

MI is in Wonderful Functions

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Good morning! Welcome to International Buddha Dharma Society for Cosmic Law to listen to this week's Dharma talk. This week, we will continue the subject of **MI**. Our title this week is ***MI is in Wonderful Functions***.

Since human beings had recorded history, there have been many saints, but only one person obtained the perfect enlightenment and the supreme wisdom and this person was Buddha Sakyamuni. When Buddha Sakyamuni was enlightened under the Bodhi tree, seeing the bright star in the sky, he revealed the heaven's secret and said, "It's marvelous! It's marvelous! All beings are equipped with the wisdom and virtue of Buddha. But due to their false thoughts and attachments, they cannot attain it. If they are away from their false thoughts, all wisdom will appear."

Here, Buddha Sakayamuni told us, all beings are equipped with wisdom and virtue just like the Buddha. If they clear all their false thoughts, their wisdom will appear itself. This is the secret of the universe, the secret of the heaven and earth, the truth of the universe and the purpose of cultivation!

The heart of all living beings and the Buddha's heart are the same, and originally are one body. The heart is the Buddha and the Buddha is the heart. The reason why the living beings are still in the cycle of birth and death is because they cannot realize that all the conditions and forms in the world are impermanent and egoless. In the impermanent dharmas, they take the illusory conditions as the real long-lasting existence. In the egoless dharmas, they take the illusory conditions as the real me. So, they generate two kinds of annoyance, the attachment of ego and the attachment of dharma. And so, they generate three kinds of annoyance, greed, anger and ignorance,

that are harmful to both the body and the heart. These annoyances darken their true nature, cloud their heart of wisdom which is conscious of Tao. As a result, the living beings cannot free themselves from the cycling impermanent bitter sea.

Cultivation is to remove all the false thoughts, discriminations and attachments and to reach the other shore of freedom and wisdom from this shore of annoyances. As the teacher always says to us, “Bring out your Bodhicitta (Bodhi Heart), repent, hold the precepts, keep vegetarian diets, chant the name of Buddha, recite sutras, hold mantras, transfer merits and virtues, practice the six paramitas.” Learn from Buddha and Bodhisattvas, bring up the resolve for Bodhi, bring up the resolve to become a Buddha to transform all living beings. Hold the precepts that the Buddha made. Learn from Buddha. Read the Biography of Buddha Sakyamuni and respond with Buddha. Recite the sutras and hold precepts to respond with Buddha. Be egoless and unconditioned and perform according to the Way. Bring bliss to all under heaven and rescue all beings.

What is Bodhicitta? Bodhicitta is a kind of heart which is clear of everything, a heart that is not confused, a heart that is aware, a heart that is not evil, but righteous, a heart that knows right and wrong, a heart that is not upside-down, a heart that is straightforward. In a straightforward heart, there is no indirectness. Bodhicitta is a kind of heart that benefits other people, a heart that enlightens oneself and enlightens others, a heart that benefits oneself and also others.

“Bodhi” is a Sanskrit word. It means “being conscious of Tao.” You should know and understand Tao which is also Dharma, Cosmic Law. Then you will cultivate. If you don’t understand and are not aware of Tao, you cannot cultivate because you might be confused and cannot tell right from wrong. If you understand, you will take the right road, not the evil road. Respectfully perform all the good deeds, never do evil things.

This is Bodhicitta which is also a precept. Holding precepts is also Bodhicitta. If you deviate from precepts, you are away from Bodhicitta.

As we talked about before, bringing up Bodhicitta is the first step of cultivation. The living beings are lost and their heart is undisciplined, sloppy, unorganized and scattered. They would think about this and think about that. They may worry about their job in this moment, and then they may worry about their family next. They maybe not happy about this person now and then not happy about that thing next. Bringing up the Bodhicitta, bringing up the resolve for Bodhi, means to give the heart a direction, to tell the heart where to navigate. It's to tell oneself that only this is important and all others are illusory, not real, like in a dream, like in a movie. It's to tell oneself to put down and free oneself from attachments. After bringing up Bodhicitta, one should cultivate a habit to observe the heart all the time. If it deviates, then pull it back to Bodhicitta again.

Repentance, ksama in Sanskrit, means to repent what one has done wrong. Repentance means to repent all the evil karmas done due to ignorance, conceit, envy, and so on and vow not to do them again. Regret means that from now on, one has been conscious of all the evil karmas due to ignorance, conceit, envy, and so on, and so one will cut off all of them and never do them again. The significance of repentance and regret is to clean the contaminated heart and restore it to the tranquil state. Repentance and regret may eliminate one's karma and accumulate one's merits and virtues. If one repents and regrets in the right way, the merits and virtues he obtains would be incredible.

The Buddha said, "For the sentient beings of Jumbudvipa, between their rising thoughts and moving minds, nothing is not karma and nothing is not crime."

Crimes arise from the heart; therefore, we must repent from the heart. When the heart extinguishes, the crimes would die. When the heart dies and the crimes extinguish and both become empty, this is the true repentance and regret.

We should work out everything from the heart ground. Find the source of our false thoughts, discrimination and attachments. Repent right there and change from there. Repentance and regret is a process to wash off the filth of the soul and a process of purification and reformation. Repentance and regret contains profound **MI**. To repent with a sincere, open and honest attitude is very important.

The purpose of reciting the sutras, holding the mantras and chanting the names of the Buddhas is the same. They are to channel to Buddhas and Bodhisattvas. There are names of Buddhas in mantras. The names of Buddhas are also mantras. Both mantras and names of Buddhas came from sutras. Reciting the sutras, holding the mantras and chanting the names of Buddhas are all to connect to the energy of Buddhas and Bodhisattvas, and their functions are the same. They are ONE. When our heart is quiet and settled enough, we can connect when we just have a think. When our heart is quiet and settled enough, one chant of the name of the Buddha is enough to get connected, and all the following chanting is just to protect the heart from deviation. After getting connected to the Buddhas and Bodhisattvas, we do not want to do anything or think anything. All the following blessings are automatic and done by Buddhas and Bodhisattvas. The blessings are incredible. The problem is that many people who read sutras want to understand the meaning of the sutra with their mind. Actually, they are interfering. When we read sutras, we should relax and think nothing. It's the same for meditation. Relax and think nothing. Hand everything over to Buddhas and Bodhisattvas. Surrender yourself completely to Buddhas and Bodhisattvas. If

thoughts arise, you may gently chant the name of the Buddha or gently hold mantras to come back.

It's just like eating food. After you swallow the food, you do not think about where the food is now? Everything is automatic. The only thing you need to do is not to disturb. Don't run. Don't jump. Keep still. Of course, meditation is just one way to quiet down the heart. There are many ways to do so. And actually, you may quiet yourself anywhere and anytime, for example, in work, in driving, in reading...

Before, during the time of Sakyamuni Buddha, the Buddha did not emphasize vegetarian food because he did not want to discriminate. For example, when he went to a hunter's family, they might only have meat, no rice or vegetables. When he went to a fisher's family, they might only have fish, no stable or vegetables, but only fish. In modern days, it's easy to keep vegetarian diet without having to eat meat. So, we should do so because we know all living beings are equal and our happiness should not be based on others' suffering.

The killing karma from meat eating is difficult to eradicate indeed. When Bodhi Dharma Patriarch was in China, many times, Bodhiruci tried to kill him and also finally killed him. Why? It's because he killed Bodhiruci before. The second Patriarch Huike was also killed at the end. Why? Because he killed others before. The six Patriarch Huineng was also many times in danger and people wanted to kill him. Why? Because he killed others before. It's the law of cause and effect. So, keeping a vegetarian diet is very important to yourself.

The arrangements of our meditation room have lots to say. The floor color is gold like the golden floor. The lotus meditation mat is the lotus station. The images of Buddhas and Bodhisattvas on the wall are the Buddhas and Bodhisattvas in the Lotus Sea

Assembly. The seat where the Dharma talks are given is the Diamond Throne. The same thing, for the Vulture Peak Dharma Assembly, it's the Buddhas and Bodhisattvas in the Vulture Peak Dharma Assembly. In the Western Blisped World, the lower level the sentient beings, the more attached the sentient beings; the higher level the sentient beings, the less attached the sentient beings. When the sentient beings are more attached, their feeling of the thing is more real. Every Dharma assembly that the Buddha held did not disappear. They are still there. It's like they are stored in that time and space. When you have enough samadhi power, you may get into it to attend the assembly.

Everyone may make the vow where to born after this life. But where to go after this life is determined by your good root, merits and virtues and conditions. If one wished to be born in the Western Blisped World, when the time is right, Amitabha Buddha comes. If Medicine Buddha also comes and says that his person has deeper affinity with the Eastern Liu Li World. Then it's possible that this person might go to the Eastern Liu Li World.

When our self-nature is clouded by our false thoughts, discrimination and attachments, our original equipped wisdom will be darkened. Cultivate diligently, gradually open the secret treasure and find your original self. The heart is the Buddha and the Buddha is the heart. Of course, everyone has different root and some maybe faster and some maybe slower. The six Patriarch saw the self-nature right away, while most of the sentient beings need to cultivate step by step and wait for the right moment, when the six roots drop off, to see the Buddha inside.

Maybe you still will ask, "MI is in wonderful functions. Where is it?" The wonderful functions arise from the wonderful true heart, which is CHAN, is JING, is also MI. Bringing up the Bodhicitta is CHAN, is JING, is also MI. Repenting sincerely is CHAN,

is JING, is also MI. Chanting the names of the Buddhas, reciting the sutras, holding the mantras, is CHAN, is JING, is also MI. Eating vegetarian food is CHAN, is JING, is also MI. Transferring the merits and virtues is CHAN, is JING, is also MI. Practicing the six Paramitas is CHAN, is JING, is also MI. Eating, drinking tea, reading books, planting flowers..., are also CHAN, JING, and MI. MI is in the wonderful functions risen from the wonderful true heart. MI is in “no I, no others, no living beings, and no the elder.” MI is in “the heart attached nowhere”. MI is in “if you want to see Buddha from the form, from the sound, then you are in the evil way and cannot see the Buddha.”

Amitabha! Thank you for listening! Wish all of you be free from all the suffering and become a Buddha soon! See you next week!