

The Wonderful Dharma Lotus Flower Sutra

Chapter Fourteen "Happily Dwelling Conduct"

with commentary by Tripitaka Master Hua

continued from Issue #212

SUTRA:

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

THE BODHISATTVA ALWAYS DELIGHTS
IN SPEAKING DHARMA IN PEACE AND TRANQUILITY.
IN A CLEAN AND PURE PLACE,
HE ARRANGES HIS SEAT,
ANOINTS HIS BODY WITH OIL,
WASHES AWAY ALL FILTH,
PUTS ON FRESH, CLEAN ROBES,
AND IS PURE WITHIN AND WITHOUT.
SETTLED ON THE DHARMA SEAT
HE RESPONDS IN ANSWER TO QUESTIONS.
IF THERE ARE BHIKSHUS,
AND BHIKSHUNIS,
UPASAKAS,
AND UPASIKAS,
KINGS OF COUNTRIES, OR THEIR PRINCES,
MINISTERS AND EDUCATED PEOPLE,
USING SUBTLE AND WONDERFUL MEANINGS,
WITH A PLEASANT EXPRESSION HE SPEAKS FOR THEM.
AND IF THEY ASK DIFFICULT QUESTIONS,
HE ANSWERS ACCORDING TO THE MEANING.
USING CAUSES, CONDITIONS, ANALOGIES,
NUMEROUS EXPLANATIONS AND DISTINCTIONS,
THROUGH SUCH EXPEDIENTS HE LEADS THEM
TO ESTABLISH THE RESOLVE.
THEY GRADUALLY INCREASE IN IT,
AND THEN THEY ENTER BUDDHAHOOD.
EXPPELLING THOUGHTS OF BEING LAZY,
AND ALL THINKING OF LAXNESS,
FREE FROM WORRY AND AFFLICTION,
WITH KINDLY MIND HE SPEAKS THE DHARMA.

COMMENTARY:

AT THAT TIME, THE WORLD HONORED ONE, Shakyamuni Buddha, WISHING TO RESTATE THIS MEANING in more detail, SPOKE THE FOLLOWING VERSES.

THE BODHISATTVA ALWAYS DELIGHTS/ IN SPEAKING DHARMA IN PEACE AND TRANQUILITY. The Bodhisattva who is cultivating the Way, likes to calm and quiet living beings and then speak Dharma for them. IN A CLEAN AND PURE PLACE/HE ARRANGES HIS SEAT. These lines refer to "entering the Thus Come One's room." He ANOINTS HIS BODY WITH fragrant OIL, WASHES AWAY ALL FILTH from his physical body, and PUTS ON FRESH, CLEAN ROBES. These lines describe "putting on the Thus Come One's robes." He IS PURE WITHIN AND WITHOUT . The Bodhisattva becomes completely clean. Inside he has no false thinking, and outside he has no dust and defilement.

SETTLED ON THE DHARMA SEAT, refers to "sitting in the Thus Come One's seat." HE RESPONDS IN ANSWER TO QUESTIONS asked by living beings and speaks Dharma for them.

IF THERE ARE BHIKSHUS,/BHIKSHUNIS, left-home men and left-home women, UPASAKAS, AND UPASIKAS, that is men and women at home, KINGS OF COUNTRIES, OR THEIR PRINCES, MINISTERS, AND EDUCATED PEOPLE/USING SUBTLE AND WONDERFUL MEANINGS, inconceivable principles, WITH A PLEASANT EXPRESSION HE SPEAKS FOR THEM. This does not mean he laughs loud and hard, but he also doesn't frown as if he were angry. He doesn't lose his temper, and he doesn't laugh excessively. He is compliant and harmonious. There is no anger on his face, and he speaks pleasantly .

AND IF THEY ASK DIFFICULT QUESTIONS/HE ANSWERS ACCORDING TO THE MEANING. He answers their questions according to the meanings about which they are asking. But one must use Great Vehicle Dharma to answer them, not Dharma of the Small Vehicle.

USING CAUSES, CONDITIONS, ANALOGIES/NUMEROUS EXPLANATIONS AND DISTINCTIONS, he speaks the Dharma for them. THROUGH SUCH EXPEDIENTS HE LEADS THEM/ TO ESTABLISH THE RESOLVE. He uses all kinds of expedient Dharma-doors to cause those listening to the Dharma to bring forth the Bodhi mind. THEY GRADUALLY INCREASE IN IT. Day-by-day their resolve for Bodhi increases. AND THEN THEY ENTER BUDDHAHOOD.

EXPELLING THOUGHTS OF BEING LAZY, he gets rid of thoughts of not wanting to be vigorous, AND ALL THINKING OF LAXNESS. He doesn't entertain false thoughts of being lax. FREE FROM WORRY AND AFFLICTION,/WITH KINDLY MIND HE SPEAKS THE DHARMA. He leaves behind his anxieties and afflictions and, with kindness of mind, explains the Dharma for living beings.

SUTRA:

DAY AND NIGHT HE CONSTANTLY SPEAKS
THE TEACHING OF THE SUPREME PATH
INSTRUCTING LIVING BEINGS
WITH CAUSES AND CONDITIONS
AND LIMITLESS PARABLES,
CAUSING THEM TO REJOICE.

COMMENTARY:

The Bodhisattva who is cultivating, practicing the Bodhisattva Way, uses kindness and compassion in speaking the Dharma for living beings. DAY AND NIGHT HE CONSTANTLY SPEAKS. Not only is he like that when he speaks the Dharma once, throughout the six periods of the day and night his mind is kind and compassionate in teaching and transforming living beings.

He explains THE TEACHING OF THE SUPREME PATH/expounding the superb doctrines of cultivation, the unsurpassed teaching of the Buddha. INSTRUCTING LIVING BEINGS/WITH CAUSES AND CONDITIONS/AND LIMITLESS PARABLES. His primary concern is that living beings understand the teaching. In this way, he is always CAUSING THEM TO REJOICE. He leads limitless living beings to be filled with joy, to be truly happy, and to gain long life.

SUTRA:

HE HAS NO WISH FOR CLOTHING, BEDDING, FOOD, DRINK,
OR MEDICINES.
HE SINGLEMINDEDLY RECOLLECTS THE REASONS FOR
SPEAKING THE DHARMA.
WISHING TO REALIZE THE BUDDHA PATH
AND TO LEAD LIVING BEINGS TO DO THE SAME.
THIS IS HIS GREAT BENEFIT, HIS PEACE AND JOY, AND HIS
SERVICE.

COMMENTARY:

HE HAS NO WISH FOR CLOTHING, BEDDING, delicious FOOD, DRINK, OR nourishing and bolstering MEDICINES.

The Four Essentials

1. food and drink
2. bedding
3. clothing
4. medicine

HE SINGLEMINDEDLY RECOLLECTS THE REASONS FOR SPEAKING THE DHARMA. He only thinks about what teaching methods or analogies he can use to lead

living beings to open enlightenment. WISHING TO REALIZE THE BUDDHA PATH/
AND TO LEAD LIVING BEINGS TO DO THE SAME. He thinks, "I want to become a
Buddha. I want all living beings to become Buddhas, too. I want them to follow me to
Buddhahood. I don't want them to be like me in being greedy and hateful. "

THIS IS HIS GREAT BENEFIT, HIS PEACE AND JOY, AND HIS SERVICE.
Working in this way, he brings the greatest benefit to living beings. Bringing peace and
happiness to living beings is the greatest service that one can perform.

SUTRA:

AFTER MY EXTINCTION,
IF THERE IS A BHIKSHU
WHO CAN SPEAK THIS
WONDERFUL DHARMA FLOWER SUTRA,
WHOSE MIND IS WITHOUT JEALOUSY AND HATRED,
ALL AFFLICTIONS, OBSTACLES,
WORRIES AND CARES,
AND ABUSIVE WAYS OF SPEAKING,
WHO IS FEARLESS
SO THAT, EVEN WHEN CONFRONTED BY KNIVES AND
SWORDS,
HE WILL NOT BE DRIVEN OUT,
ALL BECAUSE HE PEACE FULLY DWELLS IN PATIENCE.

COMMENTARY:

AFTER MY EXTINCTION, after the Buddha's extinction, IF THERE IS A BHIKSHU--
suppose there is a left-home person--who cultivates the Bodhisattva Way and practices
Bodhisattva dharmas WHO CAN SPEAK THIS sutra. Ultimately, is he able to speak it or
not?

If you can explain it, then it can be spoken. If you can explain it but you don't, is this not
speaking it? There's no other distinction to be made.

Basically, I'm not able to lecture on this Sutra, but I looked around and saw that no one
else was lecturing on it so I decided to try it out and as a result, there's been some success.
So many Americans have come to listen. That's why I lecture with a stronger voice every
day. I'm not afraid of people coming to hear me.