

Wonderful Dharma Lotus Flower Sutra

Chapter Fourteen, "Happily-Dwelling Conduct"

with commentary by Tripitaka Master Hua

When I first began lecturing Sutras, I started out speaking softly. Why? I was afraid that people might hear what I said. If I lectured incorrectly, and someone were to challenge me, what would I do? If someone were to debate with me, what would I do? However, I've been lecturing for some time now, and I'm not afraid. That's a case of not being able to, yet doing it anyway. Do you hear?

You shouldn't think that I'm able to explain the Sutras; I'm not even able to listen to them! Basically, I don't have any eyes or ears. Not only am I without eyes and ears, I've even lost my nose! Yet, I still go ahead and do what must be done.

"What do you mean you don't have any eyes, ears, or nose? Do you have a mouth?"

I can't lose my mouth. If I were to lose my mouth, I wouldn't be able to eat. Since I'm still able to eat, I know that I haven't lost my mouth. For that reason, I'm still able to lecture on the Sutra. Would you say that's wonderful or not? I've lost my eyes, ears, and nose, but I haven't lost my mouth. Have you ever met such a person before? You haven't? Well, that's the way it is now. It's said,

*They had eyes but could not see Nishyanda Buddha.
They had ears but could not hear the Sudden, perfect Teaching.*

You say, if they hadn't lost them, then how could they have had eyes, yet not seen Nishyanda Buddha? How could they have had ears yet not heard the Sudden, Perfect Teaching?

The Buddhas are adorned with light and fragrance. No matter where you are, you can smell this fragrance. Yet I haven't smelled it in all this time! If you say that isn't losing my nose, then what is it? I'm not joking with you; that's really the way it is.

Anyone who can listen to and explain the *WONDERFUL DHARMA LOTUS FLOWER SUTRA* will know that it is an inconceivably subtle and wonderful Dharma!

WHOSE MIND IS WITHOUT JEALOUSY AND HATRED. Basically, people should lose their minds. But that's not easy. Why not? Because if people lose their minds, they will go looking for them.

Those who study the Buddhadharma should look for their minds. Those who don't study the Buddhadharma casually lose their minds and don't go looking for them. Students of the Buddhadharma want to find their minds.

There shouldn't be any jealousy or hatred in your mind. If you are jealous, you will have afflictions. If you are hateful, you'll have even more afflictions. If you are without jealousy and hatred, then you won't have any AFFLICTIONS or OBSTACLES. Not only do you not obstruct yourself, you won't obstruct others. Not only do you not obstruct others, even if someone obstructs you, you'll have no obstacles within yourself. No obstacles will be able to hinder you.

For example, if you don't have any dirty things lying around, the flies won't come. If you do leave dirty things, unclean things, lying around, the flies will come around. If you don't have any obstacles inside, then external obstacles will not hinder you. Then you will be free of WORRIES AND CARES, AND ABUSIVE WAYS OF SPEAKING. Nobody will scold you, and you won't scold other people. Why won't people scold you? It's just because you don't scold others. And so, no one will scold you. Why do people scold you? It's just because you scold other people.

"Why do so many people scold me saying that I am bad in this way and that way? It's just because I enjoy scolding others. Since I like scolding others, of course people are going to scold me." Therefore, if you don't want people scolding you, you can begin by not scolding others. The logic behind this is very obvious.

If you don't understand this logic, then you will always be looking outwardly, wondering, "Why do they scold me?" Why shouldn't they scold you?

WHO IS FEARLESS. He's not afraid of anything. SO THAT, EVEN WHEN CONFRONTED BY KNIVES AND SWORDS, HE WILL NOT BE DRIVEN OUT.

*Even if I meet with a knife's point,
I am always completely tranquil.
If I am given a poisonous drug,
I am still totally at ease.*

Even if you met someone who tried to cut off your head with a jeweled sword, it wouldn't matter. That's like the Second Patriarch, the Venerable Shen Gwang, who just stuck out his neck and said, "Cut it off! Cut it off!" The executioner then cut off his head with one slice of the knife. The Patriarch didn't laugh or cry when he was beheaded. Moreover, a white fluid poured forth from the wound.

When the executioner, the person who kills people, had cut off the Patriarch's head, and the white fluid came pouring out from the wound, the emperor knew he had executed the wrong person. Thereafter, he proceeded to build temples and stupas, but that's just a case of "knowing after the fact"; not knowing before the fact. Ju Ge Lyang was a person who could know "before the fact."

Once when Ju Ge Lyang was mounting his horse someone called out to him, "General, the army from the country of Wei is attacking us!"

Ju Ge Lyang told him, "No problem; it doesn't matter. They will withdraw and go back to where they came from!"

Sure enough, when they went on ahead to take a look, Tsao-tsao's army had already retreated. That's called "knowing before the fact." If, when he was informed about the invasion, Ju Ge Lyang had said, "Wait a minute, I'll try to figure out what's going to happen," and then, later on when he was informed that Tsao-tsao's army had withdrawn, had said, "I knew all along they would leave!" that wouldn't have counted. That would have been "knowing after the fact." Do you understand? That's how it is. Knowing beforehand, then it counts. But knowing after the fact; having to wait for others to tell you and then you say, "Oh, I already knew about that," that's just knowing "after the fact."

I'm like that. I know everything, but it's "after the fact." I don't know anything beforehand. Knowing after the fact is really wonderful!

This person "will not be driven out." For example, if you live together with a group of people and you always give others trouble, then you will be driven out. If you live with others and you develop a mutual sickness in your minds so that every time you see someone, your face becomes black, and when that person sees you, if his face doesn't get black it gets red, that means that both of you have a sickness in your minds. Once that sickness gets into your minds, then you will get angry with your mouth. Once you get angry, then you won't be able to live together with the group anymore.

People will say, "You have such a big temper, you can't live here with us! Quickly get out of here! Get out! That's what's meant by being driven out."

Why isn't the Bodhisattva driven out? It's because he can be patient.

With patience, you don't obstruct other people and even if other people obstruct you, you don't even notice it. For example, if they scold you, you ask, "Who are they scolding? They aren't scolding me." Or, if they call you by your name and say, "Fruit of Tranquility, you are such a terrible thing!" you should then reflect on yourself and say, "My name is 'Fruit of Tranquility.' I should be tranquil. It's not important. "If you are like that, then you are truly being tranquil."

If they say, "Fruit of No Tranquility," you should think, "Who's Fruit of No Tranquility? There isn't anyone here by that name. It's not me." If you're that way, nothing will happen. You are able to be patient. Whether they call you Fruit of Tranquility or Fruit of No Tranquility you yourself shouldn't even know what your name is; forget your name. Then you'll be without a name. Without a name, there's no such person. If there isn't such a person, then who can get angry? Since Bodhisattvas can be patient and yielding, they aren't driven out.

ALL BECAUSE HE PEACEFULLY DWELLS IN PATIENCE. He's not driven out all because he peacefully dwells in patience.

--to be continued

