

Biography of Ven. Da-Ji

Ven. Da-Ji's Resume

Name: Chi Yuan Kuo

Dharma name: Da-Ji

The highest record of formal schooling: Buddhism Ph.D. from Department of Asian Humanities of the Huafan University

Experience: Master of Much-calm Association

President of Much-calm Association

Teacher of Yuan Kung Buddhist College

Lecturer of Song-Bo Monastery

Lecturer of Life TV

Lecturer of Long-Shan Temple

Lecturer of Wen-Si Buddhist Library

Teacher of Chinese Young Buddhist Association helping prisoner

Lecturer of Huafan Foundation

My situation is very particular. According to Zen tradition, I belong to the *Linji Zong* school of Chinese Chan Buddhism. At the same time, my master's master is Ven. Hui-Feng, he accepted the Tien-Tai path of meditation from Master Tan-Xu. So I also have a continued tradition belonging to Tien-Tai Sect.

Da-Ji(大寂) is my Dharma name, the other inner Dharma name is Guo-Xin(果心). According to the key words of *Linji Zong* school, 32 words is "心源廣續 本覺昌隆 能仁聖果 常演寬宏 惟傳法印 證悟會融 堅持戒定 永紀祖宗." The word "果" is already 58th generation in *Linji Zong* school. This is about my Zen tradition.

The disciple of Master Tan-Xu, i.e. Ven. Hui-Feng, came to Taiwan in 1948, established *Zhan Ran* Temple in Tainan in 1949, set up Dharma Flower Temple in Kaohsiung in 1952. After Hui-Feng was dead, his disciple, Ven. Water Moon, continued dharma talk about Tien-Tai Sect. And he worked hard to teach Buddhist logic. I am a disciple of Ven. Water Moon. Now besides to propagate Buddhist teachings, I also teach all kinds of meditation ways from Early Buddhism to Mahayana Buddhism. This is about my Tien-Tai tradition.

I was influenced by my father when I was very young. My father usually entered the intense concentration on a interesting question-word "who am I," this was the seed causing me to become a monk. When I grow up, I was confused by more and more fetters of life. The more I wanted to open the fetters, the more my mind became perplexed. My mind dropped into hollow and helpless state.

When I went to senior high school, I found samatha and vipasyana. Beginning to

study a lot of Buddhist scriptures- *Agama* and *Visuddhimagga*, for example. Through those, I understood the principle of samatha and vipasyana and had a glimpse of the universal reality. So I had strong basis of Early Buddhism, I felt it was not enough later and started to learn each period of Mahayana Buddhism- *Yogacarabhumi* and *Maha-prajna-paramita-sastra*, for example.

When I was a first-year university student, all conditions are ready enough for me to become a monk in the Tien Tai temple. Very luckily, my master mastered in Buddhist logic, Tien Tai Sect, vijnapti-matrata and philosophy. Let me widen knowledge to see the different style and features of Mahayana scriptures which include 《小止觀》，《釋禪波羅蜜》，《六妙門》，《法華玄義》，《摩訶止觀》，and so on. From this basis, I felt carefree and content in the Dharma ocean. Now I can use the resource of Buddhist canon of three baskets, understand their meaning deeply and clearly.

Because of good discipline of reasonable thought, logic and strong Buddhism basis, I have no problem to read *Tri-pitaka*. I master in Buddhism Philosophy, especially India Buddhism and Chinese Buddhism, when I went to the university. Moreover, I was interested in Yoga and took almost 4 years to complete studying 100 rolls *Yogacarabhumi* word by word.

Yoga is the same practical principle among all kinds of Indian Philosophy, especially Patanjali's *Yoga Sutra*. I understood all contents of this sutra and translated it into Chinese, its title in Chinese is 《瑜伽經》. I have attended a lot of conference in different place to deliver speech about the thought of Indian Buddhism, Chinese Buddhism and their complexities. Some papers have been published by different journals.

Besides the translated work 《瑜伽經》，there are some books, which were published, like 《佛陀的啟示 / 第一、二輯》，《圓融觀呼吸——天台宗的六妙門》，《菩薩的禪修/釋禪波羅蜜次第法門註》，《非行非坐三昧之修學》，《智慧與禪定作為佛教神通的成立基礎——從原始佛教至瑜伽行》.

Because I understand dharma deeply, I usually analyze it orderly and explain profound theories in simple language. Teaching meditation to disciples, let them change their minds from confused to calm circumstance. Even more, many disciples' health improved and became better and better. In life, they kept observation sharply. So disciples like my teaching and speech very much.

I swore to teach dharma throughout all my life in order to benefit all kinds of

Sentient being arriving the goal of liberation. Nowadays I deliver dharma speech in different temples and different places. I have taught in Yuan Guang Buddhist College. I gave dharma talk in Life TV. Set up Much-calm Association and gave several kinds of classes- meditation way, meditation order (*Shichan boluomi cidi famen*), empty wisdom (*Prajna-paramita-Sutra and Bodhicaryavatara*), ceasing confusion thoroughly (*Samyuktagama*), for examples. Welcome everybody to listen to dharma talk live in Much-calm Association, or you can go to official website to learn.

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