

# *Wonderful Dharma Lotus Flower Sutra*

## *Chapter Fourteen, "Happily Dwelling Conduct"*

*with commentary by Tripitaka Master Hua*

SUTRA:

A WISE PERSON, IN THIS WAY,  
WELL CULTIVATES HIS MIND,  
AND IS ABLE TO ABIDE IN PEACE AND HAPPINESS  
IN THE WAY I DESCRIBED ABOVE.  
THIS PERSON'S MERIT AND VIRTUE  
IS SUCH THAT IN THOUSANDS OF TEN THOUSANDS OF KOTIS  
OF AEONS,  
NEITHER RECKONING NOR ANALOGIES  
COULD FULLY TELL OF IT.

COMMENTARY:

A WISE PERSON, IN THIS WAY. This is referring to a person with true wisdom. If you are a person with great wisdom how could you get so extremely angry over every little thing? You wouldn't be able to. People with wisdom don't get angry. Even if they appear to do so, in actuality, they haven't. It's a phony temper which is the same as no temper at all. You should recognize this clearly.

Such a person WELL CULTIVATES HIS MIND, AND IS ABLE TO ABIDE IN PEACE AND HAPPINESS. He is able to abide in peacefully dwelling conduct, IN THE WAY I DESCRIBED ABOVE, in accord with the principles I have just explained.

THIS PERSON'S MERIT AND VIRTUE IS SUCH THAT IN THOUSANDS OF TEN THOUSANDS OF KOTIS OF AEONS, NEITHER RECKONING NOR ANALOGIES COULD FULLY TELL OF IT. If a person can use the methods I've just described in cultivating the Bodhisattva Dharmas and practicing the Bodhisattva Way, that person's merit and virtue could not be described throughout thousands of ten thousands of kotis of aeons, no matter what analogies or parables one tried to use. There would be no way to completely tell of this person's merit and virtue for it would be too great, limitless, boundless, inexhaustible, and unending. Even if the Buddha used various parables, he wouldn't have any way to finish speaking about it.

SUTRA:

FURTHERMORE, MANJUSHRI, THE BODHISATTVA MAHASATTVA WHO RECEIVES AND UPHOLDS, READS AND RECITES THIS SUTRA IN THE LATTER ENDING AGE WHEN THE DHARMA IS ABOUT TO BECOME EXTINCT, DOES NOT HARBOR JEALOUS, FLATTERING, OR DECEITFUL THOUGHTS.

COMMENTARY:

FURTHERMORE, MANJUSHRI, Great Bodhisattva that you are. Shakyamuni Buddha is not only calling out to Manjushri Bodhisattva, but all Bodhisattvas who cultivate the Way after the Buddha has entered still quiescence. THE BODHISATTVA MAHASATTVA who RECEIVES AND UPHOLDS,

READS, AND RECITES THIS *Wonderful Dharma Lotus Flower Sutra*. IN THE LATTER ENDING AGE WHEN THE DHARMA IS ABOUT TO BECOME EXTINCT. In the future, after my extinction, during the Dharma Ending Age when the Dharma is about to become extinct, to become cut off. That is the time when people's lifespans will average between ten and twenty years, after which time they will die. The Buddhadharma will be on the verge of extinction at that time. He DOES NOT HARBOR JEALOUS, FLATTERING, OR DECEITFUL THOUGHTS. You shouldn't harbor jealousy in your mind. Someone who can receive and uphold, read and recite the *Wonderful Dharma Lotus Flower Sutra* shouldn't harbor thoughts of jealousy, flattery, or deceit. A person who flatters is someone who becomes delighted when he sees people who are wealthy. But when he sees someone who is poor, his expression changes to one of displeasure. Deceit refers to lying. Not only should one not behave in these ways, one shouldn't even have these things in one's mind: a mind of jealousy, a mind of flattery or a mind of deceit. Upon seeing a wealthy person one becomes deceitful; while seeing someone who is poverty stricken, one becomes arrogant. Don't have those kinds of thoughts.

SUTRA:

NOR DOES HE SLIGHT OR SCOLD STUDENTS OF THE BUDDHA WAY OR SEARCH OUT THEIR STRENGTHS OR WEAKNESSES.

COMMENTARY:

NOR DOES HE SLIGHT OR SCOLD STUDENTS OF THE BUDDHA WAY. It's also not permissible to casually scold those who study and cultivate the Buddhadharma, or SEARCH OUT THEIR STRENGTHS AND WEAKNESSES saying such things as, "that person studies the Buddhadharma, yet he does all kinds of terrible things. He has such-and-such offenses. He's good, of course, because he bows to the Buddha; that's his long point. But after he bows to the Buddha he beats his mother and scolds his father. That person is really rotten!" It's not okay to discuss the long points and shortcomings of cultivators or gossip about people's rights and wrongs.

SUTRA:

IF THERE IS A BHIKSHU, BHIKSHUNI, UPASAKA, UPASIKA, ONE WHO SEEKS TO BE A SOUND HEARER, A PRATYEKA BUDDHA, OR ONE SEEKING THE BODHISATTVA WAY, HE WOULD NEVER TROUBLE THEM OR CAUSE THEM TO HAVE DOUBTS BY SAYING TO THEM, "YOU ARE ALL VERY FAR FROM THE WAY. YOU WILL NEVER OBTAIN THE WISDOM OF ALL MODES. WHY NOT? YOU ARE ALL LAX AND REMISS IN THE WAY."

COMMENTARY:

IF THERE IS A BHIKSHU, perhaps there is a Bhikshu or a BHIKSHUNI, or perhaps there is an UPASAKA or UPASIKA, people such as these. Or maybe there is someone SEEKING TO BE A SOUND HEARER-seeking to cultivate the way of a Sound-hearer; one who cultivates the Four Noble Truths: suffering, accumulation, extinction, and the Way. Or perhaps there is someone who cultivates to become A PRATYEKA BUDDHA. This person cultivates the Dharma of the Twelve Causes and Conditions. OR ONE SEEKING THE BODHISATTVA WAY. Or perhaps there is someone who cultivates the practices of the Bodhisattvas: the Six Perfections and the myriad practices. In any case, be they left-home men or left-home women, laymen or laywomen, or anyone seeking to become a Sound Hearer, Pratyeka Buddha, or Bodhisattva, HE WOULD NEVER TROUBLE THEM. He would never make trouble for them, cause them to become afflicted, OR CAUSE THEM TO HAVE DOUBTS. If they give rise to doubts, then they won't progress; they will be unable to cultivate.

You could cause them to have doubts BY SAYING things like, "YOU ARE ALL VERY FAR FROM THE WAY. What are you all cultivating? You're way off. You'll never make it. YOU WILL NEVER OBTAIN THE WISDOM OF ALL MODES. "All-Wisdom is the common truth. "The Wisdom of All Modes" is the real truth, and what is not common and the real truth is the truth of the middle; the Buddha's wisdom. You will never obtain the Buddha's Wisdom; the Wisdom of All Modes."

"WHY NOT? What are the reasons behind this? You people are all lax! Your behavior is too loose and careless. You don't like to work; you'd rather take it easy. People like this don't follow the rules, either. YOU ARE ALL LAX AND REMISS IN THE WAY. Because you are all so lax about cultivating the Way, you will never become a Buddha. You won't attain the Wisdom of All Modes."

SUTRA:

NOR DOES HE ENGAGE IN FRIVOLOUS DISCUSSIONS ABOUT DHARMAS, OR BECOME INVOLVED IN ARGUMENTATION.

COMMENTARY:

NOR DOES HE ENGAGE IN FRIVOLOUS DISCUSSIONS ABOUT DHARMAS, taking the Buddhadharma as a joke or comedy act. The Dharma cannot be discussed casually. "Frivolous discussion" refers to talking about things which aren't true. OR BECOME INVOLVED IN ARGUMENTATION. He doesn't argue about the good points or debate about the shortcomings of things. When something is clearly in accord with the Buddhadharma, a person who likes to dispute will say it isn't, when something is clearly right, he will say it is not right. This is what's meant by "argumentation." He deliberately disputes and is extremely unruly.

SUTRA:

HE SHOULD GIVE RISE TO THOUGHTS OF GREAT COMPASSION TOWARDS ALL LIVING BEINGS.

COMMENTARY:

You SHOULD always GIVE RISE TO THOUGHTS OF GREAT COMPASSION TOWARDS ALL LIVING BEINGS. You should think, "living beings undergo too much suffering. I should find ways to pull them out of their suffering."

SUTRA:

HE SHOULD THINK OF ALL THUS COME ONES AS HIS KINDLY FATHERS.

COMMENTARY:

HE SHOULD THINK OF ALL THUS COME ONES, the Buddhas, AS HIS great KINDLY, compassionate FATHERS.