

Three MIs are ONENESS

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Good morning! Welcome to International Buddha Dharma Society for Cosmic Law to listen to our Dharma talks today. From previous three talks we knew that there is no secret in MI. Wonderful functions arise from our wonderful heart. MI has three aspects, MI of the body, MI of the mouth and MI of the mind. This week, our title is Three MIs are ONENESS.

Three MIs are ONENESS. All human's behaviors and wills relate to the body, the mouth and the mind. The Buddha nature functions through human's body, mouth and mind. Just like a car, if one wants to drive it, all the parts, big or small, function at the same time, so do human's body, mouth and mind. As long as people are alive, like a car, their body, mouth or voice and their mind function as the same time.

The Buddha told us, "All sentient beings are equipped with the wisdom and virtues of a Buddha. But due to their false thoughts and attachments, they cannot attain. If they remove their false thoughts, all their wisdom will appear." This is the secret of the universe. The secret is that all sentient beings are equipped with the Buddha nature and if they want to attain their Buddha nature, all they need to do is to remove their false thoughts and attachments.

For the enlightened Buddha, the wonderful functions of the body, the mouth and the mind are MI of the body, MI of the mouth and MI of the mind because the Buddha is egoless and has no attachments, because the Buddha is ONENESS with Tao, because the Buddha is ONENESS with the Dharma. Every act and every move of the Buddha, every word and every gesture of the Buddha are demonstrating the Dharma. They are manifestations of the wonderful true heart. Although the Buddha expounded Dharma for

49 years and left the Tripitaka and twelve categories of teaching, not to mention all the Dharma talks that he gave to the mass randomly every day on the way of traveling and teaching. However, one day, in a forest, the Buddha grabbed a handful of leaves and asked his disciples, "Comparatively speaking, which one has more leaves, my hand or the forest?" His disciples answered, "There are too few leaves in your hands, while the leaves in the forest are incalculable. They are not comparable." The Buddha said, "Yes indeed! My disciples, since I got enlightened, the Dharma principles I have realized have no boundaries, while those I have expounded are just like the leaves in my hand." So, you understand, Dharma is limitless and MI is incomparably profound and it is not understandable by ordinary beings. Ordinary beings can only taste the Dharma from some body, verbal and mind behaviors and get some dharma bliss from inside.

For ordinary beings, due to their false thoughts and attachments, their body, verbal and mind behaviors are called the body karma, the mouth karma and the mind karma. For ordinary beings, because their body, verbal and mind behaviors are not clean, they are called the Three Karmas. Before we do our daily course, we always recite the body purification mantra, the mouth purification mantra and the mind purification mantra so that with the blessings of Buddhas and Bodhisattvas, we can clean our three kinds of karmas to respond better with the sutras and mantras that we are going to recite and hold. What are the three pure karmas? In the Sutra of the Garland of the Bodhisattva, the Buddha said, the pure body karma means that all the behaviors of the body are away from foul actions; the pure mouth karma means that all that is said are true, honest and away from evil and false words; the pure mind karma means that the mind is always in a quiet state and does not have all kinds of thoughts and wanderings.

From the Three Karmas of ordinary beings to the Three MIs of the Buddha, one needs to cultivate diligently, practice the disciplines, samadhi and wisdom diligently, quench

the greed, hatred and ignorance and purify the Three Karmas. About the Three Karma purification, today, we will go over some parts of one sutra, the *Sujata Sutra*. In this sutra, the Buddha gave some teachings to Sujata, an elder's son, which had the explanations of the five precepts.

The sutra says:

One time, from Kosala, the Buddha walked along the Ganges river and entered the city of Rajagrha of Magadha. At this time, a son of a rich family, after he got up in the morning, came to suburban garden. He wet his clothes, and then his hair. He respectfully joined his palms and bowed to the east first, then bowed to the south, the west, the north, the above and the below.

On the way of traveling and teaching, the Buddha saw this man bowing to the six directions by accident. The Buddha walked up to him and asked compassionately, "Good man, what is your name? Why did you come out of the city, with your hair disheveled and your clothes wet, and bow to the six directions?"

The man looked at the Buddha and said surprisingly, "Ah, Buddha! I knew you long time ago. But I did not have the chance to listen to your teachings yet. My name is Sujata. You asked me why I was bowing to the six directions because this was what my father told me to do before he left this world. To show my respect for my father, so I am doing this."

The Buddha said to Sujata mercifully and solemnly, "Sujata, the six directions that you bow to are just names. In the void of the universe, where are the six directions? In my teachings, there are also six directions, but not those you bow to."

Sujata asked doubtfully, "Buddha, what are the six directions in your teachings? Please instruct me mercifully."

The Buddha said to Sujata quietly, “Sujata! I have felt your sincere mind and I am happy to expound to you. You should think over my teaching with a full and egoless heart.”

“Sujata! As a human being, you should know the four kinds of behaviors that create karma. What are the four? First, you should know that killing is a cruel vice. Second, you should know that stealing harms people. Third, you should know that misconduct is the cause of suffering. Forth, you should know that false speech is hypocritical deceit.”

“Sujata! As a human being, there are four places where you should be careful not to do evil things. What are the four places? First, the never satisfied selfish greed. Second, hatred out of jealousy, pride and arrogance. Third, horror of the consequences of trade done. Forth, ignorance due to “my view”, which includes attachment of extinguishment and attachment of existence.”

“Sujata! There are six kinds of things which might make you lose money and create evil karma that you should not do. What are the six kinds of things? First, addiction to wine. Second, addiction to gambling. Third, being on the loose and dissipated. Forth, being obsessed with singing and dancing. Fifth, making evil friends. Sixth, being slack and slothful.”

“Addiction to wine has six faults: it’s easy for the person to lose money; it’s likely for the person to get sick; the person may like to fight; the person might have a bad reputation; the person might be easy to get angry; the person’s wisdom will darken daily.”

“It’s the same for gambling: the person may lose money; the person will not be satisfied even after he wins; the person might often be blamed by the relatives; the person will not be respected or trusted; people will stay away from this person; the person will often arise the thoughts to take things that do not belong to him.”

“Being on the loose and dissipated also will incur six things. First, do not cherish the body; second, do not cherish money; third, do not care the family; fourth, the mind is always wandering; fifth, waste time unnecessarily; sixth, be exaggerated and not honest.”

“Being obsessed with singing and dancing will drain a lot of money. The person, pursuing stylish singers, being indulged in dancing partner, loving to get close to the band; worshipping the composers and performers; being infatuated with drummers, will not focus on work, but waste money.”

“Being close to bad friends may result in six possible things. You may be bullied any time; you may do things that you don’t want to tell others; you may allure others to do bad things; you may want to seek what others own; you may be greedy; you may be used to saying bad words of other people.”

“Being lazy also has six kinds of negligence. This person may not want to work once he has small amount of saving; this person may not want to strive to support himself even when he is poor; this person may not want to work when it is cold; this person wants to stay cool in the warm summer; this person may not want to get up even after the sun is up; this person may want to go to bed right after sunset. Living a life like this, the person may not be working all year long and may not have savings to spend in a few years.”

“Sujata! The six different directions may be represented by different people. The parents symbolize the east and they raise us up. It’s like the earth has light only when the sun and the moon exist. The teachers symbolize the south and they give us lessons and watch us to form our own personality. They are like the wind from the south which is mild cool. The husband or wife symbolizes the west. The sun and the moon set at the west. People rest at home after work. The family dependents symbolize the north.

Subordinates symbolize the below. They work for you to make a living. People who pursue the truth of the universe symbolize the above. To truly benefit themselves and others, they put down what is difficult to put down, practice what is difficult to practice, cultivate what is difficult to cultivate and attain what is difficult to attain.”

“As children in this world, when the parents get old, children should support them financially and cannot let them stay cold or hungry. Children better listen to their parents’ advises when they want to develop their career. For the parents’ behaviors, because children do not understand their intention, except those that they must remonstrate, children should have the thoughts that parents are always right. Children should skillfully deal with the things that parents ask them to do. Never confront them. For the life-long business that children have been doing, if they don’t like to do any more, do not stop suddenly so that the parents will not be stimulated greatly.”

“When you grow to be a parent, you should respect and treat each child equally. Don’t get above yourself. There are five things that need your attention. If children tent to rebel, parents should guide them skillfully and don’t let them go astray. When children are young, implant in them ethics, let them understand right and wrong and contribute to their growth of human kindness. Always be compassionate and consistent to them in their whole life. When they don’t have financial ability, support their living and education.”

“Respect the teachers. Provide them the necessities of life. Be kind and respectful both mentally and physically. Accept the teacher’s instructive teaching humbly and don’t refuse. Remember the teachings and don’t forget.”

“As a teacher, there are also five points to pay attention to. Teach according to common teaching method. Then go deeper to expand the students’ view. If the students have suspicions, explain in detail. Besides the knowledge from the books, guide students to

make kind and good friends. Always spare no efforts to teach and never hide and be stingy.”

The Buddha also talked about how husbands and wives should treat each other, how family members should live under the same roof, how the supervisor should treat the subordinates and how subordinates should treat the higher level, and so on.

From the Three Karmas to Three MIs, from ordinary people to become a Buddha, holding precepts is the bridge. From holding precepts to growth of samadhi power, from deep samadhi to the supreme wisdom, the five precepts are the basic and the first step. From the five precepts to the ten goodness, Bhikshu precepts and Bodhisattva precepts, from the dharma to live well in the world to the dharma to get out of the cycling of birth and death, from physically holding precepts to mentally holding the precepts, from confining the body to true freedom of the heart, cultivation is a process of continuous accumulation.

Next month, our subject will be precepts. We will talk about all the different kinds of precepts that the Buddha made.

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