

# *The Flower Adornment Sutra*

## *Chapter Forty "Universal Worthy's Conduct and Vows"*

*with commentary by Tripitaka Master Hua*

*SUTRA:*

*"IN EACH AND EVERY PLACE WHERE THERE ARE BUDDHAS, I MANIFEST BODIES AS NUMEROUS AS FINE MOTES OF DUST IN INEFFABLY INEFFABLE NUMBERS OF BUDDHA LANDS.*

*COMMENTARY:*

He constantly worships and respects all Buddhas IN EACH AND EVERY PLACE WHERE THERE ARE BUDDHAS. Buddhas are incalculable and measureless in number, and when we bow to them, our minds also MANIFEST measureless and incalculable numbers of our own BODIES, AS NUMEROUS AS FINE MOTES OF DUST IN INEFFABLY INEFFABLE NUMBERS OF BUDDHA LANDS before all of these Buddhas. The Buddhadharma reveals inconceivable states; if you resolve your mind to pervasively worship all Buddhas throughout the Dharma Realm, your merit will pervade throughout the Dharma Realm, too. After the Youth Good Wealth first took Manjushri Bodhisattva as his teacher, the Bodhisattva told him to go to the south and bow to fifty-three wise teachers. Among these was Maitreya Bodhisattva. When he arrived at the abode of Maitreya, he saw towers adorned with the seven precious jewels piled continuously one upon another. In each of the towers were other towers, and in each of these towers there were even more towers. It was impossible to calculate how many there were. In each tower there was Maitreya, speaking Dharma. And what is more, the Youth Good Wealth saw his own body bowing before each transformation body of Maitreya Bodhisattva. He saw layer upon layer of them without end, incalculable in number.

Now, as the *Flower Adornment Sutra* is being explained, we should cultivate this contemplation, which is called the contemplation of the Dharma Realm. For example, when you bow to the *Wonderful Dharma Lotus Flower Sutra*, you should, even though your body is here in the lecture hall, contemplate your body as appearing before Buddhas as many as the dust motes throughout the ten directions, in such a way that you bow to the *Dharma Flower Sutra* before each of those Buddhas. You should give rise to a limitless mind, because everything is made from the mind alone. If the limits of your mind totally pervade throughout the Dharma Realm, and you bow before an infinite number of Buddhas, then that number of Buddhas will accept your worship.

*SUTRA:*

*"EACH AND EVERY BODY EVERYWHERE WORSHIPS AND RESPECTS BUDDHAS AS MANY AS THE FINE MOTES OF DUST IN INEFFABLY INEFFABLE NUMBERS OF BUDDHALANDS.*

*COMMENTARY:*

Although you have not become a Buddha, when you contemplate like this you can manifest a body before each and every Buddha. This is to pervasively worship.

*SUTRA:*

*"WHEN THE REALM OF EMPTY SPACE IS EXHAUSTED, MY WORSHIP AND RESPECT WILL BE EXHAUSTED. BUT BECAUSE THE REALM OF EMPT SPACE IS INEXHAUSTIBLE, MY WORSHIP AND RESPECT WILL NEVER END. IN THE SAME WAY, WHEN THE REALMS OF LIVING BEINGS, THE KARMA OF LIVING BEINGS, AND THE AFFLICTIONS OF LIVING BEINGS ARE EXHAUSTED, MY WORSHIP AND RESPECT WILL BE EXHAUSTED. BUT THE REALMS OF LIVING BEINGS, THE KARMA OF LIVING BEINGS, AND THE AFFLICTIONS OF LIVING BEINGS ARE INEXHAUSTIBLE. THEREFORE, MY WORSHIP AND RESPECT ARE INEXHAUSTIBLE. THEY CONTINUE IN THOUGHT AFTER THOUGHT WITHOUT CEASE. MY BODY, MOUTH, AND MIND NEVER TIRE OF DOING THESE DEEDS.*

*COMMENTARY:*

WHEN THE REALM OF EMPTY SPACE IS EXHAUSTED, MY WORSHIP AND RESPECT WILL BE EXHAUSTED. "Empty" means "unreal", and "space" means "non-existent." The text talks about the time that the realm of empty space comes to an end, but at what time does empty space exist? You cannot know this. Is there a time when it comes to an end? No. Empty space has no beginning or end. When did empty space begin? Never. And so the Bodhisattva said that when the realm of empty space is no more, my worship and respect of all the Buddhas of the ten directions will come to an end.

BUT BECAUSE THE REALM OF EMPTY SPACE IS INEXHAUSTIBLE, MY WORSHIP AND RESPECT WILL NEVER END. At all times I worship and respect all Buddhas, and my worship and respect is endless and inexhaustible, continuing until the limits of the future.

IN THE SAME WAY, WHEN THE REALMS OF LIVING BEINGS are exhausted, and there are no living beings; when THE KARMA OF LIVING BEINGS is exhausted, and there is no more karma of living beings; AND when THE AFFLICTIONS OF LIVING BEINGS ARE EXHAUSTED, and living beings have no more afflictions, then MY WORSHIP AND RESPECT WILL BE EXHAUSTED. BUT THE REALMS OF LIVING BEINGS, THE KARMA OF LIVING BEINGS, AND THE AFFLICTIONS OF LIVING BEINGS ARE INEXHAUSTIBLE. Since they never end, my worship will never end. The afflictions of living beings are produced from ignorance, and the karma of living beings is created because of afflictions, and so living beings are born through the power of their karma. But since the realms, the karma, and the afflictions of living beings can never be cut off, ended or exhausted, THEREFORE, MY WORSHIP AND RESPECT of all Buddhas is INEXHAUSTIBLE.

THEY CONTINUE IN THOUGHT AFTER THOUGHT WITHOUT CEASE. When I worship and respect all Buddhas, I do this with very sincere and earnest thoughts, in thought after thought without cease. Each thought is connected to the next so that in thought after thought without end, I worship the Buddhas continuously, without interruption.

MY BODY, MOUTH, AND MIND NEVER TIRE OF DOING THESE DEEDS. In my actions, words, and thoughts, I never grow tired of worshiping and respecting all Buddhas purely, without cease.