

# Wonderful Dharma Lotus Flower Sutra

## Chapter Fourteen, "Happily-Dwelling Conduct"

with commentary by Tripitaka Master Hua

### OUTLINE:

L-3. Conclusion.

### SUTRA:

*THEY ONLY EXIST BECAUSE OF CAUSES AND CONDITIONS AND ARE PRODUCED FROM INVERSION. THEREFORE, IT IS SAID THAT CONSTANTLY DELIGHTING IN CONTEMPLATING THE CHARACTERISTICS OF DHARMAS IN THIS WAY IS CALLED THE SECOND RANGE OF ASSOCIATION OF A BODHISATTVA.*

### COMMENTARY:

The phrase in the previous text which read "(He....) contemplates all dharmas as empty..." is the general characteristic. The eighteen phrases following that, which begin "as characterized by actuality," are the specific characteristics. THEY, all those various characteristics, ONLY EXIST BECAUSE OF various kinds of CAUSES AND CONDITIONS AND ARE PRODUCED FROM INVERSION. THEREFORE, IT IS SAID THAT CONSTANTLY DELIGHTING IN CONTEMPLATING THE CHARACTERISTICS OF DHARMAS IN THIS WAY IS CALLED THE SECOND RANGE OF ASSOCIATION OF A BODHISATTVA MAHASATTVA. He should always enjoy contemplating all the different characteristics of dharmas mentioned above, and see everything as empty. This is the second range of what Bodhisattvas Mahasattvas should draw near.

### OUTLINE:

H2. Verses, has three parts:

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- I1. Statement in Verses.
  - I2. Explanation in Verses.
  - I3. Description of Practice Being Accomplished.
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I1. Statement in Verses.

### SUTRA:

*AT THAT TIME, THE WORLD HONORED ONE, WISHING TO RESTATE HIS MEANING, SPOKE THE FOLLOWING VERSES.*

*IF THERE IS A BODHISATTVA  
IN THE LATTER EVIL AGE,  
WHO, WITH FEARLESS MIND,  
WISHES TO SPEAK THIS SUTRA,  
HE SHOULD ENTER THE RANGE OF PRACTICE,*

## *AND THE RANGE OF ASSOCIATION.*

### COMMENTARY:

AT THAT TIME, Shakyamuni Buddha, THE WORLD HONORED ONE, WISHING TO RESTATE HIS MEANING, SPOKE THE FOLLOWING VERSES. He wanted to explain the meaning in more detail, and so he spoke again, this time using verses. He said: IF THERE IS A BODHISATTVA/ IN THE LATTER EVIL AGE,/ a Mahasattva who practices the Bodhisattva Path and has brought forth the great Bodhisattva resolve, WHO, WITH FEARLESS MIND, WISHES TO SPEAK THIS Dharma Flower SUTRA,/ HE SHOULD ENTER THE RANGE OF PRACTICE/ AND THE RANGE OF ASSOCIATION./ He should enter the range of happily-dwelling conduct practiced by the body, and the range of association of what he should draw near.

### OUTLINE:

I2. Explanation in Verses, has two parts:

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J1. Verses Discussing Association in Terms of Avoidance.

J2. Verses in Terms of Neither Association Nor Avoidance.

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J1. Verses Discussing Association in Terms of Avoidance.

### SUTRA:

*HE SHOULD ALWAYS STAY AWAY FROM  
KINGS, AS WELL AS PRINCES,  
GREAT MINISTERS, AND OFFICIALS,  
BRUTAL AND DANGEROUS PERFORMERS;  
FROM CHANDALAS, ALONG WITH  
EXTERNALISTS AND BRAHMACHARINS.  
HE SHOULD NOT DRAW NEAR TO  
THOSE OF OVERWEENING PRIDE,  
WHO ARE ATTACHED TO THE SMALL VEHICLE,  
AND STUDY THE THREE STORES.  
NOR SHOULD HE DRAW NEAR BHIKSHUS  
WHO ARE BREAKERS OF THE PRECEPTS,  
ARHATS IN NAME ONLY,  
OR TO BHIKSHUNIS  
WHO LIKE TO PLAY AND LAUGH,  
THOSE DEEPLY ATTACHED TO THE FIVE DESIRES,  
OR SEEKING QUIESCENCE IN THE PRESENT.  
NOR SHOULD HE DRAW NEAR UPASIKAS.  
HE SHOULD NOT DRAW NEAR SUCH PEOPLE.*

### COMMENTARY:

HE, the Bodhisattva who cultivates the Bodhisattva Path, SHOULD ALWAYS STAY AWAY/ FROM KINGS, AS WELL AS PRINCES./ He should remain distant from kings and their crown prince sons. He also should not draw near GREAT MINISTERS AND OFFICIALS/in government, or BRUTAL AND DANGEROUS PERFORMERS./ This includes those who practice martial arts or who perform in

spectacles where martial arts are used. He should stay away FROM CHANDALAS/--butchers who slaughter pigs, sheep, and so forth—ALONG WITH EXTERNALISTS AND BRAHMACHARINS./ He should not associate with people who cultivate externalist dharmas, including Brahmans who are Brahmacharins.

HE SHOULD NOT DRAW NEAR TO/ THOSE OF OVERWEENING PRIDE,/ WHO ARE ATTACHED TO THE SMALL VEHICLE,/ AND STUDY THE THREE STORES./ He should not get involved with people who cultivate dharmas of Sound Hearers and Those Enlightened by Conditions, and who do not bring forth the resolve for the Great Vehicle. The Teaching of the "Three Stores" is the Teaching of the Small Vehicle. The people being talked about exclusively cultivate the principles of the Three Stores Teaching. NOR SHOULD HE DRAW NEAR BHIKSHUS/ WHO ARE BREAKERS OF THE PRECEPTS,/ ARHATS IN NAME ONLY./ He should stay far away from monks who violate the precepts, and from those who pretend to be Arhats but who are Arhats in name without the Way-virtue or Arhats. He should not draw near to them, OR TO BHIKSHUNIS/ WHO LIKE TO PLAY AND LAUGH./ He should shun Bhikshunis who break the precepts and who like to play and tell jokes. He should avoid THOSE DEEPLY ATTACHED TO THE FIVE DESIRES of forms, sounds, scents, tastes, and objects of touch, and to wealth, sex, fame, food, and sleep, OR SEEKING QUIESCENCE IN THE PRESENT./ This refers to people who are only interested in attaining passage into quiescence for themselves in this present life. NOR SHOULD HE DRAW NEAR UPASIKAS who do the sorts of things just mentioned. HE SHOULD NOT DRAW NEAR SUCH PEOPLE.

SUTRA:

*IF PEOPLE SUCH AS THOSE  
COME WITH GOOD INTENTIONS  
TO WHERE THE BODHISATTVA IS,  
TO HEAR THE BUDDHA-WAY,  
THE BODHISATTVA THEN,  
WITHOUT THOUGHTS OF TREPIDATION,  
NOT HARBORING EXPECTATIONS,  
MAY SPEAK THE DHARMA FOR THEM.*

COMMENTARY:

IF PEOPLE SUCH AS THOSE/just described--people with overweening pride, precept-breaking Bhikshus, Bhikshunis, Upasakas, and Upasikas, Chandalas who slaughter pigs and sheep, and so forth—COME WITH GOOD INTENTIONS/ to seek the Way and draw near the Triple Jewel TO WHERE THE BODHISATTVA IS,/ to the place where he is cultivating the Bodhisattva Path, TO HEAR THE BUDDHA-WAY,/ seeking the Buddhadharma, THE BODHISATTVA THEN, WITHOUT THOUGHTS OF TREPIDATION,/ NOT HARBORING EXPECTATIONS,/ MAY SPEAK THE DHARMA FOR THEM./ The Bodhisattva who cultivates the Bodhisattva Path should not be afraid, and he should not hope to get something from the situation. He should not climb on conditions or be greedy for offerings when he speaks the Dharma for them.