

DHARMA FLOWER SUTRA

with commentary of TRIPITAKA MASTER HUA

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SUTRA:

"THE HOST OF BODHISATTVAS WILL NUMBER IN THE LIMITLESS ASAMKHYEYAS OF THOUSANDS OF MYRIADS OF MILLIONS OF NAYUTAS. THEY WILL ATTAIN GREAT SPIRITUAL PENETRATIONS AND THE FOUR UNOBSTRUCTED WISDOMS. THEY WILL BE SKILLED AT TEACHING AND TRANSFORMING ALL KINDS OF LIVING BEINGS. THE HOST OF SOUND HEARERS WILL BE UNCOUNTABLE AND UNRECKONABLE IN NUMBER. ALL WILL PERFECT THE SIX PENETRATIONS, THE THREE CLARITIES, AND THE EIGHT LIBERATIONS."

COMMENTARY:

"THE HOST OF BODHISATTVAS WILL NUMBER IN THE LIMITLESS ASAMKHYEYAS OF THOUSANDS OF MYRIADS OF MILLIONS OF NAYUTAS. THEY WILL ATTAIN GREAT SPIRITUAL PENETRATIONS AND THE FOUR types of UNOBSTRUCTED WISDOM." Each Bodhisattva will have the Four Types of Unobstructed Eloquences. They are:

1. The Unobstructed Eloquence in Speech,
2. The Unobstructed Eloquence in Dharma,
3. The Unobstructed Eloquence in Phrasing,
4. The Unobstructed Eloquence in Meaning.

"THEY WILL BE SKILLED AT TEACHING AND TRANSFORMING ALL KINDS OF LIVING BEINGS." They will have perfected skill-in-means so that they can bestow the teaching in accord with the potential of living beings who receive it. They will speak the Dharma most appropriate to the individual. In Purnamaitreyaniputra's Buddhaland "THE HOST OF SOUND HEARERS WILL BE UNCOUNTABLE AND UNRECKONABLE IN NUMBER. No matter how you try to count them, you won't be able to do so. ALL WILL PERFECT THE SIX PENETRATIONS." The Six Penetrations are:

1. The Penetration of the Heavenly Eye,
2. The Penetration of the Heavenly Ear,
3. The Penetration of Other's Thoughts,

4. The Penetration of Past Lives,
5. The Penetration of the Extinction of Outflows,
6. The Penetration of the Complete Spirit.

"THE THREE CLARITIES" are listed as:

1. The Clarity of Past Lives,
2. The Clarity of the Heavenly Eye,
3. The Clarity of the Extinction of Outflows.

"AND THE EIGHT LIBERATIONS" which are:

1. The liberation in which inwardly there is a mark of form, and outwardly form is contemplated.
2. "The liberation is which inwardly there is no mark of form, and outwardly form is contemplated.
3. The liberation in which the pure body of wisdom is certified as having complete dwelling.
4. The liberation of the station of boundless emptiness.
5. The liberation of the station of boundless consciousness.
6. The liberation of the station of nothing whatsoever.
7. The liberation of the state of neither perception nor non-perception.
8. The liberation of the extinction of the skandhas of feeling and thought.

SUTRA:

"THE REALIZATION OF THIS BUDDHALAND WILL BE THUS ADORNED WITH LIMITLESS MERITORIOUS VIRTUES."

COMMENTARY:

"THE REALIZATION OF THIS BUDDHALAND WILL BE THUS ADORNED WITH LIMITLESS MERITORIOUS VIRTUES." It will be created by and adorned with merit and virtue.

SUTRA:

"THE AEON WILL BE NAMED JEWELLED BRIGHTNESS. THE COUNTRY WILL BE CALLED WELL PURIFIED."

COMMENTARY:

"THE AEON WILL BE NAMED JEWELLED BRIGHTNESS. THE COUNTRY WILL BE CALLED WELL PURIFIED." The Buddhahood of Dharma Brightness Thus Come One, that is the present disciple Purnamaitreyaniputra, will be wholesome and pure.

SUTRA:

"THE LIFESPAN OF THAT BUDDHA WILL BE LIMITLESS ASAMKHYEYA AEONS, AND HIS DHARMA WILL ABIDE FOR A VERY LONG TIME."

COMMENTARY:

"THE LIFESPAN OF THAT BUDDHA WILL BE LIMITLESS ASAMKHYEYA AEONS, AND HIS DHARMA WILL ABIDE FOR A VERY LONG TIME." This refers to when Purna becomes a Buddha.

SUTRA:

"AFTER THAT BUDDHA'S EXTINCTION, STUPAS OF THE SEVEN JEWELS WILL BE BUILT EVERYWHERE IN THAT LAND."

COMMENTARY:

"AFTER THAT BUDDHA'S EXTINCTION, STUPAS OF THE SEVEN JEWELS WILL BE BUILT by his disciples to contain his relics. EVERYWHERE IN THAT LAND." There will be sharirastupas. The Buddha continues his prediction of Purna's Buddhahood.

SUTRA:

AT THAT TIME, THE WORLD HONORED ONE, WISHING TO RESTATE THIS MEANING, SPOKE VERSES SAYING,

*ALL OF YOU BHIKSHUS LISTEN WELL,
THE PATH WALKED BY DISCIPLES OF THE BUDDHA,
BECAUSE THEY THOROUGHLY STUDY EXPEDIENT DEVICES,
IS INCONCEIVABLE.
KNOWING THAT THE MULTITUDES DELIGHT IN LESSER
DHARMAS,
AND ALSO THAT THEY FEAR GREAT WISDOM,
THEREFORE THE BODHISATTVAS
BECOME SOUND HEARERS AND THOSE ENLIGHTENED TO
CONDITIONS.
EMPLOYING COUNTLESS EXPEDIENT DEVICES,
THEY TRANSFORM ALL THE CATEGORIES OF LIVING BEINGS.
THEY SPEAK OF THEMSELVES AS BEING SOUND HEARERS,
VERY FAR FROM THE PATH OF THE BUDDHA.
THEY CROSS OVER LIMITLESS MULTITUDES, BRINGING THEM
ALL TO ACCOMPLISHMENT.
EVEN THOSE OF LITTLE ZEAL AND WHO ARE REMISS*

*ARE GRADUALLY CAUSED TO BECOME BUDDHAS.
INWARDLY THEY PRACTICE AS BODHISATTVAS,
WHILE OUTWARDLY THEY MANIFEST AS SOUND HEARERS
APPEARING AS THOSE OF FEW DESIRES, WHO ARE TIRED OF
BIRTH AND DEATH,
IN FACT THEY ARE ALREADY PURIFYING THEIR
BODHISATTVAS.
DISPLAYING TO THE MULTITUDES THE THREE POISONS,
APPEARING TO HAVE DEVIANT VIEWS.
IN THIS WAY MY DISCIPLES,
EXPEDIENTLY SAVE LIVING BEINGS.
WERE I TO SPEAK FULLY,
OF THEIR VARIOUS DEEDS OF TRANSFORMATION,
LIVING BEINGS, HEARING IT,
WOULD HARBOR DOUBTS WITHIN THEIR MINDS.*

COMMENTARY:

AT THAT TIME, THE WORLD HONORED ONE, WISHING TO RESTATE THIS MEANING SPOKE VERSES SAYING, Shakyamuni Buddha wanted to repeat the principles he had just spoken to elaborate upon them.

ALL OF YOU BHIKSHUS, LISTEN WELL/. Pay close attention; don't be sloppy. THE PATH WALKED BY DISCIPLES OF THE BUDDHA,/ BECAUSE THEY THOROUGHLY STUDY EXPEDIENT DEVICES/ IS INCONCEIVABLE./ This state is not something that common people can understand. Purnamaitreyaniputra cultivated the Bodhisattva Path as the Buddha described it here.

KNOWING THAT THE MULTITUDES DELIGHT IN LESSER DHARMAS,/ AND ALSO THAT THEY FEAR GREAT WISDOM,/ the Bodhisattvas saw that beings like the Small Vehicle and fear the scope of the Buddha's wisdom. THEREFORE, THE BODHISATTVAS/ BECOME SOUND HEARERS AND THOSE ENLIGHTENED TO CONDITIONS./ The Bodhisattvas hide the great and manifest the small. They hide away their Bodhisattvahood, and manifest in bodies of Sound Hearers or Those Enlightened to Conditions. EMPLOYING COUNTLESS EXPEDIENT DEVICES/ THEY TRANSFORM ALL THE CATEGORIES OF LIVING BEINGS/. They use all different kinds of Dharma-doors to teach and transform all kinds of living beings.

THEY SPEAK OF THEMSELVES AS BEING SOUND HEARERS/. They say that they are Small Vehicle people VERY FAR FROM THE PATH OF THE BUDDHA/. THEY CROSS OVER LIMITLESS MULTITUDES/ BRINGING THEM ALL TO ACCOMPLISHMENT/. They teach, transform, and rescue limitless living beings, all of whom obtain the Way of the Buddha. EVEN THOSE OF LITTLE ZEAL AND WHO ARE REMISS/ ARE GRADUALLY CAUSED TO BECOME BUDDHAS/. "Little zeal" means that their resolve is for the lesser vehicle. "Remiss" means that they do not seek the Great Vehicle. Even though those of the Small Vehicle want to relax, to stop half way, the Bodhisattvas gradually teach them so that they become Buddhas.

INWARDLY THEY PRACTICE AS BODHISATTVAS/ WHILE OUTWARDLY THEY MANIFEST AS SOUND HEARERS./ On the outside they appear to be Sound Hearers, but inside

they are practicing the Bodhisattva Path. They are really great Bodhisattvas. APPEARING AS THOSE OF FEW DESIRES, WHO ARE TIRED OF BIRTH AND DEATH,/ IN FACT THEY ARE ALREADY PURIFYING THEIR BUDDHALANDS./ Sound Hearers despise birth and death, and want to escape from it. That's their focus on cultivation. Bodhisattvas, on the other hand, are not afraid of birth and death. They enter birth and death to save living beings. DISPLAYING TO THE MULTITUDES THE THREE POISONS,/ they seem to have greed, hatred, and stupidity; they don't really have the three poisons. APPEARING TO HAVE DEVIANT VIEWS / they are like the Buddha's disciple, Kalodayin, who displayed being very fond of women. He didn't really like women; he just appeared to. He put on a show and no one could tell if it was for real or not. People with genuine wisdom knew that he wasn't really that way; he was just manifesting expedients.

IN THIS WAY, MY DISCIPLES/ EXPEDIENTLY SAVE LIVING BEINGS./ Shariputra would sometimes manifest anger. Nanda would manifest greed. Sundarananda manifested stupidity. People with wisdom knew that they were just putting on a show. My disciples contemplate the causes and conditions of living beings and manifest a style, when in reality they are just using this method to save living beings. WERE I TO SPEAK FULLY/, if I tried to reveal all OF THEIR VARIOUS DEEDS OF TRANSFORMATION/, how they used the Dharma to teach living beings, LIVING BEINGS, HEARING IT,/ WOULD HARBOR DOUBTS WITHIN THEIR MINDS/. They would have doubts. So, I am not going to go into detail about it.

SUTRA:

*NOW, THIS PURNAMAITREYANIPUTRA, IN THE
PAST, UNDER THOUSANDS OF MILLIONS OF BUDDHAS,
HAS DILIGENTLY CULTIVATED HIS PRACTICE OF THE PATH
PROCLAIMING AND PROTECTING THE DHARMA OF ALL THE
BUDDHAS.
SEEKING SUPREME WISDOM,
IN THE PRESENCE OF THE BUDDHAS,
HE APPEARED AS THE HEAD OF THE DISCIPLES.
WITH MUCH LEARNING AND WITH WISDOM,
HE SPOKE WITHOUT FEAR,
LEADING THE ASSEMBLY TO REJOICE.
NEVER DID HE GROW WEARY OF
PARTICIPATING IN THE BUDDHA'S WORK.
HAVING ALREADY CROSSED OVER INTO GREAT SPIRITUAL
PENETRATIONS,
AND HAVING PERFECTED THE FOUR UNOBSTRUCTED
WISDOMS,
HE KNEW THE FACULTIES OF BEINGS, SHARP OR DULL,
AND ALWAYS SPOKE PURE DHARMA,
PROCLAIMING PRINCIPLES AS THEY SHOULD BE TAUGHT,
HE INSTILLED THOUSANDS OF MILLIONS OF MULTITUDES
TO DWELL IN THE DHARMA OF THE GREAT VEHICLE,
WHILE HE PURIFIED HIS OWN BUDDHALAND.
IN THE FUTURE, TOO, HE WILL MAKE OFFERINGS,
TO LIMITLESS, COUNTLESS BUDDHAS,*

*HELPING TO PROCLAIM THE PROPER DHARMA,
AND ALSO PURIFYING HIS OWN BUDDHALAND.
ALWAYS USING EXPEDIENT DEVICES,
HE WILL SPEAK THE DHARMA WITHOUT FEAR,
SAVING INCALCULABLE MULTITUDES,
SO THAT THEY ACCOMPLISH ALL-WISDOM.*

COMMENTARY:

The first twenty lines discuss Purnamaireyaniputra's past roots. The last eight lines generally discuss his future practices.

NOW, THIS PURNAMAITREYANIPUTRA, IN THE PAST, UNDER THOUSANDS OF MILLION OF BUDDHAS,/ DILIGENTLY CULTIVATED HIS PRACTICE OF THE PATH/. He has diligently cultivated the pure path of the Great Vehicle Bodhisattva, PROCLAIMING AND PROTECTING THE DHARMA OF ALL THE BUDDHAS/.

SEEKING SUPREME WISDOM/, the supreme wisdom of the Thus Come Ones, IN THE PRESENCE OF THE BUDDHAS,/ HE APPEARED AS THE HEAD OF THE DISCIPLES/. In the assembly of all those Buddhas, he was foremost in speaking the Dharma. He appeared as the head of the disciples.

WITH MUCH LEARNING AND WITH WISDOM,/ HE SPOKE WITHOUT FEAR/. He had attained the four fearlessnesses and spoke the Dharma fearlessly, LEADING THE ASSEMBLY TO REJOICE/. He caused those who were listening to be delighted. AND NEVER DID HE GROW WEARY/. He never appeared to be tired of speaking and teaching the Buddhadharma--of PARTICIPATING IN THE BUDDHAS' WORK/. He helped the Buddhas proclaim the Dharma.

HAVING ALREADY CROSSED OVER INTO GREAT SPIRITUAL PENETRATIONS,/ AND HAVING PERFECTED THE FOUR UNOBSTRUCTED WISDOMS,/ HE KNEW THE FACULTIES OF BEINGS SHARP OR DULL,/ AND ALWAYS SPOKE PURE DHARMA/. He had already crossed over the sea of birth and death, and attained great spiritual penetrations. He knew the root-natures of all the living beings, if they were intelligent or dull. PROCLAIMING PRINCIPLES AS THEY SHOULD BE TAUGHT,/ HE INSTILLED THOUSANDS OF MILLIONS OF MULTITUDES/ TO DWELL IN THE DHARMA OF THE GREAT VEHICLE,/ WHILE HE PURIFIED HIS OWN BUDDHALAND/. He always spoke the supreme, pure, wonderful Dharma, propagating and proclaiming its principles. Although he manifested as a Sound Hearer, his mind was always purifying his Buddhaland as a Bodhisattva.

IN THE FUTURE, TOO, HE WILL MAKE OFFERINGS/ TO LIMITLESS, COUNTLESS BUDDHAS/, thereby cultivating his blessings. HELPING TO PROCLAIM THE PROPER DHARMA/, he will ALSO BE PURIFYING HIS OWN BUDDHALAND/. Outwardly, he will appear to be a lowly Sound Hearer who helps lecture on the Dharma. Inwardly, in his true mind, he will be a Bodhisattva at work purifying his Buddhaland. ALWAYS USING EXPEDIENT DEVICES,/ HE WILL SPEAK THE DHARMA WITHOUT FEAR/. He will employ clever expedient devices, speaking the wonderful Dharma without fear. SAVING INCALCULABLE MULTITUDES/ SO

THAT THEY ACCOMPLISH ALL-WISDOM/ will be his work. He will help beings realize the Buddhas' wisdom.

SUTRA:

*HAVING MADE OFFERINGS TO THUS COME ONES,
AND PROTECTED AND UPHELD THE PRECIOUS STOREHOUSE
OF DHARMA,
HE WILL THEN BECOME A BUDDHA BY THE NAME OF DHARMA
BRIGHTNESS.*

COMMENTARY:

HAVING MADE OFFERINGS TO THUS COME ONES,/ AND PROTECTED AND UPHELD THE PRECIOUS STOREHOUSE OF DHARMA,/ HE WILL THEN BECOME A BUDDHA BY THE NAME OF DHARMA BRIGHTNESS./ Purnamaitreyaniputra will make offerings to limitless Buddhas, and will save and rescue living beings, so that they realize All-Wisdom. By making offerings, he will cultivate his blessings. By speaking Dharma, he will cultivate his wisdom. Eventually when his blessings and wisdom are perfected, he will become a Buddha. His individual Buddha-name will be Dharma Brightness.

SUTRA:

*HIS COUNTRY, NAMED "WELL PURIFIED," WILL BE MADE OF
THE SEVEN JEWELS.
THE AEON WILL BE NAMED "JEWELLED BRIGHTNESS."*

COMMENTARY:

HIS COUNTRY, NAMED "WELL PURIFIED," WILL BE MADE OF THE SEVEN JEWELS./ THE AEON WILL BE NAMED "JEWELLED BRIGHTNESS."/ His land will spread over universes as many as the motes of dust in the Ganges River for its territory. The land will be made of the seven jewels: gold, silver, lapis lazuli, crystal, mother-of-pearl, red pearls, and carnelian illumined with awesome brilliance.

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