

Prajñā Wisdom

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Good morning! Welcome to the International Buddha Dharma Society for Cosmic Law to listen to today's Dharma talk. Today, we will start a new subject "Wisdom". The Buddha said: Collecting the heart constitutes Precept; from Precept generates Samadhi; from Samadhi rises Wisdom. When we hold precepts, when we deepen our Samadhi power, our equipped wisdom will appear spontaneously. What is Wisdom? Wisdom means to be able to deeply understand people, things, society, universe, the present, the past and the future. Wisdom means to be able to think, analyze and seek the truth. Cultivating with wisdom, one would be able to discern what is righteous and evil and not deviate from the right path. Wisdom is different from the intelligence, brightness, cleverness and knowledge.

Let me first share two stories with you.

1. The Blind Person Carrying a Lantern

One night, a Chan Master was walking. It was dark and occasionally pedestrians would bump into each other. The Chan Master was also bumped several times. He kept on walking. In the distance, there was a person walking towards him with a lantern in his hand. At this time, on the road side, a person said, "This blind person is so strange. He cannot see, but every night he walks with a lantern!"

The Chan Master also felt strange. So when the blind person walked over here, he went up to him and asked, "Are you really blind?"

The person said, "Yes, I was born blind and cannot see any light. To me, days and nights are the same. I even don't know what the lamplight looks like!"

The Chan Master felt puzzled and he asked, "If so, why do you carry a lantern? You don't even know what the lantern looks like and how the lantern makes others feel."

The blind person explained, "I heard from others that in the evening, people all become blind like me because there is no light in the evening. So, I carry a lantern at night."

The Chan Master felt shocked and he sighed, "So everything you are doing is for others!"

The blind person thought for a moment and answered, "No, I did it for myself!"

The Chan Master asked, "Why?"

The blind person answered, "Were you bumped when you came here?"

The Chan Master said, "Yes. Just now, I was bumped twice."

The blind person said, "I am blind and cannot see anything, but I have never been bumped because my lantern lights the road for others so that other people can see me and they won't bump into me."

The Chan Master sighed, "I toil about to look for the Buddha, but in fact the Buddha is just by my side!"

Helping others is also helping ourselves.

2. No External Objects in Mind

The Tripitaka Dharma Master from India was proud of his supernatural power. One day, he came to Master Hui Zhong to show his capability.

Master Hui Zhong modestly asked, "I have heard for long time that you can read others' mind. Is this true?" The Tripitaka Dharma Master answered, "Just little tricks ! " Master Hui Zhong thought for a while and asked, "Please take a look

where is my mind now?" After some investigation, Tripitaka Dharma Master answered, "You are admiring the high mountains and the flowing rivers."

Hui Zhong nodded. He then changed his mind and asked, "Please take a look where is me right now?"

Tripitaka Dharma Master investigated again and smiled, “Why do you go to the mountains, playing with the monkeys?”

“Sure enough!” Hui Zhong praised. Immediately, he collected his mind and entered into Samadhi. With no mark of self, no mark of others, no mark of the world and no mark of motion and silence, Hui Zhong Master asked with a smile, “Please take a look where is me right now?”

Again, using his supernatural power, the Tripitaka Dharma Master saw that there was no cloud in the sky, no moon in the pool, no trace in the world and no shadow in the mirror. He tried all the ways he could and searched both the heaven and the earth, but he could not find the trace of Hui Zhong. For a moment, he was lost and did not know what to do.

Hui Zhong slowly came out of Samadhi and said to Tripitaka Dharma master, “You have the ability to read others’ mind and know where people go, but you couldn’t trace me. Do you know why?”

The puzzled Tripitaka Dharma Master said, “Please let me know.”

Hui Zhong smiled and said, “Because my mind doesn’t have any trace. If it does not have any trace, how could you find it?”

No matter how deep one hides his mind, if it exists, then it is very possible that others can detect it. Only when there are no external objects in the mind, could one avoid being traced.

Among all the kinds of wisdom, Prajñā Wisdom is the foremost. Prajñā Wisdom is beyond the vulgar cognition. Prajñā Wisdom coincides with Tao. Prajñā Wisdom is supreme and boundless. Prajñā Wisdom is the wisdom to truthfully perceive all things and the origin of all things.

Prajñā Wisdom is that one is free from any false thoughts. How? Not abide in false thoughts.

Not abiding in the six consciousnesses, one is not attached to the five skandhas; Not abiding in the seven consciousnesses, one is away from the five skandhas and crossed all the sufferings; Not abiding in the eight consciousnesses, one is free from all the forms and is pure and clean in all phenomena; Not abiding in Bodhi with one true heart, one is free from both the body and the heart and knows that the true heart is the same as all the dharma nature and one obtains the enlightenment.

With compassion, Bodhisattvas don't abandon living beings. They are beyond both the body and the mind while not abandoning either the body or the mind. They are good at adjusting their body and their mind and they have all the good roots. They don't abide in Samadhi while they demonstrate all samadhis; they don't abide in meditation while they demonstrate all meditations. From there, they can enter the desires of the six roots of sensations of all the living beings, diagnose for them, provide curing methods, and never feel tired.

With good roots and compassion, Bodhisattvas practice Prajna. If away from good roots and compassion, then it is not Prajna Paramita and Bodhisattvas would not be able to get to the other shore. With Bodhi heart, Bodhisattvas practice Prajna. If away from Bodhi Heart, then it is not Buddha Dharma, but the Demon's way.

The Buddha expounded many Prajñā teachings, for example, *the Great Prajñā Paramita Sutra*, *Pañcaviṃśatisāhasrikā Prajñā Paramita Sutra*, *the Maha Prajñā Paramita Sutra*, *Praising in Light Prajñā Paramita Sutra*, *Aṣṭasāhasrikā Prajñāpāramitā Sūtra*, *Devarajappravara Prajnaparamita*, *Karunika-rāja Prajñāpāramitā sūtra*, *Adhyardhaśatikā Prajñā Pāramitā Sūtra*, *Saptaśatikā Prajñā Paramita Sutra*, and so on. The Heart of *Prajñā Paramita Sutra* that we are familiar with is one section from *the Great Prajñā Paramita*

Sutra. The Heart Sutra and all the Prajñā Paramita Sutras are the profound dharma in Mahayana Buddhism. The connotation of Prajna Sutras is mainly emptiness. By contemplating the emptiness of the five skandhas and breaking through the four appearances, one can get liberated from all the annoyances.

The Heart of Prajñā Paramita Sutra is the essence of the Great Prajñā Paramita Sutra, so it is called the Heart Sutra. From the easy to the complicated, the Sutra sums up the essentials of Prajna Paramita Sutras. The words are simple, but the meanings are rich; the words are few, but the meanings are deep. It's thought that by reading this sutra, one can understand the basic of Prajñā Paramita Sutras. Today, let's just recite the Heart Sutra.

The Heart of Prajñā Paramita Sutra

Translated by Tang Dharma Master of the Tripitaka Hsüan-Tsang on imperial command.

When Avalokiteshvara Bodhisattva was practicing the profound prajna paramita, he illuminated the five skandhas and saw that they are all empty, and he crossed beyond all suffering and difficulty.

Shariputra, form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness; emptiness itself is form. So, too, are feeling, cognition, formation, and consciousness.

Shariputra, all dharmas are empty of characteristics. They are not produced. Not destroyed, not defiled, not pure, and they neither increase nor diminish.

Therefore, in emptiness there is no form, feeling, cognition, formation, or consciousness; no eyes, ears, nose, tongue, body, or mind; no sights, sounds, smells, tastes, objects of touch, or dharmas; no field of the eyes, up to and including no field of mind-consciousness; and no ignorance or ending of ignorance, up to and including no old age

and death or ending of old age and death. There is no suffering, no accumulating, no extinction, no way, and no understanding and no attaining.

Because nothing is attained, the Bodhisattva, through reliance on prajna paramita, is unimpeded in his mind. Because there is no impediment, he is not afraid, and he leaves distorted dream-thinking far behind. Ultimately Nirvana!

All Buddhas of the three periods of time attain Anuttarasamyaksambodhi through reliance on prajna paramita. Therefore, know that prajna paramita is a great spiritual mantra, a great bright mantra, a supreme mantra, an unequalled mantra. It can remove all suffering; it is genuine and not false. That is why the mantra of prajna paramita was spoken. Recite it like this:

Gate gate paragate parasamgate bodhi svaha!

Amitabha! That's all for today. Wish you would get inspired somehow by today's talk.

Recite sutras, hold mantras, chant the name of Amitabha every day! Thank you! See you next week!