

Brief Introduction of Holy Tantra Jin Gang Dhyana Buddhism

(Series no. 1 Volume no. 2)

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Questions and Answers:

23. How has the tradition of Holy Tantra Jin-Gang-Dhyana's
“*she si rong su*”, “*she seng bao xiang*”, “*yin bi shi wei*” and
“*bu duo sheng se*” come into being?

Answer: During the years of *hui chang* period of Tang Dynasty (841-846 AD), emperor Wu Zong exterminated Buddhism. Therefore, this extermination of Buddhism has also been called *hui chang* Dharma disaster. According to the recordings in *volume 248* of *Zi Zhi Tong Jian* and *Jiu Tang Shu, Wu Zong Ji*, Wu Zong was gravely ill, he turned to Taoist Zhao Gui Zhen for treatment. Zhao Gui Zhen offered advice to Wu Zong, Wu Zong then “loathed Buddhist monks and nuns”. He held that Buddhist Sangha were reaping without sowing, like mice and worms wastefully consuming the world’s resources. Wu Zong “wanted to eliminate it” and thereupon implemented extermination of Buddhism.

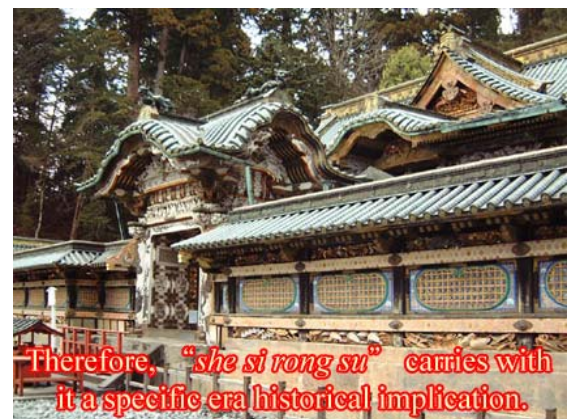
“Wu Zong decreed to destroy Buddhist venues of worship all over the country ... , ... bronze statues, huge bells for minting coins. It resulted in destroying about four thousand six hundred monasteries, reverting two

hundred and sixty thousand five hundred Sangha to lay, destroying more than forty thousand Buddhist venues of worship, confiscated tens of millions of hectares of fertile farmland and fifteen hundred thousand slaves.” (source of information the same as above)

During the period of extermination of Buddhism, Tantric Sangha who came from Japan to seek the Dharma in China were also being involved in the resumption of secular life, relocation and implication. Some foreign Sangha were even killed. Japanese Sangha, Yuan Ren, on returning to Japan, wrote books and established academic disciplines. The recordings of this Dharma disaster were even more detailed, thorough and accurate.

This Dharma disaster lasted for a long time and the scope was extensive. A lot of historical documents have recorded the actual process of this extermination of Buddhism.

Holy Tantra Jin-Gang-Dhyana Buddhism’s five wisdoms are harmoniously perfecting, the eight series of Holy Sangha retreated from the Holy halls in an orderly manner. “*She si rong su*”, “*she seng bao xiang*”, “*yin bi shi wei*”, “*bu duo sheng se*” and the related series of religious appearance, under the blessing of Ahdharma Buddha Dharma nature body Buddha, thus came into being.



24. What is Holy Tantra Jin-Gang-Dhyana Buddhism's "she si rong su"?

Answer: "*she si rong su*" is indicating that holy ancestors of Holy Tantra Jin-Gang-Dhyana Buddhism were free and unrestrained with their miraculous powers, brilliantly foresaw the imminent Dharma disaster, retreated from the temples on their own accord, mingled with the common people, and established the contingencies of *yin bi shi wei, bu duo sheng se* and using ordinary households as venues of worship. That is why it was termed "*she si rong su*".

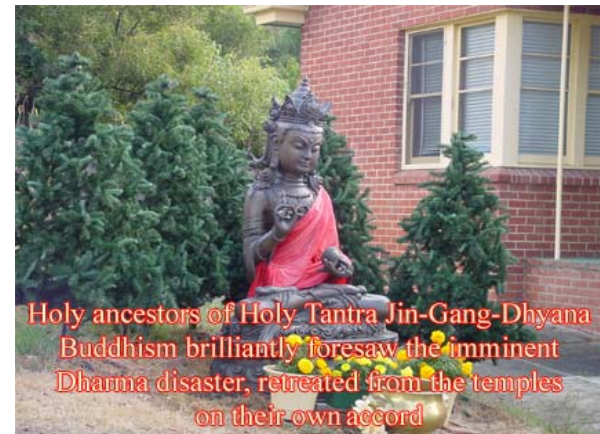
This Dharma disaster closely coincided with the extermination of Dharma by Tibet's Glang-dharma. Glang-dharma, on the first year of *Hui Chang* period (841 AD), supported the Bon-pos, triggered off the extermination of Buddhism, destroyed monasteries and slew Sangha, causing immense loss to Buddhism. The Dharma disasters taking place simultaneously in China and Tibet were definitely not a coincidence. It had been recorded in Buddhist scriptures: Buddha once prophesized, after the parinirvana of Buddha, there would be five hundred years of correct Dharma, followed by five hundred years of semblance Dharma, and fifty thousand years of terminal Dharma. Buddha's prophesies all came true.

Holy Tantra Jin-Gang-Dhyana Buddhism emerged in the world as the highest form of Buddhism, together with the co-occurrence of Dharma disasters, are symbolizing that Buddhism has entered its era of terminal

stage. Therefore, “*she si rong su*” carries with it a specific era historical implication.

In fact, from 20 BC, the Buddhism which had been transmitted into China, until the *Kai Yuen* period of the Great Tang dynasty, developed to the summit. *Hui Chang* Dharma disaster not only pushed Holy Tantra Jin-Gang-Dhyana Buddhism to its lowest ebb, it also initiated the decline of all schools of Buddhism in the whole of China.

What is worth praising is that during the transition period between semblance and terminal Dharma, facing with the Dharma disasters, the holy ancestral masters of Holy Tantra Jin-Gang-Dhyana Buddhism, not intimidated by the difficulties of the time, bore the brunt, registered a new circumlocutory and spirited tune for history.



25. Why are Sangha members of Holy Tantra Jin-Gang-Dhyana Buddhism called “Imperial National Teachers”?

Answer: Holy Tantra Sangha of Holy Tantra Jin-Gang-Dhyana Buddhism, were originally invited into imperial palaces by emperors of three generations: Dai Zong, Su Zong and Xuan Zong, established inner bodhimandala (venue of worship). In the period of about one hundred and thirty years from Kai Yuen year of the Great Tang dynasty (713 AD -), Holy Tantra Sangha were revered as imperial national teachers.

All Holy Tantra halls throughout China were established using the mandala of imperial inner bodhimandala as the model. Holy mandala are divided into the four spiritual levels of light Tantra, Tantra, profound Tantra and Tantric Tantra, revealing the inconceivable realm of the most profound mystery of the Universe.

Therefore, all established multiple deva and multiple vajra Dharma realm palaces were solemn and sacred, decorated to the highest and utmost honour, glory and luxury.

Imperial national teachers were extremely devoutly respected. They established mandala for Dai Zong, Su Zong and Xuan Zong and their imperial and national relatives at the palaces. Calling upon all Buddha of multiple heavens, they performed empowerment, blessing, delivered teachings, rain beseeching, disasters stopping, disease treating, national destiny forecasting, and regulated the operation of meteorological and geographical changes.

Imperial national teachers – Holy Tantra Sangha called on all Buddha of multiple heavens into the inner bodhimandala using the great dharani Dharma. Thereby, all Buddha of multiple heavens have been greatly respected.



26. How did Holy Tantra Sangha lead their lives during the periods of Dharma disaster?

Answer: During the period of extermination of Buddhism by Tang Wu Zong, Holy Tantra Sangha of Holy Tantra Jin-Gang-Dhyana Buddhism, from the highest esteemed devoutly revered and respected status of national teacher of the vast territory of the whole of China, were demoted to being clamped down, suppressed and crippled on a nationwide basis. The anti-Buddhism political turmoil at the imperial court resulted in societal unrest. Holy Tantra Sangha could not find much room for manoeuvre and the conditions of living were extremely unstable. From the ordinary people's viewpoint, Holy Tantra Sangha at these times had arrived at the point of unexplainable suffering and absence of any interest in continuing.

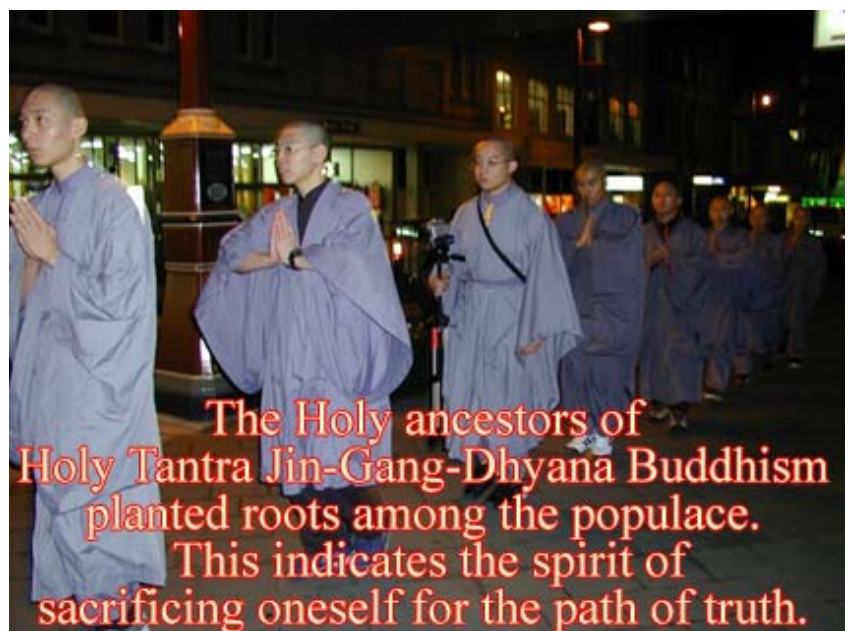
Holy Tantra Sangha of Holy Tantra Jin-Gang-Dhyana Buddhism, with no fear for the hardship or danger, with their outstanding wisdom of survival, dauntlessly relinquished the holy temples and monasteries, mingled among the common populace, transformed the secular and guided the ordinary, saved and delivered sentient beings. The holy religion was clearly made available through Tantric mantra and Tantric mudra of the great dharani, with the cover of the venue of worship being set up in ordinary households, delivering the teachings under cover, disseminated Dharma according to the circumstances.

27. Is the term “imperial national teacher” implying that “Holy Tantra Jin-Gang-Dhyana Buddhism” is a product involving politics?

Answer: Holy Tantra Jin-Gang-Dhyana Buddhism, ever since Indian Tantric Dharma was transmitted into China, had not intervened in politics. Up to the present day, Holy Tantra Jin-Gang-Dhyana Buddhism holds fast to Its own pure religious qualities and does not get involved in politics.

28. What are the characteristics of Holy Tantra Jin-Gang-Dhyana Buddhism’s “*she si rong su*”?

Answer: “*She si rong su*” does not mean to do away with temples, but to establish temples within ordinary households. It is “using ordinary household as the venue of worship” (the venue of worship is mandala). The foremost important characteristic is to disseminate the holy religion among households, to deliver Dharma teachings, to perform Dharma meeting rituals, to facilitate sentient beings to enter the path to learn Dharma to engage into the reality of the Universe. Although Holy Tantra temples will be built in future, the traditional style of using



ordinary households as the venues of worship would still be maintained for a considerable historical period. The household venue of worship of Holy Tantra Jin-Gang-Dhyana Buddhism will not disappear within the next one to two centuries, it will even continue to develop to greater quantities and larger scales.

Another characteristic of “*she si rong su*” is “*she seng bao xiang*”.

29. What is Holy Tantra Jin-Gang-Dhyana Buddhism’s “*sheng tan yuan man*”?

Answer: To establish temples within ordinary secular households, under new circumstances of the new political situation, proceed to disseminate Tantric Buddhism, holding secretly the path and submerging the reality, activities undercover without being noticed and not revealing any trait or track. Under the baleful situation, Holy Tantra Jin-Gang-Dhyana Buddhism’s “*wu sheng yuan man*”, spread Dharma and tread danger according to rites, with the form altered, disseminate the doctrine as usual. “To establish holy hall in ordinary household” is called “*dao chang yuan man*”.

Through the great dharani blessing by Holy Tantra ancestral masters, and all Buddha of multiple heavens arriving at the mandala, the venue of worship demarcated and processed, is promoted to “*dao chang yuan man*”. This “*dao chang yuan man*” is also called “*sheng tan yuan man*”.

“*Sheng tan yuan man*” is indicating that the unit of Holy Tantra Jin-Gang-Dhyana Buddhism is generally the “family” which secretly follows the faith. All members of the family are blessed and protected and Holy Tantra practitioners attain Deathless yoga. In order to deliver sentient beings, innumerable living Buddha cyclically incarnate in this filthy secular world; *ming wang* and *ming fei* all secretly practise and learn the great dharani, with the three karma converting to three Tantra, five poisons transformed to five wisdoms. This kind of rules of the Universe has not been accepted by the Chinese traditional Confucianism and Taoism. The culture of Holy Tantra Jin-Gang-Dhyana Buddhism has a natural conflict with the culture of China. That is why it has been necessary to conceal the path, cover the reality and transmit undercover without disclosing to outsiders. “*Sheng tan yuan man*” is adopting a modest way of retreating into cover without making known to others to temporarily dispel conflicts with some parties. This illustrates the survival wisdom of Holy Tantra Jin-Gang-Dhyana Buddhism.



30. What are the characteristics of “*she seng bao xiang*”?

Answer: *Seng bao* (sangha jewel), is one of the three jewels of Buddhism’s “Buddha, Dharma, Sangha”. Holy Tantra Jin-Gang-Dhyana Buddhism *she seng bao xiang* (abandons the holy jewel form), is highly possessing a great dauntless spirit. As the state of Buddhism in China was that the state established the authority to administer Sangha, it built temples and sustained Sangha, to the effect that the imperial court was able to control the religious ideology. The purpose was to safeguard feudal governance and facilitate centralization of authority. In secular terms, *she seng bao xiang* is describing that on breaking away from the administration of the imperial court, the financial source on which life depends is forever severed. This illustrates the spirit of sacrificing oneself for the path by planting oneself among the common people.

“*She seng bao xiang*” is “*chu jia (men kou) wei su, ru shi (hui jia) wei seng*” [one presents as mundane on leaving the home (the doorway), on entering the house (return home) one is Sangha].

“*She seng bao xiang*” is not self-destruction of the precept body. Sangha jewel is “precept jewel”. “*She seng bao xiang*” whereby the holy jewel form is abandoned, is for the sake of preservation of the holy teaching. To abandon the holy form to seek the reality whereupon even more holy, supreme Holy Tantra disciplines are applied to standardize oneself, to lead and guide one’s spirit to be elevated to the ultimate status of human life.

31. How did Holy Tantra Jin-Gang-Dhyana Buddhism tide over the Dharma disaster?

Answer: “*Chu jia (men kou) wei su*” means that before leaving home, one would take off the Sangha robe and become a person who observes “Holy Tantra precepts”, does not put on the holy pure Sangha robe, is externally mundane but internally holy, possesses Holy mind and Holy Dharma, and self-disciplines with the Holy heart precepts, with full teachings and implementation, with respectable morals, and is far away from so called by secular terms as a “mundane person”.

“*Ru shi (hui jia) wei seng*”. On returning “home”, the home is the bodhimandala (venue of worship). The “home”, although an ordinary household, has the miniature representation of the solemn mandala of the Universe. At “home”, Holy Tantra practitioners restore Holy Tantra Sangha’s impressive and dignified bearing of spiritual teachers of “imperial national teachers”.

The impressive and dignified manner of “imperial national teachers” is secular and is not worth cherishing. It is even not worth mentioning when compared to the Universal operation of deathless yoga, thirty six *zhong yin*, and entering the cycle of rebirths to liberate sentient beings, of Holy Tantra practitioners. However, Holy Tantra practitioners ought to be familiar with the Dharma disaster history so that subsequent students are handed over a comprehensive account. This is also a preventive measure

to protect the “body, speech and mind” of sentient beings, to avoid the seduction of demon obstacles and the generation of doubt which creates karma.

32. What is Holy Tantra Jin-Gang-Dhyana Buddhism’s “sheng fo yuan man”?

Answer: Holy Tantra practitioners’ *she si rong su* and *she seng bao xiang* have caused them to experience multiple times of difficulty; with danger and calamities occurring simultaneously, it is truly unimaginable by outsiders. However, the rituals in mandala, through the four innumerable

coarse, fine, refined and subtle *mai*, generate refined bodhicitta, tread the subtle bodhi path, refine the “*gun da ming dian*”, are highly full of Universal implication. “*Sheng tan yuan man*” is the laboratory of “attaining



Buddhahood within the current lifetime”. To achieve Bodhi within “*sheng tan yuan man*”, attain Buddhahood within the current lifetime, generate the grand application of the three Dharmakaya, sambhogakaya, nirmanakaya, is thus called “*sheng fo yuan man*”.

33. What is Holy Tantra Jin-Gang-Dhyana Buddhism's

"sheng seng yuan man"?

Answer: Temples are established within ordinary households with mandala set up within. Simple and clear *"ba gong sheng yi"* (eight offerings holy ritual) are performed, complicated rituals are reduced to become *"xin yi"* (heart rituals) and laid out in the secret chamber. This has avoided the investigation, search and confiscation by government agencies and is called *"wu xiang si miao"* (formless temples). *"Wu xiang si miao"*, with the blessing of Holy Tantra ancestral masters, all Buddha of multiple heavens arrive at the altar as *"sheng tan yuan man"*.

Holy Sangha do not put on robes in public and present themselves as secular persons. This is *"wu xiang seng jia"* (formless Sangha). *Wu xiang seng jia* attain Buddhahood within the current lifetime as *"sheng seng yuan man"*.

34. What is Holy Tantra Jin-Gang-Dhyana Buddhism's

"sheng jiao yuan man"?

Answer: Holy Tantra Jin-Gang-Dhyana Buddhism's Dharma dissemination is termed *chan yu long jiang* (dhyana language dragon speak), exhibiting Holy Tantra *"Chan"* appearance. *Chan* originally has no appearance, The Holy Tantra Chan of *chan yu long jiang* is called *"wu xiang chan fa"* (formless dhyana Dharma).

Holy Tantra Jin-Gang-Dhyana Buddhism's "*wu xiang chan fa*" is "*sheng jiao yuan man*".

35. What is Holy Tantra Jin-Gang-Dhyana Buddhism's "*sheng mi yuan man*"?

Answer: Implementing the great mandala Tantra Dharma, body mandala, speech mandala, mind mandala, the three Tantra *zong chi*, generating inconceivable merits of innumerable Tantra Dharma, called "*sheng mi yuan man*".



Establishing the "*wu sheng yuan man*" including "*sheng tan*" (holy altar), "*sheng seng*" (holy Sangha), "*sheng fo*" (holy Buddha), "*sheng fa*" (holy teachings) and "*sheng mi*" (Holy Tantra) is the practice and implementation characteristics of "*she si rong su*" and "*she seng bao xiang*" of Holy Tantra Jin-Gang-Dhyana Buddhism.

There are separately detailed Holy doctrine principles on "*wu sheng yuan man*".

36. How do Holy Tantra practitioners engage correct Dharma thinking with Ahdharma Buddha Dharma nature?

Answer: Holy Tantra practitioners, proceed undercover without being noticed, mingle in the common populace, with the four immeasurable hearts, save and deliver sentient beings and accomplish the work of benefiting others. *Wu sheng yuan man*, great Dharani, shouldering the correct Dharma, subtlety carries the holy path, attain Buddhahood within the current lifetime, formlessly accomplish as *wu shang fa wang* (supreme Dharma lord).

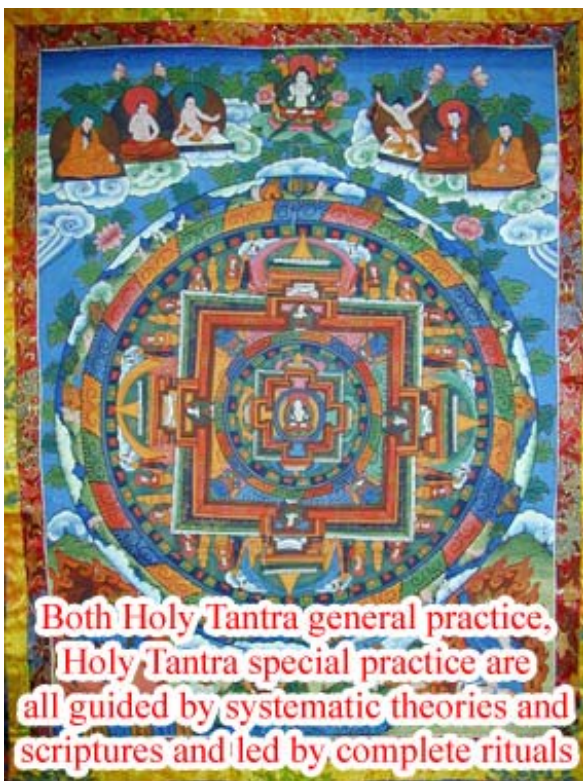
Wu shang fa wang (supreme Dharma lord) is Ahdharma Buddha Dharma nature body Buddha.

Holy Tantra practitioners engage with Ahdharma Buddha Dharma nature, accomplish *wu sheng yuan man*, for *she si rong su* (relinquishing the temple to mingle with the common people), *she seng bao xiang* (abandoning the Sangha jewel form), *she ji wei fa* (sacrificing oneself for Dharma), *she wu liang xin* (the immeasurable heart of abandonment), *wu xiang cheng jiu* (formless accomplishment), *sheng qi da yong* (generate great application), and *xian zheng nie pan* (immediate realization of nirvana).

37. What is the “*wu shang fa wang*” (supreme Dharma lord) of Holy Tantra Jin-Gang-Dhyana Buddhism?

Answer: “*wu shang fa wang*” (supreme Dharma lord) is the highest and most superior Lord of all Dharma, i.e. primordial Dharma nature body Buddha – Ahdharma Buddha. When Holy Tantra practitioners engage with Ahdharma Buddha Dharma nature, it is the supreme elevation of the

spirit, and concretely operates as the “three Tantra zong chi” Dharma approach. The teachings of *wu shang fa wang* (supreme Dharma lord) is based on the teachings of *Holy Vimalakirti Sutra*, *Vairocana Sutra* and *Vajrashekhara Sutra*. With the initiation of the great Dharani approach, the two great foetal garbha and vajra Dharma realms are entered for practising multiple foetal garbha, vajra and Buddha garbha deva Dharma.



38. Tantrayana Buddhism emphasizes on view status.

What is the view status of Holy Tantra Jin-Gang-Dhyana Buddhism?

Answer: The nine vehicles of Tantrayana Buddhism all emphasize on view status. Using inner esoteric Tibetan Tantrayana as example:

Gelugpa emphasizes on “madhyamika view” as the highest view status;
Kagyupa emphasizes on “mahamudra view” as the highest view status;
Nyingmapa emphasizes on “the great perfection view” as the highest
view status; whilst

Holy Tantra (Jin-Gang-Dhyana) takes on “the great zong chi view” as
the highest view status.

39. What are the basic ingredients of the “great zong chi view” of Holy Tantra Jin-Gang-Dhyana Buddhism?

Answer: Holy Tantra Jin-Gang-Dhyana Buddhism’s “great zong chi view”
is the content of formless Tantrayana Buddhism. It is the view status
commonly followed by the three highest formless Tantrayana vehicles the
“animita”, “anilabhasa”, “alaksana”. Under the guidance of the great zong
chi view, all practice Dharma of Holy Tantra Jin-Gang-Dhyana Buddhism
are divided into Holy Tantra special practice Dharma and Holy Tantra
general practice Dharma according to “the twofold truth”.

Holy Tantra general practice Dharma is the Dharma which extensively
encompasses Mahayana, the practical Dharma which generally receives
sentient beings of all root capacities.

Holy Tantra general practice Dharma is also called “great Dharani”.

Holy Tantra special practice Dharma is the Dharma which specializes
in receiving sentient beings of superior root capacities. It is the multiple
vajra Dharma of “Tantra garbha deva”. (not detailed here)

Both Holy Tantra general practice and Holy Tantra special practice are all guided by systematic theories and scriptures and led by complete rituals.

40. Can you state simply and clearly the basic principle ideologies of the “great zong chi view” of Holy Tantra Jin-Gang-Dhyana Buddhism?

Answer: The basic principle ideology of the “great zong chi view” is two *han*:

The first *han* is to erect the mahakaruna, generate bodhicitta and establish the correct madhyamika view.

The second *han* is consciousness only mind and thirteen level of consciousness.

The two *han* is evidenced by verses:

1. Perfect Dharmakaya, sambhogakaya and nirmanakaya

“two *han* phase in and phase out,

secret, undercover or disclosed are feasible,

all Dharma are mutually harmonious, free and unrestrained,

perfect Dharmakaya, sambhogakaya and nirmanakaya.

2. Attain vajra extensively everywhere within the current lifetime

“Multiple deva Vajra wheel harmoniously in complement,

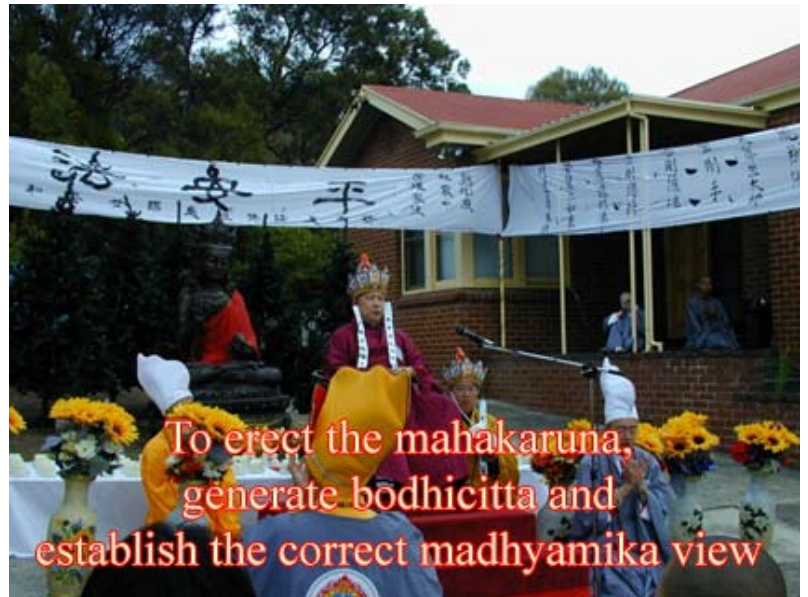
Hua yan secret garbha endlessly pile upon pile,

small, fine, refined and subtle describing Bodhi,

one and multiple, strict and broad mutual accepting without any obstacles.

Indra net Holy Buddha Tantra realm,
accomplishment of *bu kong* is inconceivable,
supramundane and secular truths harmonious yoga,
attaining Buddhahood
within the current lifetime
vajra extensively everywhere.”

The two *han* command the
epistemology and
methodology of Holy Tantra
Jin-Gang-Dhyana Buddhism’s
understanding of the Universe.



41. What is the meaning of the term “er han” (two han) ?

Answer: The term “er han” is the abbreviated form of “er sheng mi han” (two holy Tantra *han*). The *han* is a term unique to Holy Tantra Jin-Gang-Dhyana Buddhism. During the difficult period in history, “sheng cheng yuan man” and “sheng wu yuan man” are undisclosed secrets exclusively transmitted orally for communicating messages among Holy Tantra brothers in the form of secret language and secret seal.

Han is referring to garbha, as the holy Dharma of Holy Tantra Jin-Gang-Dhyana Buddhism are precious stored by Sakyamuni Buddha and

heavenly deities in the “twelve akasagarbha”. Traditionally, each garbha of these twelve akasagarbha is called a “han”.



Many tantric terms of Holy Tantra Jin-Gang-Dhyana Buddhism are absent in Exoteric Buddhism. Therefore, the most reliable way to practise and learn Holy Tantra Dharma is to enter esoteric from exoteric. We believe that there would be a learning process.

42. Please tell me, which terms are absent in Exoteric Buddhism, such that I can study them?

Answer: Later in the introduction, we shall discuss this topic in detail. According to the multiple instructions of all generations of holy ancestral masters and the Great Holy Jewel Dharma Lord Jing-Wu, it is crucial to solve this problem when Sangha members from the Exoteric vehicle practise and learn the Tantric (Esoteric) vehicle.

43. In studying the root sutra of Holy Tantra Jin-Gang-Dhyana Buddhism, the *Vimalakirti Sutra* (*Arya Vimalakirtinirdesa Nama Mahayana Sutra*), is it necessary to study other Exoteric Buddhist scriptures?

Answer: Yes. According to *Vajrashekhara Sutra*'s teachings in broadly receiving the Mahayana vehicle: Holy Tantra Jin-Gang-Dhyana Buddhism, having perfectly established the entire corpus of holy vehicles in Buddhism, and having classified various vehicles and schools into twelve vehicles, is traditionally called the “*sheng cheng yuan man*”.

Therefore, one must study and practise Exoteric Buddhist scriptures.

According to the instructions of the Great Holy Jewel Dharma Lord Jing-Wu:

“*gao mi shi nian chan*” (high Tantra ten year dhyana)

“*gao chan shi nian xian*” (high dhyana ten year exoteric Buddhism)

“*gao seng bai nian gong*” (high Sangha hundred year effort)

The meaning is “High level tantric Sangha require ten years of preparation in dhyana practice;”

“High level dhyana (*chan*) masters should have ten years of learning in Exoteric Buddhist scriptures;”

“High level sangha members must have a hundred years of merits in delivering sentient beings.”

Therefore, Holy Tantric practitioners should study Exoteric Buddhist scriptures to build up their foundation, and understand the truth of “conditional arising nature sunyata”. Scores of years of study, practice, and merits in Exoteric Buddhist scriptures and teachings are not really a lot.



44. For the purpose of studying Exoteric Buddhist scriptures, which scriptures would you recommend?

Answer: Every Holy Tantra Practitioner should humbly respect Exoteric Buddhist eminent Sangha and virtuous ones, and, using them as role models, earnestly put in efforts to practise and study Exoteric vehicle Buddhist scriptures. Using Exoteric vehicle Buddhist scriptures as foundation, with wisdom for purifying one's mind, one can then utilize Holy Dharma to transcend birth and death. Therefore, one should use Exoteric vehicle Buddhist scriptures for foundation.

They are:

Avatamsaka Sutra (Flower Garland Sutra),

Maha-Prajnaparamita Sutra (Wisdom Sutra),

Maha-Prajnaparamita Sastra (Nagarjuna's Exposition on the Wisdom Sutra),

Yogacaryabhumi Sastra (Asanga's Stages of Yoga Masters),

Saddharmapundarika Sutra (Lotus Sutra),

Sandhi-nirmocana Sutra (Explanation of Profound Secrets Sutra),

Mahayana Guhyavyuha Sutra (Tantra Solemn Sutra),

Maha-parinirvana Sutra (Nirvana Sutra),

Yuan-jiao Sutra (Perfect Enlightenment Sutra),

Abhisamayalamkara (Asanga's Ornament of Clear Realization),

Srimaladevisimhanada Sutra (Srimaladevi Sutra),

Madhyamika-karika (Nagarjuna's Verses of the Middle Way),

Madhyamakavatara (Candrakirti's *Entry into the Middle Way*),
Vidya-matra-siddhi Sastra (Vasubandhu's *Attainment of Mind Only*),
Agama Sutras (Collections),

To assist you in entering the path, the gurus and elder gurus of Holy Tantra Jin-Gang-Dhyana Buddhism would, according to the students' root capacity and teaching according to circumstances, decide which scriptures to be studied first, which scriptures to be studied next, or which scriptures to be practised first.

45. I cannot learn that many scriptures, what should I do?

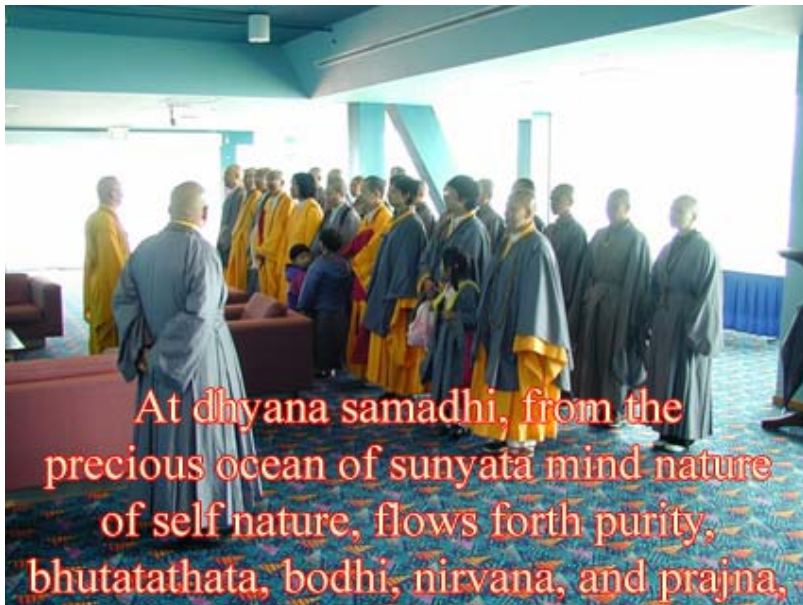
Answer: Seek an enlightened teacher, after your root capacity has been observed, follow the usual sequence of prior practice, main practice, additive practice, and holy practice; and first follow the guru yoga Dharma, root deity yoga Dharma, etc. in teaching and guiding your actual practice.

Following the direction of the "great *zong chi* view", Holy Tantra elder gurus and gurus would teach you the great dharani general Dharma. This will enable you, in facing the scriptures as vast as the open sea, to study in "samadhi". Using the two paths of Exoteric and Tantric Buddhism together in accumulating one's resources, it is quite inconceivable.

46. What is the principle behind “learning scriptures in samadhi”?

Answer; Tantra Dharma requires actual practice and personal realization. The great dharani, the three Tantra blessings, yoga communication, all phenomena are emanation of the universe, and all become real.

Comprehending scriptures in samadhi is the inconceivable realm of Holy Tantra Buddhism. At dhyana samadhi, from the precious ocean of sunyata mind nature of self nature, flows forth purity, bhutatathata, bodhi, nirvana,



and prajna, thus generating great application.

All Tathagatas originate from the stage of causation. They all rely on the perfectly luminant pure enlightened form of great dharani to sever ignorance forever. The

practitioner sees nature with the enlightened mind, penetrating and reaching the pure enlightened form. Therefore, when you utilize the “great *zong chi*” to generate great application, when your practice attains a certain level of perceptive realization capacity, then you can also “learn scriptures” in “samadhi” at the inconceivable realm. (actual Dharma approach not detailed here)

47. What are the main theories of the Outer Three Esoteric (Tantric) Vehicles of the establishment of the Nine Vehicles of Tantrayana Classification?

Answer: The Outer Three Esoteric Vehicles comprise of

“Action Section Tantra,”

“Performance Section Tantra,” and

“Yoga Section Tantra.”

Their main theoretical systems are the following nine fundamental theories:

“Cosmic truth exists by itself, the syllable ah is originally without beginning,”

“Doctrine of Three Statements,”

“Theory of Ten Stages of Mind,”

“Six Major Conditional Arising,”

“Three Tantra Blessings,”

“Four Mandalas,”

“Six Great Fearlessness,”

“Planting of Vajra Seeds,” and

“Leading and Guiding Heavenly Deities”.

Traditionally they are known as the “Nine Tantric Dharma Numbers.”

The “Nine Tantric Dharma Numbers” of Outer Three Esoteric Buddhist Vehicles are also the foundational theories of the Inner Three Esoteric Buddhist vehicles and the Esoterically-esoteric Buddhist Vehicles.



48. I have heard that Holy Tantra Jin-Gang-Dhyana Buddhism does not use abhisekana (Tantric empowerment baptism) in transmitting its Dharma. Is that true?

Answer: In transmitting Dharma and Tantric Dharma, there is an issue of empowerment in bestowing and receiving Esoteric Dharma. In Esoteric Buddhism, there must be *abhisekana* in all teaching and learning of Tantric Dharma. However, under six conditions, for the upaya (convenience) of teaching Dharma there can be “no *abhisekana*”. “No *abhisekana*” is merely the upaya (convenient) saying. Under certain conditions, it is “*abhisekana* without *abhisekana*,” where high level *abhisekana* is “formless *abhisekana*”. Formless *abhisekana* is not the same as “no *abhisekana*.”

49. Under which six conditions do we say “no *abhisekana*?”

Answer: First of all, there are the renowned “five conditions of no *abhisekana*” when Holy Tantra Jin-Gang-Dhyana Buddhism implements the Five Perfect Dharani Dharma, concealed within the general populace and never degrading to superficial arrangements:-

(1) During the early transmission of Holy Tantra Jin-Gang-Dhyana Buddhism, when the political climate forbids it, or when sentient beings still harbour doubts about Tantra Dharma, we say “no *abhisekana*.”

(2) Formless *abhisecana*: For example, in gatherings with tens of thousand of people, the method is by inviting all Buddha of multiple heavens for performing remote controlled formless *abhisecana*. However, because the mass assembly at the gatherings have various upper, middle, and lower root capacities, and to prevent them from negative “body, speech, and mind” karma due to their inability of understanding the profound meaning, we say “no *abhisecana*”. Although we say “no *abhisecana*”, in fact, with the arrival of all Buddha of multiple heavens upon the mandala site, the merits of *abhisecana* are already attained.

(3) In debates for delivering sentient beings, for breaking the attachment to the “sick form” of *abhisecana*, according to the circumstance, we say there is “no *abhisecana*”.

(4) When the guru views that the “opportunity for teaching” is inappropriate, and that it is not

appropriate for *abhisecana*, we say “no *abhisecana*.”

(5) In short, in practising and learning precepts, meditation, and wisdom; in treating greed, hatred and obsession; in subduing the body, speech and mind; for the sake of receiving sentient beings, teaching according to one’s capacity, when there is a need for instructing that there is “no *abhisecana*”, the teaching would follow the convenience of the circumstance.



50. What is the “*yuan guang sheng yi*” (perfect circular light holy ritual) of Holy Tantra Jin-Gang-Dhyana Buddhism?

Answer: When Holy Tantra practitioners have attained the stage of “Holy Tantra Buddha realm,” the *abhisecana* rituals are replaced by the “*yuan guang*” holy rituals of all Buddha of multiple heavens. Therefore, it is also a conferring of Dharma with “no *abhisecan*”. This is the sixth condition for “no *abhisecana*.”

Actually, *abhisecana* is the form of the beginning stage of *yuan guang*.

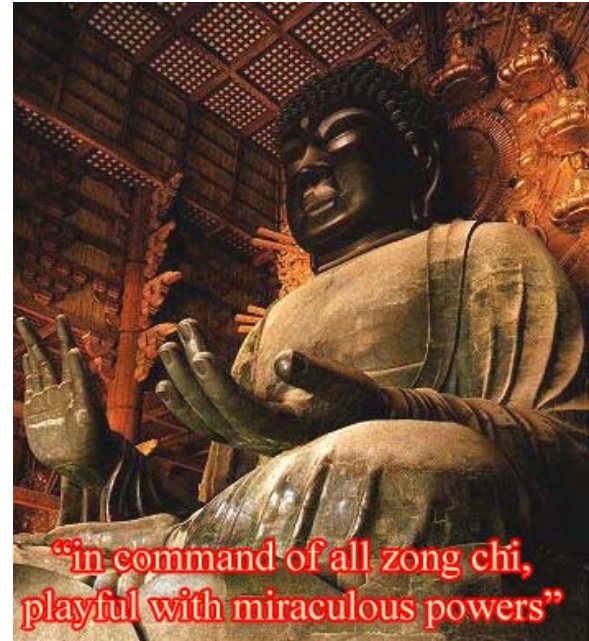
51. Please explain briefly the content of Holy Tantra Jin-Gang-Dhyana Buddhism’s “great dharani” Dharma.

Answer: Body dharani, speech dharani, and mind dharani, the three Tantra zong chi are the “great dharani”. A small portion of the beginning stage of the essence, doctrinal belief, and actual operation of the great dharani teachings: the dharani body mudra and body Dharani dynamic dhyana teachings, were already publicly transmitted inside mainland China in the late 1970’s and early 1980’s. In 1977, Dharma was transmitted to overseas students. Among the early recipients of great dharani Dharma transmission were sixty-one overseas students including Jin-Gang Fa-shi and Jin-Gang Fa-ying.

52. Is the Dharma implemented by Holy Zhi-Ji

**Vimalakirti, when the Buddha was still living on Earth,
the same as the “great dharani” teachings of Holy
Tantra Jin-Gang-Dhyana Buddhism?**

Answer: The *dharani* of the “great dharani” is translated from Sanskrit into Chinese as *zong chi*. In the *Vimalakirti Sutra*, the deeds and practice of Holy Zhi-Ji Vimalakirti were praised as “in command of all *zong chi*, playful with miraculous powers”. In command of all *zong chi*, broadly speaking, can be interpreted as “in command of the total control of the Universe”.



Narrowly speaking, it is referring to the three Tantra *zong chi*: the body *zong chi*, the speech *zong chi*, and the mind *zong chi*. These three Tantra *zong chi* are precisely the body *dharani*, speech *dharani* and the mind *dharani*. These three Tantra *zong chi* are the “great dharani” teachings.

Holy Zhi-Ji Vimalakirti, when the Buddha was still living in this world, assisted the Buddha in “performing the great show of delivering sentient beings”. His role was one of the six *vidyadharas* of ancient India. Therefore, in the life of implementation and practice of Holy Zhi-Ji Vimalakirti, the “great dharani” teachings were fully utilized.

(end of the volume no.2, to be continued)

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地址 Address:

15 Randall Street, Sandy Bay,
Tasmania, Australia, 7005.

77 Collins Street, Hobart,
Tasmania, Australia 7000.

電郵 E-mail: jgdinc@attglobal.net

電話／傳真 Tel/ fax: 61-03-6225-0339

流動電話 Mobile Phone: 61-040-285-0818

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