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# The Path of Bodhisattva

By Venerable Ta Yu

On Saturday October 15, the members of the Buddhist Association of Central Pennsylvania (BAOCP) led by their president visited Vairocana Monastery. This was their second visit of our temple in this year. Vairocana Monastery has been established for five years. As a result of the location of our temple, BAOCP members have become our regular visitors under the planning of th past and current presidents of BAOCP. We hope that this strong Dharma Connection can turn Vairocana Monastery into a sanctuary for them long term.

This visit coincides with Pocono’s fall foliage season. It was a pity that this year’s California type climate delayed the peak of the fall foliage. But, the green maple leaves sprinkled with some orange had a wondrous beauty. As long as you know how to appreciate it, then the flowers will dance everywhere in the city in spring!

Leaving behind the lunch dishes that were sincerely prepared by each individual, everybody used the forenoon to do some works to accumulate merit. Together, they carried a big bed that was in the Zen Meditation Center to a Retreat Room 12 downstairs, and assembled it. The squirrels, who were living in the attic of the Zen Meditation Center for a long time, had damaged some structural timbers while

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sharpening their teeth. We had to ask them to seek a new home. After confirming that there was no any squirrel left in the attic, everybody sealed the two holes that were used as the entrances by the squirrels separately. I hope that the squirrels would understand everybody’s intention in protecting of the temple. Some other people were responsible for the yard works, cleaning up the leaves and pruning the plants. In this windy season, it was a great test on their patience while chasing and sweeping the leaves blown by the wind.



*Cleaning the Garden to Accumulate Merits*

After sharing the delicious lunch prepared by each individual, meditation and the teaching were the plans in the afternoon. From the questions that were asked by everybody, we would understand the motivation of everyone in practicing the Bodhisattva path. For example, how to benefit self and others? How to use means skillfully? How to apply compassion and wisdom together? All of these are the essential practices and unavoidable tests to become a Buddha.

Half of the members of BAOCP were the Chinese students from

Taiwan. Through several years' effort, each student completed his/her studies one after another but everybody also tasted the sorrow of separation. The Buddha inspired us that "People will be separated after being together for a while." I hope that everybody would do what the Great Master taught: "One flower has five petals, which will grow into fruits naturally." Sow the seed of the Buddha Dharma on different lands and let it grow and thrive.



## Getting Losing Jobs

By Charles Chen



From my experience during my few laid-offs, I found that losing one's job is not without its silver lining. The reason of becoming unemployment is very simple. It means that the merits one has accumulated through the practice of good deeds were diminished or degenerated. Hence, in such circumstance, it is a perfect time for one to reevaluate, to repent, and to improve oneself.

I have lost jobs a few times in the past and the most recent unemployment was the harshest, which lasted two years. I realized that it was due to my Karmic Obstructions and I don't have enough merit. During that time, I had the opportunity to receive the oral transmission of Four Foundations from the Tibetan Buddhist tradition. I started with the First Practice, the "Prostrations" and Four Refuges. It took me three years to finish 111,111 prostrations; then, followed by the second Foundation. Although I had job at that time, it lasted only for one year.

If one has lost one's job but still pretending that it's not a big deal, then it is the wrong view while cheating oneself and others ignorantly. If after losing job, one realizes that it is because of insufficient merit, then there is a way to resolve the situation. While we are unemployed, it is easy to fall into the state of denial, depression, or in some level of mental distortion. Some folks may take the advantage of the social benefits to avoid getting back to the work place; in that case they are even consuming more of their accumulated merits.

In 1995, I returned to Massachusetts and held a part-time job for several months. I then found a full-time job with a Chinese owned computer company and worked there for almost 5 years. Again, I moved on to a start up for about 10 months. After that, a large company, EMC, hired me. Thanks to the blessing of the Triple Gems, (Buddha, Dharma, and Sangha), my employment with EMC not only has been stabilized ever since but also has survived three major layoffs.



*The beautiful lake and its reflections represent form is ultimately empty in nature*

Liao Fan's Four Lessons (a Chinese Classical Book on Karma) inspired me in terms of changing one's Karma by doing good deeds, such as making offerings, releasing living being (preventing them from the fate of the dinner table), and making offerings to the three jewels, etc. All these are my daily practice. Happiness and

auspiciousness often comes to philanthropic families. If we are not able to change our Karmas, we shall accept the consequence with positive attitude. Complaints can only prolong and made sufferings feel worse.

When there is success, there is also failure. It is hard to predict the future. But, failure or loss may very well be a blessing in the disguise. Therefore, unemployment may be a good thing. It could be the best time to take the advantage to do the prostrations or other practices to increase merit.

One pointed mind perhaps is the key to study and practice Buddhism. Conscientiously and persistently reevaluate, repent, and plant good seeds to accumulate merits, this is the way to match the example set by Liao Fan Yuan. Our ancestors have changed their negative Karmas by committing hundreds and thousands of good deeds. But, nowadays, many people only quote the Buddha's teaching and talking about the Buddhism. Without the actual practice, it is impossible to remove the heavy Karma. The heaviness of which is like a huge mountain. In this way, we will not receive any benefit of learning the Buddhism but only get some negative effect. For instance, it is too easy to criticize Hinayana while we are studying Mahayana, and, vise versa. And, while studying Vajrayana, then we look down other schools. This is not the attitude of the Buddha's disciple. It is a mistaken outlook.

From losing job to having a job and from having job to stability, all these are the effect of the blessing of Buddha, Dharma, and Sangha. All came about from practicing prostrations, reciting Buddha's name, and accumulating merit. Let me share this with everyone with Zen Master Du Shruan's poem:

*Many practitioners on the trip of pilgrimage prostrate while climbing the mountains.*

*Here is the Manjushri;  
(why bother) where to find the  
Amitabha Buddha?*

## The Teaching on Mind Training

(Part III)

Taught by Venerable Lama Migmar  
Recorded by Wendy Wu

Doing more good things based on faith, we train our minds to become more flexible. For those who are faith oriented, who are really devoted, their mind is very supple; they are never rigid. You will see the rigidity in intellectuals in a way of very powerful mind. You don't see those things in a simple mind and those of the child-like mind. The child-like mind is almost the Buddha mind. There is some faithfulness that coming out of that purity in the mind. Now your mind is indoctrinated for thirty years in college or in university. You collected all kinds of information, so naturally you will formulate certain opinion. Your opinion and your indoctrinated head forces out all the purity in your mind, now completely blocked by them in the darkness and by all those information you have collect. You have never given any reasonable doubt of that. On the other hand, it's like peeling the onion. If you put more layers of the information that cover the purity, to have to peel them see the truth we all.

In our spiritual practice we seek the truth. The seeker of the truth has to go beyond the worldly thing that has to do with power. Maybe that's why the Jesus Christ was the child Jesus Christ. And, that's why the Buddha

had to go against the class system in India. One time in India, the whole society was classified with the class system. If you are Hindu than you are born Hindu you cannot become a scavenger. The Buddha said: "This is not right. All human are the same. We all have Buddha-Nature. We all have the purity." So he is the greatest human revolutionary in India who brought this revolution that everyone is the same. From the Scavenger to the Ruler they are all the same in front of the Buddha. But not for the Hindu, the Braman is still the Braman. They are born as Braman and they will die as Braman. The Scavenger cannot even touch their water in the well. But, Buddha cannot accept that. So the Buddhism has become a revolutionary in India to against all the traditional powers.

Buddhism is such a practical religion. It has so many different methods. Within the society, we can be as common as anybody. You can be a doctor, a professor or anybody but still be a great practitioner. You don't need to go away from the society. You don't need to go to the jungle. You don't need to renounce anything. You stroll in the mist of the market still can be a practitioner. I think these types of practices are there in the Buddhism. You need a stronger faith and greater courage to do those things. Those who are the monks and nuns who have the simple life they are more compelling than those who are not. We cannot say that everybody should become monks and nuns. It is impractical. Therefore, Buddhism has methods for everyone. There are practices for the monks and nuns who want to renounce. There are also practices for those who can rule this society and the market in the New York City and still connect with the practice. That is the practice we promote because that is the practice we need to do.

The stronger the faith there is, the more the integration is. The more integration there is, then the stronger your practice is. Everything what we do in our lives, I think, there is something we can learn from. The only difference between a practitioner and non-practitioner is to have the faith or not. When the tragedy strike in our lives, it maybe the same fate, same kind of suffering, and same kind of tragedy, but for those who have faith they can deal those situations much positively than those who don't have the faith. Therefore, I think the faith has the great power to protect us in any catastrophe.

When you have faith you will never become hopeless. Hope that you will become Buddha. And, there is always a meaning in your life because you practice and at some point you will actually become a Buddha. Those sufferings stay outside of you instead of overwhelming you and distressing you. The sufferings become a cause and condition to intensify your practice. If you have a very strong faith, then you become a greater practitioner in the mist of the suffering. You will not want to give up your practice. You want to use your life for something meaningful and for something of a better purpose.

In many Buddhist cultures, for instance the culture I know in Tibet, there is very rarely any suicide. Because of having the faith, it brings the hope and purpose of meaning in their lives. When you don't have the faith, you may feel that all of your circumstances are falling apart. If you have the faith inside, even all the external things are falling apart you still have the strength inside based on your faith. If you have the faith, then you have the spiritual practice. If you have the faith, then you have a positive outlook in your

life. Soon you will have a great mind. When you are based on faith, doing all the good things, all those good things will have the effect on your mind and will clean your mind. Eventually, your mind will become so clean and so pure. It will be shining.

In Buddhist teachings, Buddha is within you. Actually you are Buddha but you never see it. Why you don't see it? Between you and the Buddha there is a barrier, the barrier is your delusion. Society's creation of "you or I" now has become the big ego. So the ego is the barrier between you and the Buddha. The only way you can break that barrier is by dissolving the ego. When you dissolve the ego base on the faith through the practice, when you cultivate your practice at some point the practice will become so strong that you can then see that who you are is not the real you. So all those unreal things in a person will then start to dissolve. What is real will stay in and what is unreal will fall apart.

Contemplate closely, it is ego. The Buddha said: "There is another real thing beyond that ego. That real thing is the Divinity. That real thing is the Buddha." Right now, whatever we are doing is all the manifestation of the ego. That ego is thinking I am real. That's why we never see the Buddha, we never meet the God. Therefore, to see the God and to see the Buddha within oneself, we have to dissolve that ego. The dissolution of the ego is what Buddhism called the "Wisdom". Wisdom is the one to peel all those skin off the onion. When you see the reality of yourself, which is empty of ego, then you have the Wisdom. Having knowledge is not the sign of Wisdom. Having lots of information storing in your mind is not the sign of Wisdom. Wisdom

makes us to see the truth. You will see the truth only when you have the Wisdom. And, you will have the Wisdom only when you sincerely devote to practice.

To do things and to make things working in our lives, to have positive affect in oneself and another, to cultivate the spirituality, and to see the reality, I think that faith is a more supportive thing in our lives. In the inner world of the mind, the faith is the one, which has the power to make our mind pure. So we should try to cultivate the faith in our daily life, in our spiritual life, and in our practice. If we have the faith, then I think with that faith whatever we do it will have some positive effect.

(End)

## Zen Sect

(Part I)

**Taught by Venerable Ta Yu  
Translated by Wendy Wu**

Bodhidharma did not propagate any Dharma, but his reputation in cultivating the Right Path spread very far. His reputation came to the ears of Hui Ke. Hui Ke then came to the Shao Lin Temple in Song Shan to request the Dharma from Bodhidharma. At that time, Hui Ke's name was Shen Guang. The name, Hui Ke, was given by Bodhidharma to him later on.

Hui Ke was requesting the Dharma in front of the Bodhidharma. Bodhidharma said: "What Dharma you would like to request? What question do you have? Look at your appearance, you would not understand anything even I teach you something. If you want me to teach you, I will do only if the color of the snow is red." This is the way that Bodhidharma was testing the

determination of Hui Ke. Hui Ke took his Knife of the Discipline and cut his arm off. This is the most famous "Cutting the arm to request the Dharma" of the Zen Sect. Bodhidharma knew that Hui Ke had a strong determination in requesting the Dharma. He said: "Ok. It's the time for us to discuss the Buddha Dharma. What question do you have?" Hui Ke said: "My mind is very unsettled. The Most Virtuous Master, please settle my mind for me." Bodhidharma said: "Give me your mind. I will settle it for you." Then Hui Ke was looking for his mind but he could not find it. He said: "I couldn't find my mind." Bodhidharma said: "I had already settled your mind." This is the most famous story regarding the first patriarch of the Zen Sect transmitting the Dharma to the second patriarch. Afterwards, the second patriarch transmitted the Dharma to the third patriarch Seng Can, the fourth patriarch Dao Xin, the fifth patriarch Hong Ren, then to the most famous sixth patriarch Master Hui Neng.



*Season for Maple Leaves turn Red*

Master Hui Neng was born in a very remote mountainous area and he didn't get any education. He made a living by chopping the firewood. One day, he was carrying the firewood to sell in an inn. He heard someone was reciting "The Diamond Sutra". As he heard the sentence: "One's mind should arise without attachment." He got

enlightened immediately. When you get enlightened it doesn't mean you become a Buddha. Getting enlightenment is to let you know the nature of your mind and to awaken to the truth. Getting enlightenment is like having a light in a very dark room. Getting a small enlightenment will let you see the layout of the room. Getting a great enlightenment is that you not only can see the layout of the room but you can also see the things outside. It is like you are in the sunlight. Although Master Hui Neng was a only a woodcutter in this life, he got enlightenment easily once he heard this stanza of The Diamond Sutra because he had practiced in his past lives. This is the assertion of the strength of the practice in the former existences in Buddhism.

Master Hui Neng obtained the support from others. He used this money to settle his parent. Then, he went to Huang Mei where the fifth patriarch Hong Ren lived to request the Dharma. He went to Master Hong Ren's monastery. At the time, many disciples were under the guidance of Master Hong Ren. Everybody was doing his best in learning the Buddhadharmas. Among the disciples, there was a Head Monk, master Shen Xui, who had the best practice. Everybody said that: "Master Shen Xui will be the sixth patriarch in the future. The fifth patriarch acclaims him the most." When the fifth patriarch met Hui Neng, he said: "You, the barbarian, just look like a savage. How can you know how to practice Dharma. You should work in the Kitchen." Actually, at the moment when the fifth patriarch saw Hui Neng, he knew that Hui Neng was a talented person who would become a patriarch. For fear that there were too many people in the monastery and they might spread the rumors, to avoid unnecessary

trouble, he told Hui Neng to work and to practice in the kitchen, where nobody would pay attention to him.

One day, the fifth patriarch told everybody that: "Everybody had followed me to practice Zen studied the Buddhadharmas for a long time. I would like everybody to write a stanza and hand it to me to see whether you got enlightened or not." Master Shen Xiu then wrote a very famous stanza: "The body is like a Bodhi tree. The mind is like a clear stage of mirror. I wipe it from time to time. Don't let any dust accumulate on that mirror." After reading that stanza, everybody said that: "What a profound contemplation! The cassock and the almsgiving bowl of the Zen Sect will definitely transmit to Shen Xiu." This news spread to the kitchen. After learning the news, Hui Neng said: "Everybody is reciting this stanza. This stanza is excellent. Would you show me where this stanza is?" They said: "You are illiterate. Why should we show you the stanza?" Hui Neng said: "Don't look down on me! An uneducated person could have the superior wisdom." After listening what he said, they felt that what he said made sense and they took him to the wall in the monastery to see this stanza. After reading this stanza, Hui Neng knew that Shen Xiu hadn't realized the Nature of the mind yet. Then he wrote a stanza: "The Bodhi is not a tree. The mirror is also not like a stage. Originally, there is nothing. Where is the dust going to accumulate on?" Many people said frequently that: "We want to practice to cut off the defilement." If you don't let defilement arise from your mind then you won't be in trouble to cut off the defilement. You go and look for what the defilement look like? What shape it is? What color it is? What it sounds like?

Could you find out what the defilement is? You can analyze the defilement but you cannot find the defilement. Therefore, the nature of defilement is emptiness. If you want to cut off the defilement then you end up having more defilement.

Everybody was shocked when reading the stanza written by Master Hui Neng. Because he was a savage who didn't get any educations but he could write this kind of stanza. In comparing of these two stanzas, everybody knew that Hui Neng had a very good instinct. This news spread to the ears of the fifth patriarch Hong Ren. He ran to that wall and used his shoes to erase the stanza written by Hui Neng immediately. He said: "What kind of stanza it is. The writer of this stanza hasn't realized the nature of the mind either." Because the master had said so, nobody cared about this matter anymore. In the night, the fifth patriarch Hong Ren came to the kitchen where Hui Neng stayed. He used his cane to knock on the floor three times. Hui Neng came to the fifth patriarch Hong Ren's room at three o'clock over night. He understood that the fifth patriarch had very important Dharma that he wanted to transmit to him. Therefore, Hui Neng received the Dharma right away and he left the fifth patriarch's monastery immediately. He brought the cassock and the almsgiving bowl and ran. In the next morning, everybody found that Hui Neng was gone. Hui Neng had already run far away. Some problems had occurred in the past at that time of history transmitting the Dharma to the successor. Everybody wanted to snatch the cassock and the almsgiving bowl and followed Hui Neng for a long way. A person without wisdom would think that as long as I got these cassock and almsgiving bowl, then the Dharma is mine. Actually, the cassock and the almsgiving bowl are only the

symbol of the Dharma. Whether he has truly realized and received the Dharma it isn't affirmed by the cassock and the almsgiving bowl he got. Until the stage of Hui Neng visiting the fifth patriarch, he hadn't become a monk yet and he was still a layman. Therefore, in the inheritance of the Buddhism, a Dharma transmission does not only transmit to the monk or nun but it is transmitted to the person who truly carries the Dharma.

Hui Neng suffered a lot during his journey. But he then became a Great Master. The other disciple of the fifth patriarch Hong Ren, Master Shen Xiu also had a very good attainment. His way of practice is different. It is to practice step by step and it is a gradual path. But, the way of practice of Master Hui Neng is to get enlightenment suddenly. During that time, everybody called them "Sudden Enlightenment of the South and Gradual Enlightenment of the North". Everybody can be benefit by these two methods of practice. Therefore, it doesn't matter what method you are practicing as long as you choose the one that is suitable for you.

There isn't any big difference in the teaching of the Zen Sect. It is characterized by the different methods used by each patriarch to transmit the Dharma. The Zen Sect asserts that "Do not settle on the words". Therefore, you could not find out which sutra represents the Zen Sect in the Tripitaka and Twelve divisions. Zen Sect emphasizes on the method to practice the meditation. Not only the sitting meditation is Zen, but also walking, standing, sitting, sleeping, eating, and drinking, all the daily activities are Zen. Therefore, the patriarch of the Zen Sect said: "What is the Zen? Zen is eating and sleeping." The Buddha's teaching is

that simple. But, many people don't know how to eat and many people cannot sleep well. How to practice? When it's time to eat then just eat and when it's time to sleep then just sleep, living at the present moment. Thus, the Zen Sect is called "The Meditation of Contemplation". Zen is not only sitting meditation. Therefore, the Zen Sect asserts that "Getting Enlightenment" is called "Breaking the Emptiness". In that very moment of "Breaking the Emptiness", it is the conception of "Getting Enlightenment". Everybody has different moment when getting enlightenment.

When we have heard too many stories about getting enlightenment, it makes us "Take the False as True" very easily and we think that we are enlightened. Actually, we are still on the way of practice. Enlightenment is also unobtainable. We meditate to adjust our bodies and minds, which is the basic requirement in practicing Zen. When our bodies and minds reach certain stage of the concentration, then we can practice "The Meditation of Contemplation" to reach the state of Samadhi. Don't be careless of our thoughts and mental activities, these activities show the level of compassion and wisdom. Living in the society to get along with others, we should be very careful about the actions of our bodies, speeches and minds. We should use the method of the Zen to express them.

(To be continued)

## Notice on Website Address Changes

Due to the changes from ISP EVENLINK, our temple's website address has been redirected to: <http://users.evenlink.com/azbtnews>

## Coming Events

### Meditation Class at AZBT

AZBT offers meditation classes in the four quarters through out the year.

- Spring Quarter: Feb. – April
- Summer Quarter: May – July
- Autumn Quarter: Aug. – Oct.
- Winter Quarter: Nov. – Jan.

Classes are held every Sunday morning from 10 a.m. to 11 a.m. weather permitting. Registration is required with a suggested donation of eighty dollars per quarter. If not enough people sign-up, the classes for the whole quarter will be cancelled and your donation for the pre-registration will be refunded. Once the class begins there will be no refund for any reason during each quarter. Single class and private lessons are also available with a suggested donation. AZBT is a non-profit organization; all donations will be tax deductible. For further information, please contact AZBT at (570) 895-4600 or [azbt@evenlink.com](mailto:azbt@evenlink.com)

**Every Sunday  
10:00 a.m.**

### Group Meditation Sharing the Dharma

**1/28/06, Saturday  
9:00 a.m. – 5:00 p.m.  
Thousand-Buddha  
Confession Ceremony  
Past, Magnificent Era (Chinese)  
Ven. Ta Yu**

**3/11/06, Saturday  
10:00 a.m. – 12:00 p.m.  
Avalokiteshvara (Guan-Yin)  
Bodhisattva's Birthday  
Great Compassion Confession  
Ceremony (Bilingual)  
Ven. Ta Yu**

**4/8/06, Saturday  
9:00 a.m. – 5:00 p.m.  
Medicine Buddha Confession  
Ceremony (Chinese)  
Ven. Ta Yu**

For the latest update of AZBT activities, please visit the website at:

<http://users.evenlink.com/azbtnews>



# The Enlightened Garden

Venerable Ta Yu

Translated by Wendy Wu

Edited by Toni Kenyon



## The Cultivation of Practice



The achievement of one's practice is based on various causes and conditions. Practising independently is a self-starting practice by oneself. It needs remarkable perseverance and concentration. One also needs the correct knowledge and the right view. In this way, one will not fall into wrong path without knowing it and will not wasting one's effort and precious time. The group practice is an excellent method in order to eliminate all the uncertainties mentioned above. Because Buddha knows the instincts of the living beings, he established the Sangha, a congregation of the practitioners. They practice together in the same place to sustain one another. This is called "The Cultivation of Practice".

In the U. S., over one million schoolchildren apply to home-School. There are innumerable advantages to study at home. It not only saves the child and guardian's energy of commuting, but the parent also needn't to worry about their kids might be harassed at the school or learn some bad habit. The problem is that those kids, who study at home, will lose the pleasure of studying with others and they will have less chance in learning how to foster friendships with others too. But, learning the ways of getting along with others are essential in our lives.

In the Buddhist society, we also often hear someone says: "It is good to practice at home. Why bother go to the temple to attend the group practice?" Yes. Practicing at home definitely has its conveniences in many ways. With a good mood to recite the Buddha's name, to meditate, to read the Sutra, and to recite Mantra, it's as rich as a full table of Manchu and Han Chinese complete meal. If you are in a bad mood, then there won't be any Buddha in you mind. Once you are tired, you will be careless. You will open the refrigerator, make phone calls and play with the computer. Just look for the things that you like to satisfy yourself.

But there are many people who practice very hard at home. They won't forget their daily practice. They are the ones who practice diligently but they aren't the ones who have the best practice because they do not have the chance to verify their attainment by others. You don't have to go to the remote mountain to invite the famous and great master to verify your attainment. The one who are closest to you is the best verifier of your accomplishment. Whether a person has good practice or not, his/her behavior is the best evidence.

Then, how to verify one's attainment? If a person could not get along with others, who is arrogant and takes care of his/her benefits first, then this person isn't an imitation of a Bodhisattva. This type of people cannot tolerate other's mistakes. They look down on others and find other's fault

but claiming that they are helping other people to clear up the Karmic Obstructions. When they made mistake and someone reminded them, they will either fight back or think that the reminder doesn't have good practice as them therefore they don't need to listen to that person's opinion. They do anything they want in claiming that they are helping people to clear up the Karmic Obstructions but do not allow others to point out their mistake and to clear up their own Karmic Obstructions. We know clearly in our mind what kind of practice that this type of people have. If a person's practice made him/her cannot accept others, then it is impossible for this person to be reborn in the Buddha's Pure Land, because this person doesn't have a big enough mind to meet those Bodhisattvas at the lotus pond.

Maybe you will argue that the Bodhisattvas at the lotus pond are all enlightened beings. They are certainly easier to get along with than the living beings in the Saha World. But don't forget that the mind, the Buddha, and the living beings are the same in nature. The Saha World is a place where ordinary beings and saints dwelling together. How would you know the one who gives you suggestions then rejects by you isn't the emanation of the Bodhisattva?

Therefore, we want to talk about the advantages of group practice. Group practice will restrain our bodies, speeches and minds. Everybody regards others as a mirror to learn goodness from others and to remind oneself when sees others' fault. There is no habitual pattern like at home to the thinking of oneself to be infallible. One will not learn well in how to get along with others. This is the true practice of "Becoming a perfect person is achieving the Buddhahood". If we just practice at home, then the Buddha shouldn't show us the way of becoming Buddha by leaving home. Also, he would not establish the Sangha to provide a place for monks, nuns, laymen and laywomen to cultivate the practice of the Buddhadharma together and to achieve Buddhahood.

So we shouldn't misunderstand the true meaning of "The Buddha is in The Spirit of Vulture Peak and that Spirit of Vulture Peak is in your mind. Everybody has a stupa of The Spirit Vulture Peak that we should practice under that stupa quickly". This stanza reminds us that our mind shouldn't look outwards that everybody has the Buddha-Nature and everyone can become Buddha. However, it doesn't mean to give up the good condition of cultivating ourselves through the group practice by having a solitary life to live in one's own tower, which is covered by throne. And, ends up to become an odd person, who cannot be touched by anyone and no one can speak to.

