

# *Shastra on Understanding the Hundred Dharmas*

*by Vasabhandu Bodhisattva*

*commentary by Tripitaka Master Hua*

*continued from issue # 183*

TEXT:

*THE SECOND, DHARMAS INTERACTIVE WITH THE MIND, INCLUDE, IN GENERAL, FIFTY-ONE. THEY ARE DIVIDED INTO SIX CATEGORIES: I. THE FIVE UNIVERSALLY INTERACTIVE, II. THE FIVE PARTICULAR STATES, III. THE ELEVEN WHOLESOME, IV. THE SIX FUNDAMENTAL AFFLICTIONS, V. THE TWENTY DERIVATIVE AFFLICTIONS, AND VI. THE FOUR UNFIXED.*

I. THE FIVE UNIVERSALLY INTERACTIVE ARE:

1) ATTENTION;

2) CONTACT;

3) FEELING;

4) CONCEPTUALIZATION;

5) DELIBERATION.

COMMENTARY:

Now we will discuss THE SECOND, DHARMAS INTERACTIVE WITH THE MIND. These are also mind dharmas, but they are those which belong to the mind, not the Mind King. The Mind King is the eighth consciousness. At any given moment the eighth consciousness pervades the entire Dharma Realm. Fundamentally, it doesn't have any wearisome defilements. It can stop all karmic retribution. But those dharmas which belong to the mind help the mind enact deeds of good and evil, creating good or evil karma. The Mind King is like an emperor. Just as the emperor orders his ministers to carry out his commands, so, too, the Mind King relies on the Dharmas Interactive with the Mind in order to get things done. In this case there are IN GENERAL, FIFTY-ONE. They are also known as "servants of the mind." They are also called "enumerations of the mind," because the mind has so many of these kinds of deliberations that they could never be counted. But there are fifty-one enumerations of the mind which are most important. These Fifty-One Dharmas interactive with the Mind are further grouped into six divisions.

## Fifty-One DHARMAS INTERACTIVE WITH THE MIND

( 心所有法 ) *caitasika dharmah*

### The SIX DIVISIONS

I. Five Universally Interactive ( 遍行 ) *sarvatraga*

II. Five Particular States ( 別境 ) *viniyata*

III. Eleven Wholesome ( 善 ) *kushala*

IV. Six Fundamental Afflictions ( 根本煩惱 ) *klesha*

V. Twenty Derivative (Subsidiary) Afflictions( 隨煩惱 ) *upaklesha*

VI. Four Unfixed ( 不定 ) *aniyata*

These Six Divisions are like depart-ments. The Universally Interactive Dharmas are called that because they pervade all places. They operate uni-versally, and there are five specific dharmas listed in this division. Par-ticular States Dharmas are individua-lized. Whereas the Universally Inter-active Dharmas pervade all places, these Particular States don't pervade at all. They are isolated. They are very special, solitary and individual states. There are also five of these listed. Of the Wholesome Dharmas, ele-ven specific ones are listed.

Afflictions are the next division. We talk about having afflictions, but now we learn more specifically just what afflictions are, along with Deri-vative Afflictions as well. There are Six Fundamental, or major, Afflictions and Twenty Derivatives Afflictions which will each be introduced. The De-rivative Afflictions are subdivided into small, medium, and large afflic-tions. Last, there are Four Unfixed Universally Interactive Dharmas.

### I. FIVE UNIVERSALLY INTER-ACTIVE DHARMAS

1. Attention( 作意 ) *manaskara*

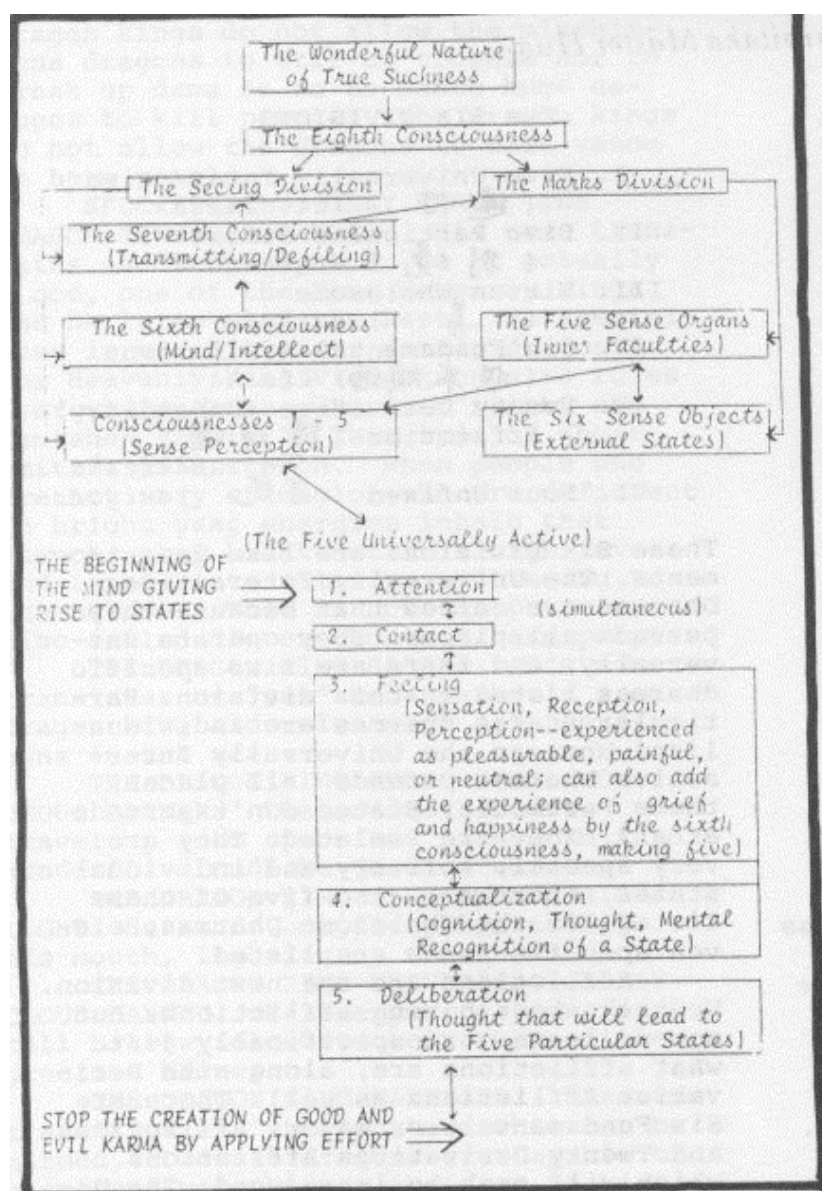
2. Contact ( 觸 ) *sparsha*

3. Feeling ( 受 ) *vedana*

4. Conceptualization ( 想 ) *samjna*

## 5. Deliberation (思) *cetana*

7. ATTENTION is as when paying atten-tion, putting one's mind's attention on something, or literally "making a mind." Attention is an attempt to grasp onto a state. Basically, the Mind King does not enter into this act of atten-tion by itself. But because of good and evil karma planted as seeds in the eighth consciousness from long distant kalpas to the present, the eighth cons-ciousness becomes permeated by these habitual tendencies, just as smoke per-meates food being cured or incense permeates the atmosphere of the Buddha-hall. When the permeation reaches a saturation point, movement arises with-in the eighth consciousness. That move-ment takes the form of attention. There-fore attention marks the beginning of the mind giving rise to states.



The state of Bodhisattva is such that he does not have to perform the act of attention in order to know some-thing. He can know good and evil causes and effects without making an effort to do so. Arhats, however, do have to perform the act of attention. They must pay attention to see what's going on. Once they have gone through the pro-cess of attention, then they can know what something is all about. They can know the causes and results of any given situation that occurs.

For example, why did the thirty-four pigeons fly away? Basically, it is because when they were people

they created certain kinds of karma. They didn't work hard at their cultivation. They thought they would leave home, but they never did. They thought they would get around to cultivating, but they never did. They thought they would become vegetarians, but they never did. They thought they would recite the Buddha's name, but they never did. They never got around to doing what they were supposed to be doing.

This does not apply just to pigeons. Some people who come to a Way Place never leave. Others come for a while! but don't stay. Still others intend to come but never make it in the door. You shouldn't look upon these conditions as ordinary--nothing special--and take them for granted. They are, in fact quite extraordinary. People without good roots simply cannot get themselves inside the door of the Buddhist Lecture Hall. If the people here didn't have good roots, they wouldn't be able to listen to the Sutras. All those who are able to listen to Sutras have good roots. However, even then, there are great good roots and small good roots; there are those with many good roots and those with few good roots. If you want to bring forth the resolve for Bodhi, you must listen to more and more Dharma. When you come to understand a lot of Buddhadharma, then very naturally, you will resolve your mind on Bodhi. The first Universally Interactive Dharma is attention.

CONTACT is the second one, but it is also what the remaining three Uni-versally Interactive Dharmas rely upon. Once contact is established, FEELING arises. Once feeling arises, CONCEPTUALIZATION occurs. Once there is conceptualization, then DELIBERATION sets in. Contact provides the place for feeling, conceptualization, and deliberation to arise. Deliberation is the process of reckoning, judging. Thoughts like, "How can I get that state? What about this?" fall into this category.

Universally Interactive Dharmas pervade the Three Natures and extend throughout the Three Periods of Time.

## THE THREE NATURES

1. The Good Nature
2. The Evil Nature
3. The Indeterminate Nature

"Indeterminate" means it's not known whether it is good or evil.

## THE THREE PERIODS OF TIME

1. Past
2. Present
3. Future

What is meant by "past"? What is meant by "present"? What is meant by "future"? I will tell you. Today is the present, yesterday was the past, and tomorrow is the future. The future, which hasn't come yet, doesn't exist because it hasn't come. The present keeps changing and does not stop, so it doesn't exist either. The past is already gone, so it doesn't exist. There-fore, ultimately, the Three Periods of time cannot be got at.

If one can put a stop to the Five Kinds of Universally Interactive Dhar-mas--which one *can* do whenever one wants --then one wouldn't create evil karma. But if you don't stop them, they conti-nue to exist. Actually with the coming into being of the Five Universally In-teractive Dharmas, one still hasn't created any good or evil karma. It is when the Five Particular States arise that there is no stopping the creation of good and evil karma. So, stopping the process at the level of the Univer-sally Interactive Dharmas prevents the creation of good and evil karma.

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