



台灣雷藏寺

Taiwan Lei Tsang Temple

Tel:886-49-2312992 Fax:886-49-2350801

<http://www.tbsec.org>



Dharma Talk By Grand Master – DaYiXueHui

2009-01-5

Homage to Reverend Liao Ming, Vajra Master Sakya Zheng-Kong, His Holiness the Sixteen Karmapa, and Vajra Master Thubten Dargye. Homage to the Three Jewels of the shrine mandala. Fellow vajra master, reverends, lecturers, dharma assistance, chapter leaders, fellow students and host of DaYi XueHui. Good afternoon, everyone.(audience applause, response: Good afternoon, Shi Zun)

Actually this time the main purpose of coming back is to attend the big ceremony in Singapore regards Kalachakra 9 stage meditation, and I also owe Taiwan Lei Tsang Temple a ceremony, owe it,(audience laughing)now I've pay back already (audience laughing)

In fact the main purpose of coming back is due to the ceremony in Singapore and Taiwan Lei Tsang Temple.

I didn't actually plan to visit the chapters. We have a lot of chapters in Taiwan, in fact I did visit the last time. FuYo Lei Tsang Temple sent me an invitation letter when I just came back from Singapore. They are the first who sent me the invitation letter. And follow by DaPeng Tang from Taipei, they also sent me an invitation too. At that moment, I was thinking this is easy as I only receive two invitation letters, only two.(Grand Master and audience laughing) I thought that's all.

Initially I was in Taichung, so I thought of making a trip to the near by vicinity. Very soon the students get to know about it. Finally, they all knew about it. And all the county chapters started to sent their invitation letter. (Grand Master laughing, audience applause and laughing)

Very soon I will be going back, going back to Seattle. I know I won't have enough time to visit all the chapters, only a few days left ...if I didn't make it this time, then I owe it to you (Grand Master and audience laugh) (Grand Master also explains in Taiwanese that if there is a chance he will make the trip, Grand Master also asks the students to excuse him if he doesn't have enough time to visit all the chapter.)

The main reason of coming to Kaohsiung is because Kaohsiung is the place that I have stay for nineteen years. 'Shi Gong', my father is here. I stayed in living quarters at Kaohsiung Electric Company situated in Da Gang Pu district. (Grand Master is telling the students the address he and Shi Gong stay in Kaohsiung, during those years. Audience are laughing all the way cause Grand Master is speaking Taiwanese at these moment.)

For nineteen years Grand Master stayed in Kaohsiung and studied at Dao Tong Elementary, Kaohsiung Municipal Second Junior High, as I retain in the second year during the third year I was move to Kaohsiung Municipal Third Junior High, training class. "I am doing quite well in the class, I have good result. Because everyone is no good that's why I'm good. (audience laughing) Then, Kaohsiung Vocational School. As we are poor so I didn't go for the university instead I went to the army school, the army school was situated in Taichung. That's why we moved to Taichung. So I stay nineteen years in Kaohsiung.

I feel very close/warm about Kaohsiung and coming to DaYi XueHui to see my students (audience applause). Actually I thought of conducting homa, but by the time I finished it will be dinner time.(Grand Master and audience laughing)(students response : Welcome! Welcome! Grand Master reply : " Of course Welcome, but others place not welcome!)(Grand Master and students laughing) Especially "DaHsiung Tang", they will be nagging. Let's make it this way, you may ask a question, we will take this question as our topic.



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(The student from DaYi XueHui requests the audience to give them the chance to raise this question. Audience applause)(The student from DaYi XueHui also requests Grand Master for Yamantaka empowerment, and Grand Master compassionately granted the wish.)(audience applause)

“This is empowerment, what about the question?” Grand Master said.

A student from DaYi XueHui was saying that they really wish to spread the teaching of True Buddha Tantric Dharma, “Shi Zun, Amitabha, as we know are not so concern whether we have built the temple, but we are concern of spreading the teaching of True Buddha Tantric Dharma, as we know Shi Zun have being asking the student to use four character to describe the ‘Supreme Truth’, we also know that there are many students are working very hard to know what is this ‘Supreme Truth’. Somehow is not easy to understand this ‘Supreme Truth’

As in the progress of the cultivation journey, how can we emerge the “Supreme truth” in our cultivation, can Shi Zun kindly give us some advise on it ...”

(the student is asking in a very humble manner for Grand Master advise.)

“Indeed, this is the biggest questions of all.” said Grand Master, in Taiwanese.(audience laughing) “Indeed the ‘Supreme Truth’ we can say that, they don’t talk of ‘convenience’ (easy way). In the Buddhism itself there are a few structure, one is “The Real within the Apparent” structure, one is “The Coming from within the Real” structure, one is “The Mutual Integration” structure. Inside these three structure, they have their own ‘Supreme Truth’. And Hinayana Buddhism also have it ‘Supreme Truth’. According to the saying of Buddha, regarding ‘Supreme Truth’ in the Vajrayana teaching it should belong to the dharma world “Universal Nature Wisdom”, it can also be the “Great Perfect Mirror Wisdom(adarsa-jnana)” or “Wisdom of Essential Identity”. These three indicate the ‘Supreme Truth’. “Marvelous Observing Wisdom” is the whole of human world wisdom, “Perfecting-of-Action Wisdom” is belong to all the “effort” done, and finally void it all.

In fact, I have written many books regarding ‘Supreme Truth’, describing ‘Supreme Truth’. There are many students from all over the world wrote me their characteristic. And I categorize it in this manner: extremely, extremely close to it, extremely close to it, very close to it, close to it. (audience laughing) Giving them a grade, and categorize it. If the reply is extremely, extremely close to it, means they are already in the border of bull’s eye. As we know that in True Buddha School, there are few of them already hit the bull’s eye. One of them is from China, DaLian, Lian Hua Jin Bou. I have never taught her before. It just takes her a second to wrote it out. Only she, without any hint/advice. It just take her a second to wrote it out, only she alone. And the second student, with a little bit of hint/advice also wrote it out. This is Lian Hua Hao Ming.

There is one more, is a Master. I didn’t announce his name. After the first try, second try, third try, forth try, fifth try, until at last he give the right answer. Only three of them, the rest are at the borders, or very close to it.



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In my new book, “The secret of the hand that pluck the flower” . (this is direct translate from mandarin, the origin English title yet to be advise) Because at that time Sakyamuni Buddha, he did not mention anything. He only show it by raising a hand with a flower. Just like that. This is what we think, let me just give you a little hint, my description is “the moon that reflect from the water”. What does this mean? When we went to see the lake, and happen that the moon reflect on the lake, and inside the lake there is a moon. And you actually saw the moon in the lake, but when you really go into the lake , you will not find it. The fact is, there are no moon inside the lake. This is my description. You can also give it a thought. I did crack a joke last time, everyone knew about it, which is someone went for a bowl of beef noodle, but there only a few slice of beef, and so the man ask the boss, “Boss, why there isn’t any beef in your beef noodle?” The boss answers sternly, “You eat ‘sun cookies’, is there any sun in it?” (a type of cookies name in Taiwan) This is a joke . But in actual fact, the ‘Supreme Truth’ is in it. These is what the “Buddha plucking the flower” describing. If only you can identify your own Buddha nature, identify your own being and completely understand your real self, is consider “MingXing”(found your heart) If you can identify your own being and proof it in the emptiness is consider “JianXing” .(seeing Buddha nature) This is the key point. So everyone must first identify your ‘self’, you must clarify your ‘self’, exactly where is your ‘heart’? You searching, going after for your own ‘heart’. When you found your ‘heart’ is called “MingXing”, and when you see your own Buddha Nature is called “JianXing”. The ‘Supreme Truth’ that the Buddha mention is “MingXingJianXing”. We refer it as ‘JianDao’, you saw the route.

The way I explain it should be very clear, very clear. Hope that everyone can appreciate Sakyamuni Buddha sitting beneath the bodi tree, he finally understand enlightenment. This is indeed the ‘Supreme Truth’, but Sakyamuni Buddha didn’t say it out. But you find it in all the sutras, they did say it out, is only they are hiding beneath it. Is hidden in all the sutras, is not very obvious unless you have being cultivate for ages, cultivate for long time, learn it before. When you are clear once you open the up the sutras, you will then be clear of what Sakyamuni Buddha mention is indeed inside. In “The Vajra Prajna Paramita Sutra”, Prajna of the characteristics of actuality, Buddha always said this, “Sheng-yen Lu is not Sheng-yen Lu, because is not Sheng-yen Lu indeed is Sheng-yen Lu.” He always mention about this, “ Sentient beings is not sentient beings, because is not sentient beings indeed is address as sentient beings.” He always mention this. The quotes is indeed the ‘Supreme Truth’, if you can understand the meaning of this quote, you will then understand what Sakyamuni Buddha have attain under the bodi tree.(students listen very attentively).

“Ah, almost about it, almost about it.”(student laughing and clapping)

“Thank you. Shi Zun”, “Thank you. Everyone.”

(This article are being translate as close as the origin, regardless of grammatical error. As the purpose is to share Grand Master's Dharma Talk with everyone. Any inconvenience is very much regretted. Thank you.)