



Huayen Practice Hints

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The Buddha in the heart of sentient beings preaches Dharma to the sentient beings in the heart of the Buddha; and the sentient beings in the Buddha's heart listen to the Dharma being preached by the Buddha in the heart of beings. [Fa Zang]

Faith

- In the Ekayana, once the ten degrees of faith are complete, this is already the realm of Buddhahood. [F]
- In this Sutra the primary article of faith are that the Ten Worlds of Form and the Ten Wisdom Tathagatas always exist within one's own mind; and that Manjushri is one's own sublime wisdom, and is the mind that is capable of such faith. [L]
- This body is buddha, this mind is buddha: those who perceive a buddha outside the mind cannot be said to have faith at all. [L]
- Faith is the source of Enlightenment and the mother of virtues
Fostering all good qualities
Bursting the net of doubt, bringing release from the floods of desire
And opening up the supreme Path to Nirvana. [S]

Bodhicitta

- Perfect Enlightenment is accomplished the moment one aspires to it. [S]
- **Those** who have deep faith in this teaching have no need to read other sutras. Having acquired a profound understanding of both substance and function, they will quickly attain Enlightenment with only a little effort. When they first awaken the Aspiration, although they are still only at the threshold of the Ten Stations, their achievement is already equal to that of the buddhas. [L]
- If someone who is wise
Aspires to Enlightenment for an instant,
They will surely achieve Buddhahood;
There is no doubt of that. [S]

- Don't hanker after wealth or comfort:
Take pleasure solely in Enlightenment.
Seek the Buddha's wisdom with all your heart,
Gather your strength and think only of this. [S]

The Path

- Each stage on the path wholly includes the qualities of all the other stages. This is the Complete Teaching of the Ekayana and is not to be found in the Three Vehicles. [F]
- All the stages of the path are identical with Buddhahood itself...; that is to say, Buddhahood is realized at every single stage. [L]
- One stage is all stages, one practice is all practices.... Beginning and end are ultimately the same, and the ten bodies of Buddhahood are accomplished with the completion of each stage of practice. [F]
- In this Teaching one is inspired by faith to awaken the Aspiration to Buddhahood. At the very beginning of the Ten Stations one beholds the universal arising of the wisdom of the Dharma body and so achieves Enlightenment. Then on the basis of that wisdom one engages in all the spiritual practices in order to teach sentient beings. Thus both awakening and practice find perfect fulfillment. This is not the same as the Provisional Teaching, in which one begins by cultivating the practices of the bodhisattva path. [L]
- One should know the provisional but follow the real, thereby entering the gate of the Dharma realm. Contrived teachings are hard to perfect, but the Uncontrived Teaching that accords with conditions is easy to accomplish. The contrived is laborious and achieves nothing, while the Uncontrived that accords with conditions accomplishes itself. Achievement that is not [consciously] achieved is never lost, while achievements that are achieved [through conscious effort] are always impermanent. [In the latter case,] aeons of practice will in the end come to nothing, but a single instant of the conditioned arising of the Unborn will transcend all the views of the provisional teachings of the Three Vehicles. [L]

The Basis: Buddha-nature

- The nature of the mind is awareness. [F]
- Primordial wisdom is made manifest through meditation; cultivation does not create it or bring it into being. If one simply follows the bodhisattva path and learns the bodhisattva practices, primordial wisdom will shine forth of itself.... So long as one has not attained to the essence of true Enlightenment, all one's practices will be subject to impermanence, and will remain the fruit of the samsaric karma of human beings and gods. [L]
- Even those who only glimpse their true nature will enter the Buddhayana. It is like the ocean: a single drop of water from it, or any number of such drops, will be one with the ocean itself. So it is too with the five divisions of the Bodhisattva Path, for at every stage and level within them the fruits of Buddhahood are realized. [L]
- When ignorance comes to an end and karmic obstacles are no more, the Nirvana of one's own nature will appear spontaneously.... [L]
- It is not a matter of achieving Enlightenment or attaining Buddhahood. Rather, you yourself become aware that your own mind has always been fully Enlightened. [L]
- When ignorance comes to an end and karmic obstacles are no more, the Nirvana of one's own nature will appear spontaneously. [L]

- It is not possible to cultivate one's real nature through practice, or for the mind to realize the Truth, because the mind itself *is* one's real nature, and here there is no longer any distinction between subject and object. [L]
- Primordial wisdom is made manifest through meditation: it is not created or brought about through cultivation. If one simply follows the bodhisattva path and learns the bodhisattva practices, primordial wisdom will shine forth of itself.... So long as one has not attained to the essence of true Enlightenment, all one's practices will be subject to impermanence, and will remain the result of the samsaric karma of human beings and gods. [L]

Nonduality

- The nature and attributes of one's body and mind are no different from those of the Buddha, and there is no internal or external, no coming or going, nor any beliefs whatsoever. [L]
- According to the [teaching of the] Arising of Ultimate Reality, such actions as looking up and looking down, advancing and retreating, bending and stretching, bowing and yielding – all these are bodhisattva-activities. There is not a single thing that needs to be transformed. [L]
- It is not possible to cultivate one's real nature through practice, or for the mind to realize the Truth, because the mind itself is one's real nature, and here there is no longer any distinction between subject and object. [L]
- Bodhisattvas should know that in their own minds there are buddhas attaining Enlightenment at every moment. [S]
- All the chapters of the Sutra interpenetrate and every phrase permeates every other... Within every single word thousands of stanzas proclaim their message. [L]
- All practices are the same as Enlightenment, for they have no substance or essence. If you try to achieve an Enlightenment that is separate from the practices themselves, it will be the Enlightenment of the Disciples and Solitary Buddhas, or of the bodhisattvas who only contemplate emptiness; it will not be the unimpeded Enlightenment of the one Universal Vehicle which embodies the unerring wisdom of Manjusri and all the compassionate activities of Samantabhadra. [L]
- Those who are cultivating faith and understanding and those who have begun to achieve some degree of realization are also like this, for they are now capable of having faith that the nature and attributes of their own body and mind are identical in essence with the Enlightenment of all the buddhas. [L]
- All phenomena contain the essence of the Teaching ... for there is nothing that cannot be the cause of Enlightenment. [F]
- In every insignificant object one beholds the Dharmakaya. [F]
- In every single moment of time the Buddha sends down the boundless rain of the universal Dharma. [S]

Nonattachment

- Don't cling to your self,
Don't be attached to practice,
Don't settle down in anything. [S]
- Know that all Dharma are your own mind and cling to nothing. [S]
- Don't be attached to your thoughts or to what arises from them. [S]

- The unimpeded light of wisdom depends on nothing. [S]
- Live in the world without settling down in it. [S]
- You should contemplate the five aggregates as being like illusions, the elements of perception as being like venomous snakes, and the spheres of perception as being like empty dwellings; contemplate all phenomena as being like an illusion or a mirage, like the moon in the water, like a dream, a shadow, an echo or a reflection, like a drawing in the air, like a wheel of fire, like the colors of the rainbow. [S]
- See all beings as intrinsically pure, see all phenomena as quiescent, see all worlds as being like empty space. [S]

Mindfulness of the Buddha

- Take the Buddha as your object of contemplation
And keep your thoughts always focused on him. [S]
- If you can keep your mind focused unwaveringly on the Buddha,
You will always see countless buddhas before you. [S]

Practice: Training the Mind

- The practices are themselves Enlightenment, for they have no substantial nature of their own. If you cultivate with a view to attaining Enlightenment beyond the practices, it will be the Enlightenment of the Disciples, of the Solitary Buddhas or of the bodhisattvas who contemplate emptiness, not the sovereign Enlightenment of the Ekayana, the true wisdom of Manjusri or the compassionate activities and vows of Samantabhadra.... [L]
- If you can't understand your own mind,
How can you know the true Path? [S]
- Focus your thoughts on the Buddhadharma,
And always keep them firmly there;
Commit yourself with great compassion
To skilful practice in the world. [S]
- Contemplate worlds everywhere
As being tranquil and insubstantial;
Practise in order to benefit beings
With unshakeable determination. [S]
- Bodhisattvas train their senses, base their practice on the true nature of things, and always abide in meditation. [S]
- Think constantly of the buddhas in all directions
But without grasping or dependence;
Always encourage beings to do good,
To adorn the land and make it pure. [S]
- Those who wish to practise contemplation... should find a quiet spot and prepare it according to their circumstances. While maintaining purity of the moral precepts, they should make confession and repentance with all their heart, requesting the protection of the buddhas of the ten directions, of all the saints and of the benevolent deities. Then they should sit with legs crossed, the left hand on the right, the



body straight, and the eyes closed. The breathing should be regular, the tongue against the upper palate, and the mind fixed firmly on the object of meditation. One should understand that everything that appears to the senses is created by one's own mind; then, as discrimination gradually subsides, the mind will become stable. Even if this is not achieved at first, so that the mind cannot yet be brought under control, with practice and the passage of time quiescence (*samatha*) will be established.... [Zhi Yen]

Compassion

- Just as the sun and moon abide in space
And yet appear in waters everywhere,
So those who dwell at rest in the Dharma realm
Appear in the minds of beings as their nature requires. [S]
- If you don't practise Dharma in the right way yourself, it will be impossible to persuade others to do so. [S]
- Gather in all beings through nondiscriminating great compassion, nondiscriminating great vows, nondiscriminating wisdom, and nondiscriminating skilful means. [S]
- Go into all the villages, towns, cities and communities, or wherever beings live, and fulfill their needs with all kinds of forms, modes of conduct, sounds, arguments and dwelling places, engaging in the practices of a bodhisattva in all the worlds like Indra's Net. [S]
- I will be a shelter for all beings, so that they can escape from their sufferings; a protector for all beings, that they may shed all their passions; a refuge for all beings, to free them from fear; a resource for all beings, to help them attain to omniscience; a source of peace for all beings, that they may live in perfect ease; a light for all beings, to dispel the darkness of ignorance with the radiance of wisdom. [S]
- For themselves they seek neither ease nor happiness,
But wish only that beings may be free from suffering. [S]
- The message of the Sutra is entrusted to worldings so that they may become enlightened and come to understand this teaching. They will then be born into the Buddha's household and transmit the Doctrine, so that the seed of Enlightenment will not be cut off. [L]

Dedication of Merit

By all the good deeds I have done,
Am doing, or have yet to do,
May I always cultivate
Samantabhadra's practices,
And achieve Samantabhadra's state. [S]

Notes: [S] is from the Sutra, [F] is from Fa Zang's (法藏) commentaries on the Sutra, and [L] is from Li Tungxuan's (李通玄) commentaries on the Sutra.

