

The Resonating Method

IBDSCL, Sep. 22, 23, 2018, by Nancy Yu

Good morning! Welcome to the International Buddha Dharma Society for Cosmic Law to listen to today's Dharma talk! This month, our subject is the Noble Eightfold Path, which is the Noble Truth of the Path that Frees us from Suffering. The Noble Eightfold Path, and the Five Precepts, the Ten Good Precepts, the Six Paramitas, the Precept, Samadhi and Wisdom, are all closely related to each other. They are ONE. Let's recall the Noble Eightfold Path. The Noble Eightfold Path includes Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

Cultivation is a process from coarseness to fineness, from outside to inside, from the body to the mind, a process of constantly correcting and reforming oneself, a process of constantly denying oneself, a process of constantly forging oneself, a process of coexistence of suffering and joy, a process of gradually becoming egoless, a process of gradually becoming unconditioned, and a process of gradually subliming oneself. Until the end, every word, every action, every thought are complying with the Dharma. The mind is completely open without any hindrance, egoless, unattached and without discrimination.

Today, we will talk about the Resonating Method. Heart resonating with heart, is the esoteric method. Cultivation, no matter through which method, cannot do without the Resonating Method. You may ask, is the Resonating Method related with the Noble Eightfold Path? As we have said, the heart is the cause. If the heart is right, then everything would be right. When your heart resonates with the Buddha and the Bodhisattva, it will be right at those moments, agree?

When we do our daily homework, reciting the sutra, holding the mantra, chanting the name of the Buddha, reading the biography of the Buddha, our mind and our body emerge into those moments, emerge into the assemblies, just as we are listening to the Buddha expounding the Dharma on the spot. When we do this, we are turning the Dharma Wheel. When we resonate with the Buddha, the Buddha is with us. Reciting sutras, holding mantras is like to dial the Buddha's phone number. Of course, it depends on our mind whether we can connect or not.

I always ask, "Where is your heart?" If you're always thinking about games, then you are resonating and bound to games. If you always worry about your kids, then you are bound to your kids. Attachment is invisible thread, dragging you, bounding you. Where is your heart? What do you want? Where do you want to go?

Always tell yourself, "I want to go home and go home with those with affinity with me." Leave this illusory world. Direct the heart to the home and we will walk toward that way. I also often say, "Our heart is our GPS." In this unrealistic world, if we try to pursue anything, it will be empty in the end. As in a dream, no matter how beautiful the dream is, it is just a dream.

Today, we will recite The Lotus Sutra's Universal Gate Chapter on Avalokitesvara Bodhisattva. The great compassionate Avalokitesvara Bodhisattva became a Buddha many kalpas ago. Out of compassion, he came back again to the world to transform living beings. Beings in this

world have deep affinity with him. Today we will recite this sutra with our most respectful heart and resonate with Avalokitesvara Bodhisattva with our pure mind.

THE LOTUS SUTRA'S UNIVERSAL GATE CHAPTER ON AVALOKITESVARA BODHISATTVA

Dedication

May all living beings come to know,
practice and benefit from the Sublime Dharma.
May all share the merits of this Dharma-giving and
attain the wisdom that can liberate them from all suffering.

Incense Praise

*The censer's incense now is lit, perfuming the dharma realm,
The ocean-wide host of Bodhisattvas inhales it from afar,
Auspicious are the clouds that gather as we now request,
With hearts sincere and earnest that all Buddhas manifest.
Homage to the Bodhisattvas Mahasattvas under incense-cloud canopies
(Repeat last line 3 times, and ending with a half bow)*

Verse Upon Opening a Sutra

*The unsurpassed, deep, profoundly subtle and wonderful Dharma,
Is difficult to encounter in hundreds of millions of kalpas.
Now I have the chance to see, to listen,
Receive and uphold the Dharma,
May I deeply understand the true meaning of the Thus Come One.
Homage to the Bodhisattva Avalokitesvara.
(Repeat last time 3 times, and ending with a half bow)*

At that time, Aksayamati Bodhisattva rose from his seat, with his right shoulder uncovered, placed his palms together, facing the Buddha, said, "World Honored One, for what reason is the Bodhisattva Guanshiyin called 'Guanshiyin?'"

The Buddha told Aksayamati Bodhisattva, "Good man, if any of the limitless hundreds of thousands of myriads of *kotis* of living beings who are undergoing all kinds of sufferings hear of Guanshiyin Bodhisattva and recite his name single-mindedly, Guanshiyin Bodhisattva will immediately hear their voices and rescue them."

"If a person who upholds the name of Guanshiyin Bodhisattva enters a great fire, the fire will not burn him, all because of this Bodhisattva's awesome spiritual power."

“If a person being tossed about in the great sea calls out the Bodhisattva’s name, he will find a shallow place.”

“If the hundreds of thousands of myriads of *kotis* of beings who seek gold, silver, lapis lazuli, mother-of-pearl, carnelian, coral, amber, pearls, and so forth, enter the great sea, an evil wind may toss their boats into the territory of the *rakshasa* ghosts. But if among them there is even one person who calls out the name of Guanshiyin Bodhisattva, they will all be saved from the difficulty of the *rakshasas*. For this reason, he is called Guanshiyin.”

“Further, if a person who is about to be harmed calls out the name of Guanshiyin Bodhisattva, the knives and staves of the attackers will break into pieces and he will be saved.”

“If *yakshas* and *rakshasas* enough to fill the three thousand great thousand world system come to torment a person, if they hear him call out the name of Guanshiyin Bodhisattva, all those evil ghosts will not even be able to stare at that person with their evil eyes, how much the less harm him.”

“If a person, whether guilty or not, who has been put in stocks or bound with chains calls out the name of Guanshiyin Bodhisattva, his fetters will break apart and he will immediately be freed.”

“If bandits enough to fill the three thousand great thousand world system infest a dangerous road on which a merchant chief in charge of costly jewels is leading a group of merchants, but among the merchants there is even a single person who says, ‘Good men, do not be afraid! You should all single-mindedly recite the name of Guanshiyin Bodhisattva. This Bodhisattva bestows fearlessness upon living beings. If you recite his name, you shall surely be saved from these robbers.’ And if upon hearing that, the merchants all cry out together, ‘Namo Guanshiyin Bodhisattva,’ then they will immediately be saved because they recited his name.”

“Aksayamati! The awesome spiritual power of the Bodhisattva, Mahasattva, Guanshiyin is as lofty and sublime as that!”

“If living beings who have much sexual desire constantly and reverently recite the name of Guanshiyin Bodhisattva, they will be separated from desire.”

“If those who have much hatred constantly and reverently recite the name of Guanshiyin Bodhisattva, they will be separated from hatred.”

“If those who are very stupid constantly and reverently recite the name of Guanshiyin Bodhisattva, they will be separated from stupidity.”

“Aksayamati, Guanshiyin Bodhisattva has great awesome spiritual powers such as these and confers great benefits. Therefore, living beings should always be mindful of him.”

“If women who seek sons bow and make offerings to Guanshiyin Bodhisattva, they will give birth to blessed, virtuous and wise sons. If they seek daughters, they will give birth to upright

and handsome daughters who have planted roots of virtue in previous lives and who are regarded and respected by all.”

“Aksayamati! Guanshiyin Bodhisattva has powers such as these. If there are living beings who reverently bow to Guanshiyin Bodhisattva, they will be blessed and their efforts will not be in vain.”

“Therefore, living beings should all receive and uphold the name of Guanshiyin Bodhisattva.”

“Aksayamati! If a person were to receive and uphold the names of Bodhisattvas in number as the grains of sand in sixty-two *kotis* of Ganges Rivers, and in addition were to exhaustively make offerings to them of food, drink, clothing, bedding, and medicine, what do you think: would that good man’s or good woman’s merit and virtue be great or not?”

Aksayamati Bodhisattva replied, “Very great, World Honored One.”

The Buddha said, “If another person were to receive and uphold the name of Guanshiyin Bodhisattva and bow and make offerings but once, that person’s blessings would be equal to and no different from the other person’s. They could not be exhausted in hundreds of thousands of myriads of *kotis* of eons.”

“Aksayamati, one who receives and upholds the name of Guanshiyin Bodhisattva obtains the benefit of blessings and virtues as limitless and boundless as those.”

Aksayamati Bodhisattva said to the Buddha, “World Honored One, how does Guanshiyin Bodhisattva roam through this Saha world? How does he speak the Dharma for living beings? How does he carry out this work with the power of expedients?”

The Buddha told Aksayamati Bodhisattva, “Good man, if living beings in this land must be saved by means of someone in the body of a Buddha, Guanshiyin Bodhisattva will manifest in the body of a Buddha and speak Dharma for them.”

“If they must be saved by someone in the body of a Pratyekabuddha, he will manifest in the body of a Pratyekabuddha and speak Dharma for them.”

“If they must be saved by someone in the body of a Hearer, he will manifest in the body of a Hearer and speak Dharma for them.”

“If they must be saved by someone in the body of a Brahma King, he will manifest in the body of a Brahma King and speak Dharma for them.”

“If they must be saved by someone in the body of Shakra, he will manifest in the body of Shakra and speak Dharma for them.”

“If they must be saved by someone in the body of the God of Sovereignty, he will manifest in the body of the God of Sovereignty and speak Dharma for them.”

“If they must be saved by someone in the body of the Great God of Sovereignty, he will manifest in the body of the Great God of Sovereignty and speak Dharma for them.”

“If they must be saved by someone in the body of a Great Heavenly General, he will manifest in the body of a Great Heavenly General and speak Dharma for them.”

“If they must be saved by someone in the body of Vaishravana, he will manifest in the body of Vaishravana and speak Dharma for them.”

“If they must be saved by someone in the body of a minor king, he will manifest in the body of a minor king and speak Dharma for them.”

“If they must be saved by someone in the body of an Elder, he will manifest in the body of an Elder and speak Dharma for them.”

“If they must be saved by someone in the body of a layman, he will manifest in the body of a layman and speak Dharma for them.”

“If they must be saved by someone in the body of a minister of state, he will manifest in the body of a minister of state and speak Dharma for them.”

“If they must be saved by someone in the body of a Brahman, he will manifest in the body of a Brahman and speak Dharma for them.”

“If they must be saved by someone in the body of a Bhikshu, Bhikshuni, Upasaka, or Upasika, he will manifest in the body of a Bhikshu, Bhikshuni, Upasaka, or Upasika and speak Dharma for them.”

“If they must be saved by someone in the body of the wife of an Elder, a layman, a minister of state, or a Brahman, he will manifest in a wife’s body and speak Dharma for them.”

“If they must be saved by someone in the body of a pure youth or pure maiden, he will manifest in the body of a pure youth or pure maiden and speak Dharma for them.”

“If they must be saved by someone in the body of a heavenly dragon, *yaksha*, *gandharva*, *asura*, *garuda*, *kinnara*, *mahoraga*, human or non-human, and so forth, he will manifest in such a body and speak Dharma for them.”

“If they must be saved by someone in the body of a Vajra-wielding Spirit, he will manifest in the body of a Vajra-wielding Spirit and speak Dharma for them.”

“Inexhaustible Intention! Guanshiyin Bodhisattva has accomplished merit and virtue such as this and, in all manner of forms, roams throughout the land, saving and liberating living beings.”

“Therefore you should all single-mindedly make offerings to Guanshiyin Bodhisattva. Guanshiyin Bodhisattva Mahasattva can, in the midst of fear, crisis, and hardship, bestow fearlessness. That is why in this Saha world, all call him the “Bestower of Fearlessness.”

Aksayamati Bodhisattva said to the Buddha, “World Honored One, I shall now make an offering to Guanshiyin Bodhisattva.” He then removed his necklace of pearls, its value in the hundreds of thousands of ounces of gold, and offered it to the Bodhisattva, saying, “Humane One, accept this Dharma offering, this necklace of precious pearls.”

Guanshiyin Bodhisattva refused to accept it.

Aksayamati Bodhisattva again said to Guanshiyin Bodhisattva, “Humane One, out of pity for us, accept this necklace.”

The Buddha then told Guanshiyin Bodhisattva, “You should take pity on Aksayamati Bodhisattva, the four-fold assembly, as well as the gods, dragons, *yakshas*, *gandharvas*, *asuras*, *garudas*, *kinnaras*, *mahoragas*, humans, non-humans, and so forth, and accept this necklace.”

Then, out of pity for the four-fold assembly, the gods, dragons, humans, non-humans, and so forth, Guanshiyin Bodhisattva accepted the necklace. He divided it into two parts: one part he offered to Shakyamuni Buddha and the other to the *Stupa* of Many Jewels Buddha.

“Aksayamati, such is the self-mastery and spiritual power of Guanshiyin Bodhisattva, who roams throughout the Saha world.”

At that time, Aksayamati Bodhisattva used verses to ask this question:

“World Honored One, complete with wondrous marks,
I now ask again,
Why is this disciple of the Buddha
Called Guanshiyin?”

The Honored One of Perfect, Wondrous Marks,
With verses answered Aksayamati Bodhisattva:
Listen to the practice of Guanyin,
Who skillfully responds in all places.

With vast vows, as deep as the sea,
Throughout inconceivable eons,
He has served many thousands of kotis of Buddhas,
And has made great, pure vows.

I shall now tell you in brief,
That for those who hear his name or see him,
And who are mindful of his name unceasingly,
He can extinguish the suffering of all realms of existence.

If someone is the victim of another’s harmful intent,
And is pushed into a pit of fire,
If he evokes the strength of Guanyin,

The pit of fire will turn into a pool.

If someone is being tossed about in the great sea,
And is surrounded by the dangers of dragons, fish, and ghosts,
If he evokes the strength of Guanyin,
The waves will not drown him.

If someone is on the peak of Mount Sumeru,
And another person tries to push him off,
If he evokes the strength of Guanyin,
He will stand firm as the sun in space.

If someone is pursued by evil people,
Who want to throw him off a Vajra Mountain,
If he evokes the strength of Guanyin,
Not a single hair on his body will be harmed.

If someone is surrounded by vicious bandits,
Who threaten him with knives,
If he evokes the strength of Guanyin,
The bandits will all give rise to compassion.

If someone is in trouble with the law,
And on the verge of being executed,
If he evokes the strength of Guanyin,
The knives will break into pieces.

If someone is imprisoned, shackled, or chained,
Or if his hands and feet are in stocks,
If he evokes the strength of Guanyin,
His bonds will open and he will be free.

If someone is about to be harmed,
By mantras, spells, or poison,
If he evokes the strength of Guanyin,
The harm will all return to the sender.

If someone meets with evil rakshasas,
Poisonous dragons, or ghosts,
If he evokes the strength of Guanyin,
They will then not dare to harm him.

If someone is surrounded by vicious beasts,
With fearsome fangs and claws,
If he evokes the strength of Guanyin,
The beasts will quickly run far away.

Poisonous snakes and scorpions,

Have blazing lethal vapors,
But if one evokes the strength of Guanyin,
At the sound of one's voice, they will disperse.

Clouds of roaring thunder and lightning
May send down hail or great floods of rain,
But if one evokes the strength of Guanyin,
The clouds will immediately scatter.

Living beings are beset with hardships,
And oppressed by limitless sufferings.
The power of Guanyin's wondrous wisdom
Can rescue the world from suffering.

Complete with the power of spiritual penetrations,
Vastly cultivating wisdom and expedient means,
Going throughout countries in the ten directions,
He manifests everywhere in all places.

The various evil destinies,
Those of the hells, ghosts, and animals,
And the pain of birth, old age, sickness, and death
Are all gradually wiped away.

True Contemplator, Pure Contemplator,
Contemplator with Vast, Great Wisdom,
Compassionate Contemplator, Kind Contemplator,
May we constantly behold you with reverence!

Undeclared pure light,
The sun of wisdom that breaks through the darkness
Is able to quell calamities of wind and fire
As it shines on all worlds.

Compassionate substance: the thunder of Precepts.
Kind intent: a wondrous great cloud.
He rains down sweet dew and Dharma rain,
Which extinguish the flames of affliction.

In the midst of contention, when faced with lawsuits,
Or when someone is terrified on the battlefield,
If he evokes the strength of Guanyin,
All his many enemies will scatter and leave.

Wondrous your sound, Contemplator of the World's Sounds—
A pure sound, a sound like the sea tide,
A sound beyond all worldly sounds,
We shall always bear it in mind.

In thought after thought we have no doubt.
Guanshiyin is pure and sagely.
In times of suffering, agony, danger, and death,
He is our refuge and protector.

Complete with all merit and virtue,
His kind eyes watching living beings,
He is endowed with massive blessings, limitless as the sea.
Therefore, we should reverently worship him.”

At that time the Bodhisattva Guardian of the Earth rose from his seat and said to the Buddha, “World Honored One, if there are those who hear this chapter of Guanshiyin Bodhisattva, who learn about the self-mastery of his deeds and the power of his spiritual penetrations as shown in this Universal Door, you should know that the merit and virtue of such people will not be small.”

When the Buddha had spoken the “Universal Door Chapter,” eighty-four thousand living beings in the assembly all brought forth the resolve for *Anuttarasamyaksambodhi*.

Amitabha! Homage to Avalokitesvara Bodhisattva! Homage to Sakyamuni Buddha! Homage to all Buddhas and Bodhisattvas in the ten directions and three periods of time! Thank you! See you next week!

VERSE OF TRANSFERENCE

*May the merits and virtues accrued from this work,
Adorn the Buddha's Pure Lands,
Repaying four kinds of kindness above,
And aiding those suffering in the paths below.*

*May those who see and hear of this,
All bring forth the resolve for Bodhi,
And when this retribution body is over,
Be born together in ultimate bliss.*