

DUSTMOTES' SUTRA SCROLLS

-reported by VBS staff

It may truly be called:

Wonderful speech of constant duration.

A vast model of universal scope.

*The ultimate expression congruent
with the nature.*

The main track of the Single Vehicle.

Examine its profound purport,

Look into other Sutras:

It is like a sunrise glorious in the sky,

Dimming multitudes of luminaries' splendor;

Like Sumeru which spreads across the seas,

Lowering retinues of peaks' high altitudes.

*-Flower Adornment Sutra Preface
by National Master Ch'ing Liang*



As of May, 1982, in response to the sincere request of some thirty disciples of the Los Angeles region who came personally to the City of Ten Thousand Buddhas to tender their invitation, the two Dharma Masters practicing Three Steps, One Bow consented to convene the Flower Adornment (Avatamsaka) Assembly at Gold Wheel Temple in downtown LA. The Wonderful Dharma Wheel of the *FLOWER ADORNMENT SUTRA* turns constantly in all of the Sino-American Buddhist Association's Proper Way-Places, forever without rest. The fact that the Orthodox Dharma now blesses the West precipitates some very real, though at times subtle and imperceptible on the gross material plane, changes which rectify the rapid demoralization of our society. As the Venerable Abbot puts it, "Our job in Buddhism is to mend the flat tire of the world." The more solid the roots of Dharma grow, the more auspicious and magical the events are that take place as a response to the sincerity and faith of true Buddhist disciples. Any student of the Great Vehicle Sutras knows that records of such supreme states and events abound in the Buddhist Sutras, especially with regard to the *FLOWER ADORNMENT*, the King of Kings of all Sutras. Someone might object that those events took place when the Buddha first spoke the *AVATAMSAKA*, back in India some three thousand years ago. Yes,

and yet such unusual and sublime states and events continually occur because in the One True Dharma Realm, time and space are interfused in such a way that

One thought is limitless aeons;
Limitless aeons are just one thought.



Sincere and devoted protectors from Gold Wheel Temple shown during their pilgrimage to the City of Ten Thousand Buddhas to request the turning of the AVATAMSAKA DHARMA WHEEL by the two Dharma Masters of Three Steps, One Bow, Bhikshus Heng Sure and Ch'au

So there is no need to discriminate between past, future, and present. Specifics and principles--phenomena and noumena--intermesh, not only in this world, but throughout a trillion universes and all events are viewed as mutually interdependent and interpenetrating. They spread like a multi-dimensional net that reaches to infinity. Thus, the concept of intercausality and simultaneous conditioned arising of all events is one of the core principles of the *AVATAMSAKA SUTRA*.

Because a dust mote is an expression of the One Truth, it can therefore contain all things...And since all the universes contained within a dust mote are also expressions of the One Truth, they too contain all other universes...This contemplation goes on without end, layer upon layer, realm embracing realm, to the reaches of infinity.

*-Flower Adornment Prologue
Third Door by National
Master Ch'ing Liang*

According to this view of totality, all antitheses--such as birth and death, emptiness and existence, movement and stillness--completely blend and merge, so that

*The vast and great can enter where
there is no place,
Dust motes and hair pores envelop
with nothing left outside.*

*-Flower Adornment Preface
National Master Ch'ing Liang*

Also, this is a state whereby

*All worlds enter the track of a single hairpore,
The track of a single hairpore enters all worlds.*

*-Flower Adornment Sutra
Universal Worthy's Chapter Thirty-Six*

And so, just as during the Buddha's time when the great disciples, the Bodhisattva leaders of the Flower Adornment Assembly, "received the Buddha's awesome power to proclaim the Flower Adornment (Avatamsaka) Dharma," so, too, in every dust-mote-like country throughout the ten directions, wherever this Sutra is being lectured, the same wonderful states transpire.

Every night as Dharma Masters Heng Sure and Heng Ch'au ascend the Dharma seat, a faithful lay devotee lights incense, circumambulates the platform a full three times with utmost reverence, makes obeisance, kneels, and with palms placed together, requests the Dharma on behalf of the Assembly and for all living beings. The following is an account of an actual state that happened during one such assembly on a Sunday afternoon in August.

Although it was hot outside, a cool breeze always lingers within the large lecture hall, refreshing minds that are tense and tired from the traffic and mad spin of the LA jive. Everytime as the Dharma Masters take their seats, the Avatamsaka Assembly of Buddhas and Bodhisattvas, as if on cue, transformationally appear in cloudlike profusion. They arrive simultaneously, noiselessly, unbeknownst to most of the audience. Yet their kind protection and sanctimonious grace evokes a very special change in the hearts of those who have faith. Nobody can fail to detect the unique aura of stillness and peace which prevails whenever an Avatamsaka Assembly is in session.

As the two Dharma Masters sit, with eyes closed, gathering in their thoughts during those last moments of profound concentration, several "Knights of the Dharma Body," tall and magnificent in form, appear before the two Dharma Masters and rub them on the crowns of their heads, endowing them with Dharma-selecting wisdom and opening up their powers of eloquence.

*They profoundly enter into the Dharma, their eloquence without end.
Upon hearing the Dharma they are without attachment, and they fathom*

the utmost depths of the Dharma's meanings. They can skillfully proclaim and lecture, their hearts without fear.

*Flower Adornment Sutra
Ten Conducts Chapter,
the Eighth Conduct of Non-Attachment*

The "Chapter on the Merit and Virtue of First Bringing Forth the Resolve for Bodhi" is in progress. Dharma Wisdom Bodhisattva is the teaching host. Just as the Tathagatas of the three periods of time bless Dharma Wisdom every time he opens his mouth to speak on behalf of all Buddhas, so too, in the current Assembly, the same sacred ceremony transpires. The Buddhas and Bodhisattva come to lend special aid to the Dharma-lecturing hosts.

As the Assembly proceeds, and the audience grows more and more rapt in still concentration, another wonderful state appears. Suddenly, Amitabha Buddha himself descends onto the lecture platform. The Buddha's body is vast and overwhelming. The WAN 卐 character on his chest emits millions of rays of light that form sea-like aureoles, spreading out in a golden effulgence that dazzles like a thousand suns. From Amitabha Buddha's silky, curly hair looms a fleshy protuberance which further releases lights of multi-colors.

The Buddha told Ananda and Vaidehi, "Next you should contemplate the bright and illustrious physical marks of the Buddha of Limitless Light (Amitabha). Ananda, know that the Buddha of Limitless Life has a body that is endowed with hundreds of thousands of myriads of rays of golden light, just like those found in the Suyama Heaven. The Buddha's height is expressed in yojanas to the number of sands in six hundred quadrillion Ganges Rivers. The white urna between his eyebrows revolves to the right, like five Sumeru Mountains. His blue eyes are like the waters of four great seas, and the pupils and whites of his eyes are clearly distinguishable. All the hairpores on his body reveal radiance, equal to Mount Sumeru. The halo of the Buddha extends to ten trillion trichiliocosms, and within that halo, there are further transformation-Buddhas to the number of sands in hundreds of millions of Ganges Rivers.

*-SUTRA OF VISUALIZING THE
BUDDHA OF LIMITLESS LIFE*

Then, Amitabha Buddha proceeds to step down from the Platform and begins to glide across the long hall. With each step he takes the earth trembles. But, unlike most ordinary earthquakes that wreak disaster and which are testimonies to mankind's evil karma, this earthquake is totally auspicious. Because of the Buddha's overwhelming power of virtue, his physical presence at any Way-place completely shakes up and resettles the bio-physical make-up of the environment. If expressed in modern, technical language, one would have to say that the atmospheric pressure of the place down to the sub-atomic level

is completely rearranged so that with the different vibrations and the change and flux in the air currents, the very earth itself trembles. All of this happens on a subliminal level and is not perceptible to our coarser sense faculties. But those who have opened their Dharma eyes can perceive such states happen on a regular basis.

There were six types of quaking inside and outside his city. The grounds of the myriad jewels, the jeweled walls, jeweled halls...all put forth wondrous sounds...Every single mountain and meadow, all the grasses and trees, turned around to make obeisance. The reservoirs and lakes, streams and wells, rivers and seas, all surged, swelled, and rippled, before that Raja. Ten thousand dragon kings raised up large clouds of fragrance, stirred up lightning and aroused thunder, and sent down a light mist of rain.

-FLOWER ADORNMENT SUTRA
"Entering the Dharma Realm" Chapter 39

As Amitabha Buddha proceeds down the hall, from his body there emerge thousands of arms, each arm rubbing the crowns of the heads of all those in the assembly, silently eradicating kalpas' worth of bad karma, and aiding everyone's Bodhi sprouts and wisdom roots in their growth.

Further there is another mark of a great person called Cloud of Non-Differentiation of the Dharma Realm. It emits the light of great wisdom of the Thus Come One, and universally shines upon the Wayplaces and assemblies within measureless aeons of dharmas throughout the Buddha lands of the ten directions. In their midst it universally makes appear all kinds of spiritual penetrations and emits wondrous sounds. According to that which living beings like in their minds, those sounds proclaim the conduct and vows of Universal Worthy Bodhisattva, and cause them to make transferences.

-FLOWER ADORNMENT SUTRA
"Sea of the Mark of the Thus Come One's Ten Bodies"
Chapter 34.

On that day there must have been about thirty-five people in the audience. Yet the actual count of the multitudes that arrive from the various realms and heavens and through the hall are limitless and ineffable. Amitabha Buddha also brings with him his retinue from the Pure Land. In the lacquered red doorways of Gold Wheel Temple there stream the citizens of the Land of Ultimate Bliss. Pure youths and maidens, young boys and girls, all adorned with floral crowns on their heads, wearing cherubic smiles, and dressed in long robes of bright, vibrant colors, walking in as if treading on thin air. Their very presence exudes an intense sweet perfume and the air around them took on a watery translucence and softness. All the rough edges fade away as these celestial multitudes chanted "Namo Amita Buddha." In each of their hands they uphold little cardboard boxes. What was inside these boxes? Animals. Little rabbits, chickens, ducks, monkeys, and so forth--animals that had been killed and which are now being crossed over due to the collective power of the virtuous Assembly. Incidentally, the crossing-over ceremony of deceased

spirits is an integral part of Buddhist practice and one which is observed at Gold Wheel and the City of Ten Thousand Buddhas regularly. From all directions of the sky, devas and devi descend, their gossamer-silk robes fluttering and swirling in a dance of vibrant colors. They send down a shower of celestial bouquets while the heavenly musicians--the kinnaras and golden-winged p'eng birds and so forth--offer up melodious chants as offerings. The state is no different from what is described in the Sutras.

From empty space the heavenly kings made a multitude of entertaining sounds with their music. Countless heavenly maidens sang and chanted in praise. They rained, down countless clouds of flowers, countless clouds of canopies, countless clouds of jeweled banners, countless clouds of jeweled streamers, which acted as adornments in empty space as an offering.

-FLOWER ADORNMENT SUTRA

"Entering the Dharma Realm"

Chapter 39

Now, most people when they recite Sutras, have to read them from a text. But throughout empty space, every molecule of air is packed with Dharma treasures. So it is said that those who have attained the Pure Dharma Eye can read Sutras throughout empty space, which is, in fact, what all Buddhas and Bodhisattvas and worthy sages do all the time. And so, during the course of the Avatamsaka Assembly, a golden Sutra always appears right above the altar. A gigantic Sutra, its leaves radiating pure, purplish-gold, lies suspended in space. This is the original Sutra of the Dharma Realm, the Wordless True Sutra, the mother of all merit and virtue and the source of all living beings' original Buddha nature. Once, during the T'ang Dynasty, Emperor Hsün Tsung requested National Master Ch'ing Liang, Fourth Patriarch of the Avatamsaka School, to enlighten him on the profundities of the *Avatamsaka Sutra*. National Master Ch'ing Liang ascended the Dharma seat and proclaimed,

Great indeed in the One True Realm, the resource of the myriad dharmas! It envelopes the void, yet is cut off from marks. It enters worlds and phenomena and yet it leaves no trace. The Buddha upon attaining it, miraculously realized True Enlightenment and severed all habits of defilement. Bodies and kshetras fuse in mutual inclusion. Sounds and lights irradiate afar...Upon entering its door, one achieves equality with all Buddhas in one day. Contemplate a single dust mote: the Dharma Realm lies in your palm! Its principles are profound, its wisdom far-reaching. Consciousness obscures the flow of words; objective states tarnish divine wisdom.

During the same weekend, another disciple reported a state that she and her family together witnessed. They live not far from Gold Wheel Temple, which is situated right in the heart of the LA metropolis. The entire family saw Kuan Yin Bodhisattva astride a carp-like dragon emerged in a sea of five-colored clouds, hovering over the roof of the

temple. The family was so taken by the vision, because everyone saw it in clear detail, that they quickly called in and reported their observation to the staff at Gold Wheel.

On Sunday night the Venerable Abbot himself lectured on "*Universal Worthy's Conduct and Vows Chapter*". At the close of the lecture he made the following remarks:

Our world is becoming more chaotic each day, the reason being that people are all going downhill and not thinking to ascend. Take a look at how the shows and movie theaters are packed with people every day and so are the bars, sports events, coffee houses, and discotheques. It's only from Sutras lectures that people shrink back and don't want to attend. That's proof that the minds of people are no longer like those of the ancients and that Way-virtue is on the decline. Very few people attend proper events, which indicates that the majority are hooligans and upside-down. The lectures on the *Avatamsaka "Flower Adornment" Sutra* here in Los Angeles are gradually exerting an influence whose power invisibly dispells disasters in the world so that all humankind will not be wiped out. Now there is a weapon called the "death ray"--the lazer--which is capable of exterminating all of mankind. That weapon is extremely deadly, far more so than atomic or hydrogen bombs which are already bad enough. Once the lazars are employed, humankind will be no more. For that reason, our turning of the Great Dharma Wheel of the *Flower Adornment Sutra* here at Gold Wheel Temple is precisely to avert such calamities. If every single person were to turn towards the good, then there would be no such disasters. But if people create too much evil karma, they will have to undergo the retribution, and there is no way out. We are simply doing the best we can to prevent war in invisible ways.

Therefore the great Dharma Assembly of the *Flower Adornment Sutra* here at Gold Wheel Temple in Los Angeles has emerged and stands unique in the Dharma Realm. Its function is to prevent wars invisibly. We don't protest war, we eliminate wars in ways that cannot be seen. Today I'm telling you the power that the lectures on the *Flower Adornment Sutra* have here and whether you believe it or not is up to you. However, starting in 1968, while I have been in San Francisco, a major earthquake has been predicted for San Francisco every year. The prediction was renewed in 1969,1970,1971,1972,1973,1974,1975, and each year thereafter. But every year I said, "The earth is not allowed to quake," and up to this day there has been no major earthquake. Minor earthquakes that cause no damage or harm do not count. Minor earthquakes occur when magnificent Dharma Assemblies are being held or as auspicious portents which happen when a Buddha appears in the world or when someone certifies to the Fruit don't count in this. So don't think what I say to you has no basis and fail to

believe. If you don't believe it now, you will be sorry that you didn't later on.