



Dharma Talk
By Venerable Haiyun Jimeng

Topic:
*Buddhadharma leads us out of
the three realms of existence.*

**Translated by Hua Zang Workshop –
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The ancient wisdom speaks of the right view as the basic foundation of cultivation. It can somehow prove to be difficult if not impossible, to benefit from any spiritual guidance or training if and when our mind is impure or illusive. We are now asking you to look at yourselves with honesty, whereas to examine and to identify areas of your being where need to be worked on and then to improve. The only way to achieve that is through our own effort of cultivation, which will in turn, lead to our eventual awakening. Through our own awakening, we would then be able to see where our delusion lies, to find out where our own repression coming from and to look at our

own fear in the eyes... Now let's explore ways to cultivate our mind in order to lead us to the right path ...

The reasons why in the beginning of our practice, we are often taught to engage in rituals such as prostration, praising the Buddha, repentance or affirming vow? These rituals are meant to serve as tools to tidy up our internal clusters such as our illusive views, or our fears etc. We must recognize them, when we do, we are to embrace and to confront them at the same time with courage. These exercises are part of the cultivation, part of the cleansing process.

Young people often come up to me asking for advice and help, confining in me their inability to overcome their sexual attraction or to sever their sexual desires, therefore blaming it on their karmic retribution. I say to them that it is in the nature that we are inherent this sexual energy, when a sexual desire arises, it is not to suppress it. The problem is we are brought up in a society where we are taught to suppress our sexual desires and are often made to feel a sense of guilt when we experience this energy. What is the proper way of dealing with it? The proper way of dealing with it is not to suppress it, but to contemplate and to investigate the nature of the desire, and to see it as it is. Instilling a sense of guilt upon us would further contaminate our thoughts and preventing us from looking at ourselves honestly and directly, which would give rise to further delusive views.

The same goes with our cultivation. We must see Buddhist practice the way it is in order to prevent any delusive views to arise. A well known lay practitioner in the Buddhist community came up to me the other day declaring that he has witnessed true cultivation of the Lamas from Tibet, where they can manifest themselves into various form of many bodies, possessing as well the supernatural powers to levitate in the sky and to penetrate the earth, he keeps on and on and on... Although the Sutra does talk about the supernatural acts such as levitating in the sky or penetrating the earth, it is not the reason why we practice the buddhadharma and it is not what we are after.

The truth is, the Tibetan Lamas are left with no choice but to practice the supernatural ability in order to compete with the Taoists and Bons, it is for their survival that they perform such acts.

This must be made very clear that the so-called supernatural powers have very little to do with buddhadharma. It is very unfortunate that this lay practitioner has failed to realize the reality and is confused with the supernatural powers with the buddhadharma.

The buddhadharma can lead us out of the three realms of existence. What is required in order to be liberated from the three realms is the attainment of Imperturbable Wisdom. What is imperturbability? It means it is freed from worries and afflictions. When there is no affliction, there comes boundless merits, with boundless merits, wisdom will grow. Affliction arises from delusion, therefore, delusion is the first thing we need to attend to and be aware of. It is not by repression that the delusion can be eliminated, but by practice that we arrive at the root cause where lies our greed, anger and delusions.

However, when we first start our practice, we may not even recognize our own delusion, if and when our delusion cannot be recognized, eliminating it would seem impossible, wouldn't it?

First of all, we need to recognize how our delusions may be manifested in our behaviors such as greed, anger, delusion, arrogance and doubt. Can we see or identify these behaviors and transform them? Precisely in the process of our practice, and precisely in the process of transforming our behavior through our practice, we will then arrive at the root cause, only when we arrive at the root cause, can eradication be possible.

There is a popular practice of Buddhism in Taiwan nowadays and it's called "Buddhism with a Slogan", where people talks about eradicating greed, anger and delusions, but they do not offer any solutions as to how? We know that the complete eradication of greed, anger and delusions is an achievement we reap, when we arrive at the stage where we harvest our effort of

diligence in our cultivation. But we are only at a stage now where we try to find out the root cause of our unhappiness or problem. It is therefore imperative that we must recognize and identify the manifestations of greed, anger and delusion in our behaviors that we can find ways to eliminate them.

