

THE WONDERFUL DHARMA LOTUS FLOWER SUTRA

with the commentary of
TRIPITAKA MASTER HUA

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SUTRA:

"YOU SHOULD NOT SAY THAT PURNAMAITREYANIPUTRA IS ONLY ABLE TO PROTECT, SUPPORT, AND HELP PROPAGATE MY DHARMA ALONE. HE HAS ALSO, IN THE PRESENCE OF NINETY MILLION BUDDHAS OF THE PAST, PROTECTED, SUPPORTED, AND HELPED TO PROPAGATE THOSE BUDDHA'S PROPER DHARMA, AND IN THOSE ASSEMBLIES WAS ALSO FOREMOST AMONG THE SPEAKERS OF DHARMA.

"FURTHER, HE HAS THOROUGHLY UNDERSTOOD THE DHARMA OF EMPTINESS TAUGHT BY THOSE BUDDHAS, AND GAINED THE FOUR UNOBSTRUCTED WISDOMS. HE IS ALWAYS ABLE TO SPEAK THE DHARMA, PURELY AND PRECISELY, WITHOUT DOUBTS. HE HAS PERFECTED THE POWERS OF THE BODHISATTVA'S SPIRITUAL PENETRATIONS. THROUGHOUT HIS ENTIRE LIFE, HE HAS CULTIVATED BRAHMA CONDUCT. THOSE BUDDHAS' CONTEMPORARIES ALL SPOKE OF HIM AS BEING A SOUND-HEARER, BUT THIS WAS JUST AN EXPEDIENT DEVICE HE USED IN ORDER TO BENEFIT LIMITELESS HUNDREDS OF THOUSANDS OF LIVING BEINGS. HE FURTHER TRANSFORMED LIMITLESS ASAMKHYEYAS OF PEOPLE, CAUSING THEM TO STAND IN ANUTTARASAMYAKSAMBODHI. IN ORDER TO PURIFY THE BUDDHALANDS, HE CONSTANTLY PERFORMS THE BUDDHAS' WORK IN TEACHING AND TRANSFORMING LIVING BEINGS."

COMMENTARY:

Shakyamuni Buddha, fearing that his listeners might think that Purnamaitreyaniputra had only recently assumed the position of Foremost Speaker of Dharma, says, "YOU SHOULD NOT SAY THAT PURNAMAITREYANIPUTRA IS ONLY ABLE TO PROTECT, SUPPORT, AND HELP PROPAGATE MY DHARMA ALONE. HE HAS ALSO, IN THE PRESENCE OF NINETY MILLION BUDDHAS OF THE PAST, PROTECTED, SUPPORTED, AND HELPED TO PROPAGATE THOSE BUDDHAS' PROPER DHARMA." He made vows to help proclaim the Buddhadharma. Actually, it wasn't just ninety million Buddhas he served. Ninety million just represents a large number. It could have been ninety-one million or ninety-nine million; there is

nothing fixed about it. "AND he IN THOSE ASSEMBLIES WAS ALSO FOREMOST AMONG THE SPEAKERS OF DHARMA."

"FURTHER, HE HAS THOROUGHLY UNDERSTOOD THE DHARMA OF EMPTINESS TAUGHT BY THOSE BUDDHAS." The Dharma of emptiness refers to the Prajna Dharma. "AND GAINED THE FOUR UNOBSTRUCTED WISDOMS," "four unobstructed wisdoms" refers to the four unobstructed eloquences.

- 1) Unobstructed eloquence in phrasing.
- 2) Unobstructed eloquence in meaning.

This means that out of one principle he can derive limitless principles, and the limitless principles can all be traced back to the one principle. The one is the many, and the many is the one. They perfectly interpenetrate.

- 3) Unobstructed eloquence in Dharma.

From one Dharma, he understands the hundred Dharmas, and the hundred Dharmas revert to the one Dharma.

- 4) Unobstructed eloquence in delight in speech.

If he merely had eloquence in phrasing, meaning, and Dharma, but took no delight in speech, no one would benefit. But with the eloquence of delight in speech, one takes pleasure in speaking the Dharma in all situations. If a pig walks by he says, "Don't keep being a pig. It's a miserable existence. All you do is eat and sleep. What meaning is there in that?" If he sees a dog, he says, "Quit being so stingy. Your greed has turned you into a dog. You held onto your money so tightly it has turned into water and you still wonder where it has gone. Now as a consequence you have turned into a dog." Thus, the Dharma is spoken with delight to accord to living beings. Don't forget it. Without the fourth eloquence the first three are of no use.

"HE IS ALWAYS ABLE TO SPEAK THE DHARMA, PURELY AND PRECISELY, WITHOUT DOUBTS." He speaks with great precision; he would never speak an impure dharma. Because he himself never has doubts about the Dharma, he never says anything to cause others to have doubts. If you yourself have doubts when you speak the Dharma, your listeners will certainly not believe you. "Let's not listen to him. He doesn't know what he's talking about," they will say.

"HE HAS PERFECTED THE POWER OF THE BODHISATTVAS' SPIRITUAL PENETRATIONS." He may look like Sound Hearer, but he is really practicing the Bodhisattva Path.

"THROUGHOUT HIS ENTIRE LIFE, HE HAS CULTIVATED BRAHMA CONDUCT, pure conduct."

"THOSE BUDDHAS' CONTEMPORARIES ALL SPOKE OF HIM AS BEING A SOUND-HEARER, BUT THIS WAS JUST AN EXPEDIENT DEVICE HE USED IN ORDER TO BENEFIT LIMITLESS HUNDREDS OF THOUSANDS OF LIVING BEINGS." Everyone thought he was a Sound Hearer, but he was really a Bodhisattva. Outwardly he appeared to be a Sound Hearer, but inside, he practiced the Bodhisattva Path. He hid the great and manifested the small. "HE FURTHER TRANSFORMED LIMITLESS ASAMKHYEYAS OF PEOPLE, CAUSING THEM TO STAND IN ANUTTARASAMYAKSAMBODHI, to bring forth the mind for the unsurpassed, Proper and Equal, Right Enlightenment. IN ORDER TO PURIFY THE BUDDHALANDS, HE CONSTANTLY PERFORMS THE BUDDHAS' WORK IN TEACHING AND TRANSFORMING LIVING BEINGS." Because he wants to adorn and purify the Buddhalands, he is always doing the Buddhas' work; he never fails to benefit living beings. He is always busy teaching hundreds of thousands of millions of living beings. Purna-maitreyaniputra used the four kinds of unobstructed eloquence to teach living beings, to lead them to bring forth the Bodhi-mind and cultivate the supreme Path. We should learn these four types of eloquence, too. But don't just learn the eloquence of delight in speech and then be turned by living beings. How is one turned by living beings? Originally you want to save a pig, let's say, and so you speak Dharma to the pig. But then you get confused by the pig and turn into one yourself! Say a left-home person wants to save a lay person. He ends up failing to save them and taking drugs himself! Or, say you try to save a dog but you get impressed by the dog. In the end, you turn into a dog yourself. Thus, the dog ends up "saving" you!

When I was in Manchuria, a friend of mine, a playwright, had a dog whom he loved above all else. Eventually, the dog died and became a person. The person grew up and became the man's wife. However, the wife nagged and picked at her husband constantly, sort of like a puppy barking and yelping. The man wanted to cultivate, but his wife wouldn't let him; it was a difficult situation. If he accused her of fighting with him, she would say that she was just joking with him. If he tried to think of it like a joke, well, it surely seemed real enough. So he didn't know what to do. Finally, he said to me, "My wife just gives me trouble all day long. I want to cultivate, but she won't let me."

I said, "You just don't have any samadhi power. If you had samadhi power, she would stay away from you. If you just ignore her, she will eventually go away. When the conditions are over with, they disperse."

He said, "Really?"

I said, "Try it out."

So he practiced patience at home. He cultivated patience for three years; his wife scolded him for three years. Finally, she died. She was gone--no more dog bites.

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