

The Way Demons Talk

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BUDDHIST DISCIPLES MUST BE REplete WITH THE DHARMA SELECTING EYE SO AS TO CLEARLY RECOGNIZE TRUE PRINCIPLE AND DISTINGUISH RIGHT FROM WRONG.

What is demon talk? It is their theories. BUDDHIST DISCIPLES MUST BE REplete WITH THE DHARMA SELECTING EYE. You have to clearly recognize what is proper and what is deviant. Don't just go along with what others say. You can't just agree that something is good if others say it's good or agree that something is bad if others say it's bad. You have to have true knowledge and outstanding insight into things. Be selective. Pick out what is proper and distinguish it from what is deviant. Clearly recognize true principle. Determine if a principle which is propounded is selfish or public-spirited. If it's selfish, it's deviant talk. If it is not selfish, but is public-minded, it is Buddhadharma. Always ask yourself why a person is speaking a certain theory. Is he trying to cheat people? CLEARLY RECOGNIZE TRUE PRINCIPLE AND DISTINGUISH RIGHT FROM WRONG. When you understand true principle very clearly you will no longer be cheated by demon kings. Don't be like a confused child who accepts whatever other people say on faith. You must distinguish very clearly what is right from what is wrong.

THEY CANNOT JUST SAY WHAT EVERYONE ELSE SAYS, DRIFTING WITH THE CURRENT AND UNITING WITH THE DIRT. TO DO THAT IS TO MISTAKE FISH EYES FOR PEARLS. IT IS TO CONFUSE THE FALSE FOR THE TRUE AND TO TAKE A THIEF FOR ONE'S SON.

THEY CANNOT JUST SAY WHAT EVERYONE ELSE SAYS. If you just go along with the crowd, you're just mouthing their principles--eating their saliva as it were. That's not the way to be. Doing that is DRIFTING WITH THE CURRENT AND UNITING WITH THE DIRT. When other people go into the hells, you go along with them. When people go to the toilet, you tag along. TO DO THAT IS TO MISTAKE FISH EYES FOR PEARLS. IT IS TO CONFUSE THE FALSE FOR THE TRUE AND TO TAKE A THIEF FOR ONE'S SON. If they make those mistakes, all their jewels will be stolen.

IN THAT WAY, NOT ONLY DO THEY ERR THEMSELVES, THEY ALSO MISLEAD OTHERS. THEY CHEAT THEMSELVES AND CHEAT OTHERS. THEY WILL TRANSGRESS BY MAKING GROSS FALSE CLAIMS AND FALL INTO THE HELL OF PULLING TONGUES, NEVER TO GET OUT AGAIN.

IN THAT WAY, by saying things and making others believe in them and say them too, NOT ONLY DO THEY ERR THEMSELVES, THEY ALSO MISLEAD OTHERS. THEY CHEAT THEMSELVES AND CHEAT OTHERS. They say deluded things themselves and delude others as well. THEY WILL TRANSGRESS BY MAKING GROSS FALSE CLAIMS. They haven't certified to the fruit but they claim they have certified to the fruit--that's a gross false claim. They don't have spiritual powers but they claim they have them--that's a gross false claim. Such people will FALL

INTO THE HELL OF PULLING TONGUES, NEVER TO GET OUT AGAIN, no matter how much they want to.

FOR INSTANCE, THERE ARE SOME CULTIVATORS WHO DO NOT SEEK INSTRUCTION FROM CLEAR-EYED GOOD KNOWING ADVISORS, BUT INSTEAD BLINDLY PRACTICE. THEY ARE STUPID BEYOND REDEMPTION! THEY GO SO FAR AS TO MAKE FALSE CLAIMS WITHOUT ANY SENSE OF SHAME. THEY MAY SAY, "I HAVE ATTAINED SUPERHUMAN DHARMAS," OR, "I AM ALREADY ENLIGHTENED," OR, "I HAVE ALREADY CERTIFIED TO THE FRUITION," OR, "I AM A REINCARNATION OF SUCH AND SUCH A BODHISATTVA," OR, "I AM THE HEAVENLY RULER NOW COME TO THE WORLD," OR THEY MAY EVEN CLAIM, "I HAVE ALREADY REALIZED THE BUDDHA-FRUITION."

FOR INSTANCE, THERE ARE SOME CULTIVATORS WHO DO NOT SEEK INSTRUCTION FROM CLEAR-EYED GOOD KNOWING ADVISORS. They don't seek out bright-eyed wise teachers. Instead they close the door and build their own carts. They believe in their own ignorant knowledge and views and BLINDLY PRACTICE. They just bungle their way through and don't accomplish anything. If, when they had time on their hands, they cultivated some proper Dharma, that would be good, but they waste all their time. THEY ARE STUPID BEYOND REDEMPTION! Nobody's as stupid as the kind of people being described here. THEY GO SO FAR AS TO MAKE FALSE CLAIMS WITHOUT ANY SENSE OF SHAME. They speak in loud voices and display awesomeness in their style. Or they make a show of being very special, making unique appearances. THEY MAY SAY, "I HAVE ATTAINED SUPERHUMAN DHARMAS--sagely Dharmas."

OR they may say, "I AM ALREADY ENLIGHTENED." OR, "I HAVE ALREADY CERTIFIED TO THE FRUITION." "I have certified to this fruit or that fruit," they say, "and even Bodhidharma comes to bow to me. Shakyamuni Buddha is a brother of mine." OR, they may say, "I AM A REINCARNATION OF SUCH AND SUCH A BODHISATTVA." They may say, "Do you know? I'm Kuan Yin Bodhisattva come again," or, "I'm Manjushri Bodhisattva, but you don't recognize me," or, "I'm Amitabha Buddha." OR, they may say, "I AM THE HEAVENLY RULER COME TO THE WORLD." Actually, the Heavenly Ruler is another name for Monkey. So what they're really saying is, "I'm this heavenly ruler. I've come down from heaven and you have to bow to me." All their monkey-retinue and all the demon kings will start bowing to such a person, saying, "He's a great sage who has come again!" OR THEY MAY EVEN CLAIM. "I HAVE ALREADY REALIZED THE BUDDHA-FRUITION." That's what's meant by cheating people.

THE VARIETIES OF CASES SUCH AS THESE ARE TOO NUMEROUS TO RECOUNT. SUCH PEOPLE ARE ALL SONS AND GRANDSONS OF THE DEMON KING, THE RETINUE OF PAPIAN. THEY ARE ARROGANT, BLOATED WITH SELF-PRIDE, HAUGHTY, AND FOND OF INTIMIDATING OTHERS. THEY DISRUPT THE SANGHA AND ARE BENT ON DESTROYING THE BUDDHADHARMA. WE, FOR THE SAKE OF PROTECTING THE PROPER DHARMA, MUST SEND FORTH OUR RIGHTEOUS ENERGY. WE MUST STRIKE UP OUR SPIRITS, DILIGENTLY CULTIVATE PRECEPTS, SAMADHI, AND WISDOM, AND GET RID OF GREED, ANGER, AND STUPIDITY. THEN, THE KNOWLEDGE AND VIEWS OF DEMON KINGS, THEIR THEORIES AND PERSUASIONS, WILL NATURALLY BE EXPOSED AND DEFEATED. THEY WILL END UP DOING THEMSELVES IN WITHOUT OUR HAVING TO ATTACK THEM.

THE VARIETIES OF CASES SUCH AS THESE ARE TOO NUMEROUS TO RECOUNT. There are many, many such cases, but we can't go into them all. SUCH PEOPLE ARE ALL SONS AND GRANDSONS OF THE DEMON KING, THE RETINUE OF PAPIAN. They are totally shameless. Papian is the name of the king of demons. THEY ARE ARROGANT, BLOATED WITH SELF-PRIDE, HAUGHTY, AND FOND OF INTIMIDATING OTHERS. Cultivators cannot be arrogant at any time. Once they become arrogant, they'll create a big stink. THEY DISRUPT THE SANGHA AND ARE BENT ON DESTROYING THE BUDDHADHARMA.

WE, FOR THE SAKE OF PROTECTING THE PROPER DHARMA, MUST SEND FORTH OUR RIGHTEOUS ENERGY. Being Buddhist disciples we must be unselfish and public-minded. We should be able to extend this sense of righteousness everywhere. WE MUST STRIKE UP OUR SPIRITS. Don't fall asleep! We must DILIGENTLY CULTIVATE PRECEPTS, SAMADHI, AND WISDOM. If you cultivate precepts, you simply will not lie or say just any old thing you like. You cannot sell your cultivation. You can't put on a bill board and advertise your own cultivation. People who cultivate precepts never boast of their own virtue. We must GET RID OF our GREED, ANGER, AND STUPIDITY. THEN THE KNOWLEDGE AND VIEWS OF DEMON KINGS, THEIR THEORIES AND PERSUASIONS, WILL NATURALLY BE EXPOSED AND DEFEATED. THEY WILL END UP DOING THEMSELVES IN WITHOUT OUR HAVING TO ATTACK THEM.

A VERSE SAYS:

IN UNMOVING SUCHNESS, CONQUER THE DEMON ARMIES.
CLEAR AND CONSTANTLY BRIGHT, ILLUMINATE LIVING
BEINGS.
BE PUBLIC-MINDED AND UNSELFISH; CULTIVATE THE
PROPER DHARMA.
HOLD TO THE MIDDLE WITHOUT DEVIATING; FOLLOW THE
RULES.
HABITS OF ARROGANCE SHOULD BE BRUSHED AWAY.
CONDUCT OF SELF-ADULATION: SWEEP IT CLEAN.
SUBDUE THE SELF, RETURN TO PROPRIETY, DILIGENTLY
SPUR YOURSELF ONWARD.
THE BENEFACTOR OF BUDDHISM, BY MEANS OF SUCH
MERITORIOUS DEEDS, AIDS THE HUMAN MULTITUDES.

A VERSE SAYS: IN UNMOVING SUCHNESS, CONQUER THE DEMON ARMIES./ When demons come and you are moved by them, you can't subdue them. But if you can be in a state of unmoving suchness, you can conquer them. If you can be "thus, thus, unmoving," then you have samadhi power. If you are CLEAR AND CONSTANTLY BRIGHT,/ then you have wisdom power. And within this, the power of precepts is also included. This combination of precepts, samadhi, and wisdom enables one to ILLUMINATE LIVING BEINGS./

BE PUBLIC-MINDED AND UNSELFISH; CULTIVATE THE PROPER DHARMA./ Cultivators should ask themselves, "Am I unselfish?" "Is what I'm doing for myself or for the sake of others?" If you find it's for yourself, then you are being selfish. But if you are seeking blessings for other people and not seeking benefit for yourself, then you are being public-spirited. That is cultivating the Proper

Dharma, which is without selfishness. When you cultivate the Dharma, don't have any thoughts about being able to "luck out." There's "no knowing and no attaining" in true cultivation. You cannot feel you are higher than others or that you have more cultivation than others do. Once you feel you have cultivation behind you, the demon of arrogance will manifest. Once the demon of arrogance shows himself, you start to look down on others. You must be careful to cultivate Buddhadharma and not illegal dharmas. You shouldn't even look at books that were not directly spoken by the Buddha. A true cultivator will not look at such literature.

HOLD TO THE MIDDLE WITHOUT DEVIATING; FOLLOW THE RULES./ Cultivate the Middle Way. Don't cultivate deviant ways--the ways of demons or heterodox sects. "Holding to the middle" means that you don't go overboard nor do you fall short of the mark. You don't fall into emptiness and you don't fall into existence. The Middle Way is neither empty nor existent. There's nothing "more" nor "less" to it--it's in perfect equilibrium. "Follow the rules." When you cultivate you can't talk casually. You can't think, "I can just say anything I like." If you feel you can say anything you like, then in the future, you will not be able to say anything at all. You'll be mute. No matter what skills you have, if you don't follow the rules, you'll just be cheating yourself. You can't babble on any way you please, laughing and kidding around. If you feel that you are above everyone else and you look down on others, you are truly shameless. If you don't want to change your faults, I won't waste my efforts to save you. You'll be like someone with a piece of excrement in his hand, who, when offered a donut in exchange, won't trade.

Not to talk about being a human being, even if you reach the level of an Equal Enlightenment Bodhisattva, you still cannot break the precepts or talk casually or laugh and kid around with everyone. Some people think that because they are senior members of the assembly that they can talk casually and not follow the rules. These are the rotten apples within Buddhism. If you display a flattering appearance and speak sweet words to people, that's also being very low. Why do you have to butter people up? Why do you have to be arrogant? Do not go overboard and do not miss your mark. If you try to get in good with people by using your emotions, by cheating them with your emotions, you are making a grave mistake. That is not in accord with Dharma. So hold to the middle. Follow the precepts. No matter who you are, you have to follow the rules. If you think you can be very casual now, in the future when you fall into the hells, it will happen with the same casualness. People who end up in the hells got there because they were very casual.

HABITS OF ARROGANCE SHOULD BE BRUSHED AWAY. CONDUCT OF SELF-ADULATION: SWEEP IT CLEAN./ Brush aside your pride. Make a clean sweep. **SUBDUE THE SELF, RETURN TO PROPRIETY, DILIGENTLY SPUR YOURSELF ONWARD./** You can't be self-indulgent and do anything you like. You must listen to other people's teachings and you can't not follow the assembly's rules. If you always feel that you have to put on a special show, or that you're better than everyone else, then in reality, you're not really up to anyone else. Actually you are worse off than everyone else. If you are, in fact, better than everyone else, then you will never think that. If you think you are better than others, then you are actually worse than they are.

People who subdue themselves and return to propriety are never self-satisfied. They never look down on people. They are humble. If you are humble and you can change your faults, then you can be a **BENEFACTOR OF BUDDHISM. BY MEANS OF SUCH MERITORIOUS DEEDS,** you can aid **THE HUMAN MULTITUDES.** If you aren't humble and able to be harmonious with other people,

then not to talk about being able to save others, you won't even be able to save yourself. Why? Your habits are so strong that you can't renew yourself. How do you plan to save others?

So all of you should return the light and illumine within. If you have any of the problems I have just mentioned, quickly change them. And if you don't have those problems, then go ahead with vigor. Do not fail to recognize your faults if you have them, but instead continue to feel that you are number one. To be that way is to fail to recognize yourself.

As the Sangha grows in America, each one of you must cherish yourself. You cannot just kid around among yourselves or go around figuring you have attained spiritual powers. Buddhism is just starting in America. Members of the Sangha must reflect upon themselves and mutually help each other. They cannot mutually destroy one another. You should accord with the rules of the Great Assembly and not display a special style. If you display an unusual style, that means you are outside of the assembly. If you behave in that way right from the start, then it's for sure Buddhism will not be able to stand. It will quickly disappear. Every Buddhist disciple has the responsibility to support and protect the Buddhadharma. No one should be bent upon bringing about its destruction. If you all really understand this, then Buddhism will have a chance to survive.