



Full Moon in His Mind

觉悟者的心中月

◎ Written by Shi Wanxing  
释万行 著

◎ Translated by Zhiwei  
智伟 译

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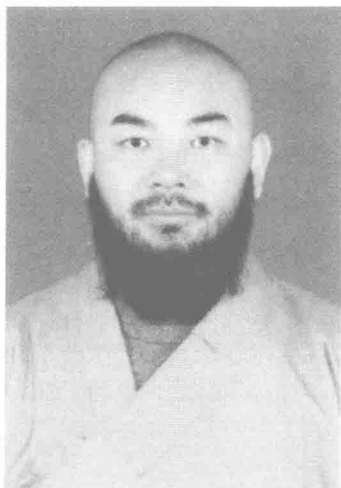
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## About the Author



Master Wanxing was born in Hubei Province of China in 1971, and got ordination in Nanputuo Temple in Xiamen in Fujian Province when he was 18 years old. He graduated from Minnan Buddhist Institute at the age of 22. In order to seek the esoteric Buddhism, he successively practiced *Biguan* for three times which lasted for seven years in total.

This book *Full Moon in His Mind* was written soon after completing his third practice of *Biguan*. It has been reprinted many times and has an important impact among Buddhists.

Now Master Wanxing acts as the Chairman of Wengyuan Buddhist Association, and he is the founder of Donghua Temple in Guangdong Province. Because he has been caring and supporting about the public welfare continually, he was entitled "Star of Mercy" by Guangdong Provincial Authority in 2005.

## Preface

In my practical history, especially during my experience of Biguan (practice the moral teaching in a cave for a certain period of time) for three times within seven years, due to the guiding by the state policy on religious affairs, and the care or assistance from leaders at all levels, distinguished teachers, the similar practicing friends, fellow practitioners, laities and strangers, I was able to concentrate on Buddhist practice, verifying my personal samadhi (meditation), and I was filled with gratitude! The acceleration of human development is being into the era of scientific progress, and with the constantly rising civilization, Dharma (the Buddha's teaching) study also needs to open the window to answer the questions that people are facing in their lives in a new perspective. As a monk, serving my motherland, working for the community, instructing later learners are my duties. What's more, the experience of my long time practicing in caves is mentioned on these.

In view of this, also by the invitation of my friends, here I will tell you what I have experienced and realized after Biguan, which can be served as a thank to every virtuous. The most important thing is to attract the jade by throwing out the brick. May friends from all circles give their criticism and correction.

## 前 言

在我的修行历程中，尤其是三次闭关的七年里，由于党和国家宗教政策的指引，各级领导、各位恩师、道友、同修、居士和素不相识的朋友们的关心和帮助，我得以专心致志实践佛法，求证个中三昧，对此我充满感激之情！人类进入加速度发展的时代，科学日新月异，文明不断提升，佛法的修学也需要打开一扇不曾开启的窗户，以新的视角回答人们现实生活中的问题。作为一个僧人，报效祖国，服务社会，接引后学是我的本分，更何况闭关心得就在于此呢？

有鉴于此，也是应朋友之请，这里我将在闭关修证过程中和出关后所获得的感悟做一个坦诚的报告，对各位大德勉强算是一次答谢，更重要的是抛砖引玉，请各界朋友批评指正。

释万行

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## **Part I Jottings of the Mind**



## Chapter One

### So Is the Way of Practicing Chan<sup>①</sup>

Attaining enlightenment suddenly as claimed by Chan School means to make a short and easy way for those practitioners who have moderate spiritual capacities. Those practitioners who possess superior spiritual capacities should understand that a Buddhist follower should not wait for a sudden enlightenment, because *Tathagatha* (*Buddha*) was in a full possession of great wisdom and merit originally, and he was perfect and in the Buddhahood originally as well. If one does not accept this kind of view, he would not be able to see the shadow of the Buddha even though he had practiced for three *kappas*<sup>②</sup>. To those practitioners who have lower spiritual capacities, masters used to praise them like this: you have practiced correctly, or achieved a certain level.

Once the one who is in a dark room finds the lock, the room will be opened instantly, and the darkness will disappear immediately. So why there is a saying “the darkness vanished gradually”? That is so called by the people: “All are relatives after arriving at home, but there are relatives and non-friends on the way home.” There are no differences among Esoteric Buddhist School, Chan School and Pure Land School when we speak about their absolute meanings. The practical way of them depends on the mind. It seems that if one has not achieved his goal of practicing

but just stands outside the door, as a result there are various differences between masters and novices.

If one personally thinks he will become a Buddha one day by practicing, he will never attain Buddhahood, for he has no reason of becoming a Buddha. Why? Because all sentient beings are originally Buddhas, so why do they say that they become Buddhas? That is really a case that one puts one head on his own head. Becoming a Buddha or not is a dramatic statement which is also a kind of convenient speech. The Buddha represents all sentient beings, and all sentient beings are Buddhas originally. The Buddha and all sentient beings are actually integrative but not two separate substances. For one's mind is not in one point, he distinguishes people as ordinary and saint. "This is obviously a piece of spare land, but whenever one passes or comes here he always asks who is its owner." It is eventful indeed.

From the past till the present, there have been many people disputing the meaning of life (Xing Ming is the Chinese term). That shows those wrong views. If Xing gets lost, then where can Ming rest? If Ming gets lost, then where can Xing play its function? Once Taoists criticized Buddhists: "You will never be able to go beyond the saint in spite you practice for Xing 10, 000 *kappas*." On the same way, Buddhists criticized Taoists: "You committed the first mistake on practicing as you only practice Ming but not Xing." Xing and Ming are integrative but not two separate substances. It seems to be two sides of a coin, which are turned over and

overturned again and again, but they (both sides) still belong to one object.

There are many types of Buddha's teaching as well as many types of sentient beings available. However, no matter which method you will follow, you should first possess some essential gratitudes.

The happiest life is that one lives at the present without ambition.

All kinds of medicines are available in the world except for compunction medicine.

Those who live beyond their destinies are people who do not persist the results. Those who think more about results are people who do not have a way to go beyond the destiny.

Regarding the human life, one should appear as a participant, but not an observer. Do you want to grow up and be mature? Then you must become a participant. Life is like a sauce of one hundred flavors, which includes sourness, sweetness, bitterness, spice and so on.

There is actually no road on the earth, but a road will appear if you run through bravely.

One who has no faith is just like a boat floating in the ocean without a course.

There is not an ideal person, affair, matter, reason in the world. Thus we have to accept this reality. The speech of plain sailing is nonsense, and achieving whatever one thinks is absolutely

impossible. There are many bends and curves on the way of our life; we'd better accept this kind of opinion.

The principle for practicing a religion is as well as one cultivating a moral character. One who comprehends the theory goes towards the right direction. Understanding the theory is not equal to one doesn't need to practice. It is just the beginning of practicing. One will never attain a self-enlightenment if he only bases on the understanding of the truth without a true practice. One can understand the exterior of an entity, but not its deep and inner meaning without real practical power.

How about practicing Buddhism? Without observing one's own mind and practicing meditation, one can become very calm while doing something. In case there is something occurring he feels that, then his mind is still. If he puts aside this occurrence, his mind will be full of continual quarrels and worries. These will vanish when people accept them, but will appear more and more if people refuse them. It's best not to accept or abandon them.

The sentient beings have annoyance because they cannot give up what they have, such as reputation, indomitable mind, desire of earning money and even ambition.

To practice the moral teaching is not just like that: "All Tathagatas ( Buddhas ) from the past, the present and the future practice according to their vows, and thus they get the highest wisdom." One who really practices the way of Bodhisattvas should be unwearied to do all kinds of hard work and bear all complaints.



If one wants to attain a satisfactory fruit of *bodhi* (wisdom), the only way will be to practice according to his vow. All Buddhas from the past, the present and the future practice via the same route; the first is to become a stream-winner; the second is to get the cultivation and certification; and the third is to fulfill one's vow. The mental level one attained can be satisfied through fulfilling his vow. The kind of saint fruit one realized can become stable only by fulfilling his vow as well.

Even though one is skillful on talking about the Three Buddhist Canons and its Twelve Divisions, without discovering his own mind and meeting with his own nature, he is still in the cycle of the Three Realms<sup>③</sup> or the Six Destinies<sup>④</sup>. He even cannot be considered as a good and wise master, because a good and wise master is the one who has eliminated all his inner annoyance. A good and wise master can go into the *samsara*<sup>⑤</sup> and come out of it freely; one who can only go into the *samsara* but can not come out yet would not be considered as a good and wise master, and such a person is just called a practitioner.

What is the meaning of learning meditation from the head phrase? First, one should understand what is the head phrase? To the people who have superior spiritual capacities, when no thought arises in one's mind, the mental state at that moment is called the head phrase; if a thought arises in one's mind, the mental state at that moment will be called the end phrase. For masters who are in the highest mental level, what the head phrase learned by them are