

FLOWER ADORNMENT SUTRA THE SECOND GROUND

with commentary of Tripitaka Master Hua

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SUTRA:

HIS NATURE IS FREE FROM ANGER AND HATRED. THE BODHISATTVA, TOWARDS ALL LIVING BEINGS, CONSTANTLY BRINGS FORTH A MIND OF KINDNESS, A BENEFITTING MIND, A MIND OF PITY AND SYMPATHY, A HAPPY MIND, A COMPATIBLE MIND, A MIND OF ACCEPTING AND GATHERING THEM IN. HE ONCE AND FOR ALL ABANDONS ANGER, HATRED, RESENTMENT, MALEVOLENCE, RAGE, AND IRRITATION. HE IS ALWAYS CONSIDERATE AND COOPERATIVE IN HIS CONDUCT, HUMANE, KIND, AND HELPFUL.

HE IS, FURTHER, FREE FROM DEVIANT VIEWS. THE BODHISATTVA DWELLS IN THE PROPER PATHS. HE DOES NOT PRACTICE ASTROLOGY OR DIVINATION. HE DOES NOT GRASP AT EVIL PRECEPTS. HIS MIND'S VIEWS ARE PROPER AND UPRIGHT. HE DOES NOT DECEIVE, HE DOES NOT FLATTER. TOWARDS THE BUDDHA, THE DHARMA, AND THE SANGHA HE BRINGS FORTH DECISIVE FAITH.

COMMENTARY:

HIS NATURE IS FREE FROM ANGER AND HATRED. When the Bodhisattva cultivates, he very naturally, in his own nature, becomes free from anger and from hatred. THE BODHISATTVA, TOWARDS ALL LIVING BEINGS--the Bodhisattva who cultivates the Bodhisattva Way and accumulates all kinds of good roots towards the living beings of the nine Dharma realms--CONSTANTLY BRINGS FORTH A MIND OF KINDNESS. He at all times has thoughts of kindness and compassion, wishing to give living beings happiness. He has A BENEFITTING MIND. He is always benefitting all living beings; that's the kind of mind he should have. He has A MIND OF PITY AND SYMPATHY. He always thinks of living beings as pitiful, and he has much sympathy for them all, and so he always helps them. He has A HAPPY MIND. The Bodhisattva, in his mind, is always very, very happy, and he never worries. The Bodhisattva has a COMPATIBLE MIND. He always gets along with living beings and is kind to them, so living beings all like him. He has a MIND OF ACCEPTING AND GATHERING THEM IN. He can also gather in and accept all living beings. HE ONCE AND FOR ALL ABANDONS ANGER--he gets rid of his temper, his anger, once and for all--as well as, HATRED, RESENTMENT, MALEVOLENCE, RAGE, AND IRRITATION. He stops hating. He also gives up resentment and dislike.

HE IS ALWAYS CONSIDERATE AND COOPERATIVE IN HIS CONDUCT, HUMANE, KIND... He always considers how he can cooperate with others. He is humane and kind towards all living beings, and he sympathizes with them all. AND he is HELPFUL to all living beings.

HE IS, FURTHER, FREE FROM DEVIANT VIEWS. Bodhisattvas at all times maintain proper knowledge and proper views and stay far away from deviant knowledge and deviant views. THE BODHISATTVA DWELLS IN THE PROPER PATHS. The Bodhisattva always dwells in the eight proper paths. HE DOES NOT PRACTICE ASTROLOGY OR DIVINATION. The Bodhisattva does not consult the *Book of Changes* to find out if something is going to be lucky or unlucky. He doesn't use it. People can know about the principles of the *Book of Changes*, but if you are practicing the Bodhisattva Way, you don't need to do divination. Why not?

The superior person asks about calamities,
And does not ask about blessings.

The superior person asks whether there are going to be disasters or not. He doesn't ask, for example, "If I gamble, can I make a million dollars?" He doesn't ask about his rewards of blessings, wondering, "What good things am I going to get? What advantages will I have?" Because he is that way, the Bodhisattva who practices the Bodhisattva Path does not need to ask about whether events are going to be lucky or not. Since he doesn't have to find out whether something is auspicious or inauspicious, he doesn't need to practice divination or astrology. The Bodhisattva is not afraid of disasters, so he doesn't have to ask about them. Whether things go for him or against him, he accepts them all. He takes whatever he has coming to him. For this reason, he doesn't practice fortunetelling, and the like.

HE DOES NOT GRASP AT EVIL PRECEPTS. The Bodhisattva also does not maintain the precepts of cattle or dogs. For example, in India there are people who adhere to the behavior of dogs and cows, hoping to be reborn in heaven. But, the Bodhisattva doesn't discipline himself in that way. HIS MIND'S VIEWS ARE PROPER AND UPRIGHT. His mind is proper and upright, and his views are proper and upright, too. The straight mind is the Way place. He is not crooked. HE DOES NOT DECEIVE. He would not be able to lie, under any circumstances, to cheat people. HE DOES NOT FLATTER. Also, he would never flatter people or play up to them. TOWARDS THE BUDDHA, THE DHARMA, AND THE SANGHA HE BRINGS FORTH DECISIVE FAITH. He brings forth a mind of decisive faith towards the Buddha jewel, the Dharma jewel, and the Sangha jewel. He would never be able to have any doubts.

SUTRA:

DISCIPLES OF THE BUDHA, THE BODHISATTVA, MAHASATTVA, IN THIS WAY PROTECTS AND MAINTAINS THE TEN WHOLESOME KARMIC PATHS CONSTANTLY WITHOUT INTERRUPTION. HE FURTHER MAKES THE FOLLOWING REFLECTION: "ALL LIVING BEINGS WHO FALL INTO THE EVIL

DESTINIES, WITHOUT EXCEPTION, DO SO BECAUSE OF THE TEN UNWHOLESOME KARMIC ACTS. THEREFORE, I SHOULD MYSELF PRACTICE PROPER CONDUCT AND ALSO ENCOURAGE OTHERS TO PRACTICE PROPER CONDUCT. WHY IS THAT? IF I, MYSELF, AM NOT ABLE TO CULTIVATE PROPER CONDUCT, IT WOULD BE IMPOSSIBLE TO MAKE OTHERS CULTIVATE IT."

DISCIPLES OF THE BUDDHA, THIS BODHISATTVA, MAHASATTVA, FURTHER MAKES THE FOLLOWING REFLECTION: "THE TEN UNWHOLESOME KARMIC PATHS ARE CAUSES FOR UNDERGOING REBIRTH IN THE HELLS, AS AN ANIMAL, OR AS A HUNGRY GHOST. THE TEN WHOLESOME KARMIC PATHS ARE CAUSES FOR RECEIVING BIRTH AS A PERSON OR AS A GOD, UP TO THE STATION OF THE SUMMIT OF EXISTENCE.

"FURTHERMORE, WHEN THE SUPREME GRADE OF THESE TEN WHOLESOME KARMIC PATHS IS CULTIVATED BY MEANS OF WISDOM, AND WHEN ONE'S MIND IS LOW AND INFERIOR, AND WHEN ONE FEARS THE THREE REALMS, AND BECAUSE ONE IS DEFICIENT IN GREAT COMPASSION, AND WHEN ONE'S UNDERSTANDING COMES FROM HEARING THE SOUNDS OF OTHERS, ONE ACCOMPLISHES THE VEHICLE OF A SOUND HEARER.

"FURTHERMORE, WHEN THE SUPREME GRADE OF THESE TEN WHOLESOME KARMIC PATHS IS CULTIVATED TO PURITY, AND WHEN ONE HAS NOT BEEN TAUGHT BY OTHERS BUT BECOMES ENLIGHTENED ON ONE'S OWN, WHEN ONE IS NOT FULLY ENDOWED WITH GREAT COMPASSION OR EXPEDIENT MEANS, WHEN ONE IS ENLIGHTENED THROUGH UNDERSTANDING OF PROFOUND DHARMAS OF CAUSES AND CONDITIONS, ONE ACCOMPLISHES THE VEHICLE OF THOSE SOLITARILY ENLIGHTENED.

"FURTHERMORE, WHEN THE SUPREME GRADE OF THESE TEN WHOLESOME KARMIC PATHS IS CULTIVATED TO PURITY, AND WHEN ONE'S MIND IS VAST AND LIMITLESS, WHEN ONE IS ENDOWED WITH COMPASSION AND SYMPATHY, WHEN ONE USES EXPEDIENT MEANS TO GATHER IN BEINGS, WHEN ONE BRINGS FORTH GREAT VOWS, WHEN ONE DOES NOT ABANDON LIVING BEINGS, WHEN ONE SEEKS THE GREAT WISDOM OF ALL BUDDHAS, WHEN ONE PURIFIES AND REGULATES ALL THE BODHISATTVA GROUNDS, WHEN ONE PURELY CULTIVATES ALL THE PARAMITAS, ONE ACCOMPLISHES THE VAST, GREAT CONDUCT OF A BODHISATTVA.

"FURTHERMORE, AS TO THE MOST SUPREME GRADE OF THESE TEN WHOLESOME KARMIC PATHS, WHEN ONE HAS PURIFIED ALL MODES, UP TO AND INCLUDING CERTIFYING TO THE TEN POWERS AND THE FOUR FEARLESSNESSES, THEN ONE ACCOMPLISHES ALL BUDDHADHARMAS. THEREFORE, I NOW EQUALLY CULTIVATE THE TEN WHOLESOME PATHS, AND I SHOULD BRING THEM ALL TO PERFECT PURITY."

THE BODHISATTVA SHOULD STUDY SUCH EXPEDIENT MEANS AS THOSE.

COMMENTARY:

Vajra Treasury Bodhisattva calls out and says: DISCIPLES OF THE BUDDHA, do you know or not? THE BODHISATTVA, MAHASATTVA, the great Bodhisattva who cultivates the Bodhisattva Way and accumulates all kinds of good roots, IN THIS WAY PROTECTS AND MAINTAINS THE TEN WHOLESOME KARMIC PATHS CONSTANTLY WITHOUT INTERRUPTION. He in that way protects and maintains the ten kinds of good ways and never stops doing so.

HE FURTHER MAKES THE FOLLOWING REFLECTION: he again thinks, "ALL LIVING BEINGS WHO FALL INTO THE EVIL DESTINIES--who fall to be hell beings, hungry ghosts, or animals--all, WITHOUT EXCEPTION, DO SO BECAUSE OF THE TEN UNWHOLESOME KARMIC ACTS. It's because of committing the Ten Unwholesome Deeds that they fall. THEREFORE, I SHOULD MYSELF PRACTICE PROPER CONDUCT. I, myself, should cultivate the proper conduct of the Ten Wholesome karmic acts, AND ALSO ENCOURAGE OTHERS TO PRACTICE PROPER CONDUCT. I should bring other living beings to cultivate proper conduct, to practice the Ten Wholesome paths of karma. WHY IS THAT? IF I, MYSELF, AM NOT ABLE TO CULTIVATE PROPER CONDUCT--should I be unable to do it myself--IT WOULD BE IMPOSSIBLE TO MAKE OTHERS CULTIVATE IT. It would not be correct to tell others to cultivate."

DISCIPLES OF THE BUDDHA, THIS BODHISATTVA, MAHASATTVA--the Bodhisattva who is great among Bodhisattvas, FURTHER MAKES THE FOLLOWING REFLECTION: he also thinks, "THE TEN UNWHOLESOME KARMIC PATHS--the ten kinds of bad deeds--ARE CAUSES FOR UNDERGOING REBIRTH IN THE HELLS, AS AN ANIMAL, OR AS A HUNGRY GHOST." If you commit the Ten Unwholesome Acts, then you will fall into the Three Evil Destinies. "THE TEN WHOLESOME KARMIC PATHS ARE CAUSES FOR RECEIVING BIRTH AS A PERSON OR AS A GOD, UP TO THE STATION OF THE SUMMIT OF EXISTENCE." If you practice the Ten Good Deeds, then you may be born a person or be born in the heaven of the summit of existence, which is the highest heaven. It forms that kind of cause.

"FURTHERMORE, WHEN THE SUPREME GRADE OF THESE TEN WHOLESOME KARMIC PATHS--the highest category of the Ten Wholesome Deeds--IS CULTIVATED BY MEANS OF WISDOM, AND WHEN ONE'S MIND IS LOW AND INFERIOR, AND WHEN ONE FEARS THE THREE REALMS--when one has a very small mind or else is afraid of the suffering in the Three Realms--AND BECAUSE ONE IS DEFICIENT IN GREAT COMPASSION--one should open up one's mind to become a great compassion mind--AND WHEN ONE'S UNDERSTANDING COMES FROM HEARING THE SOUNDS OF OTHERS--upon hearing someone else lecture Sutras and speak the Dharma, one understands--ONE ACCOMPLISHES THE VEHICLE OF A SOUND HEARER." In that way one can accomplish the Vehicle of a Sound Hearer and become an Arhat.

to be continued