

“Walking in this Mundane World at Ease”

(EPISODE 1)

“This practice is on how to train the six sense organs: eyes, ears, nose, tongue, body and mind. If we can restrain and discipline our six senses, our emotions will be pacified effortlessly. ”

Question 1:

A person depicted in a short film relieved his anxieties by shouting aloud on the seashore. Grand Master, “Is this good way to manage our emotions?”

The Grand Master’s Dharma Talk in Response:

The man in the film gave vent to his stress by shouting. This is not true relief. If you do not solve the problem at its root, it will come back again ... and never end.

The right solution is to uproot the problem. In Buddha Dharma, the fundamental way is to moderate our body and mind suitably. If we know how to harmonize our body and mind, to pacify our mind, we are on the way to attaining a virtuous and saintly state. There is a well-known verse in Buddha’s teaching: “The fool adjusts the body, the wise one adjusts the mind.” Those who adjust the body only, and not the mind, are ordinary people. Those who adjust the mind, and not the body, are wise and virtuous people.

Once upon a time, Shakyamuni Buddha took walking meditation outside the monastery. He saw a practitioner on the riverbank who looked restless. He asked him several questions: “Is anything bothering you? When did you become an ordained monk? And... How long have you been practicing? ”

The monk replied “I have been ordained for more than twenty years and I feel ashamed. Although I have been practicing for so long, my mind is not pacified, I still feel restless. World Honored One, please teach me how to ease my mind. ”

While they were talking, a turtle crawled up on the riverbank. A fox, hunting for food at the same time, went after this turtle. As soon as the turtle detected the fox, it immediately withdrew its head, tail, and then its four feet. The fox sniffed the rigid dome - shaped shell and left.

The Buddha used this scene as an analogy, "Look! This turtle protected its own life by withdrawing its head, tail and feet. It is the same in our practice. We have many deluded and wandering thoughts. We have feelings of gain and loss. We are unaware of the right direction. Our mind may feel restless and desolate. Focus on the cultivation of the six sense organs: eyes, ears, nose, tongue, body and mind. Restrain and discipline the six senses and our mind will be pacified effortlessly.

"Question 2:

Is this way of managing your emotions consistent with Buddhist Chan practices?

The Grand Master's Dharma Talk in Response:

When our minds are vexed, our bodies act blindly without forethought. In Buddhism, to attain deep meditation (Dhyana), there are three principles: To uphold the pure precepts, to deeply believe in causality and to realize our original mind.

First: To uphold the pure precepts. If everyone upholds the precepts and purifies the karma of body, speech, and mind, their spoken words will be thoughtful and wise. Simultaneously, there will be no improper bodily karma.

Second: To deeply believe in causality. Understanding the principle of cause and effect eliminates wrongdoings.

Third: To realize our original mind. If we acknowledge everyone has the Buddha mind, we will peacefully dwell in this awareness. This means you will no longer cling to circumstances and body and mind will be at rest.

What is the original mind? It is a clear mind, a focused mind, a pure mind . Our original mind, our peaceful mind, our awakened mind, is like a mirror. It is still water, always both calm and reflective.

Question 3:

In our ordinary life, how do we avoid being affected by external circumstances?

The Grand Master's Dharma Talk in Response:

“Walking is Chan! Sitting is Chan! ” Whether we walk, stand, sit or even lay down, the mind must not be scattered. Maintain awareness at every moment.

Be the master of your mind. Wherever you are, your mind should center there, fully engaged. When you are working, the mind is working. When you are chanting the sutra, the mind is chanting the sutra. When you are meditating, the mind is meditating. There can be no second thoughts; only the single focused mind can accomplish this. When your mind is centered you will know that “Walking is Chan” and “Sitting is Chan”. With a centered mind you can accomplish anything: students can complete their studies. Workers can succeed in their careers. Practitioners who focus on pure practice can attain enlightenment.

“Walking in this Mundane World at Ease”

(EPISODE 2)

Dealing with prosperity and adversity? In Buddha Dharma, “Prosperity and adversity are both expedient means.” Prosperity and adversity are both conditions encountered on the path to Enlightenment. They help us deal with the people and events in our daily lives.

Question:

How do we decide if things are good or bad? This is difficult, especially when other people do not agree with us. How can we determine right from wrong using our wisdom eye?

Grand Master's Dharma Talk:

All circumstances in life appear either good or bad. In Buddha Dharma, "a good condition" is prosperity and "a bad condition" is adversity. What should our attitude be when faced with prosperity or adversity? The answer is to be tolerant and practice right mindfulness.

In prosperity, if we don't have right mindfulness, good conditions will turn bad. A common saying is "Extreme joy turns to sorrow." In adversity, if you panic and feel lost, it's inappropriate. The virtuous say that, "Blessings come after calamity." Thus, "bad conditions" are not absolutely bad. In Buddha Dharma, "Prosperity and adversity are both expedient means." They help us deal with people and events in our daily life. They show us the Way.

Once upon a time, there was a king in ancient India. He went hunting with his minister and attendants. The king felt hungry and thirsty after walking in the forest. He asked the minister to find food. The minister saw a tree with abundant red and juicy fruit. He picked a fruit as an offering for the king. The king used a knife to peel the fruit's skin and accidentally cut his finger. It was painful and bleeding. Out of his ignorance he blamed the minister.

However, the minister told the king, "Your majesty, it may not be a bad thing that your hand is bleeding." The king was very angry and said, "It really hurts and is bleeding. How can you say that it is not a bad thing? Do you think me a fool!" The king chased the minister away.

When this happened, there was a tribe of barbarians living in the mountains and they were looking for a human being as a sacrifice. Each year, they killed a person taking his heart to offer to their god. The king was captured by the barbarians and taken to the tribal chief. The chief ordered his warriors to take off the king's garment. As they were about to kill him, they saw his hand was bleeding. It was not a good omen. Offering an

incomplete body to their god was insincere. Because of this they released the king. Upon his release, the king realized his minister was right. Being hurt and bleeding was not necessarily bad. This “bad condition” had turned good, and saved his life. Returning to his palace; he understood and appreciated the minister's wisdom.

Seeing the minister, he was sorry and said, “I scolded you and chased you away in the mountains.” And he asked the minister, “Are you angry with me?” This minister replied, “Your majesty, I am not angry at all. On the contrary, I really appreciate you.” “Why?” The king asked, the minister answered, “If you had not chased me away, the barbarians would have caught me, instead of you and I would have been killed. Therefore, I am really grateful, you saved my life.”

From this story, we understand that misfortune and blessing are not absolute. No matter if there is prosperity or adversity, maintain your right mindfulness. Deal with it tolerantly. Then adversity will become good and prosperity will increase and last longer.