

Flower adornment Sutra

The second ground

with commentary of Tripitaka Master Hua

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SUTRA:

HIS NATURE DOES NOT ENGAGE IN HARSH SPEECH, THAT IS, CRUEL, MALICIOUS SPEECH, COARSE, WILD SPEECH, SPEECH THAT BRINGS SUFFERING TO OTHERS, SPEECH THAT PROVOKES ANGER AND HATRED IN OTHERS, BLUNT SPEECH, FURTIVE SPEECH, VILE AND EVIL SPEECH, CHEAP AND VULGAR SPEECH, SPEECH UNPLEASANT TO HEAR, SPEECH THAT DOES NOT DELIGHT THE LISTENER, ANGRY, HATEFUL SPEECH, SPEECH THAT BURNS THE HEART LIKE FIRE, SPEECH BOUND UP IN RESENTMENT, HEATED, IRRITATING SPEECH, DISAGREEABLE SPEECH, DISPLEASING SPEECH, SPEECH THAT CAN DESTROY ONESELF AND OTHERS--ALL SUCH TYPES OF SPEECH AS THOSE HE COMPLETELY ABANDONS. HE ALWAYS UTTERS KIND, ENCOURAGING SPEECH, SOFT AND GENTLE SPEECH, SPEECH THAT DELIGHTS THE MIND, SPEECH PLEASANT TO THE LISTENER, SPEECH THAT MAKES THE LISTENER HAPPY, SPEECH THAT WELL ENTERS INTO PEOPLE'S HEARTS, ELEGANT AND REFINED SPEECH, SPEECH AGREEABLE TO MOST PEOPLE, SPEECH THAT GLADDENS MOST PEOPLE, AND SPEECH THAT BRINGS JOY TO BODY AND MIND.

COMMENTARY:

HIS NATURE DOES NOT ENGAGE IN HARSH SPEECH. The Bodhisattva doesn't have any harsh speech in his own nature at all. THAT IS, he does not utter CRUEL, MALICIOUS SPEECH. He would never make people die from rage as if they had been poisoned. He doesn't use COARSE, WILD SPEECH, being very rough and unreasonable. He doesn't use SPEECH THAT BRINGS SUFFERING TO OTHERS, with one sentence making people feel very troubled and pained. He does not use SPEECH THAT PROVOKES ANGER AND HATRED IN OTHERS. He does not use BLUNT SPEECH--this is telling people off to their face--or indirect, FURTIVE SPEECH--that is, gossiping behind their backs--VILE AND EVIL SPEECH--that is, low and wicked talk, or CHEAP AND VULGAR SPEECH--speech so despicable that what one says is utterly worthless. He does not use SPEECH UNPLEASANT TO HEAR, so that when one talks, no one wishes to listen, or SPEECH THAT DOES NOT DELIGHT THE LISTENER. Sometimes when one talks with people they don't like it. Do you hear that? Speech that people don't like is a kind of harsh speech. He does not use ANGRY, HATEFUL SPEECH. When some people talk, they make people get angry and stir up their hatred. He does not use SPEECH THAT BURNS THE HEART LIKE FIRE. There is another way of talking that is just as hard for people to endure as having fire burn their hearts. The Bodhisattva does

not use SPEECH BOUND UP IN RESENTMENT. When one talks this way one leaves a permanent resentment burning in people. He does not use HEATED, IRRITATING SPEECH, so that as soon as one starts talking like this it makes people upset and afflicted; or DISAGREEABLE SPEECH, talking in a way that makes people really not want to listen. He does not use DISPLEASING SPEECH. Now the Sutra is telling you about all these various ways of talking, so now you can put all your effort into studying how to talk this way and go out to harm people, hurt them, and upset them with a single phrase. Before you heard the Sutra you never suspected there were so many ways to upset people with your words, but now that you've heard the Sutra you have mastered them all. The Bodhisattva does not use SPEECH THAT CAN DESTROY ONESELF AND OTHERS. This kind of talk, when uttered, is wounding to oneself, and it also wounds others. ALL SUCH TYPES OF SPEECH AS THOSE, the different ways of talking just listed which are all examples of harsh speech, ways of creating evil karma from uttering evil words, HE COMPLETELY ABANDONS. The Bodhisattva gives up all those ways of talking that create evil karma.

HE ALWAYS UTTERS KIND, ENCOURAGING SPEECH. He always talks in a way as kind and beneficial to living beings as moistening water. He uses SOFT AND GENTLE SPEECH. He always talks in a very gentle and harmonious manner and uses SPEECH THAT DELIGHTS THE MIND. He puts people's minds at ease and makes them very happy. His SPEECH IS PLEASANT TO THE LISTENER. Before it was speech that was unpleasant to hear, and now it's speech that is pleasant to hear, the exact opposite. He uses SPEECH THAT MAKES THE LISTENER HAPPY. People became unhappy when they listened before, and now when they hear they are particularly happy, again the complete reverse. He uses SPEECH THAT WELL ENTERS INTO PEOPLE'S HEARTS. When one talks, people find it very sweet and delightful. His is ELEGANT AND REFINED SPEECH. One talks in a very lofty manner, in a very refined and cultured way, so when people listen they want to talk like that, too, and one becomes a model for speech. He uses SPEECH AGREEABLE TO MOST PEOPLE and SPEECH THAT GLADDENS MOST PEOPLE, that makes lots of people glad in body and mind. AND he uses SPEECH THAT BRINGS JOY TO BODY AND MIND. In body one is so happy one jumps for joy, and one becomes very happy at heart as well.

SUTRA:

HIS NATURE DOES NOT ENGAGE IN LOOSE SPEECH. THE BODHISATTVA ALWAYS DELIGHTS IN THOUGHTFUL, EXAMINED SPEECH, IN APPROPRIATE SPEECH, IN TRUE SPEECH, MEANINGFUL SPEECH, LAWFUL SPEECH, SPEECH THAT ACCORDS WITH WAY-PRINCIPLE, SKILLFULLY TAMING AND REGULATING SPEECH, SPEECH RECKONED AND MEASURED ACCORDING TO THE TIME AND WHICH IS DECISIVE. THIS BODHISATTVA EVEN WHEN MAKING JOKES, ALWAYS WEIGHS HIS WORDS, SO HOW MUCH LESS WOULD HE DELIBERATELY POUR OUT SCATTERED AND ABANDONED TALK.

HIS NATURE DOES NOT ENGAGE IN GREED. THE BODHISATTVA, CONCERNING OTHERS' WEALTH AND PROPERTY, AS WELL AS THINGS OWNED AND USED BY OTHERS, DOES NOT GIVE RISE TO GREED. HE DOES NOT WISH FOR THEM OR SEEK THEM.

COMMENTARY:

HIS NATURE DOES NOT ENGAGE IN LOOSE SPEECH. THE BODHISATTVA ALWAYS DELIGHTS IN THOUGHTFUL, EXAMINED SPEECH. What is loose speech? It means ridiculing people or intimidating people, or making people who hear it have defiled thoughts. When the Bodhisattva talks, he doesn't just say whatever he pleases. Before he talks, he thinks over what he's going to say and examines it well, and then he says it IN only APPROPRIATE SPEECH. When he talks it has to be at just the time he is supposed to talk. If it isn't time to talk, he won't talk. He'd never say, "I'm going to go ahead and answer questions I shouldn't answer." That would be to speak inappropriately, not knowing when it was the right time to talk. What he says is IN TRUE SPEECH, very accurate and genuine, without the least bit of falseness. When he talks it is MEANINGFUL SPEECH. What he says has principle and is reasonable. At all times when the Bodhisattva speaks it is LAWFUL SPEECH, speech in accord with the Dharma. If it were talk not in accord with Dharma, he wouldn't speak it. His is SPEECH THAT ACCORDS WITH WAY-PRINCIPLE. What the Bodhisattva says has to be in accord with Way-principle and not opposed to it. He uses SKILLFULLY TAMING AND REGULATING SPEECH. The Bodhisattva, in teaching and transforming living beings uses very skillful and clever expedient methods to tame and subdue them. His is SPEECH RECKONED AND MEASURED ACCORDING TO THE TIME AND WHICH IS DECISIVE. According to the occasion, he estimates and measures his words, and they have certainty to them. THIS BODHISATTVA, EVEN WHEN MAKING JOKES, ALWAYS WEIGHS HIS WORDS. Even when he cracks a joke, he thinks it over and asks himself if it is a joke he can make, whether it is appropriate or not, SO HOW MUCH THE LESS WOULD HE DELIBERATELY POUR OUT SCATTERED AND ABANDONED TALK. He would be even less likely to come out with confused and scattered talk.

HIS NATURE DOES NOT ENGAGE IN GREED. The Bodhisattva's nature is not greedy, he's not greedy for sexual misconduct. THE BODHISATTVA, CONCERNING OTHERS' WEALTH AND PROPERTY, AS WELL AS THINGS OWNED AND USED BY OTHERS-- others' possessions and the things they use daily--DOES NOT GIVE RISE TO GREED. He would never become greedy or grasping. HE DOES NOT WISH FOR THEM OR SEEK THEM. He'd never say, "I really like that. I'd really like to get that," seeing people and telling them to give him gifts. One shouldn't be so greedy. No matter what anyone gives you, if you can do without it, do without it. Don't be greedy and seek for things, and then no matter where you go, everything will go well, and nothing will go badly.

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