

The Ultimate Dharma: the Three Treasures (part 2)

三寶心法 (下)

◎ 加拿大明華道院
褚楚麟 點傳師
By Linbergh Chu

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編按：本文是加拿大明華道院的褚點傳師以英文所寫的三寶心法，為保持原汁原味，不做全文翻譯；特別請忠恕學院英文班的學長們在關鍵字，或是艱難字句上加註音標及中譯。

The Mudra⁸⁸

The Mudra is the first treasure given to us by the master holding the initiation ritual. A master in I-Kuan Tao is an ordained initiator who represents and works in incorporation with our guru, Ji Gong Living Buddha. The Mudra is a spiritual hand seal that connects you and the Eternal Mother. It is also a sign of power endowed⁸⁹ by the Eternal Mother.

The Chinese have a unique astronomy⁹⁰ system which can be applied to almost any thing such as Chinese medication, calendar system, counting hours, constellation⁹¹, fortune telling, geomancy⁹², and etc. This system involves the application and correlation of Heaven Stems (Tian-Gan⁹³), Earth Branches (Di-Chi⁹⁴), Five Elements⁹⁵, Masculine and Feminine (Yin and Yang⁹⁶), and Directions⁹⁷. In many cases, the Earth Branches is used for counting the hours in a day, or the years when combined with the Heaven Stems. The Chinese divide a day into 12 time periods⁹⁸, in which every

88. mudra [mə`dra] n. 日本佛教中的手印；合同 89. endow [in`da u] v. 被賦予

90. astronomy [əs`tranəmi] 天文學

91. constellation [ˌkɑnstə`leɪʃən] n. (占星學中的) 星宿

92. geomancy [ˈdʒiə.mænsɪ] n. 占卜

93. Heaven Stem (Tian-Gan) 天干

94. Earth Branches (Di-Chi) : 地支 95. Five Elements : 五行

96. Masculine and Feminine (Yin and Yang) : 陰陽

97. Directions : 方位 98. 12 time periods : 十二時辰

period is designated⁹⁹ with an Earth Branch. There are 12 Earth Branches. The first time period of a day corresponds¹⁰⁰ to the first Earth Branch Zi (子), the second time period, Chou (丑), and so forth. The twelfth Earth Branch, Hai (亥), represents the last time period of a day. There are twelve locations between the knuckles¹⁰¹ of the fingers that also are designated with the Earth Branches. The secret hidden in the Mudra relates to the Earth Branches. The Mudra is formed by holding both hands together in a way that the locations of Earth Branch of Zi (子) and Hai (亥) are used to form a Chinese character Hai (孩), meaning child. Therefore, when holding the Mudra, we are gesturing that we are the children of the Eternal Mother. It is a secret seal revealing¹⁰² our relationship with the Eternal Mother.

All the worships and rituals of I-Kuan Tao involve lots of motions of Yee (作揖 bow in a specific way), Knee (跪), and Ko (叩首 kowtow). The Mudra is used whenever we are performing Yee and Ko. Every time we worship or perform a ritual, the Mudra reassures¹⁰³ our relation with the Eternal Mother. It also reminds us that our home is not in this mundane¹⁰⁴ world but in the heaven where we were with the Eternal Mother.

The Mystical Gate

The second treasure given by the master is unlocking our Mystical Gate, the door connecting to our true self. It is the location where our true self anchors¹⁰⁵. It is also the only channel through which we commune¹⁰⁶ with our true-self. Our spiritual potential for enlightenment will not be released

99. designate [ˈdɛzɪɡˌneɪt] v. 標出; 表明

100. correspond [ˌkɒrɪˈspænd] v. 相當於, 相應於

101. knuckle [ˈnʌkəl] n. 關節

102. reveal [rɪˈviːl] v. 展現, 顯露出

103. reassure [ˌriːəˈʃʊə] v. 再保證

104. mundane [ˈmʌndən] adj. 世俗的

105. anchor [ˈæŋkə] v. 停泊

106. commune [kəˈmjʊn] v. 親密交談

unless our Mystical Gate is unlocked. If we recall the example of the Buddha's awarding the ultimate dharma to Kasho, we shall see that it involves unlocking the Mystical Gate. Here is what Buddha said: "*I have the true dharma, hidden in the eyes, exquisite¹⁰⁷ nirvana mind¹⁰⁸, formless true form of mysterious dharma path.*"¹⁰⁹ Here is an explained version: "*I have a true dharma (I have an ultimate dharma), hidden in the eyes (hidden in the eyes where the Mystical Gate locates), exquisite nirvana mind (it is the exquisite true-self), formless true form of mysterious dharma path (which is in formless true form and is the path to your nirvana).*"

If you now see the secret, you shall understand why most of the spiritual seekers take a lifetime searching the answer for nirvana but only few finally get enlightened. It is because the ultimate dharma is esoteric¹¹⁰ and unavailable to most of the seekers. Besides, if the dharma is available, there must be an authentic guru who is capable of awarding it to others.

The final goal of spiritual cultivation is to know ourselves and be ourselves so that we are not distracted" by bodily senses, by improper desires, and by the circumstances. In other words, the utmost state is (that) we are capable of maintaining constant calmness and joy in all situations. When the Mystical Gate is unlocked, the guru explicitly¹¹² tells us where in the body hides our true self. This true self within us is the Buddha Nature¹¹³, the only mysterious dharma path that will lead us to nirvana. How can we be ourselves if we do not know where our true self is? How can we attain nirvana if we do not know that nirvana can only be reached by awakening our true self?

107. exquisite [ˈɛkskwɪzɪt] adj. 精選的

108. nirvana [nɪrˈvænə] n. (佛教)涅槃; 解脫; 極樂世界

109. “吾有正法眼藏，涅槃妙心，實相無相，微妙法門。”

110. esoteric: [ˌɛsəˈtɛrɪk] adj. 祕傳的

111. distract: [dɪˈstrækt] v. 使分心

112. explicitly: [ɪkˈsplɪsɪtli] adv. 明確地

113. Buddha Nature 佛性

The Mantra¹¹⁴

Mantra is a Sanskrit¹¹⁵ term consisting of a verse¹¹⁶, a syllable¹¹⁷, or series of syllables. The Mantra, endowed with transformative¹¹⁸ power, is the last treasure awarded to us through the mouth of the master who represents the guru during the initiation. It matters not so much correct pronunciation¹¹⁹ but the power with which the mantra is endowed to give the transforming capacity¹²⁰. Therefore, it is also called “Wordless Mantra.” It is used for propitiation¹²¹ of the guru and attainment of power.

Mantras have been around for thousands of years. Their magic power has been experienced by many people. The best known mantra is probably the six-syllabled mantra¹²² (六字大明咒) of Avalokiteshvara Bodhisattva¹²³, “om mani padme hum.” The mantra that was awarded to us in the initiation is from our guru Ji Gong Living Buddha. If the six-syllabled mantra works for you, the mantra that were awarded to us combined with the other two treasures, the Mystical Gate and the Mudra, will be amazingly powerful. That is why they are also known as life-saving treasures.

Marching On The Path

Having said all these wonderful givens¹²⁴, we, however, need to understand that unless we take action now, the ultimate dharma given to us is like a wonderful item we put on a shelf. It will bring us no benefit.

114. The Mantra: 真言; (印度教、大乘佛教中的) 祈禱文; 亦可說 The True Sutra

115. Sanskrit: [ˈsænskɪt] n. 梵文

116. verse: [vɛs] n. 詩; 韻文 117. syllable: [ˈsɪləbəl] n. 音節

118. transformative: [ˌtrænsˈfɔrmətɪv] adj. 有變形能力的

119. pronunciation: [prəˌnʌnsɪˈeɪʃən] n. 發音

120. capacity: [kəˈpæsəti] n. 能量; 能力

121. propitiation: [prəˌpɪʃɪˈeɪʃən] n. 補償; 贖罪

122. six-syllabled mantra: 六字大明咒

123. Avalokiteshvara Bodhisattva: 觀音菩薩

124. given: [ˈgɪvən] n. 已知的事實(或情況)

Spiritual achievement is a culmination¹²⁵ of years of practice and regular reflections¹²⁶ of how we perceive¹²⁷ this world without creating illusion. The dharma provides the answer and tools necessary for our spiritual journey. We really have no time to wait. Therefore, get going.

If we are now leading tough lives entangling¹²⁸ endless struggling, there are reasons. On the other hand, if we are leading joyful lives, there are also reasons. We are what we have acted to become. Our previous¹²⁹ deeds bring us to what we are today. It is karmic retribution, “As you sow, so shall you reap.”¹³⁰ If we really care about ourselves, the first thing we must understand is that we create our destinies. No one is able to set us in the situation of what we are today. We are the ones who contribute to the reward or set the trap for ourselves and only we ourselves can reverse¹³¹ the consequence¹³². The Buddha becomes a Buddha because he wants and works very hard to get there. Many of our tao-relatives, especially the young ones, do not have the sense of urgency¹³³ to work on their destinies because they consider they are young or too busy to get started. It would be sad to spoil ourselves with excuses until we have depleted¹³⁴ our lives to wake up. Being awarded the ultimate dharma and with the support available in the tao-societies, we cannot have, and will never be in a better position to start our spiritual journey. Therefore, while enjoying our life, march on the path!

125. culmination: [ˌkʌlməˈneɪʃən] n. 頂點

126. reflection: [rɪˈflekʃən] n. 反省

127. perceive: [pəˈsi:v] v. 察覺; 感知

128. entangle: [ɪnˈtæŋɡl] v. 糾結在一起

129. previous: [ˈprɪviəs] adj. 先前的

130. 一分耕耘，一分收穫。

131. reverse: [rɪˈvɜ:s] v. 翻轉

132. consequence: [ˈkɒnsəkwɛns] n. 後果

133. urgency: [ˈɜ:dʒənsɪ] n. 迫切性

134. deplete: [dɪˈplɪt] v. 耗盡... 的資源

(The end)
(全文完)