

Dharma Flower Sutra

with commentary of Tripitaka Master Hua

Translated by BTTS

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SUTRA: T.25b4

WHEN HE HAD FINISHED SPEAKING THE SUTRA, HE ENTERED A QUIET ROOM WHERE HE REMAINED IN DHYANA SAMADHI FOR EIGHTY-FOUR THOUSAND AEONS.

COMMENTARY:

When he had finished speaking the Sutra, when he was done, He entered a quiet room, his meditation room, where he remained in Dhyana Samadhi for eighty-four thousand aeons. When the Buddha was in samadhi, was no one lecturing on the Sutra?

SUTRA: T.25b5

THEN THE SIXTEEN BODHISATTVA SHRAMANERAS, KNOWING THAT THE BUDDHA HAD ENTERED HIS ROOM AND WAS SILENTLY ABSORBED IN DHYANA SAMADHI, EACH ASCENDED THE DHARMA SEAT. FOR A PERIOD OF EIGHTY-FOUR THOUSAND AEONS, FOR THE SAKE OF THE FOUR-FOLD ASSEMBLY, THEY SPOKE THE *WONDERFUL DHARMA LOTUS FLOWER SUTRA* EXTENSIVELY AND IN DETAIL. EACH ONE OF THEM CROSSED OVER SIX HUNDRED MYRIADS OF MILLIONS OF NAYUTAS OF GANGES' SANDS OF LIVING BEINGS, INSTRUCTING THEM WITH THE TEACHING, BENEFITING THEM, MAKING THEM REJOICE AND CAUSING THEM TO BRING FORTH THE THOUGHT OF ANUTTARASAMYAKSAMBODHI.

COMMENTARY:

Then the sixteen Bodhisattva Shramaneras, during the time the Buddha was in samadhi, knowing that the Buddha had entered his room and was silently absorbed in Dhyana Samadhi... He was "Thus, thus, unmoving; clear, lucid, and constantly bright" there in samadhi. They decided to keep on propagating the Dharma, and so each ascended the Dharma Seat. Someone is wondering, "Did they all get up on the same seat, or what?" No! They took turns lecturing. And some went off into different directions--north, east, south, and west. Don't get to thinking that they all climbed up on the one Dharma Seat. That would be silly.

For the period of eighty-four thousand aeons, for the sake of the four fold assembly, they spoke *THE WONDERFUL DHARMA FLOWER SUTRA*, extensively, broadly, and in detail; they expounded upon the doctrine. Each one of them crossed over six hundred myriads of millions of nayutas of Ganges sands of living beings, instructing them with the teaching, benefitting them, making them rejoice, and causing them to bring forth the thought of anuttarasamyaksambodhi. All those living beings together produced the mind to seek the utmost right and perfect enlightenment.

SUTRA: T. 25b10

AFTER EIGHTY-FOUR THOUSAND AEONS HAD PASSED, THE BUDDHA, GREAT-PENETRATING-WISDOM-VICTORY, AROSE FROM SAMADHI, APPROACHED THE DHARMA THRONE AND SERENELY SAT DOWN UPON IT. HE ADDRESSED THE GREAT ASSEMBLY, SAYING, "THESE SIXTEEN BODHISATTVA-SHRAMANERAS ARE VERY RARE. ALL THEIR FACULTIES ARE KEEN AND THEIR WISDOM IS CLEAR. THEY HAVE IN THE PAST ALREADY MADE OFFERINGS TO LIMITLESS THOUSANDS OF MYRIADS OF MILLIONS OF BUDDHAS. IN THE PRESENCE OF THOSE BUDDHAS, THEY CONSTANTLY CULTIVATED BRAHMA CONDUCT, ACCEPTING AND UPHOLDING THE BUDDHA'S WISDOM, INSTRUCTING LIVING BEINGS AND CAUSING THEM TO ENTER INTO IT.

COMMENTARY:

The Buddha had been in his quiet room in samadhi, and then after eighty-four thousand aeons had passed, the Buddha Great-Penetrating-Wisdom-Victory, arose from samadhi, approached the Dharma throne, he went to his Dharma seat, and serenely sat down upon it. He addressed the Great assembly, all present in the Bodhimanda, saying, "These sixteen Bodhisattva-Shramaneras are very rare. All their faculties are keen and their wisdom is clear." "Keen faculties" means that they could use their six sense organs interchangeably. Their Prajna wisdom manifested, so that they clearly understood all Dharmas. Why did they clearly understand all dharmas? They have in the past already made offerings to limitless thousands of myriads of millions of Buddhas. In the presence of those Buddhas, they constantly cultivated Brahma conduct, they kept the precepts purely, accepting and upholding the Buddha's wisdom. They always studied the wisdom of the Buddha, instructing living beings and causing them to enter into it, enter into the Buddha's wisdom.

SUTRA: T.25b15

"YOU SHOULD ALL MAKE A POINT OF DRAWING NEAR TO AND MAKING OFFERINGS TO THEM. WHY? THOSE SOUND HEARERS, PRATYEKA BUDDHAS, OR BODHISATTVAS WHO CAN HAVE FAITH IN THE DHARMA OF THE SUTRA SPOKEN BY THESE SIXTEEN BODHISATTVAS, ACCEPT AND UPHOLD IT WITHOUT DEFAMING IT. WILL ALL ATTAIN ANUTTARASAMYAKSAMBOODHI, THAT IS, THE WISDOM OF THE THUS COME ONE."

COMMENTARY:

"You should all make a point..." "Making a point" means to be quick about it. "...Drawing near to and making offerings to them." Draw near to them, do not leave them, and make offerings to them. Make a point of doing it time and again. "Why?" Why do I say this? "Those Sound Hearers, Pratyeka Buddhas, or Bodhisattvas who can have faith in the Dharma of the Sutra spoken by these sixteen Bodhisattvas, deeply believing it, without any doubts, accept and uphold it, not forgetting it, and without defaming it, they will all attain anuttarasamyaksambodhi, the Sound Hearers, Pratyeka Buddhas, Bodhisattvas, or just living beings, they will attain supreme enlightenment, That is, the wisdom of the Thus Come One."

SUTRA: T. 25b18

THE BUDDHA TOLD THE BHIKSHUS, "THESE SIXTEEN BODHISATTVAS ALWAYS DELIGHT IN SPEAKING THE *WONDERFUL DHARMA LOTUS FLOWER SUTRA*. EACH BODHISATTVA HAS TRANSFORMED SIX HUNDRED MYRIADS OF MILLIONS OF NAYUTAS OF GANGES'SANDS OF LIVING BEINGS WHO, LIFE AFTER LIFE WERE BORN TOGETHER WITH THE BODHISATTVAS AND HEARD THE DHARMA FROM THEM, FULLY BELIEVING AND UNDERSTANDING IT. FOR THIS REASON, THEY HAVE MET UP WITH FORTY THOUSAND MILLIONS OF BUDDHAS, WORLD HONORED ONES, AND TO THIS MOMENT HAVE NOT STOPPED DOING SO.

COMMENTARY:

The Buddha told the Bhikshus, "These sixteen Bodhisattvas always take delight in speaking, *THE WONDERFUL DHARMA LOTUS FLOWER SUTRA*, the thing they like to do best is to speak this Sutra. Each Bodhisattva has transformed six hundred myriads of millions of nayutas of Ganges' sands of living beings who, life after life, were born together with the Bodhisattvas..." Each of the sixteen Bodhisattvas has transformed and taught millions of living beings, who, life after life, were born together with the Bodhisattvas. The beings taught and transformed by the sixteen shramaneras made vows in every life to be born together with these sixteen. Hearing the Dharma from them, hearing the sixteen shramaneras speak the Dharma, fully believing and understanding it. They understood it and had no doubts. For this reason, they have met up with forty thousand millions of Buddhas, World Honored Ones, and to this moment, have not stopped doing so."

SUTRA: T. 25b23

BHIKSHUS, I WILL TELL YOU, THOSE DISCIPLES OF THE BUDDHA, THE SIXTEEN SHRAMANERAS, HAVE ALL NOW ATTAINED ANUTTARASAMYAKSAMBOODHI, AND IN THE LANDS OF THE TEN DIRECTIONS, ARE PRESENTLY SPEAKING THE DHARMA. THEY HAVE AS THEIR RETINUES LIMITLESS HUNDREDS OF THOUSANDS OF MILLIONS OF BODHISATTVAS AND SOUND HEARERS. TWO HAVE BECOME BUDDHAS IN THE EAST: ONE IS NAMED AKSHOBHYA, IN THE LAND OF HAPPINESS. THE OTHER IS NAMED SUMERU PEAK. TWO HAVE BECOME BUDDHAS IN THE SOUTHEAST: ONE IS NAMED LION SOUND. THE OTHER IS NAMED LION SIGN. TWO HAVE BECOME BUDDHAS IN THE SOUTH: ONE IS NAMED SPACE DWELLER, THE OTHER IS NAMED ETERNAL EXTINCTION. TWO HAVE BECOME BUDDHAS IN THE SOUTHWEST: ONE IS NAMED ROYAL SIGN, THE OTHER IS NAMED BRAHMA SIGN. TWO HAVE BECOME BUDDHAS IN THE WEST: ONE IS NAMED AMITAYUS, THE OTHER IS NAMED SAVIOR OF ALL WORLDS FROM SUFFERING AND ANGUISH. TWO HAVE BECOME BUDDHAS IN THE NORTHWEST: ONE IS NAMED TAMALAPATRACHANDANA FRAGRANCE AND SPIRITUAL PENETRATIONS. THE OTHER IS NAMED SUMERU SIGN. TWO HAVE BECOME BUDDHAS IN THE NORTH. ONE IS NAMED CLOUD SELF-MASTERY. THE OTHER IS NAMED KING OF CLOUD SELF-MASTERY. IN THE NORTHEAST THERE IS A BUDDHA BY THE NAME OF DESTROYER OF ALL WORLDLY FEAR. THE OTHER BUDDHA, THE SIXTEENTH, IS MYSELF, SHAKYAMUNI BUDDHA, HERE IN THE SAHA WORLD, WHERE I HAVE REALIZED ANUTTARASAMYAKSAMBOODHI.

COMMENTARY:

Shakyamuni Buddha says, "Bhikshus, all of you, those who have left home and those at home, as well, I will tell you, those disciples of the Buddha, the Buddha, Great-Penetrating-Wisdom-Victory, the sixteen Shramaneras, the sixteen little novices, big novices, older novices; sixteen in all..." Now, after you have left home for a long while, you can be called an "old novice." If you have left home for fairly long, then you're called a "big novice." If you've just left home, then you're called a "little novice." These were probably "older novices," because they had left home for a long time. Anyway, they have all now attained anuttarasamyaksambodhi, enlightenment, and, in the lands of the ten directions are presently speaking the Dharma, right now they are speaking Dharma. They have as their retinues limitless hundreds of thousands of millions of Bodhisattvas and Sound Hearers. The Buddha's family is composed of Bodhisattvas and Sound Hearer Disciples. They are like his children, his family. Since we are now studying the Buddhadharma, we, too, are like the Buddha's sons and daughters, his disciples. So, you must be a filial child. We are part of the Buddha's retinue.

Two have become Buddhas in the East: One is named, Akshobhya. "Akshobhya", is Sanskrit and means, "Unmoving Honored One." This is Medicine Master Crystal Light-Thus Come One. In our Buddha House, we have the three Buddhas; in the Center is, Shakyamuni. On his left is Medicine Master Buddha, holding the pagoda, and on the right is, Amitabha Buddha, holding the Lotus Throne. So, you remember this, because when Americans see the Buddha images, they always ask, "Who's that?" They want an introduction. So Everyone should know who they are, so when they are asked they don't have to say, "I don't know," leaving people thinking, "God, they live here, studying the Buddhadharma, and they don't even know who these Buddhas are!" That's pretty embarrassing. Not only for your disciples, but for the teacher, too. "What are they learning from that teacher, anyway? They don't even know what those Buddhas names are!" If new-comers want to know who the Buddhas are, you who are here all the time should pay attention to this detail. So, now I have introduced you to them.

So, the Unmoving Honored One, Akshobhya, is the Buddha in the east. In the land of Happiness, that is, the Eastern Pure Crystal World. The other is named Sumeru Peak; the second shramanera became a Buddha in the east, by the name of Sumeru Peak; he is Akshobhya's neighbor to the east.

Two have become Buddhas in the Southeast: One is named Lion Sound. He is called Lion Sound, because when the Buddha speaks Dharma, it's like the roar of a lion, awesome and fierce. The other is named Lion Sign.

Two have become Buddhas in the Southwest: One is named Royal Sign. He has the signs and characteristics of royalty, like the god, Shakra. The other is named Brahma Sign. In the causal ground, he always cultivated Brahma conduct, and so his marks are very pure.

Two have become Buddhas in the West: One is named Amitayus, also known as, Amitabha. Amitayus means limitless life. Amitabha, his other name, means limitless light. Here it is laid out very clearly that Amitabha was originally one of the sixteen royal sons of the Buddha Great-Penetrating-Wisdom-Victory. This Buddha's life is limitless, and his blessings and virtues are limitless. He has limitless light, as the light of his wisdom is limitless. "Limitless life" refers to his blessedness, and "Limitless life" refers to his wisdom.

The other is named Savior of All Worlds from Suffering and Anguish. The other shramanera became a Buddha by this name.

Two have become Buddhas in the Northwest: One is named Tamalapatra-Chandana. Tamalapatra-chandana, is, obviously, Sanskrit. Tamalapatra is interpreted as meaning, "Worthy whose nature is without defilement." This means that his self-nature is free of dust and filth. He is a worthy sage. Chandana is a kind of incense. The other is named Sumeru Sign.

Two have become Buddhas in the North: One is named Cloud Self-Mastery; he can travel at will through the clouds. The other is named King of Cloud Self-Mastery .

In the Northeast there is a Buddha by the name of Destroyer of All Worldly Fear. He can break through all the fearful situations. The sixteenth is myself, Shakyamuni, which means "humane and silent" Buddha, here in the Saha World, Where I have realized anuttarasamyak-sambodhi, the Buddha-fruit.

SUTRA: T. 25c7

BHIKSHUS, WE, AS SHRAMANERAS EACH TAUGHT AND TRANSFORMED LIMITLESS HUNDREDS OF THOUSANDS OF MYRIADS OF MILLIONS OF GANGES' SANDS OF LIVING BEINGS, WHO, HEARING THE DHARMA FROM US, WERE SET TOWARDS ANUTTARASAMYAKSAMBOODHI.

COMMENTARY:

"Bhikshus," Shakyamuni Buddha continues speaking to the Bhikshus, "We, as Shramaneras, novices, each taught and transformed limitless hundreds of thousands of myriads of millions of Ganges' sands of living beings, who... each one of us taught quite a large number of living beings." Here we are, Bhikshus, and we haven't taught or transformed a single living being. Shame on us! "Hearing the Dharma from us, studying the Buddhadharma under our tutelage, they were set towards anuttarasamyaksambodhi." Why did they study the Dharma? Because they wanted enlightenment. This shows that when they first heard the Dharma, they decided they wanted to attain perfect enlightenment. Each made progress towards it at his own rate of speed, but from here on out it was simply a matter of time until they achieved their goal.

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