued down to the present day.

In fact, however, Huayen is not so much a “school” of Buddhism as a distinct “vehicle” (Yana) – a complete system of doctrine and practice. In the Huayen tradition itself, this system is called the Ekayana or the “One Vehicle”. The word “one” here implies “universal”, for Huayen claims to be a direct and complete revelation of the Dharma, of the ultimate nature of reality. It therefore includes, within its scope, not only the totality of Buddhist teachings, but also every authentic spiritual teaching and practice, wherever it might be found. The Avatamsaka Sutra expresses this universal accessibility by saying that there are Buddhas teaching in every atom, and that the Dharma is being communicated in every single instant of time.

Huayen teaches that the mind of every single being is identical with the mind of the Buddha, and that recognition of this truth is what constitutes Enlightenment. In other words, all beings are primordially enlightened and their failure to perceive this is just a kind of illusion that needs to be dispelled. It follows that for Buddhist practice to be effective, it must be grounded in some degree of awareness of the enlightened mind that is already present within us. This is why Huayen says that the cause must be based on the result -- that the ethical and spiritual practices of Buddhism should be understood as having Enlightenment as their source rather than their goal.

Buddhist practice in Huayen, therefore, while not necessarily differing in form from the practices taught by other schools of Buddhism, is guided by a different understanding. Practice in Huayen is not a way to achieve Enlightenment but a way to actualize Enlightenment, to make it manifest in the world through one’s own conduct. In traditional Mahayana Buddhist terminology, this is referred to as “adorning the Buddha-realm”, or acting so as to transform this limited world of ignorance, ugliness and suffering into a limitless realm of wisdom, beauty and compassion.

For this reason, Huayen places great importance on awakening the aspiration to Enlightenment (bodhicitta). Perhaps the best-known saying in the Sutra itself is that “the moment the aspiration to Enlightenment arises, perfect Buddhahood has already been attained”. If we believe that Enlightenment is something separate from us, a distant goal to be aimed at, we will never achieve it. But if we can understand that Enlightenment is our own true nature, we will come to see that all our activities should be buddha-activities and that their sole purpose is to enable all other beings to realize this same enlightened nature. This understanding is what bodhicitta really means, and it is only in its realization or manifestation in the world through practices grounded in wisdom and compassion that Enlightenment is to be found.

The Huayen School

The Huayen (Korean Hwao'm, Japanese Kegon) School is based on the Avatamsaka or "Flower Ornament Sutra", and counts as one of the four major schools of Chinese Buddhism. Its teachings emphasize the integration of Buddhist practice with all aspects of life, and yet, Haiyun believes that they are particularly suitable for the modern age.

The school took shape during the Tang Dynasty (618-906), and although the monk Tu Shun or Fa Shun (557-640) is regarded as its First Patriarch, the real founders were Chih Yen (602-668) and his chief disciple Fa Tsang (643-712). Another important figure at the time was the hermit-scholar Li Tung Hsuan (635-730, or 646-740). After the Fourth Patriarch, Cheng Kuan (738-839), who wrote a massive commentary and subcommentary on the Sutra, and the Fifth Patriarch, Tsung Mi (780-814), who was also a lineage-holder in the Chan tradition, the Huayen School entered a period of decline, although its influence remained pervasive in East Asian Buddhism generally, and in the Chan (Korean S'on, Japanese Zen) School in particular.

Like other schools of Mahayana Buddhism, the Huayen School emphasizes the importance of understanding Emptiness (*sunyata*) and perceiving the true nature of the mind, of awakening the Aspiration of Enlightenment (*Bodhicitta*) and practicing the various stages of the Bodhisattva Path. But it also has its own distinctive approach to these teachings, based on the vision of Enlightenment and of the true nature of things revealed in the Avatamsaka Sutra.

A well-known metaphor used in the Sutra itself, and frequently elaborated on by the teachers of the Huayen School, is that of a great network of jewels said to be magically suspended above the palace of the god Indra. Each of these jewels is like a mirror, reflecting all the others, and each reflection reflects all the other reflections, and so on *ad infinitum*. This metaphor is meant to illustrate how all phenomena are empty or illusory but interconnected and inter-implicated. It is also meant to suggest that reality is inexhaustible precisely because it is empty, and that there is no duality between the illusory appearance of things and their true nature as Emptiness or Suchness.

Another way of summarizing the Huayen teachings is to be found in the scheme of Four Realms of Reality (*dharmadhatu*) first formulated by Cheng

Kuan:

1) The Realm of Phenomena. This is the world of things and events as normally perceived. In Fa Tsang's Essay on the Golden Lion, in which he uses the golden statue of a lion to illustrate various aspects of the teachings, this Realm is represented by the perceived image of the lion. Fa Tsang says: "The lion has the quality of being empty; there is nothing there but gold.... Yet the lion seems to our senses to exist."

2) The Realm of Ultimate Reality. This refers to single ultimate reality underlying the apparent diversity of phenomena. In traditional Mahayana Buddhist terms it corresponds to Emptiness, Dharmakaya, Tathata, etc. In Fa Tsang's metaphor it corresponds to the gold itself. Apart from the gold, there is no such quality as "lion to be found... If one considers the lion correctly at the time when it comes into existence, it will be seen that it is only gold which comes into existence, and that apart from the gold not a single thing exists."

3) The Realm of the Nonobstruction of Reality and Phenomena. This refers to the nonduality of illusion and reality, Samsara and Nirvana, form and emptiness, it means that reality is not something separate from illusion, Enlightenment is not something separate from ignorance; they are merely two aspects of the same things (which is not a thing at all). So, Fa Tsang says: "Emptiness of the gold has no qualities in itself, and so is made manifest by form of the lion; this does not obstruct illusory existence of the golden lion. . . Although from start to finish there is nothing but emptiness, this does not obstruct the vivid manifestation of illusory existence."

4) The Realm of the Nonobstruction of Phenomenon and Phenomenon. This represents the vision of all things as contained in every individual thing that is expressed by the parable of Indra's Net. So, for example, Fa Tsang says of the golden lion: "Every single hair contains the entire lion; the eyes are the ears, the ears are the nose, the nose is the tongue, and the tongue is the body; all exists freely without impeding or obstructing one another at all... the lion's eyes, ears, limbs, joints and every single hair contain the golden lion in it is entirely in each hair of the lion simultaneously and all at once enters into a single hair, and each and every hair contains an unlimited number of lions."

The Avatamsaka Sutra

The *Huayen Ching* or Avatamsaka Sutra is the largest sutra in the Chinese Canon and presents itself as being given immediately after the Buddha's Enlightenment. It was first translated into Chinese by Buddhahadra in 418-422, and a second, slightly longer, translation was done by Siksanda in 695-699.

The Sutra teaches a vision of reality, or enlightenment, in which there is no obstruction between phenomena, so that all things interpenetrate, and the whole of time and space is contained within even the tiniest object. Hence the Sutra abounds in such statement as "All the worlds and the three periods of time— past, present, and future—appear within a single atom," "the tip of a single hair can contain all the worlds." "In every atom the buddhas reveal the glories of as many buddha realms as there are atoms in all the worlds", and so on.

But the Sutra's main concern is with the practice of the Bodhisattva Path, which the Huayen School divides into 52 stages, and with the initial Aspiration to Enlightenment, the first firm and unshakeable commitment to follow the Path on Buddhahood (bodhicittopada). However, since past, present and future, beginning and end all contain one another, the Sutra also claims that the ultimate conclusion of the Path (i.e. Buddhahood) is already present as soon as it is truly begun. So it declares that "Perfect Enlightenment is accomplished the moment one truly aspires to it."

More than just a text, the Avatamsaka Sutra, as a direct expression of the Buddha's enlightenment, is itself a concrete embodiment of the Teachings, as well as a guide to practice. So Ven. Haiyun points out that "the Avatamsaka Sutra is not an ordinary text to be explained and commented on, but a teaching for practice and realization. "He adds that "Huayen has a very rich tradition of practice, and the Sutra itself will take you into that realm."

In the Sutra two bodhisattvas in particular are of great importance, Manjusri and Samantabhadra, who symbolize wisdom and the commitment to practice respectively. According to Ven. Haiyun, "Manjusri represents faith, understanding and wisdom, while Samantabhadra stands for ultimate reality, essential truth and enlightened conduct." For the Huayen practitioner, therefore, Manjusri is the initial inspiration and guidance on the Path, while Samantabhadra is the practice itself. So Ven. Haiyun says, "Whatever practice

you follow, it is based on the vows and practice of Samantabhadra, it will encompass all other practices.”

Further Reading

Thomas Cleary (tn.), *The Flower Ornament Scripture*, Shambhala Publications

Thomas Cleary (trl.), *Entry into the Realm of Reality, the Guide*, Shambhala Publications.

Thomas Cleary (tnl.), *Entry into the Inconceivable Realm, an Introduction to Huayen Buddhism*, University of Hawaii Press

Cheng Chien Bhikshu, *Manifestation of the Tathagata, Buddhahood According to the Avatamsaka Sutra*, Wisdom Publications

Garma C.C.Chang, *The Buddhist Teachings of Totality, The Philosophy of Hwa Yen Buddhism*, The Pennsylvania State University Press

The Spirit and Distinctive Features of the Huayen Teachings

The three aspects of Huayen

Strictly speaking, when talking about Huayen there are three aspects that one should take into account. **One is the teaching of the Avatamsaka Sutra itself, another is the teaching of the Huayen School, and the third is the point of view of the person who is expounding the Sutra.** But it is the last of these three that people usually get to hear most of. Fruit-sellers are bound to say that their own fruit is the sweetest, and in the same way, every priest, monk or nun is bound to say that the doctrine they are teaching is the best, otherwise there would be no point in their teaching it at all. So, the Huayen teachings that I would like to introduce to you today are based on my own personal reading of the Avatamsaka Sutra and on the conclusions that I have reached after studying the Huayen School as a whole. But if you really want to know what the Sutra has to say, you should go and study it for yourself, absorb its message directly, and then judge and choose for yourself, in accordance with your own wisdom. For when someone else expounds the Sutra, even though their exposition may be based on the text, when they try to convey its essential spirit or its deeper significance, they can hardly help doing so from their own point of view. Even a teacher who is already fully enlightened, let us suppose, will still be expressing his or her individual way of understanding the teachings that are being transmitted. After the realization of Enlightenment, every Buddha preaches the Avatamsaka Sutra, although when I say “preaches”, I am not referring to a verbal exposition, but to a direct manifestation of the realm of Enlightenment. Although each Buddha’s realization is equally profound, the way in which that realization is manifested is not necessarily going to be the same in every case. When different Buddhas preach the Avatamsaka Sutra, therefore, different realms of Enlightenment may appear

We should read the Sutra as though we were examining a painting, where everything appears vividly all at once, so that it can be taken in at a single glance, and not as though we were watching television, where scenes are presented one by one and there is a clear sequence of before and after. Because when the Buddha achieved Enlightenment, the Huayen realm became manifest in its totality and it has remained without disappearing, right down to the present day. The Buddha has to use various means to let

everybody know about this realm. Written and spoken words are one such means, but a very clumsy and troublesome one, because of the inherent rigidity of language, and because there are many things that language is simply not capable of expressing. Language, including writing and other symbolic systems, is very well suited to the rational mind, but the rational mind itself is something extremely rigid. It can only think of one thing at a time, it only goes forwards but doesn't know how to go backwards, and it works by contrast and antithesis, whereas life is all-inclusive and is full of contradictions. Life is not some kind of problem that can be successfully resolved by the rigid, one-track rational mind. Of course, the shortcomings of the rational mind are not something that has only now become apparent. Shakyamuni Buddha saw them very clearly in his own day, so when he preached the realm of the Avatamsaka Sutra, he didn't do so in an orderly sequence, chapter by chapter, as we like to imagine, but rather in the same way that we enjoy a painting when we take it all in with a single glance.

Let us take the example of a reclining buddha-image. When you look at it, it appears to you as a whole it's not that the head appears first and the feet only afterwards. But if you want to describe it to somebody who is not there to see it, you have to do so step by step. First you might say "It's a reclining Buddha", then talk about the length of the head, the size of the ears, the height of the nose, the way the other physical attributes are depicted and so on. Proceeding like this, you might describe the features of the statue one at a time. So, the Avatamsaka Sutra, in attempting to convey to us the entire realm of the Buddha's realization, runs into this problem of language. That is why it has been divided into seven locations and nine assemblies, in other words, the Sutra is expounded to nine different groups of listeners in seven different places, and these teachings are given one after another until we come to the end of the text. But although the exposition may be given in an orderly sequence like this, this is in no way meant to indicate a real sequence in time. For the whole realm of Enlightenment flashes forth in a single moment, and once it has manifested it never disappears again. When the Lord Buddha, sitting beneath the Bodhi-tree, saw the morning star at daybreak and Great Enlightenment shone forth within him, he said, "It is truly remarkable that all beings in the world possess the wisdom and qualities of the Tathagata." And at that very moment, when he gazed at the star and spoke, the realm of Huayen became manifest in its entirety.

The Huayen view of the world

This is a scene that it is not really possible to describe, and I can only compare it to a splendid and beautiful garden. We have to imagine that all the flowers and plants in this garden are thriving, that everywhere there are blossoms opening, and that the whole garden is full of life, color and fragrance, even though in the midst of all this vigorous life there may be still some flowers that cannot open fully, because of illness or because of insufficient nourishment. By this simile I mean to suggest that according to the world of Huayen, everybody should be in a state of sound health; not only the individual but the whole of society should be in a splendid and flourishing condition. In the world according to some versions of Buddhism, on the other hand, one finds only an occasional rare and beautiful flower, blooming in solitary splendor high in the mountains or on the face of a cliff. But Huayen is not like this.

According to Huayen, one should not only open one's own flower, but should encourage all beings to flower in the same way, no matter whether they are peonies, lotuses, lilies, dandelions or morning glories, they should all be in full bloom as far as they can. This is the Huayen view of the world, and since we are living in such a splendidly colorful world, I hope that each of you will do your best to be like flowers, and not like bitter melons.

But if we want to be healthy in body and mind, we must first develop our own integrity, have a correct view of life, and always be ready to share the good things we have obtained with other people. Today you have the good fortune to come and listen to the Dharma, but when you leave, you mustn't go away thinking that those who didn't get to come have been hindered by serious karmic obstacles or haven't managed to acquire as much merit as you have. On the contrary, you should do your best to let them know about what you have learnt, and in this way, even if they don't have the opportunity to come and receive the teachings directly, they can still receive them indirectly with your help. In this way you can spread your fragrance abroad, like a real flower, but if you cherish a self-centered attitude, and don't communicate your understanding to others, then your own fragrance will also be lost.

When somebody expounds the text of the Sutra, it may be that they have only grasped fifty percent of its real significance. So those who are listening may end up being able to take in only thirty percent. And finally, when the

members of the audience explain to others what they have heard, only ten percent of the real meaning may be conveyed. What is the point of it all? The point is that, as a result of this repeated transmission and dissemination, you yourself may be able to grow a little, possibly increasing your understanding from thirty percent to fifty percent, and then one day, perhaps when you least expect it, you may actually arrive at full understanding and achieve Buddhahood. Such is the realm of Huayen and the way in which it works.

The Avatamsaka Sutra

From the point of view of its content, the Avatamsaka Sutra can be divided into two parts: the realm of Enlightenment, and the path to Enlightenment. The full title of the Sutra is Mahavaipulya-buddhavatamsaka Sutra, which means “The Great Expansive Buddha Flower Adornment Scripture”. Here the word mahavaipulya (great and expansive) indicates the realm of Enlightenment. What sort of realm is this? It is one in which essence, attribute, and function are all perfectly complete. It is the all-inclusive Dharmarealm (dharmadhatu), which is the realm of Buddhahood. Then the words Avatamsaka Sutra (Flower Adornment Scripture) indicate the path to Enlightenment. In other words, mahavaipulya is the object of realization and buddhavatamsaka is the capacity for realization. It is only when these two are brought together that realization can actually occur. We may not be able to understand exactly what the realm of Buddhahood is, because none of us has yet achieved Enlightenment. But the path to Enlightenment is something we are able to grasp, so in studying Buddhism this path is the key. We must know how to begin with true understanding, and then how to practice Dharma correctly, in accordance with our understanding, so that we will eventually arrive at the goal of Buddhahood. The Avatamsaka Sutra offers us a vast range of methods, countless ways of following this path to Enlightenment and encourages each individual practitioner to seek out his or her own method of practice.

Arousing a deep feeling of doubt

I often advise practitioners to try constantly to arouse a deep feeling of doubt, a fundamental questioning of their activities and their very existence, in their own minds. In such a case, as with a bird brooding on eggs, it is always best to produce your own. Otherwise, if it's just an egg that you've picked up from the side of the road, how can you tell whether it's good or bad, alive or

dead, or even a genuine egg at all. You must produce your own sense of doubt, for only then can you be sure that the egg will hatch. So it is with methods of practicing Dharma in general the choice must ultimately depend on the individual. For example, you can use the teaching of Emptiness (sunyatya) to shatter illusion, or practice transformation according to the teachings of the school of mind, or penetrate directly to the ultimate truth by relying on the teachings of the school of innate Enlightenment. So, when we are giving people guidance in the practice of Dharma, we always try to avoid imposing a single particular method on them. Because as soon as such a method is laid down for them, practitioners will naturally start to cling to it and develop a sense of dependence on it. So even if your master recommends a particular practice to you, you should only use it as a standard for comparison. You must on no account become dependent on another person or on any external medium.

The key to every practice

The key to every practice is learning how to use your mind, for it's only through using your mind that you can accomplish what you have set out to do. To take a simple example, suppose you want to be reborn in Sukhavati, The Pure Land; for that too you have to use your mind. You can get to Sukhavati; just by repeating the Buddha's name over and over again or reciting a lot of scriptures. If that were the case, many tapes and tape recorders would have already gone there. The scriptures and the Buddha's name are only a means, and you have to understand how to use your mind when employing such means before you'll be able to find your way to Sukhavati.

The same thing applies no matter whether you want to become an arhat, to achieve Buddhahood, to be a good bodhisattva, to simply take charge of your own affairs, to understand the cycle of birth and death, or to develop wisdom & shy; for everything you have to use your mind. So, this is the basis for practicing Huayen--skillful use of the mind. How then should one use one's mind? There is no need to go pestering your masters or fellow-practitioners for an answer to this question. You yourselves should try and learn from the world as you see it before you; from the practices you are already engaged in, and from every detail of your daily life. Pay close attention to all these matters and apply your mind to them. If you make this kind of effort, you will develop real understanding naturally, even though it may take some time. But if you are always wanting to ask somebody else, a whole lifetime might not be enough for you to learn how to use your mind.

Spiritual friends

If in the course of your journey you encounter some kind of bottleneck that you have to break through, or a fork in the path that requires you to choose, then you can go and ask for advice from your spiritual friends. In this case there are two kinds of people you can ask for assistance. One is your master, a teacher that is close to you and that you know you can trust, and the other is your fellow-practitioner. When I say “fellow-practitioner“, I am not referring to your partner, to your husband or wife, but to a fellow student of the Dharma, someone who is also following the Bodhisattva Path and is more or less at the same level as you. And in fact, you aren’t likely to find many such fellow-practitioners. You should know that one of the greatest pieces of good fortune in life is to encounter a spiritual friend you can rely on, one who will awaken the wisdom of the Dharmakaya that is within you. Such a person is your own Decircpamaeligkara Buddha. Once you have found a fellow-practitioner like this, he or she can help you learn by discussing things with you, and can stimulate you, correct you and encourage you while your Dharmakaya wisdom is maturing.

These are two of life’s greatest and most valuable blessings. To embark on the practice of Buddhism is something that concerns your own awakening and your own good karma, while spiritual friends and fellow practitioners are blessings that are the result of previous merit. Spiritual friends may thus be either fellow-practitioners or teachers, and the members of your household, too, can be spiritual friends and Dharma-protectors. If you are blessed with all these, your good fortune and good karma are truly exceptional, and you should rejoice and be congratulated.

Some things that you should be provided with while starting to practice Huayen

So far, I have been discussing some things that you should be provided with when you start to practice Huayen. But of course, you will need more than these to help you on the path to Enlightenment. First of all, there is the question of character or personality that I mentioned before. This includes a sound view of life and good relationships with other people, as well as the ability to deal with worldly matters effectively and to fulfill one’s responsibilities. There’s no need to aim at absolute perfection in all this; 85-90% is fine. If you insist on 100% perfection, you’ll be tense all day long,

and constantly tormented by regrets. It's much better to leave room for a little imperfection.

Then there is the type of character required of members of the Sangha. I am not referring here only to monks and nuns; this is something that applies to householders as well. Whether you are a renunciant or a member of a Buddhist group, in both cases you have to be prepared to make sacrifices, to offer your services, to be fully committed. How could it be possible, for example, for you to surrender your life rather than break the precepts, if you are unable to make an offering of your physical form? The preservation of a single teaching may require such sacrifices. In order for the Dharma to sprout and flourish, you must be prepared to pay the requisite costs in terms of practice.

For example, let's say your original plan is to go traveling, but then you discover that doing a one-week meditation retreat is even more important than going off to enjoy yourself, so you decide not to go after all. This means that you will have sacrificed the cost you had invested in the trip, but even though from this point of view you have been able to let something go in giving up the chance to travel, you will also have managed to convert it into spiritual progress. And in truth, if you seriously want to practice, devoting a whole week to meditation once a year is necessary, in order to get yourself back on track again.

The third thing you need to cultivate as best you can is a religious spirit. By this I don't mean just going and worshipping in the temple, but rather a strong motivation to pursue spiritual goals, to transcend your limitations. We must understand that improving the quality of life and transcending limitations are tasks that never come to an end. If we want to stride ahead towards unknown regions, it's not enough to just drop out of the Three Realms of existence, to become like the flower I mentioned before, blooming in solitary splendor on some lonely cliff-face where others can only admire it. In order for the whole race of beings among whom we live to become like a great garden filled with flowers in bloom, every practitioner must be like a gardener, doing his or her utmost to scatter seed and till the soil, so that each seed of Enlightenment will be able to grow, flourish and bear fruit. If we are to attain this goal, we must live lives of continual transcendence.

It's actually a fairly simple matter to accomplish something by practicing

oneself. All you have to do is master a few techniques, and then there won't be much of a problem. But to teach somebody else how to practise to the point of accomplishing something; that's a hundred times more difficult. Just try converting your own wife, husband or children and you'll soon find out what I mean. This is why you need to cultivate a strong religious spirit if you are going to practice seriously and push on into unknown territory. Then when you encounter difficulties or setbacks you won't feel like giving up or be plunged into despair. So, we always need to encourage ourselves, and encourage others, to go on and not turn back on the path to Enlightenment.

A few of the basic conditions for Buddhist practice

These are a few of the basic conditions for Buddhist practice. Keeping the precepts is another important basic principle that needs to be observed when you are practicing Buddhism, for the precepts are also an expression of religious commitment. The monastic moral code is called Pratimoksa in Sanskrit, and it is a very special and remarkable means of achieving liberation from Samsara. This is not to say that merely observing the precepts can take you straight to the state of Liberation, but it can be of great help to us on the way.

The Vinaya, the Buddhist moral discipline, was established for us by Shakyamuni Buddha. As to whether the Buddha himself always observed the precepts, it is not an issue with which we need to concern ourselves. He was after all the founder, and he laid down the rules to provide a necessary standard for those who came after him & shy; for us, his followers. For example, if you want to play a ball game, you must have rules in order to play. So too, there are rules for playing the game of life, and these form the Vinaya. In this game the object is to understand the cycle of birth and death, and to leave the Three Realms of existence. To achieve this, you must compete with impermanence, and if you don't want to lose, you have to stick to the rules. So, I say that the 'Vinaya provides a basic blueprint for the development and reconstruction of life'. It's not a set of bonds or fetters. Those who keep the precepts should do so in a spirit of cheerful acceptance, for if you don't you will end up being defeated again.

Nowadays there are a lot of new religious movements that proudly proclaim an absence of moral precepts, because, they say, this is an age of individualism, an age of freedom, and if you try to restrict people you are likely to provoke a counter-reaction, whereas if you don't restrict them, they

will be happy to join with you. Although those who advocate such doctrines may not yet be fully accomplished spiritually, still they are the founders of the tradition and can perhaps dispense with rules themselves, but if those who follow them lack discipline, they will certainly never succeed in what they are attempting to do. We have yet to see any truly successful disciples emerge from the movements founded by Osho or Krishnamurti, or from the Ananda Marga. Although the teachings may be good in themselves, without a set of rules to help people implement and develop them, they will soon disintegrate.

At our monastery in Taipei we also observe five kinds of precept according to the Huayen teachings. The first is the standard five precepts that are followed by practitioners of every form of Buddhism, whether Theravadin, Mahayanist or Tantric. Then there is the precept to help sentient beings that are suffering. This is based on the first of the bodhisattvas Four Universal Vows, namely, “Though sentient beings are limitless, I vow to free them all from suffering”. Most people are quite willing to help those who are well off to become free from suffering, but are more reluctant to help beings that are truly in distress, because such beings are likely to pour out all their sufferings onto you, so you have to be extremely patient and be prepared to spend a very long time before you can hope for real success. This is why those who want to follow the Bodhisattva Path must cultivate a mind of great compassion.

The third kind of precept we practice is based on the Dharma Initiation of Golden Light, which confers the precepts of the Dharma Protectors. For practitioners also have an obligation to protect the Dharma, and must be willing to undertake this responsibility. If you are following the Mahayana, you must constantly strive towards your goal, and pray that the teachings may always be present to your mind. That is why we have this kind of precept.

The fourth kind is the standard Bodhisattva Precepts, but the version we follow is the set of ten major and forty-eight minor precepts given in the Brahmajala Sutra. And lastly, the fifth type is the Precepts of Samantabhadra. These are special precepts, only found in the Ekayana.

But although there are a lot of precepts, we only ask that you keep just a single one, treating all the others as rules that you can follow while you are still learning. But this single precept you should keep, not only in this life but throughout all future lifetimes as well, and be prepared to die rather than

break it. So, there is no need to be greedy one precept is enough, for otherwise you will find yourself observing precepts today and breaking them tomorrow. All the other precepts that you learn, you can use to help you make progress on the upward path. Everyone who is studying Buddhism, practicing the Dharma and following the precepts must take responsibility for his or her own conduct & shy; this is the true religious spirit. So, in this way you should draw up a blueprint for your own life, make your own commitments or vows, and choose the precepts you will follow. The scope of your ultimate spiritual achievements will be determined by this.

The “Three Holy Ones” of the Huayen School

What we should consider now is whether in awakening to your own nature you have already attained your goal and discovered the ultimate truth. Unfortunately, in most books that provide a general introduction to Buddhism, discussion of this point remains almost entirely at the verbal level, and so it is never made clear what Awakening or Enlightenment actually is, how one achieves it, or what it is that one becomes enlightened to. Yet these three questions are of fundamental importance for those who are practicing Buddhism. So, I would suggest that we clarify all this at the outset. The capacity to become awakened is represented by the bodhisattva Manjushri, while the ultimate truth that is thereby comprehended is indicated by the bodhisattva Samantabhadra. At the immediate moment when Manjushri becomes united with Samantabhadra, there is the buddha Vairocana. This is the “Three Holy Ones” of the Huayen school, Vairocana being traditionally represented in the centre, with Manjushri on his left and Samantabhadra on his right. What this means is that, as a practitioner, you will become a buddha at the very moment you can perceive the entire truth with total awareness. Once you have committed yourself to taking refuge in the Triple Gem and started practicing diligently, you will have already gone beyond the zero point, even though complete success may still lie in the future. It may be that you become more sensitive and experience stronger feelings about the Dharma, which is a sign that you have made good progress in developing your own wisdom and understanding of Emptiness. Or sometimes you may become profoundly aware of the ultimate truth and the real nature of the universe. These experiences may alternate as you proceed on the path, although inevitably your progress will be somewhat uneven. Since all of us here today are searching for this ultimate truth, I do hope that we will all be able to begin with a clear understanding of its essential meaning and of the real background to our search.

Completely suppressing the physical appetites wouldn't bring about the Enlightenment

In the opening paragraph we have already discussed the development of Buddhist history after Prince Siddhartha was born. From a historical point of view, India in the era when the Buddha became enlightened can be described as a place where mendicants and sages were very popular. In fact,

Shakyamuni was already famous before his attainment of supreme Enlightenment, for he had already reached the state of Naivasamjnanasamjnatana (neither perception nor non-perception), acknowledged as the highest level a practitioner could achieve at that time. That the Buddha-to-be could accomplish this feat while still in his early twenties came as a shock to all the other practitioners. However, he next turned to the practice of extreme asceticism for another six years, severely disciplining himself until he eventually became too weak to continue. But fortunately, a shepherd girl then came along and nourished him with a bowlful of goat's milk.

As a result of this experience, Shakyamuni came to realize that completely suppressing the physical appetites wouldn't bring about the Enlightenment he sought, since the physical body was needed as an instrument through which to reach his goal. As soon as he had recognized this fact, he decided to adjust his discipline accordingly and once more pursue his goal by taking a middle way. In this manner he discovered the Seven Factors of Enlightenment and the Eightfold Path, teachings which set Buddhism far apart from other religious traditions. By continuing according to this method and practicing steadily he was certain that he would definitely succeed in attaining Enlightenment. Making a fresh vow not to allow himself to be interrupted in any way until he had achieved the state of supreme Enlightenment, the Buddha-to-be thus seated himself once again in the lotus posture under the Bodhi tree and proceeded with his new but more profound means of meditation. His vow was no idle boast: it was indeed the true path which the Buddha-to-be had discovered by his own efforts, for he was already familiar with all the methods employed by other mendicants, and now, if he could simply keep improving and deepening his understanding of the truths he was exploring, he was bound to succeed.

What enabled Siddhartha to achieve Enlightenment?

Here, in our discussion of what enabled Siddhartha to achieve Enlightenment, we come to a crucial question of great importance: his previous success in attaining the state of "neither perception nor non-perception" (Naivasaminanasamjnatana) was, as we have said, an event that caused a great stir in the world, so what distinguished his present achievement from his earlier one? As far as the former is concerned, although not every mendicant was able to reach the same state as he did, there were still plenty of practitioners who had reached a high level of

achievement at that period, people who were almost at the point of advancing to higher states, so that most of them attained the state of an Arhat immediately, as soon as the Buddha enlightened them with his replies to their inquiries about Dharma. Buddhists today, on the other hand, are full of complaints about their lack of strength. Instead of examining the reason for our insufficient effort in cultivation, we tend to excuse ourselves on the grounds that we have not been blessed with the merit that would enable us to see the Buddha, to say nothing about becoming enlightened. But without solidly grounding oneself in the practice of meditation, one may remain unaware of things that various buddhas have, in all kinds of ways, Manifested to him or her, such as indicating the true meaning of the Dharma, giving initiation, or predicting one's fixture Enlightenment So it is only when you are honestly and correctly practicing the Dharma that the buddhas can give you a hand.

Some examples for what it is like to be enlightened

The following practical examples may give you some ideas of what it is like to be enlightened. I suppose some of you may have had the experience of feeling frightened by a nasty tumble as a result stepping on a banana skin; at this very moment, you could have experienced the sense of being “paralyzed”, a feeling that all the six senses had suddenly ceased to function. This momentary sense of paralysis is in fact a state of non-self. Hadn't you all wanted to attain this state of non-self before you stepped on the banana skin? And yet, now that there was a chance for your wish to come true, you instantly tried hard to gather your lost wits instead, and to reassure yourself so that you would no longer be frightened. In order to feel safe and confident again, you recollected yourself and restored the poise you associate with being a lady or a gentleman. So, you quickly returned to your old self, how can you expect to become enlightened like that?

Or think of another experience you might have had while standing at the curb waiting for the traffic light to turn green. Suddenly a passing car splashes water all over your face and clothes. This is a good chance for you to become enlightened, but it doesn't happen. The same sort of opportunity occurred in ancient times, for those who instantly became enlightened when a stone struck some bamboos, or a shoelace suddenly snapped. Remember the saying “Turning around to look back at the scene, I suddenly noticed that spring was already in the tree”? How about us? How many times have we looked back and yet failed to notice the spring? Why is this? It's because

those people in ancient times had already developed their “feeling of doubt” (I-ch’ing) to the point of maturity, so that they were able to slip into a state of Enlightenment at the right moment, when something unexpected happened to them. Just as we explained earlier regarding the transformation of the six senses into the “Ocean of Omniscience”, so here too the key point rests on engaging in regular practice by focusing on the rejection of illusion and entry into the state of Awakening. If one does so, one will enter into the realm of reality as soon as the time is ripe. This then is what practitioners should concentrate their minds on, rather than keeping on asking Dharma-masters all sorts of questions, which will prove to be of no use in the end. Therefore, successful cultivation comes from putting theory into practice. It neither comes from giving Dharma talks nor from listening to them. Instead, you should nourish the “feeling of doubt” during your cultivation until it becomes sufficiently mature to trigger Enlightenment at the right moment. This is true for all approaches to Enlightenment: the key lies in the maturity of the circumstances.

The great decision to teach the Way

After achieving his supreme goal, the Buddha made the great decision to teach the way that he had comprehended as a result of his successful cultivation, and it was not long before he had many devoted followers. One of them, Mahakashyapa, was a master of strict discipline and well known for his eccentric temper and long life, and it was he who undertook the task of collecting and fixing the Buddhist canon after Shakyamuni entered final Nirvana. However, the first Buddhist council merely focused on the question of how to achieve the state of an Arhat, and the teachings - concerning the way to benefit all sentient beings were not included in this collection, which came to be called the “Agama” (a general term for sacred writings or scriptures). Accordingly, I call this group of disciples the “Kashyapa School”, and they were the dominant party at that time. Later on, when the Ven. Purna returned from the Himalayan region, he was displeased to find that many teachings he had heard from the Buddha had not been included in the collection of sutras, so he decided to make his own collection and preach the Dharma as he had heard it. This group I call the “Purna School”, and they formed the dissenting party. The collection compiled by the Purna School was more extensive, for it included whatever the Mahakashyapa School had left out. The Buddhist Canon as compiled by the Mahakashyapa School, including such scriptures as the Four Agamas, although it now diverges considerably from the original Buddhist doctrines as a result of

having been revised several times, still retains the spirit and primary meaning of the first teachings. The Puma School, however, preached doctrines that had not been collected in the 'orthodox' canon. Although the two schools have been flourishing or declining alternately ever since, the dissenting party eventually became more popular than the 'orthodox' party. That is to say, in terms of Buddhist history, Mahayana Buddhism came to play the leading role instead of the Shravakayana.

Discriminative Wisdom

It should be noted that most Mahayana Buddhist scriptures are based on the practice of dhyana (meditation), which will eventually give rise to Pratyavekshana-jnana (Discriminative Wisdom). Just think: how could practitioners achieve this kind of wisdom without a basis in dhyana? Let's take the method of Anapanasmrti (mindfulness of breathing) as an example. In this practice there are what are called "six sublime gateways": counting, following, stopping, contemplating, returning and purifying. Among these, contemplating, which corresponds to insight or wisdom, is the fourth stage, and it cannot function effectively until the previous stage, stopping, i.e. stilling the restless mind, has been accomplished. From this we can see that Mahayana scriptures are based on the Shravakayana teachings, and with this understanding we can distinguish the two vehicles from one another. The Shravakayana scriptures compiled by the Kashyapa School should be regarded as teaching basic Buddhism, while the Mahayana scriptures of the Puma School can be classed as applied Buddhism. If the teachings of basic Buddhism are fully put into practice, it will then be possible to achieve the ultimate goal of the Mahayana. Otherwise, if Mahayana practice lacks a foundation in the Shravakayana teachings, it will turn out to be something perfunctory and mechanical. In that case the Six Paramitas and all the other practices will merely serve to take one to the stage of fortunate rebirth as a human being or a god (deva). But this doesn't imply that a mediator, living in seclusion, absorbed in the practice of meditation according to the teachings of the Two Vehicles and cultivating his or her understanding of the marvelous teachings of basic Buddhism without any thought of going out to teach and benefit other sentient beings, can necessarily be accused of culpable attachment to these two vehicles.

《華嚴海印集》

華嚴經的成佛境界與成佛之道

【一】佛境界

華嚴之殊勝即包含了佛境界與成佛之道。在第一品的〈世主妙嚴品〉，主要是告訴我們什麼是殊勝的佛果境界，世主是這個世間一切的主人，劃分有四十類，有菩薩。菩薩是眾生不請之友，菩薩是無所不在的，只要是在為社會，為群眾奉獻，有利益眾生的都是菩薩。

世間主當中除了菩薩之外，還有道場神，執金剛神、足行神等等，這些神不是我們意識型態所認為的神。從《華嚴經》的語言模式解釋，就是生命感，生命力。樹神是表示看到樹的生命，花神是表示看到花的生命感，具有什麼樣的生命感就取什麼樣的名字。這些種種的神是表生命力、生命感，千萬不可擬人化，不同角度的生命力有不同角度的切入，這是經典的語言模式。華嚴經前面的五卷經文一再的講如何與花、樹、風的生命互相契入。

修行就是訓練如何去欣賞這人世間的一切，華嚴的殊勝就是在於把果地的殊勝感顯現出來。因此，學佛要學著激發自己的生命感，讓自己充滿生命感，讓別人能夠感受到活力，感受到世界的美麗。

佛陀的生命就是如此充滿生命力，就像花園裡百花盛開的樣子，因此我們稱華嚴為花園，一座有枯枝、有落葉、百花盛開，蝴蝶蜜蜂飛舞、那種芬芳亮麗，充滿生機的花園，這種如詩如畫的境界就是佛陀內心的生命境界，這才叫止於至善的境界。

學佛可以是非常的安祥、自在、喜樂，無有恐懼害怕，做什麼是都會是很踏實，這是第一品世主妙嚴品所講佛境界的生命美感。

【二】成佛之道

如何達到〈世主妙嚴品〉所講佛境界的美感，對我們來講才是重要的，也就是成佛之道。成佛之道的法門有無量，但是想要修學佛法有兩個必要條件：

第一個：信心。一種顛撲不破的信心，這種信心要自己去驗證才會建立，智慧才能長。

第二個善知識：想要在人生的旅途中掙脫生命的桎梏就須要有好的善知識來指導。尋找善知識就是依著能夠讓我真的覺悟而解脫的標準去找。想要往生極樂、想要明心見性、想要人天乘、解脫乘，都要自己選定目標，哪個善知識符合你的目標，你就去跟那個善知識學法。善知識並不一定是解脫者，只要他在修法上有經驗，就可以跟他學。善知識最重要的是能不能指導你行，因為行才能證得，所以，美妙人生是自己如何去兌現出來，當你能兌現出人生的美就是證道。

在華嚴的整個修學過程中，雖然非常的複雜，我們先透過一再的學習、一再的印證，建立起對佛法的真正信心，以及尋找適合自己的善知識，這個部分也許需要摸索很長的一段時間，但摸索的時間越長，成就就越大。華嚴告訴我們的生命奧秘，不走第一步就不知道第二步如何走？走了第一步自然知道第二步如何走？走完了第一階段自然知道第二階段，第二階段走完自然知道第三階段。大家好好修學鍛鍊，經過千錘百鍊，建立起對佛法不退的真正信心。

《The Huayen Oceanic Reflection ^[1] Teachings》

The Realm Of The Buddha And The Path To Buddhahood In The Huayen Sutra

1) The Realm of the Buddha

The highest ideal of Huayen is the realm of the Buddha ^[2] and the path to Buddhahood ^[3]. The first book ^[4] of the Huayen (Avatamsaka) Sutra ^[5], “The Wonderful Adornments of the Leaders of the Worlds ^[6]”, tells us about the sublime realm of the fruition of Buddhahood. The Leaders of the Worlds are bodhisattvas and deities, who are categorized into forty different types. Those who dedicate themselves to benefiting all beings and leading them to Enlightenment are considered Bodhisattvas.

Besides the Bodhisattvas, there are Sanctuary Spirits, Thunderbolt-Bearing Spirits, Footstep-Following Spirits etc. These divine spirits are not the deities depicted in other religions. Interpreted according to the literary style of the Huayen Sutra, these spirits symbolize the feeling and vitality of life. The Tree Spirits represent the life of trees, and the Flower Spirits, the life of flowers. One really should not personify these spirits because their names are derived from the life of nature, and different spirits represent different aspects of this. This is the mode of language used in the Sutra. The first five chapters of Book One in the Huayen Sutra repeatedly mention how the lives of flowers, trees, and the wind harmoniously interact with each other.

Buddhist cultivation aims at training people to appreciate everything in this world. The Huayen ideal lies in manifesting the sublime state of Buddhahood. Thus, in practicing Buddhism one should strive to arouse one’s life-energies, to become full of life, and to enable others to experience the vigor of life and the beauty of the world.

The Buddha’s life is filled with this kind of vitality, like a garden full of blooming flowers. This is why we liken Huayen to a flower-garden which is adorned with withered twigs, fallen leaves, blooming flowers, dancing butterflies, and busy bees. It is an aromatic, splendid and lively garden. An idyllic realm like this appropriately depicts the inner world of the Buddha and what might be called the ultimate realm of perfection.

The practice of Buddhism enables one to acquire serenity, freedom, bliss,

fearlessness, and a realistic approach to worldly matters. This is what Book One tells us about the beauty of life once Buddhahood has been attained.

2) The Path to Buddhahood

The method for attaining the beauty of the Buddha's realm as described in Book One is the most important thing we need to know. This is also called the "Path to Buddhahood." There are innumerable ways to attain Buddhahood. However, one who wants to learn and practice Buddhism should meet the following two requirements:

Faith: This means a firm belief that does not falter. Diligent practice and realization are necessary if one is to attain the sort of faith that will enable wisdom to grow.

The Guru (or Mentor) – One must find and follow a good guru. A good guru is one that guides people and causes them to aspire toward Awakening and Emancipation. The goal that one chooses, whether to be reborn in the Pure Land, to attain Enlightenment, or to achieve realization based on different vehicles^[7] such as the Lesser Vehicle or the Greater Vehicle, must be one's own. As long as the guru's teaching concurs with one's goal, one can tread that guru's path. A guru need not necessarily be a liberated^[8] or realized being. As long as the guru has experience in cultivation, you can learn from him or her. It is important to know that the guru can provide guidance but cannot do your practice for you. You have to practice by yourself if you want to achieve realization. Therefore, a sublime life can only be realized through one's own cultivation. When this kind of sublime life has been fully realized, Buddhahood will have been attained.

Although the complete practice of Huayen is a complex process, we should keep up our study, practice and realization in order to develop real faith in the Dharma. We also need to find the right gurus. Our spiritual search may take a long time, but the longer we persist in our striving, the greater the accomplishments we can achieve. What Huayen has to tell us relates to the profoundest mysteries of life, and if we don't reach the first step, we won't know what the next step will be. But once we have taken the first step, the next one will become obvious. After the first phase has been accomplished, the next phase will come naturally. The same applies to the following phases. We are encouraged to diligently cultivate the Dharma and to discipline ourselves. Only one who has undergone strict training and discipline will be able to establish a resolute faith in the Buddhadharma.

ENDNOTES

[1] According to Thomas Cleary, translator of “The Flower Ornament Scripture” (Huayen Sutra), The Oceanic Reflection Concentration (sagaramudra-samadhi) is a metaphor for holistic awareness. The mind is likened to an ocean which, when the waves are stilled, clearly reflects everything at once.

[2] The term “Buddha” refers to someone who has achieved complete Enlightenment. In this article, the Buddha referred to is the Buddha Shakyamuni (also called Vairocana in the Huayen Sutra).

[3] The term ‘Buddhahood’ refers to the starting point of one’s cultivation, to the source of guidance during its course, and also to its final result.

[4] There are total of eight or nine books or ‘assemblies’ in the Huayen Sutra. Each book contains at least one to eleven chapters. In this article, “Book One” refers to the very first chapter of the first assembly, “The Wonderful Adornments of the Leaders of the Worlds.”

[5] The “Huayen Sutra” is the title of the Sutra as transliterated from Chinese. The usual Sanskrit title is the “Avatamsaka Sutra”. “The Flower Ornament Scripture” is Thomas Cleary’s translation and has also been used by some other translators. According to Thomas Cleary, it is not known when or by whom this scripture was composed. It is thought to have issued from different hands in the Indian cultural sphere during the first and second centuries AD. The work of translating the Avatamsaka Sutra into Chinese apparently began in the second century AD. The original texts were brought to China from Khotan in Central Asia. The first comprehensive translation of this scripture was done under the direction of an Indian monk named Buddhahadra (359-429)” ; the second, under the direction of a Khotanese monk named Shikshananda (652-710)” . The latter version contains a total of thirty-nine chapters.

[6] According to the Huayen Sutra, there are countless worlds in the cosmos, and the world (i.e. the solar system)” in which we live is just one of them.

[7] According to Thomas Cleary, there are three vehicles of salvation: the Vehicle of the Disciples; the Vehicle of Individual Illuminates (pratyekabuddhas); and the Vehicle of Enlightening Beings (bodhisattvas). The first two, referred to as the Smaller or Lesser Vehicles, are said to culminate in a lesser Nirvana; the third, called the Great Vehicle (Mahayana), includes both types of Enlightenment, and both mundane and transmundane welfare.

[8] According to Thomas Cleary, Liberation is achieved by realizing that things are not as they appear, and that they have no inherent aim and no inherent existence.

ATTACHMENT

Dharma Witticism Abridged from Ven. Master Haiyen's Teachings

1. 對佛經的解釋，
不要侷限在文字上；
心境的領受所展現的，
才是修學佛法真正的目標。

To decipher the Buddhist scriptures (or sutras in Sanskrit), one should not be confined in the literal sense of the word. Demonstrating the true comprehensions from one's mind is the real aim of learning Buddhism.

2. 修行人的生命，
要能充分展現出活潑性和多樣性，
不是很刻板的。
而那活潑性與多樣性應趨向統一。

The life of a Buddhist cultivator should completely be manifested with agility and diversity but not with rigidity. Moreover, it must trend towards the integration of agility and diversity.

3. 在整個宇宙洪流中，
即使我們的光像螢火蟲般的渺小，
也要盡情的飛舞，
盡未來際永不止息的饒益眾生。

In the torrent of the entire universe, even though our illumination is as insignificant as lightning bugs, we still want to dance in the wing to our heart's content to endlessly benefit all living beings forever.

4. 人行在真理正義的上面是應該的，
但是，得理也須得饒人處且饒人；
得理不饒人，對自己來講，可說是砍斷自己的根。

It is definitely appropriate to have one's own conduct follow the truth and justice. However, one should forgive others and let others have a way out even if one is always right. Otherwise, it is said to detach oneself from one's own true nature.

5. 禪宗偉大之處，
在於教我們如何將佛陀的東西，
變成自己親身的體驗，
並且重新再開花。

The greatest thing from the Chan School (or sect) is to teach us how to turn Buddha's teachings into personal experiences and to flourish afresh like blossoms.

6. 學佛，要先把「心」建設完成，調整觀念；
當觀念調整正確以後，行為就會正確了。

Buddhist cultivation requires one to accomplish the reconstruction of the “mind” first. This refers to the adjustment of one's discursive conceptions. Only after the rectification, should one's conduct be considered appropriate.

7. 生命如有許多瓶頸，障礙無法突破，
表示自己是站在「邪知見」上，
必須要轉入「正知見」。

If you encounter a lot of bottlenecks and obstacles without any breakthrough in your life, it indicates that you hold deflected views. You must turn this “erroneous views” into “right views”.

8. 佛法所講的「善」，是一種心靈的舒展。
健全而完整的展開，
這當中沒有任何扭曲與造作；
而且適用於所有的人，
也不會有人受到傷害。

The term of “Virtuousness” addressed in Buddhism refers to the manifestation of the true mind, which is unfolded in a healthy and holistic way. It does not allow any distortion and affectation. It also applies to anyone without any harm.

9. 任何宗教的設施，都是要我們透過這些媒介，
體驗真理的存在，重燃生命的火花。

Any religious setting works as a medium, which enables us to experience the existence of Truth and to rekindle the spark of life.

10. 在修行中，生活有些挫折和困難，
其實是件好事，
因為，它會激發我們精進；
在生活中，倘若沒有挫折和困難，
反而是個災難，
因為，它會使我們失去警覺性。

Having some setbacks and difficulties during Buddhist cultivation is a good thing because it could inspire us to work diligently. On the contrary, it is a disaster in our life without setbacks and difficulties because it could deprive our sense of awareness.

11. 真理的存在，
不因人的好惡而有增減，
不因人的褒貶而有垢淨，
它孑然獨立；
與人的心理作用、認知、判斷、
取捨、價值、意識等，全然無關。

The existence of Truth does not depend on one's likes and dislikes to become more or less; does not depend on one's praise and disparage to get stained or cleaned. It depends on nothing and has nothing to do with one's mental reaction, recognition, judgement, acceptance and rejection, values, consciousness, and etc.

12. 學佛不是為了展示給別人看，
不是為了要讓大家都知道；
完全是求自己身心的安祥，
為使自己在這紛紛擾擾的社會中求獨立。

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.

13. 會學佛的人，能透過事相來瞭解觀念，
不會學佛的人，一遇事相就執著於事相；
這個從事相到觀念的過程中，轉得過來的就叫「開悟」，轉不過來的就叫「執著」。

A real Buddhist practitioner can comprehend the Dharma concept by penetrating the phenomenon. Whereas, those lay minds tend to cling to the phenomenon once encountering it. From the realization process of turning the phenomenon to concept, it is called “Enlightenment” only if one could shift paradigms. Otherwise, it is called “Attachment”.

14. 生活幸福、自在、沒有煩惱，
與家人相處和諧，與社會相處和睦，
這些並非學佛的目的，
而是學佛的基礎。

Live a happy, unperturbed, and worry-free life, get along with family members harmoniously, and be in rapport with the society. All these are by no means the aim of learning Buddhism but the foundation of it.

15. 學佛不要變成一種負擔與逼迫，
要以娛樂的心情去享受佛法的真諦；
如此便能清清鬆鬆，
自自然然融入生活中。

Learning Buddhism should not turn into a misery of burden and coercion. Just savor the essence of Buddhism with a delightful mood, thus one can enjoy life unperturbedly and truly.

16. 「苦」只是一個符號，
它往往不是以痛苦的形態出現，
而是隱含在快樂享受當中。

“Suffering” is merely a symbol, which usually does not appear in a form of misery but is concealed in the sensual pleasure of the worldly life.

17. 真理無所不在；
當人的污染愈重，
執著性愈強，
意識型態愈頑固時，就愈無法見到真理。

Truth is omnipresent. The more ones' mind is stained, the stronger one's ego-grasping grows. When one's discursive thought becomes more pertinacious, one has less chance to see Truth.

18. 沒有宗教意志，
進入不了心靈工程的浩瀚大海；
沒有宗教情操，
成就不了生命改造的偉大目標。

Without the religious volition, one could not enter the vast ocean of the intention of the mind. Without the religious sentiment, one could not accomplish the immense goal of life transformation.

19. 生命原是無盡的延伸，
無盡的航行，
它的終點在未知，
目的也在未知。

Life itself is an inexhaustible extension and endless journey. Its destination is unknown and intention is also beyond perception.

20. 追求真理、探索生命的人，
永遠都是在那無遠佛屆未知的領域中，
向前邁進。

One who pursues Truth and explores life always makes great strides to the far-reaching domain of unknown.

21. 佛為了接引不同層次的眾生，
利用各種方便善巧，
深淺不同的方式，
最後導歸的目的，
是尋求「真理」。

For the sake of guiding various sentient beings, the Buddha has to adopt expedient and skillful methods which could be arduous or easy. The ultimate aim is to lead all beings to quest for “Truth”.

22. 真正的宗教家，
會教導眾生，活出自己的生命，
不是當作模板的複印品。

Genuine religionists clearly know how to guide all beings to live their own life without being a reproduction of others like a replica of template.

23. 讓生命自然成長，
並不斷自我期許與超越，
才是真正健全的人生。

To naturally develop one's own life and to continuously encourage and transcend oneself are considered as a true and holistic life.

24. 一位徹底覺知的人，就是「真理的本身」；
因為，他能夠以百分之百的感受性，
去覺知百分之百的存在性及其運行。

One who attained perfect realization is the “Truth itself” because he/she could fully utilize his/her receptivity to discern the nature and function of the absolute existence.

25. 若想發心修行，
便應知道自己與凡夫有所不同；
這個不同，不在言語態度，
也不在色身衣服上，
而完全是「內心人生觀的改善」。
便應知道自己與凡夫有所不同；
這個不同，不在言語態度，
也不在色身衣服上，
而完全是「內心人生觀的改善」。

If one would like to resolve to Buddhist cultivation, he/she should recognize the differences between himself/herself and earthlings. The differences apply neither to one’s verbal attitudes nor to one’s appearance and attire but to the improvement of one’s innermost philosophy.