**The Avatamsaka Sutra**

**CHAPTER36**

Translated in the Tang Dynasty by the Tripitaka Master Srãmana Siksananda of Khotan

**Explanation by VM. Hua**

**The Ten Grounds**

**Commentary:**

*Universal Worthy’s conduct, chapter number thirty-six* in the *Flower Adornment Sutra*, for the most part describes the great conduct cultivated by Universal Worthy Bodhisattva of great conduct.

Sutra:

At that time, Universal Worthy Bodhisattva Mahasattva again addressed the great multitude of all the Bodhisattvas saying: “Disciples of the Buddha, the way this has been proclaimed is just a general discussion of a small portion of the Thus Come One’s state that fits the capacity and disposition of living beings. Why is that? All Buddhas, World Honored Ones, appear in the world for the sake of all living beings who lack wisdom and do evil; who calculate a self and what belongs to a self; who are attached to the body; who are upside down and doubt; who hold deviant views and make discriminations; who are constantly interactive with all bonds and fetters; who flow along with birth and death and leave the path of the Thus Come One far behind.

Disciples of the Buddha, I have not seen any such Dharma as the great offense and mistake of Bodhisattvas giving rise to thoughts of anger towards other Bodhisattvas. Why is that? Disciples of the Buddha, if Bodhisattvas were to give rise to thoughts of anger and hatred towards other Bodhisattvas, that would open doors to millions of obstructions.

Commentary:

*At that time,* after chapter thirty-five had been spoken and it was time to speak Chapter Thirty-six, *Universal Worthy Bodhisattva Mahasattva*, the Great Bodhisattva, *again addressed the great multitude of all the Bodhisattvas* in the Dharma Assembly *saying:* All of you *Disciples of the Buddha, the way this* preceeding Sutra text *has been proclaimed is just a general discussion of a small portion of the Thus Come One’s state that fits the capacity and disposition of living beings.* The Dharma has been spoken tailor-made to suit their basic dispositions, taking into consideration whether they have good roots and keen wisdom, and whether their faculties are superior, average or inferior, sharp or dull. It has been a partial explanation of the Buddha’s state. *Why is that?* The reason is *All Buddhas, World Honored Ones, appear in the world for the sake of all living beings who lack wisdom and do evil.* Why are beings so upside down that when you tell them to do good, to

Diligently cultivate precepts, samadhi, and wisdom;   
Put to rest greed, hatred, and stupidity,

they not only fail to do so but act in the opposite manner? It’s because they don’t have any wisdom. That makes them upside down so they create all kinds of evil karma. *Who calculate a self and what belongs to a self.* They do a lot of false thinking and reckoning, saying, “This is me, and that belongs to me.” *Who are attached to the body,* fearing the body will feel pain, be hungry, thirsty, cold or hot, considering it a priceless gem. *who are upside down and doubt.* They do things in an inverted manner--knowing something is wrong but still wanting to do it, which is just as upside down as knowing something is true yet still wanting to doubt it. They can be clearly aware that the Buddhadharma is inconceivable yet still not pay attention to it and do upside-down things.

They have doubts about true principle, doubt the true Dharma spoken by the Buddha, and are beings *who hold deviant views and make discriminations.* See how the Sutra gives a clear and accurate picture of the inside of our minds, just as if the Sutra were a mirror. If we didn’t hold deviant views and make discriminations, how would we fall? Why would we be unable to transcend the Three Realms? *who are constantly interactive with all bonds and fetters.* Always involved with dharmas of bondage and unable to get free, they’ve formed a corporation which cannot be dissolved. *who flow along with* the current of *birth and death*, dying and being reborn over and over again the way one drifts with the waves of the sea, *and* they *leave the path of the Thus Come One far behind*, daily getting further away and becoming daily more confused. For that reason, Buddhas come into the world to save living beings.

Universal Worthy Bodhisattva says: *Disciples of the Buddha, I have not seen any such Dharma as the great offense and mistake of Bodhisattvas giving rise to thoughts of anger towards other Bodhisattvas.* He means, “I have not seen a single dharma which is that of Bodhisattvas giving rise to thoughts of anger towards other Bodhisattvas.” No Bodhisattva ever has thoughts of anger towards another Bodhisattva. It would never happen. *Why is that?* Why would no Bodhisattva ever be angry with another Bodhisattva? *Disciples of the Buddha,* that’s because *if* hypothetically speaking, *Bodhisattvas were to give rise to thoughts of anger and hatred towards other Bodhisattvas, that would open doors to millions of obstructions.* Therefore, it is said:

When one single thought of anger or hatred arises,   
The doors to a million obstructions fly open.   
  
If you produce one hateful, angry thought, that opens the gates to all kinds of obstacles.

Sutra:

What are the million obstructions? They are: The obstruction of not seeing Bodhi; The obstruction of not hearing proper Dharma; The obstruction of being born in a world that is not pure; The obstruction of being born in the evil destinies; The obstruction of being born in locations of difficulties; The obstruction of having many illnesses; The obstruction of being the object of much slander; The obstruction of being born in destinies where one is obtuse and dull; The obstruction of destroying and losing proper mindfulness; The obstruction of being deficient in wisdom; Obstruction of the eyes; obstruction of the ears; obstruction of the nose; Obstruction of the tongue; Obstruction of the body; Obstruction of the mind; The obstruction of evil advisors; The obstruction of evil companions and parties; The obstruction of liking to cultivate the small vehicle; The obstruction of liking to associate with the coarse and vulgar; The obstacle of not believing in or liking people of great awesome virtue; The obstruction of liking to dwell together with people whose views are far from proper; The obstruction of being born in an outside-way household; The obstruction of dwelling in demonic states;

Commentary:

When the million doors of obstructions fly open, *What are the million obstructions? They are: The obstruction of not seeing Bodhi*, which means no seeing or hearing the Buddhadharma and so not hearing the Dharma-doors of the Way of Enlightenment. *The obstruction of* never at any time *hearing proper Dharma*. An example is that there are people sitting right here during the lecturing of Sutras and speaking of Dharma who nevertheless neither see or hear. They don’t have any idea what the Dharma Master is talking about, because karmic obstacles are obstructing them.

*The obstruction of being born in a world that is not pure*, such as the evil world of the five turbidities, in which we now have been born. *The obstruction of being born in the evil destinies*, either that of asuras, or the destinies or animals, hungry ghosts or hell-beings; *The obstruction of being born in locations of difficulties*, perhaps the difficulty of being born before or after a Buddha, the difficulty of birth in the northern continent of Uttarakuru, the difficulty of being deaf, dumb, or blind, or in any number of places where there are many hardships and difficulties.

*The obstruction of having many illnesses*. So you see, when people get sick all the time, it is a condition which obstructs the Way. *The obstruction of being the object of much slander*, always having people tear you down. You can clearly be a cultivator of the Way, yet they slander you and say you aren’t someone who cultivates. *The obstruction of being born in destinies where one is obtuse and dull*. Being obtuse means being dense and not the least bit bright, and not understanding anything. “Dull” means very stupid, like a pig who doesn’t have the least understanding of anything that’s going on. After eating, it goes to sleep, and when it wake up it eats again. It eats until it’s very plump, and then people kill it and devour its flesh. That’s this obstruction.

*The obstruction of destroying and losing proper mindfulness*. If you speak Proper Dharma for these kinds of people they won’t believe it, but will believe if you speak deviant dharma. The reason is that their proper mindfulness is lost and destroyed so they lack proper knowledge and proper views and a kind of karmic obstacle is blocking them. *The obstruction of being deficient in wisdom*, not being clear about any situation; being obstructed, confused and not waking up, which is an obstruction. *Obstruction of the eyes* so one’s eyes are blocked and one does not see the Buddha, hear the Dharma, or encounter Sangha members. *obstruction of the ears*, so one is deaf or as if deaf and, again, does not hear the Buddhadharma. *obstruction of the nose*, so one cannot smell, and *Obstruction of the tongue*, so one cannot taste flavors. Those are all obstructions, along with *Obstruction of the body* and *Obstruction of the mind*.

What we people need to fear the most is *The obstruction of evil advisors*. You can have been cultivating the Buddhadharma very well, but then you encounter an evil advisor who uses flowery words and clever phrases and talks up and down, back and forth, destroying your faith in proper Dharma, convincing you to believe in deviant doors of deviant knowledge and deviant views. That’s why we need to draw near good knowing advisors and stay far away from evil advisors who are always gossiping about rights and wrongs. *The obstruction of evil companions and parties*, having evil buddies who team up with you to form factions and splinter groups. Examples are this or that current Black Panther Party, White Panther Party, this or that Ghost Party, Demon Party, Wolf Party, Tiger Party--those are all evil companions and cliques.

*The obstruction of liking to cultivate the small vehicle* instead of studying and practicing Great Vehicle Buddhadharma. Such people say, “The Southern Transmission is true, while the Northern Transmission is false.” When that kind of discrimination arises in the mind, it’s because of this obstruction. The *obstruction of liking to associate with the coarse and vulgar*, with unspeakably crude people who don’t understand true principle at all, whose heads are full of vulgarity and grossness, unbearably crude. *The obstacle of not believing in or liking people of great awesome virtue*, that is, having no faith in Great Vehicle Bodhisattvas, which is an obstacle, too.

*The obstruction of liking to dwell together with people whose views are far from proper*, enjoying living with people who hold deviant knowledge and deviant views. *The obstruction of being born in an outside-way household*, being born in a clan of externalists with outside-way customs and observances, so one becomes confused and loses one’s resolve for Bodhi. Just take a look. *The obstruction of dwelling in demonic states*, the kinds of states obtained by demons, which obstruct one’s cultivation of the Way. So, you have to be extremely careful not to give rise to thoughts of anger and hatred, for as soon as one angry, hateful thought arises, doors of a million obstructions open up.

Sutra:

…The obstruction of being distant from the Buddha’s proper teaching; The obstruction of not seeing good companions; The obstruction of finding it hard to plant good roots; The obstruction of increasing in unwholesome Dharmas; The obstruction of being in low and vile situations; The obstruction of being born in a border region; The obstruction of being born in a household of evil people; The obstruction of being born among evil spirits; evil dragons, evil yakshas, evil gandharvas, evil asuras, evil garudas, evil kinnaras, evil mahoragas or evil rakshasas; The obstruction of not liking the Buddhadharma; The obstruction of practicing Dharmas of foolish youths; The obstruction of having fond attachment to the small vehicle; The obstruction of not liking the great vehicle; The obstruction of one’s nature being often startled and alarmed; The obstruction of one’s mind being constantly worried and troubled; The obstruction of fondly clinging to birth and death; The obstruction of not concentrating on the Buddhadharma; The obstruction of not liking to see or hear of the spiritual penetrations of self-mastery of a Buddha; The obstruction of not obtaining the faculties of a Bodhisattva; The obstruction of not cultivating the pure conduct of a Bodhisattva; The obstruction of shrinking back from the deep minds of a Bodhisattva; The obstruction of not making the great vows of a Bodhisattva; The obstruction of not making the resolve for all-wisdom; The obstruction of being lax and neglecting the conduct of a Bodhisattva; The obstruction of not being able to purify and regulate all karmas; The obstruction of not being able to attract and hold great blessings; The obstruction of not being able to have keen power of wisdom; The obstruction of being severed from vast, great wisdom; The obstruction of not protecting and upholding all the practices of a Bodhisattva; The obstruction of liking to slander the words of those of all-wisdom; The obstruction of leaving the Bodhi of all Buddhas far behind; The obstruction of liking to dwell in the states of all the hordes of demons; The obstruction of not single-mindedly cultivating the states of a Buddha; The obstruction of not decisively making the vast vows of a Bodhisattva; The obstruction of not liking to dwell together with Bodhisattvas; The obstruction of not seeking the good roots of a Bodhisattva; The obstruction of one’s nature harboring many views and doubts; The obstruction of one’s nature constantly being stupid and dark; Because of not being able to practice a Bodhisattva’s fair and impartial giving, having the obstruction of not renouncing arise; Because of not being able to hold the Thus Come One’s precepts, having the obstacle of breaking precepts arise; Because of not being able to enter the door of patience, having the obstruction of stupid, harmful hatred and anger arise;

Commentary:

Each one of us should think it over and see whether or not we ourselves have these obstructions. If so, we should break through them, and if we don’t have them we should be even more courageously vigorous in staying far away from them. *The obstruction of being distant from the Buddha’s proper teaching*. See how many people in the world say, “Buddhism is incorrect. It’s superstition.” They are obstructed by being distant from the Buddha’s proper teaching and don’t even know it, thinking themselves pretty fine.

*The obstruction of not seeing good companions* means that one doesn’t like to see them, but instead wants to go see bad companions every day. Beneficial companions are those who help you out, but harmful companions are those who are always gossiping about rights and wrongs. We should draw near good companions and keep our distance from the bad ones. *The obstruction of finding it hard to plant good roots*. You want to plant some good roots, but you can never quite bring yourself to do it. *The obstruction of increasing in unwholesome Dharmas* means that unwholesome dharmas grow. *The obstruction of being in low and vile situations*. This could mean that one’s features are very ugly. One’s eyes, ears, nose, tongue, body and mind don’t grow the proper way. The seven features grow together, the eyes where the nose should go, and the nose where there should be eyes. Wouldn’t you say that was ugly to look at? The five sense organs are all inverted, which looks very grotesque and repulsive.

*The obstruction of being born in a border region* in which one does not see the Buddha, hear the Dharma, or meet members of the Sangha. *The obstruction of being born in a household of evil people*, so that when you want to study the Buddhadharma they forbid you to do so. As soon as the parents hear their child would like to study Buddhadharma, they consider it worse than murder, and they won’t allow it. Being born in such a family where the parents are afraid of their offspring studying Buddhadharma is also a causal condition which obstructs the Way. *The obstruction of being born among evil spirits*. Sometimes if you create deviant karma you’ll end up reborn among evil spirits, or among *evil dragons*, another kind of evil spirit, as are *evil yakshas*, yaksha ghosts, *evil gandharvas, evil asuras, evil garudas, evil kinnaras, evil mahoragas*--any evil members of the eightfold division--*or evil rakshasas*, rakshasa ghosts. Those are all obstructions.

*The obstruction of not liking the Buddhadharma* means that as soon as you hear it you protest. *The obstruction of practicing Dharmas of foolish youths*, wanting to act like a kid, scrapping and jumping around, being naughty and playing from morning to night is also a situation which obstructions the Way. *The obstruction of having fond attachment to the small vehicle*. You like the small Vehicle and not the Great and say, “You think your Great Vehicle is so great, but I’m simply not going to study it.” *The obstruction of not liking the great vehicle* means having no liking for Great Vehicle Buddhadharma. *The obstruction of one’s nature being often startled and alarmed*. One is seized with those kinds of sudden fright when one’s minds is not proper and upright. *The obstruction of one’s mind being constantly worried and troubled*. If you’re never happy about anything, but always depressed and worried with lots of anxieties and afflictions, you have causes and conditions which obstruct the Way.

*The obstruction of fondly clinging to birth and death* , liking to revolve on the wheel of birth and death, just means being very fond of the love and emotion within it. All that is an obstacle. *The obstruction of not concentrating on the Buddhadharma*. You don’t study the Buddhadharma with one-pointedness of mind but figure it’s already a big deal if you come bow to the Buddha every now and then. Actually, there’s nothing single-minded about it. As soon as you return home you resume your gambling and drinking and going to see shows, concentrating on those kinds of things, and not upon the Buddhadharma. *The obstruction of not liking to see or hear of the spiritual penetrations of self-mastery of a Buddha*. You don’t like to hear it said that there are spiritual penetrations within Buddhism, not even on the part of the Buddha, much less about those held by Bodhisattvas. You don’t want people to have spiritual powers, and that’s and obstruction.

*The obstruction of not obtaining the faculties of a Bodhisattva*. You don’t obtain the state of the interchanging functioning of the six sense organs or the clear eye and keen ear a Bodhisattva has. That’s an obstacle. *The obstruction of not cultivating the pure conduct of a Bodhisattva*. The pure conduct of a Bodhisattva is that which contains no defiled dharmas--but that doesn’t appeal to you. *The obstruction of shrinking back from the deep minds of a Bodhisattva*, fearing to be kind, compassionate, joyous and renouncing with the Four Unlimited Minds of a Bodhisattva. *The obstruction of not making the great vows of a Bodhisattva*. You don’t want to bring forth the kind of vast, great vows made by Bodhisattvas. *The obstruction of not making the resolve for all-wisdom* means not wishing to resolve yourself on the study of all-wisdom. *The obstruction of being lax and neglecting the conduct of a Bodhisattva*. You keep neglecting to cultivate the Six Paramitas and ten thousand conducts of a Bodhisattva and don’t ever feel like cultivating them.

*The obstruction of not being able to purify and regulate all karmas* , the three karmas of body, mouth, and mind. *The obstruction of not being able to attract and hold great blessings*, to seek and plant great blessings. *The obstruction of not being able to have keen power of wisdom*, not being able to keenly intelligent and quick. *The obstruction of being severed from vast, great wisdom*, cutting if off. *The obstruction of not protecting and upholding all the practices of a Bodhisattva*, the Six Paramitas and the ten thousand conducts. *The obstruction of liking to slander the words of those of all-wisdom*, undermining everything people with wisdom say.

*The obstruction of leaving the Bodhi of all Buddhas far behind*, becoming distant from the Way of Enlightenment of the Buddhas. *The obstruction of liking to dwell in the states of all the hordes of demons*, a predilection which obstructs you as well. *The obstruction of not single-mindedly cultivating the states of a Buddha*, not concentratedly cultivating and maintaining the states a Buddha obtains. That obstructs you, too. *The obstruction of not decisively making the vast vows of a Bodhisattva*, the Four Vast Vows made by Bodhisattvas. Not being able to do so resolutely is an obstacle. *The obstruction of not liking to dwell together with Bodhisattvas* who practice pure conduct. *The obstruction of not seeking the good roots of a Bodhisattva*, the roots of goodness a Bodhisattva has. *The obstruction of one’s nature harboring many views and doubts*, having view delusions, thought delusions, and very heavy thoughts of doubt. *The obstruction of one’s nature constantly being stupid and dark*, so one’s mind is always filled with darkness and stupidity.

*Because of not being able to practice a Bodhisattva’s fair and impartial giving, having the obstruction of not renouncing arise* , deciding one does not want to practice giving. *Because of not being able to hold the Thus Come One’s precepts, having the obstacle of breaking precepts arise*. Since one can’t cultivate according to the precepts, one starts to want to break them. *Because of not being able to enter the door of patience* and not having the ability to endure all pain and suffering, *having the obstruction of stupid, harmful hatred and anger arise* so one wants to make trouble and do harm.

Sutra:

…Because of not being able to practice the great vigor of a Bodhisattva, having the obstruction of the filth of laziness arise; Because of not being able to obtain all samadhis, having the obstruction of being scattered arise; Because of not cultivating Prajna Paramita, having the obstruction of evil wisdom arise; The obstruction of lacking skill with regard to what is and is not the case; The obstruction of lacking expedient methods for crossing over living beings; The obstruction of not being able to contemplate with a Bodhisattva’s wisdom; The obstruction of not being able to understand and know a Bodhisattva’s Dharmas of escape; Because of not accomplishing the ten kinds of vast, great eyes of a Bodhisattva, having the obstruction of one’s eyes being as if blind from birth; Because of not hearing unobstructed Dharma, having one’s mouth be as if dumb and mute; Because of not being endowed with the marks and characteristics, having one’s nose faculty be broken; Because of not being able to discern and understand the languages of living beings, developing an obstruction in the tongue faculty; Because of looking down on living beings, developing an obstruction in the body faculty; Because of one’s mind being very crazy and scattered, developing an obstruction in the mind faculty;

Commentary:

*Because of not being able to practice the Great* courageous *Vigor of a Bodhisattva*, therefore *having the obstruction of the filth of laziness arise*. An example is complaining that one has to get up too early and gets to sleep too late during Ch’an sessions, and feels one’s going insane from not having enough sleep. That’s the obstruction of the filth of sloth. One decides one can’t stand to be courageously vigorous and becomes lazy and remiss instead. *Because of not being able to obtain all samadhis*, the proper concentrations and proper receptions of a Bodhisattva, *having the obstruction of being scattered arise*. One starts having a lot of false thinking and afflictions in one’s mind--a lot of scatteredness.

As one sits in meditation one feels very upright and uncomfortable throughout one’s entire body and decides it would be better to go off and take it easy. One then become scattered, which is this obstruction. *Because of not cultivating Prajna Paramita*, the Dharma of Wisdom Gone to the Other Shore, *having the obstruction of evil wisdom arise*. That means pleading one’s own case, complaining, “The Buddhas isn’t compassionate. Why doesn’t he help me out?!” One finds this and that fault in the Buddha and considers the Bodhisattvas totally wrong. That’s evil, worldly wisdom and skill in argumentation.

*The obstruction of lacking skill with regard to what is and is not the case* , that is, not being able to tell whether something is or is not in accord with principle. One can’t distinguish what holds true and what does not, what is and what is not cultivation of the Way. *The obstruction of lacking skillful* and *expedient methods for crossing over living beings*, so one doesn’t know how to employ expedient Dharma-doors to teach and transform them. That, too, is an obstacle. *The obstruction of not being able to contemplate* all states *with a Bodhisattva’s wisdom; The obstruction of not being able to understand and know a Bodhisattva’s Dharmas of escape* to transcend the world. *Because of not accomplishing the ten kinds of vast, great eyes of a Bodhisattva, having the obstruction of one’s eyes being as if blind from birth* and unable to see things.

*Because of not hearing unobstructed Dharma*-doors of perfect fusion, *having one’s mouth be as if dumb and* unable to talk, like a *mute; Because of not being endowed with the marks and characteristics, having one’s nose faculty be broken* and not grow properly. *Because of not being able to discern and understand the languages of living beings* and what they say, *developing an obstruction in the tongue faculty*, so one cannot speak. *Because of looking down on living beings, developing an obstruction in the body faculty* so it is not complete. *Because of one’s mind being very crazy and scattered, developing an obstruction in the mind faculty*. One is always going crazy in one’s mind. No matter what comes up. One can’t remain composed and even-tempered and contemplate with a level head, but goes nuts instead. Since one’s mind is not at peace, obstructions to the mental faculty develop.

Sutra:

…Because of not maintaining the three categories of vinaya comportment, developing in obstruction to body karma; Because of constantly giving rise to the four kinds of errors, developing an obstruction to speech karma; Because of often producing greed, anger, and deviant views, developing an obstruction to mind karma; The obstruction of seeking the Dharma with a thieving mind; The obstruction of severing the states of a Bodhisattva; The obstruction of one’s mind shrinking back from a Bodhisattva’s Dharmas of courage; The obstruction of one’s mind becoming lazy on the path of escape of a Bodhisattva; The obstruction of one’s mind wishing to stop and rest from the doors of light of wisdom of a Bodhisattva; The obstruction of one’s mind weakening in the power of mindfulness of a Bodhisattva; The obstruction of not being able to make dwell and maintain the Thus Come One’s teaching Dharmas; The obstruction of not being able to draw near to the Bodhisattva’s path of freedom from production; The obstruction of not being able to practice the Bodhisattva paths of non-loss and non-destruction; The obstruction of following the position proper to the two vehicle; And the obstruction of becoming far distant from the seed nature of all Buddhas and Bodhisattvas of the three periods of time.

Disciples of the Buddha, if Bodhisattvas were to give rise to a single thought of anger towards other Bodhisattvas, that would bring about doors of a million obstructions such as these. Why is that? Disciples of the Buddha, I have not seen any such Dharma as the great offense and mistake of Bodhisattvas giving rise to thoughts of anger towards other Bodhisattvas.

Therefore, Bodhisattvas Mahasattvas who wish to quickly perfect all Bodhisattva conducts should diligently cultivate ten kinds of Dharmas. What are the ten? They are: One’s mind not abandoning any living beings; Thinking of all Bodhisattvas as being Thus Come Ones; Never slandering any Buddhadharmas; Knowing that countries have no exhaustion or end; Bringing forth deep faith and delight in all Bodhisattva practices; Not renouncing the resolve for Bodhi which is equal to empty space and the Dharma realm; Contemplating Bodhi and entering the Thus Come One’s powers; Diligently cultivating unobstructed eloquence; Teaching and transforming living beings without becoming tired; And dwelling in all world-systems without attachment in one’s mind. Those are the ten.

Commentary:

*Because of not maintaining the three categories of vinaya comportment, developing in obstruction to body karma.*

The Three Categories of Vinaya Comportment

* Separate Liberation Vinaya Comportment. The “Separate Liberation” Vinaya Comportment (Pratimoksha), is that of the Precept Substance arising because one has received the Precept Dharma with regard to the Desire Realm. One still has outflows
* Dhyana Vinaya Comportment. The Vinaya Comportment that Springs from Still Consideration (Dhyana-Samadhi), is that of the precept Substance arising on its own because one has entered the samadhis of the Form Realm. At this stage, one still has outflows.
* Non-Outflow Vinaya Comportment. The Vinaya Comportment that Springs from the Way, which is that of the Precept Substance arising because one has entered non-outflow samadhi.

Here the text is referring to not maintaining the three wholesome Karmic deeds that pertain to the body: the precepts against killing, stealing, and sexual misconduct. *Because of constantly giving rise to the four kinds of errors*--the four unwholesome Karmic acts that pertain to the mouth: loose speech, lying, harsh speech and double-tongued speech, and thereby *developing an obstruction to speech karma; Because of often producing greed, anger, and deviant views*, the three unwholesome Karmic acts that pertain to the mind--deviant views meaning stupidity--therefore *developing an obstruction to mind karma; The obstruction of seeking the Dharma with a* crooked, *thieving mind* instead of a straight mind. One steals the Dharma the way a robber steals things, and one’s study of the Dharma is not genuine.

For example, perhaps someone comes on the sly from another Way-place where they don’t understand the Dharma to steal the Dharma from Gold Mountain Monastery. While they are there they stealthily listen to the Sutras without saying clearly they have come from another place. That’s this obstruction. *The obstruction of severing the states of a Bodhisattva* by not believing in them. *The obstruction of one’s mind shrinking back from* and fearing *a Bodhisattva’s Dharmas of courage*. One has defeatist thoughts of how it’s too hard to cultivate the Way so one might as well give up, instead of maintaining courageous vigor. *The obstruction of one’s mind becoming lazy* and indolent *on the path of escape* from the Three Realms *of a Bodhisattva. The obstruction of one’s mind wishing to stop and rest from*, and no longer study and practice, *the doors of light of wisdom of a Bodhisattva*. One feels like taking a break from them.

*The obstruction of one’s mind weakening in the power of mindfulness* of the Bodhi resolve *of a Bodhisattva* and deciding it has no interest or meaning. *The obstruction of not being able to make dwell and maintain the Thus Come One’s teaching Dharmas*, that is, the Buddhadharma. *The obstruction of not being able to draw near to the Bodhisattva’s path of freedom from production*, the way to get free from production and extinction once and for all. One can’t even approach it. *The obstruction of not being able to* cultivate and *practice the Bodhisattva paths of non-loss and non-destruction* of the resolve for Bodhi, the Bodhi mind. *The obstruction of following the position proper to the* Dharma-doors of the *two vehicle*. Thinking the Two Vehicles are the right way to go is this obstruction. *And the obstruction of becoming far distant from the seed nature of all Buddhas and* the seed nature of all *Bodhisattvas of the* ten directions and the *three periods of time.*

*Disciples of the Buddha, if Bodhisattvas were to give rise to a single thought of anger towards other Bodhisattvas, that would bring about doors of a million obstructions such as these. Why is that? Disciples of the Buddha, I have not seen any such Dharma as the great offense and mistake of Bodhisattvas giving rise to thoughts of anger towards other Bodhisattvas*. There couldn’t be any such evil and wrong dharma as one Bodhisattva feeling hatred and anger towards another Bodhisattva. A Bodhisattva would never thoughts of hatred or anger.

*Therefore, Bodhisattvas Mahasattvas who wish to* very *quickly perfect all* the doors of practice, the *conducts* practiced by a *Bodhisattva, should diligently cultivate ten kinds of Dharmas. What are the ten? They are: One’s mind not* ever *abandoning any living being*, but instead always being mindful of all living beings and wanting to teach and transform them. *Thinking of all Bodhisattvas as being Thus Come Ones*, and having the same respect and reverence for them as one would for all Buddhas. *Never slandering any Buddhadharmas*, the Buddha, the Dharma, or the Sangha.

*Knowing that countries have no exhaustion or end* but are infinite. *Bringing forth deep faith and delight in all Bodhisattva practices* and always liking to cultivate them. *Not renouncing the resolve* one makes *for Bodhi, which* one cultivates on so vast a scale that it *is equal to empty space and the Dharma realm* in extent. *Contemplating* Enlightenment, *Bodhi and entering* the attainment of *the Thus Come One’s powers*, the powers which a Buddha has. *Diligently cultivating unobstructed eloquence; Teaching and transforming living beings without becoming tired* or fed up with it. *And dwelling in all world-systems*, yet remaining *without attachment* to them *in one’s mind*, unlike we people who become fond of a world as soon as we get there and forget to return. *Those are the ten* kinds of Dharma-doors which should be known and cultivated by those who wish to walk the Bodhisattva Path.

Sutra:

Disciples of the Buddha, once the Bodhisattva Mahasattva dwells secured in these ten Dharmas, then he can perfect ten kinds of purities. What are the ten? They are: The purity of penetrating profound Dharmas; The purity of drawing near to good knowing advisors; The purity of protecting and upholding all Buddhas’ Dharmas; The purity of comprehending the realm of empty space; The purity of deeply entering the Dharma realm; The purity of contemplating boundless minds; The purity of having identical good roots with all Bodhisattvas; The purity of not attaching to kalpas; The purity of contemplating the three periods of time; And the purity of cultivating all Buddhas’ Dharmas. Those are the ten.

Commentary:

Disciples of the Buddha, once the Bodhisattva who is a Mahasattva, a great Bodhisattva among Bodhisattvas, dwells in these ten kinds of Dharmas, then he can perfect and be endowed with ten kindsof purities. What are the ten kinds of dharmas of purification? They are as follow: The purity of penetrating profound Dharmas. Understanding that all dharmas are not produced and not destroyed is a kind of purity. The purity of drawing near to good knowing advisors. Good advisors teach us to follow the rules strictly and rely upon the Dharma to cultivate. Evil advisors have deviant knowledge and deviant views and teach us not to follow the rules and not to cultivate according to the Dharma.

So, in cultivation, one should draw near to Good Knowing Advisors, and stay far away from Evil Knowing Advisors. In that way one can attain to purity--otherwise one won’t be able to. The purity of protecting and upholding all Buddhas’ Dharmas. As disciples of the Buddha we should at all times take protecting the Buddhadharma as our personal responsibility. We shouldn’t simply look on when someone is destroying the Buddhadharma, without voicing any objections. If we’re that way we have not done our best to protect the Dharma, which is our job. For that reason, we should guard and maintain all Dharma-doors proclaimed by the Buddhas, so that they will survive and the Proper Dharma will always be in the world.

The purity of comprehending the realm of empty space .

Basically there is not one thing,   
So where can dust alight?

The underlying basis is therefore pure. The purity of deeply entering the Dharma realm, profoundly entering all Dharma Realms, and uniting in one substance with the entire Dharma Realm, which is another kind of purity. The purity of contemplating boundless minds. One contemplates how the basis of the limitless and boundlessly many minds of living beings is pure. The purity of having identical good roots with all Bodhisattvas. One wishes to identically cultivate the same good roots as all Bodhisattvas, so that upon accomplishing the good roots with Bodhisattvas are endowed, one at the same time attains to purity.

The purity of not attaching to kalpas --time divisions. For cultivators there are no long or short intervals of time. They have no need to attach to time. For example, when a Ch’an session is going on, you shouldn’t have false thinking about how the session isn’t over yet. Once the session is over, you’ll start being lax again. But if during the session you can be very energetic and apply effort with single-minded concentration and make your gung fu come together, when you gung fu has reached the utmost point, then you will very naturally open enlightenment. But it has to reach that utmost point. It’s the same as mountain-climbing: to reach the summit you have to take the final step. If there’s one step left before the top, you must take that one last step or you won’t reach the summit. If you go backwards instead, then it will be easy to take a fall and roll down the mountain.

You all know about the two Monks who are cultivating bowing once every third step--they are battling with birth and death right now. They keep ascending in their cultivation--going up and up--but then when the test arrives they don’t pass the test, and all they can do is begin the cultivation all over again from the start. They want to bring a halt to emotional love, to cut off desire and cast out love. They keep cutting it off and cutting it off, but when it gets cut off to the utmost, it rises up again. That’s the kind of struggle they are engaged in during this period. Why does emotional desire reemerge? It’s because false thinking arises. If there were no false thinking, then emotional love would be emptied as well. When it’s emptied, true and actual purity is revealed. So cultivators of the Way shouldn’t look forward to the Ch’an session being over. And even after the session, we can still continue to apply effort evenly and continually, until:

The waters vanish and the mountains end.   
Then, when the wind turns back and the road turns around,   
At the top of the hundred-foot pole one takes a further step.

Then one can return to one’s original face. The purity of contemplating the three periods of time. The Bodhisattva employs the Wisdom of Wonderful Contemplation to contemplate how past time, present time and future time all are pure without defilement. And the purity of cultivating all Buddhas’ Dharmas, which enables one to return to purity. Pure Dharma--doors are those of not having greed or defilement. That way you can be pure. But if you are greedy and defiled, greedy for emotion and greedy for love, greedy for wealth and greedy for sex, greedy for fame, greedy for profit--if you’re greedy for wealth, fame, sex, food, and sleep or else greedy for nice forms, nice sounds, nice smells, agreeable tastes, pleasant sensations of touch, the states of the five desires--all of that is defiled and you are not pure. You shouldn’t be greedy for anything. You shouldn’t have even the most subtle thoughts of greed, and then you’ll be pure, and your cultivation of all Dharmas of all Buddhas will be pure of well. Those are the ten kinds of Dharma-doors of purity.

Sutra:

Disciples of the Buddha, once the Bodhisattva Mahasattva dwells in these ten Dharmas, then he can perfect ten kinds of vast, great wisdom. What are the ten? They are: The wisdom to know the workings of all living beings’ minds; the wisdom to know all living beings’ karmic retributions; The wisdom to know all Buddhas’ Dharmas; The wisdom to know the purport of all profound principles of all Buddhadharmas; The wisdom to know all doors of Dharani; The wisdom to know all eloquence of phrasing; The wisdom of skill-in-means with language to know the sounds and modes of speech of all living beings; The wisdom to make his body appear universally within all worlds; The wisdom to universally appear reflected in all assemblies; And the wisdom to be endowed with all wisdom in every location of undergoing birth. Those are the ten.

Commentary:

Disciples of the Buddha, once the Bodhisattva who is a Mahasattva dwells in these ten kinds of Dharmas, then he can perfect ten kinds of vast, great wisdom. What are the ten? They are: The wisdom to know the workings of all living beings’ minds. One is able to know what living beings are thinking and intending to do. One knows all they do externally and all that happens internally in their minds with this kind of wisdom. the wisdom to know all living beings’ karmic retributions. One knows the kinds of karma they created that lead to their undergoing the corresponding retributions. The process of giving rise to delusions, creating karma, and undergoing retribution can’t be off by a hair, and one has the wisdom to truly know it--not just guess at it. One really opens the Wisdom Eye and illumines the prior causes and subsequent effects. The wisdom to know all Buddhas’ Dharmas, having the wisdom to understand all Dharmas spoken by every Buddha. All ten of these wisdoms spring from the previous ten dharmas of purity.

This Bodhisattva also has The wisdom to know and understand the purport and drift of all the most profound and difficult to understand principles of all Buddhadharmas. He also has The wisdom to know all doors of Dharani. “Dharani” is a Sanskrit word that means “uniting and holding,”

Uniting all dharmas,   
Holding limitless meanings.

It also means uniting and holding precepts, samadhi, and wisdom while putting to rest greed, hatred, and stupidity. Uniting and holding the body, mouth and mind so that there is no violation through those three kinds of karma is another interpretation. This also refers to the Dharani-doors of the various kinds of mantras, for mantras unite all dharmas and hold limitless meanings. He also has The wisdom to know all eloquence of phrasing. He can understand and speak all the different languages of all countries without encountering any linguistic obstructions. He further has

The wisdom of skill-in-means with language to know the sounds and modes of speech of all living beings. He can expediently and cleverly reproduce whatever vocal sounds or cries or calls they utter, as well as understanding them all. He also has The wisdom and the spiritual penetrations which enable him to make his body appear by transformation universally within all worlds. And he has The wisdom and resulting spiritual penetrations to universally appear reflected in all assemblies to draw near to all the Buddhas and make offerings to those Thus Come Ones. And he has the wisdom to be endowed with all wisdom in every location of undergoing birth. Even when he is in the womb he is perfectly endowed with the Wisdom of All Wisdoms. Those are the ten kinds of inconceivable wisdom, also ten kinds of inconceivable spiritual penetrations.

Sutra :

Disciples of the Buddha, once the Bodhisattva Mahasattva dwells in these ten wisdoms, he then can gain entry to ten kinds of universal entrances. What are the ten? They are: All worlds entering into the path of a single hair; The path of a single hair entering into all worlds; The bodies of all living beings entering into a single body; A single body entering the bodies of all living beings; Ineffably many kalpas entering a single thought; A single thought entering ineffably many kalpas; All Buddhadharmas entering a single Dharma; A single Dharma entering all Buddhadharmas; Ineffably many locations entering a single location; A single location entering ineffably many locations; Ineffably many faculties entering a single faculty; A single faculty entering ineffably many faculties; All faculties entering non-faculties; Non-faculties entering all faculties; All thoughts entering a single thought; A single thought entering all thoughts; All spoken sounds entering a single spoken sounds; A single sound entering all spoken sounds; All three periods of time entering a single time; A single time entering all three periods of time. Those are the ten.

Commentary:

Universal Worth Bodhisattva again says: All you Disciples of the Buddha, once the Bodhisattva Mahasattva dwells in these ten wisdoms, he then can gain entry to ten kinds of universal entrances. He can certify to entrance to those ten kinds of states of universality. What are the ten? They are: All worlds entering into the path of a single hair, into one single hairpore; The path of a single hair entering into all worlds. One tiny hairpore can go to all worlds. This is an example of how:

The great appears within the small;   
The small appears within the great;   
Great and small are interfused and Unobstructed.

We ordinary people feel this state could never exist, but when you certify to the wisdom of spiritual penetrations of a Buddha’s state, this is a very commonplace occurrence. The bodies of all living beings entering into a single body; A single body entering the bodies of all living beings. This again is an example of how the one and many are unobstructed. Ineffably many kalpas entering a single thought; A single thought entering ineffably many kalpas­­­--as long a time as ineffably many great kalpas can contract to just one instant of thought, and that single thought can expand to fill ineffably many great kalpas. All Buddhadharmas entering a single, fundamental Dharma; A single, fundamental Dharma entering all Buddhadharmas; Ineffably many locations entering a single location; and also A single location entering ineffably many locations; Ineffably many faculties entering a single faculty; A single faculty entering ineffably many faculties; All faculties entering non-faculties; Non-faculties entering all faculties. They enter into nothingness, and from nothingness there further arise all faculties. All false thoughts entering a single thought; A single thought entering all thoughts; All spoken sounds entering a single spoken sounds; A single spoken sound entering all spoken sounds; All three periods of time entering a single time; A single time entering all three periods of time. Those are the ten kinds of states of universal entry.

Sutra:

Disciples of the Buddha, once the Bodhisattva Mahasattva has made such contemplations, he then dwells in ten kinds of supremely wondrous minds. What are the ten? They are: Dwelling in the supremely wondrous mind of all worldly language as non-language; Dwelling in the supremely wondrous mind of all thoughts of living beings having no place of reliance; Dwelling in the supremely wondrous mind of the ultimate realm of empty space; Dwelling in the supremely wondrous mind of the boundless Dharma realm; Dwelling in the supremely wondrous mind of all profoundly secret Buddhadharmas; Dwelling in the supremely wondrous mind of all deep and undiscriminating Dharmas; Dwelling in the supremely wondrous mind of casting out all doubts and delusions; Dwelling in the supremely wondrous mind of all worlds being level and equal without distinctions; Dwelling in the supremely wondrous mind of the sameness of all Buddhas of the three periods of time; And dwelling in the supremely wondrous mind of the limitlessness of all Buddhas’ powers. Those are the ten.

Commentary:

Disciples of the Buddha, once the Bodhisattva who is a Mahasattva--a great Bodhisattva among Bodhisattva--has made such contemplations of universal entry of the three periods of time with wisdom of spiritual penetrations and transformations, he then dwells in ten kinds of supremely wondrous minds. What are the ten? They are: Dwelling in the supremely wondrous mind of all worldly language as non-language. He understands whether there is speech or not.

The Bodhisattva also attains Dwelling in the supremely wondrous mind of all thoughts of living beings being non-existent and having no place of reliance. That is:

The path of language is cut off.   
The place of the mind’s workings Is extinguished.

He is also Dwelling in the supremely wondrous mind of the ultimate, which is just like the realm of empty space; Dwelling in the supremely wondrous mind of the boundless Dharma realm; Dwelling in the inconceivable and supremely wondrous mind of all profoundly secret Buddhadharmas, and Dwelling in the supremely wondrous mind of all deep and undiscriminating Dharmas. The Bodhisattva also attains Dwelling in the supremely wondrous mind of casting out and no longer having all doubts and delusions; Dwelling in the supremely wondrous mind of all worlds being level and equal without distinctions; Dwelling in the supremely wondrous mind of the sameness of all Buddhas of the three periods of time; And dwelling in the supremely wondrous mind of the limitlessness of all Buddhas’ ten kinds of powers. Those are the ten kinds of supremely wondrous minds.

Sutra:

Disciples of the Buddha, once the Bodhisattva Mahasattva dwells in those ten kinds of supremely wondrous minds, he then obtains ten kinds of wisdoms of skill-in-means in Buddhadharmas. What are the ten? They are: The wisdom of skill-in-means to comprehend profound Buddhadharmas; The wisdom of skill-in-means to bring forth vast and great Buddhadharmas; The wisdom of skill-in-means to proclaim various kinds of Buddhadharmas; The wisdom of skill-in-means to enter the equality of Buddhadharmas; The wisdom of skill-in-means to clearly understand discriminated Buddhadharmas; The wisdom of skill-in-means to awaken to understanding of undiscriminated Buddhadharmas; The wisdom of skill-in-means to deeply enter adorning Buddhadharmas; The wisdom of skill-in-means to enter Buddhadharmas through a single expedient; The wisdom of skill-in-means to enter Buddhadharmas through limitless expedients; The wisdom of skill-in-means to know the non-differentiation of boundless Buddhadharmas; And the wisdom of skill-in-means to not retreat in one’s own mind and strength from all Buddhadharmas. Those are the ten.

Commentary:

Disciples of the Buddha, once the Bodhisattva Mahasattva dwells in those ten kinds of supremely wondrous minds, he then obtains ten kinds of wisdom of skill-in-means in Buddhadharmas. What are the ten? They are: The wisdom of expedient skill-in-means to comprehend and penetrate all the deep and profound Buddhadharmas spoken by all Buddhas. The wisdom of skill-in-means to bring forth vast and great Buddhadharmas; The wisdom of skill-in-means to be able to proclaim and speak various kinds of Buddhadharmas; The wisdom of skill-in-means to enter into the equality of all Buddhadharmas. The Bodhisattva also obtains The wisdom of expedient skill-in-means to clearly understand all dissimilar and discriminated Buddhadharmas; The wisdom of skill-in-means to awaken to understanding of non-different and undiscriminated Buddhadharmas; The wisdom of skill-in-means to deeply enter adorning Buddhadharmas; The wisdom of skill-in-means to enter Buddhadharmas through a single expedient; The wisdom of skill-in-means to enter Buddhadharmas through limitless expedients; The wisdom of skill-in-means to know the non-differentiation and non-difference of boundless Buddhadharmas; And the wisdom of expedient skill-in-means to be courageously vigorous and not retreat in one’s own mind and strength from all Buddhadharmas. Those are the ten.

Sutra:

Disciples of the Buddha, once the Bodhisattva Mahasattva has heard these Dharmas, he should bring forth the mind to revere, accept, and maintain them all. Why is that? The Bodhisattva Mahasattva who maintains these Dharmas, with slight expenditure of effort quickly attains Anuttarasamyaksambodhi. He becomes endowed with all Buddhadharmas in all respects the same as the Dharmas of all Buddhas of the three periods of time.

At that time, through the Buddha’s spiritual might, and because the Dharma is that way, throughout the ten directions there were world-systems many as fine motes of dust in ten ineffably many hundred thousand ten million nayutas of Buddha Kshetras that experienced the six kinds of quakes. There rained down all sorts of heaven-surpassing clouds of flowers, clouds of incense, clouds of ointments, raiment, canopies, banners, streamers, mani jewels and so forth, including clouds of every kind of adornment. There rained down clouds of groups of musical instruments. There rained down clouds of all Bodhisattvas. There rained down clouds of ineffably many form marks of Thus Come Ones. There rained down clouds of ineffably many exclamations of praises of all Thus Come Ones. There rained down clouds of sounds spoken by Thus Come Ones that filled all Dharma realms. There rained down clouds of ineffably many increasings of Bodhi. There rained down clouds of ineffably many radiating lights. And there rained down clouds of ineffably many spiritual powers to speak Dharma. Just as in this world-system with its set of four continents the Thus Come One was seen in the Bodhisattvas’ palace under the Bodhi tree in the Bodhi way place accomplishing equal and proper enlightenment and proclaiming this Dharma, so, too, in all world-systems throughout the ten directions it was also the same way.

Commentary:

All of you Disciples of the Buddha, once the Bodhisattva Mahasattva has heard these ten Dharmas of wisdom of expedient skill-in-means, then he as well as all of you should bring forth the mind to revere, accept, and maintain them all. Why is that the case? It’s because The Bodhisattva Mahasattva who maintains and cultivates these Dharmas just described, with only a very slight expenditure of effort quickly attains Anuttarasamyaksambodhi. He very rapidly achieves the Buddha Fruition of Unsurpassed Proper and Equal Right Enlightenment. He becomes endowed in his own mind with all Buddhadharmas and is able to speak them all. They are in all respects the same as the Dharmas of all Buddhas, the Dharma spoken by all Buddhas of the three periods of time.

At that time, through the Buddha’s great awesome spiritual might, and because when the wonderful Dharma of the Flower Adornment Sutra is spoken it is that way, therefore, throughout the ten directions there were world-systems as many as fine motes of dust in ten ineffably many hundred thousand ten million nayutas of Buddha Kshetras that experienced the six kinds of quakes. At one and the same time they all cracked, roared, and crashed, trembled, surged, and buckled, quaking in those six kinds of ways. There further rained down, just like in a downpour of rain from the sky, all sorts of precious heaven-surpassing clouds of flowers, along with precious clouds of incense, clouds of ointments, as well as precious clouds of raiment, canopies, banners, streamers, mani jewels and so forth, including precious clouds of every kind of adornment. In addition, There rained down precious clouds of groups of musical instruments. There rained down precious clouds of all Bodhisattvas. And There rained down precious clouds which were full of ineffably many exclamations of praises of all Thus Come Ones. Inside those clouds the Buddhas were constantly being praised.

There also rained down clouds of sounds spoken by Thus Come Ones that filled all Dharma realms. Furthermore, There rained down clouds of ineffably many adornments of world-realms, and There rained down clouds of ineffably many increasings of good roots for Bodhi. There rained down clouds of ineffably many radiating lights. And there rained down precious clouds of ineffably many spiritual powers to speak Dharma.

Just as in this Saha world-system with its set of four great continents:

The Four Great Continents

1) Purvavideha in the East

2) Jambudvipa in the South.

3) Aparagodaniya in the West.

4) Uttarakuru in the North.

the Thus Come One was seen in the Bodhisattvas’ palace where the Bodhisattvas were, under the Bodhi tree in the Bodhi way place, and the Buddha was accomplishing equal and proper enlightenment and proclaiming this Dharma, so, too, in all world-systems throughout the ten directions it was also the same way. In all other world systems the same auspicious portents were happening.

Sutra:

At that time, through the Buddha’s spiritual might, and because the Dharma is that way, in each of the ten directions, from further than world-systems many as the fine motes of dust in ten ineffably many Buddha kshetras away, there were Bodhisattvas Mahasattvas many as the fine motes of dust in ten Buddha kshetras who came to that land. They filled the ten directions and said these words: “ Good indeed, good indeed, disciple of the Buddha, that you are able to speak this profound Dharma of all Buddhas’, Thus Come Ones’, most great vows and bestowals of predictions. Disciple of the Buddha, all of us have the same name, Universal Worthy, and each of us has come from a universally supreme world-system where a universal banner self-mastery Thus Come One is, to arrive at this land. All of us through the Buddha’s spiritual might, in every single location, proclaim this Dharma.

All that is spoken is just the same as here in this assembly with its multitudes. It is all the same, with no elaboration or omission. We have all received the Buddha’s awesome spiritual power to come to this way place and give you certification. And just as all we Bodhisattvas many as the fine motes of dust in ten Buddha kshetras have come to this way place to give certification, in all of the world-systems throughout the ten directions it is also exactly the same way.”

At that time Universal Worthy Bodhisattva Mahasattva, through the Buddha’s spiritual might, and through the power of his own good roots, contemplated in the ten directions throughout the Dharma realm, and from a wish to disclose the Bodhisattva conduct, from a wish to proclaim the Thus Come One’s realm of Bodhi, from a wish to speak of the realm of great vows, from a wish to tell the number of kalpas of all world-systems, from a wish to explain all Buddhas’ appearing in accord with time, from a wish to describe all Thus Come Ones’ appearing in accord with living beings whose roots have matured, to inspire them to make offerings; From a wish to make clear how when Thus Come Ones appear in the world their work is not in vain; From a wish to make clear that from good roots which are planted, rewards are certainly obtained; And from a wish to show how Bodhisattvas of great awesome virtue make their shapes appear before all living beings and speak the Dharma for them so they become enlightened, spoke verses saying:

Commentary:

At that time, through the Buddha’s spiritual might, and because when the Dharma is spoken it should be that way, therefore, in each of the ten directions, from further than world-systems many as the fine motes of dust in ten ineffably many Buddha kshetras away, there were Bodhisattvas Mahasattvas many as the fine motes of dust in ten Buddha kshetras who came to that land, the Saha World. They, the great Bodhisattvas, filled the ten directions and said these words.

They said, “ Good indeed, good indeed Universal Worthy Bodhisattva, you disciple of the Buddha, that you are able to speak this subtle and wonderful profound Dharma of all Buddhas’, Thus Come Ones’, most great vows and bestowals of predictions. Disciple of the Buddha, all of us have the same name as you. We are all called Universal Worthy, and each of us has come from a universally supreme world-system where a universal banner self-mastery Thus Come One is, to arrive at this land, the Saha World. All of us can, through the Buddha’s great, awesome spiritual might, in every single location, proclaim this wonderful Dharma of all Buddhas’ most great vows and bestowals of predictions, just as you are doing.

All of the Dharma that is spoken is just the same as here in this Dharma assembly with its great multitudes as vast as the sea. This Dharma as it is being spoken throughout the world-systems of the ten directions is all the same as here, with no elaboration or omission. Nothing is added or subtracted. we, all the Bodhisattvas who have come, have all received the Buddha’s great, awesome spiritual power to come to the Flower Adornment Dharma Assembly in this way place and give you certification as you speak this Dharma. And just as all we Bodhisattvas many as the fine motes of dust in ten Buddha kshetras have come to this way place to give certification, in all of the world-systems throughout the ten directions it is also exactly the same way. In all of them just as many of us Bodhisattvas have gone to give certification.”

At that time Universal Worthy Bodhisattva Mahasattva--a great Bodhisattva among Bodhisattvas-- through the Buddha’s great awesome spiritual power, and through the power of his own good roots planted in the past, contemplated in the ten directions throughout the Dharma realm, and from a wish to disclose all the Dharma-doors of Bodhisattva conduct, from a wish to proclaim the Thus Come One’s realm of Bodhi--Dharma--doors for enlightening to the Way; from a wish to speak of the Dharma-doors of the realm of great vows made by Bodhisattvas; from a wish to tell the number of kalpas of coming into being, dwelling, going bad and disappearing of all world-systems, from a wish to explain the cause and conditions for all Buddhas’ appearing in accord with time, from a wish to describe all Thus Come Ones’ appearing in accord with living beings whose roots have matured--when the Buddha encounters living beings whose roots are ripe, he appears to teach and transform those living beings. to inspire them to make offerings to the Buddha, which will increase their blessings and wisdom.

Also, From a wish to make clear how when Thus Come Ones appear in the world their work--their merit and virtue--is not in vain; From a wish to make clear that from good roots which are planted the according rewards are certainly obtained; And from a wish to show how Bodhisattvas of great awesome virtue make their shapes appear before all living beings and speak the Dharma for them so they become enlightened--Universally Worthy Bodhisattva therefore spoke verses to express himself again, saying…

Sutra:

I . The Universality of Conduct

You all should be delighted   
And, abandoning all coverings,   
With one mind reverently hear   
Of Bodhisattvas’ vows and conduct.

Past Bodhisattvas’ Conduct

How all past Bodhisattvas,   
Supreme lions among men,   
Used to cultivate and practice   
I now will state in order.

And I will describe all kalpas’ numbers,   
All world-systems and all karma,   
And how the incomparable honored ones   
Make appearance among them.

Commentary:

Universal Worthy Bodhisattva said, You all should be delighted, really happy, purify your minds, And abandoning all coverings of stupidity and false thinking, rid yourselves of your mad thoughts and wild natures and all occluding obstructions. Concentrated and With one mind you should very respectfully and reverently hear the Dharma I’m going to speak for you Of Bodhisattvas’ great vows made in the past and the doors of conduct which they cultivated. How all past Bodhisattvas, Supreme lions among men, used to cultivate and practice, I now will state in order. I’ll describe those Dharma-doors of practice for you in very orderly succession. And I will describe all kalpas’ numbers, the short and long intervals of time in All world-systems, along with how those world-systems come into being, dwell, decay and disappear. And I’ll tell you about all the workings of retribution and repayment involved in karma, and how the incomparable honored ones, the Buddhas, become Buddhas and make appearance among them, within all world-systems.

Sutra:

How the Buddhas in the past   
Made great vows to appear in worlds,   
And how for living beings   
They eradicated suffering and afflictions;   
And how all those lions of discourse   
Perfected continuity of practice,   
And so obtained sameness with the Buddhas   
And the state of All-Wisdom.

How they saw in the past   
That all lions among people   
Sent out great nets of light   
Universally illumining worlds of the ten directions.

How they thought and made this vow:   
“ I should be a lamp for worlds,   
Perfect the Buddha’s merit and virtue,   
The Ten Powers, and All-Wisdom.

All the many living beings   
Ablaze with greed, hatred and stupidity   
I should save and liberate,   
Destroying suffering in the evil paths.

Having made such vows as these,   
They were solid and unretreating,   
Perfected cultivation of Bodhisattva conduct,   
And acquired ten powers of non-obstruction.

After making vows like these,   
Never faltering in cultivation,   
What they did was not in vain,   
And so they are called lions.

- During the Worthy Kalpa

Within the single Worthy Kalpa   
Of the thousand Buddhas to appear,   
All their universal eyes   
I shall describe in succession.

As within the Worthy Kalpa   
Limitless kalpas are the same.   
Those future Buddhas’ conduct   
I shall speak of in detail.

As is one seed of Buddha kshetras,   
Limitless kshetras are the same.   
Of future ten-powered honored ones’   
Conducts I now tell you.

Commentary:

Universal Worthy Bodhisattva continues to restate his meaning in verses saying: I’ll describe for you as well How the Buddhas in the past made great vows to appear in worlds to teach and transform the living beings in them, And how for living beings they eradicated suffering and afflictions. I’ll tell you how they managed to rid all living beings of every kind of suffering and difficulty. And I’ll describe for you how all those lions of discourse perfected continuity of practice, how they keep up their practices until they were completely perfected, and so obtained sameness with the Buddhas so they came to have Dharma-doors identical with those of all Buddhas and the state of All-Wisdom, ultimate all-wisdom. I’ll also tell you about How they saw in the past that all lions among people, the Buddhas, Sent out great nets of light Universally illumining worlds of the ten directions. I’ll tell you, too, How they, all Buddhas, thought and made this vow:“ I should be a bright lamp for worlds, Perfect the Buddha’s merit and virtue, The Ten Powers of a Buddha and All-Wisdom. All the many living beings who are Ablaze with greed, hatred and stupidity as if on fire I should save and liberate, Destroying suffering in the evil paths. I should make it so they don’t have to suffer in the three evil destinies.”

I’ll also tell you about how Having made such vows as these, They, all Buddhas, when they were Bodhisattvas, were solid and unretreating. After they made their great vows they were unflinching and never turned back from them. Therefore, they Perfected cultivation of Bodhisattva conduct, all the doors of practice that Bodhisattvas cultivate, And acquired ten kinds of powers of interpenetration and non-obstruction. After making vows like those, Never faltering in cultivation, What they did was not in vain, And so they are called lions. They never even considered turning back as they cultivated every single Bodhisattva Path. Everything they undertook came to a successful conclusion, and they are now called accomplished Buddhas.

Within the single Worthy Kalpa, Of the thousand Buddhas to appear in the world during that period called the Worthy Kalpa, All their universal eyes--among them there is one Bodhisattva called Universal Eye Bodhisattva, whom I shall describe in succession. I’ll tell you about him in particular. As within the single period of the Worthy Kalpa Limitless kalpas are the same. Those future Buddhas’ conduct and how they are going to cultivate it, I now shall speak of in detail for you. As is one seed of Buddha kshetras which are many as fine motes of dust, Limitless kshetras with their world-systems many as fine motes of dust are the same. The limitless are like the one, and Of their future ten-powered honored ones’ Conducts, the practices cultivated by their Buddhas who are endowed with the Ten Powers, I am now going to tell you.

There are just a few hours left in the Ch’an session. If you all apply your efforts well, you can have last-minute accomplishment, and then you won’t have endured the cold, the hunger and the difficulty in vain. Whether you’ve obtained advantages from the three weeks of Ch’an meditation you’ve just gone through is as when someone drinks water and knows himself whether it is warm or cold. I’ll speak a verse for closing the session for you, and if you investigate according to it, you should be able to open some enlightenment. The versa goes:

This year on this day as we close the Ch’an seven,   
Those who seek fame and profit will go east and west.   
To stick out both legs and close both eyes   
Is what the Patriarch told the parrot to escape the cage.

Today we’re ending the three weeks of Ch’an meditation sessions, and those who wish to seek fame can run off to the east, while those seeking benefit can rush to west. That means they’ll be scattered in the pursuit of fame and profit, but if that’s what they want to do we won’t pay any attention to them and they can do as they please. We should remember how when the Patriarch Bodhidharma first came to China, he wasn’t able to cross over any people, but then he met a parrot that could talk and that asked the Patriarch how it could get out of its cage. The Patriarch told it:

To get out of the cage,   
To get out of the cage,   
Stick out bout legs   
And close both your eyes.   
That will enable you to get out of the cage.

Now that we are finishing the Ch’an sessions, if you want to end death and throw off birth, you should always “stick out both legs and close your eyes.” That was the expedient method that Patriarch Bodhidharma taught the parrot. If after the sessions we feel we’re still not out of the cage, we should constantly employ this expedient Dharma-door for escaping from it.

Sutra:

-Description of the Conduct

All Buddhas’ successive appearances in worlds,   
According to their vows and according to their names,   
According to the predictions they receive,   
And according to their lifespans;   
According to the Proper Dharma cultivated by them,   
As they intently seek the way of non- obstruction,   
According to the living beings they teach,   
As their proper Dharma dwells within the world;   
According to the Buddha kshetras that they purify,   
The living beings as well as the Dharma wheels,   
The times and the non-times for proclamations   
In purifying flocks of beings progressively;   
According to all karma of living beings,   
Their actions and their faith and understandings,   
Differing in grade: Superior, middling, or inferior,   
Transforming them so that they cultivate;   
How they enter into wisdoms such as those,   
Cultivate those most surpassing conducts,   
Always do the deeds of Universal Worthy,   
Vastly rescue all living beings;   
How their body karma meets with no obstruction,   
How the karma of their speech is also pure,   
As are too the workings of their minds,   
And how none are not that way in the three times;   
Bodhisattva conducts such as those,   
Which make ultimate the Universal Worthy way   
So the pure wisdom sun arises   
And universally shines throughout the Dharma Realm,   
And all kalpas of the future,   
With more countries than mere words can tell,   
In one single thought are known completely   
Yet no discriminations made about them--   
The practicer can tend towards and enter   
Grounds like those, the most supreme.   
Of all these Bodhisattva Dharmas   
I will speak a minute portion.   
How with wisdom which has no bounds or limits   
One penetrates the Buddha’s states,   
Well entering into all of them,   
Without retreating as one cultivates,   
And perfects the Universal Worthy wisdoms,   
Completing all of Universal Worthy’s vows,   
And entering incomparable wisdom--   
I shall talk about this conduct.

Commentary:

Universal Worthy Bodhisattva continues by saying he will describe All Buddhas’ successive appearances one after the other in worlds, According to their vows made in the past and according to their names, the titles due them, along with According to the predictions they receive, And according to their lifespans--those of the Bodhisattvas and of all living beings. He will also tell about them According to the Proper Dharma cultivated by them--how in every single location they teach and transform beings and cultivate and practice the orthodox methods As they single-mindedly and intently seek with diligence the way of perfectly fuse interpenetration and non-obstruction. He will also discuss the successive Buddhas According to the living beings they are supposed to teach, As their proper Dharma dwells within the world. They make sure that the Proper Dharma is always present in the world. He will describe them, too, According to the Buddha kshetras that they adorn and purify as they go everywhere, and The living beings they teach and transform, as well as the great Dharma wheels they turn. He will tell about how they know The times and the non-times for proclamations so when they speak Dharma it’s just at the right time. They would never speak Dharma at a time when Dharma shouldn’t be spoken In purifying flocks of beings progressively step-by-step.

Universal Worthy Bodhisattva says he will also tell about how all Buddhas teach According to the retributions coming from the created karma of all living beings, Their actions--living beings’ behavior--and their faith and understandings--what kind of faith the beings have given rise to and what their understanding of the Buddhadharma is. All of those are Differing in grade. Some have Superior good roots, while others’ roots are middling, or inferior. He will describe the Transforming of them according to the living beings’ potentials so that they cultivate the Dharma-doors of unobstructed interpenetration. He will tell How they enter into certification to wisdoms such as those discussed before, Cultivate those most surpassing conducts--doors of practice--how they Always do the deeds of Universal Worthy so that all the karma they perform is exactly the same as that of Universal Worthy Bodhisattva, Vastly rescue all living beings. That’s what all they do is for--to rescue living beings on a vast scale. He will also tell about How their body karma is free of killing, stealing or sexual misconduct, and so it meets with no obstruction, How the karma of their speech involves no loose, lying, harsh, or double-tongued talk so it is also pure, As are, too, the workings of their minds. There are none of the three poisons--greed, hatred, and stupidity--within their minds, and so their mental karma is pure. And he will discuss how none of the Buddhas are not that way in the three times. All past Buddhas, all present Buddhas, and all future Buddhas become Buddhas in just that same way.

The Bodhisattva conducts, doors of practice, are such as those just described, Which make ultimate the dharmas which Universal Worthy Bodhisattva cultivates as his way, So the pure light of wisdom which is like the sun arises And universally shines on all living beings throughout the Dharma Realm. And all kalpas of the future, With more countries than mere words can tell, In one single thought are known completely. The Bodhisattva can know all of those states in just one thought. Yet knowing them he is able to be so that no discriminations are made about them. The cultivator and practicer can tend towards and enter states of Grounds like those, which are the most supreme positions. Of all these Bodhisattva Dharmas I will speak a minute portion--Universal Worthy says in his verses.

Universal Worthy Bodhisattva continues to say, I will describe How with wisdom which has no bounds or Limits One penetrates the Buddha’s states, Well entering into all of them, all of those states Without retreating as one cultivates. The Bodhisattva always presses forward in his cultivation, and he never gives up or turns back, And so he perfects the Universal Worthy wisdoms. He comes to have all of the wisdoms with which Universal Worthy Bodhisattva is endowed, Completing all of Universal Worthy’s vows, the great vows made by Universal Worthy Bodhisattva, And entering incomparable wisdom which nothing can match. I now shall talk to you about how to cultivate this door of conduct.

II . Universal Worthy Conduct

-The Compassion of Greatly Wise Conduct

Sutra:

--Entering into Indra’s Net of Conduct

In one single mote of dust   
Are completely seen all worlds.   
If living beings should hear about them,   
Their minds would be confused and go insane.

As within a single mote of dust,   
So, too, it is in every mote of dust.   
All world-systems enter within them.   
It is in that way inconceivable.

In every particle of dust   
Are Dharmas of the ten directions and three times.   
The destinies and kshetras are all limitless,   
Yet can be known with all their differences.

In every particle of dust   
Are limitless kinds of Buddha kshetras.   
Of their various kinds, all limitless,   
Not a single one remains unknown.

Everything within the Dharma realm,   
With all the varying characteristics   
And types of destinies, each having differences,   
Can all be discerned and known.

--The Subtle Conduct of Deeply Entering Time and Place

With wisdom to deeply enter the fine and subtle,   
All world-systems are distinguished in detail.   
The coming into being and destruction of each kalpa   
Can be completely understood and described.

All kalpas whether long or short are known,   
And the three periods of time in just one thought,   
With practices of being alike or not the same.   
All can be known completely in detail.

Deep entry can be made into all worlds,   
Vast and great, or else not vast and great,   
One body for limitless kshetras,   
And one kshetra for limitless bodies.

All existing in the ten directions,   
World-systems of the varying kinds,   
Vast and great with limitless appearances,   
Can be entirely known every one.

Within each of the three periods of time,   
For all the countries without limit,   
Through endowment with deep, profound wisdom,   
The creations and destructions can all be known.

Commentary:

In one single mote of dust Are completely seen all worlds whatever. If living beings should hear about them, they wouldn’t believe it, or else would do a lot of doubting to the point that Their minds would be confused and they would go insane about how so many world-systems could fit inside a tiny particle of dust. As within a single mote of dust all lands and countries can appear, So, too, it is in every mote of dust. It’s possible for all world-systems to appear in very single particle of dust just as they do in one dust particle.

All world-systems enter within them. As it happens in one, it happens in all. It is in that way inconceivable. The wonderful dharma of this state cannot be conceptualized by thought or expressed in words. In every particle of dust are Dharmas of the ten directions and three times, along with all Buddhas and all the Sangha of the ten directions and the three periods of time. The destinies and kshetras are all limitless. The entire wheel of rebirth is present, with the six paths--the two good destinies of humans and gods and the four evil destinies of asuras, hell-beings hungry ghosts, and animals. Each of them is limitless, and so are all the kshetra lands, Yet they can be known with all their differences. The Bodhisattva can know all of those states very clearly and precisely.

In every particle of dust Are limitless kinds of Buddha kshetras . Buddha lands have their differences, too. There are world-systems that face upwards, and world-systems that are overturned. Some are long and some are short. Some world-systems are round in shape, while others are square in outline. The world-systems differ, and the Buddha kshetras do, too. Of their various kinds of aspects and appearances all limitless and boundless, Not a single one remains unknown. There isn’t any kind of Buddha kshetra or any state that is not known about. Everything, all state whatsoever, within the Dharma realm, With all the varying characteristics And types of destinies, each having differences, Can be all discerned and known. They can all be known with their individual differences.

With wisdom to deeply enter the fine and subtle in all minute particulars, the states of All world-systems are distinguished in detail. The coming into being, dwelling, and destruction followed by disappearance of each kalpa, with how they all happen, Can be completely understood and described with precision. All kalpas whether long if the kalpa is long, or short if the kalpa lasts a short time, are known, and the three periods of time in just one thought. If elaborated, the three periods of time unfold; but contracted, the three periods of time are just a single thought, With practices of living beings which are alike or else not the same. All can be known completely in detail.

Deep entry can be made into all worlds , whether the world-systems are Vast and great, or else not vast and great, they can all be know--One body being adequate for entering limitless Buddha kshetras, and one kshetra adequate for entering limitless bodies. All existing in the ten directions, World-systems of the varying kinds, vast and great with limitless appearances, can be entirely known every one. The Bodhisattva can know them all. Within each of the three periods of time, for all the countries, the Buddha lands without limit, through endowment with deep, profound wisdom, the creations and destructions can all be known. How all lands throughout the three periods of time come into being, dwell, decay and pass away can be totally known very accurately and distinctly.

Sutra:

All world-systems of the ten directions,   
Whether coming into being or decaying,   
Being in that way ineffably many,   
Worthy ones of virtue deeply comprehend.

There are either lands and countries   
With various adornments as their grounds,   
And all the destinies are also thus,   
This all because of karma being pure;   
Or else there are world-systems   
Which have all types of filth mixed in.   
This, too, is evoked by living beings.  
All is as is their conduct.

When limitless and boundless kshetras are understood   
To be just one single kshetra,   
In that way there is entry to all kshetras,   
Their number more than can be known.

All world-systems each and every one,   
Completely enter into one kshetra.   
Yet the world-systems do not become one,   
And moreover they are not confused.

World-systems are either upright or inverted.   
They may be high or else they may be low.   
All of this is thinking on the part of beings,   
And can be known completely in detail.

Extensive as world-systems are,   
And so limitless and boundless,   
The various kinds are known to be just one,   
And the one is known to be the various kinds.

All Buddhist disciples of Universal Worthy   
Can, using Universal Worthy’s wisdom,   
Understand and know all kshetras’ number,   
Even though that number has no bounds.

They can know the transformations of all worlds,   
Kshetras’ transformations and living beings’ transformations,   
Dharmas’ transformations and all Buddhas’ transformations,   
All of this to the utmost point,   
And how for every system of worlds,   
For all minute or vast and great kshetras,   
The various differing kinds of decorations   
All arise completely due to karma.

**Commentary:**

All world-systems of the ten directions, Whether they are coming into being or else decaying and going empty, there Being in that way ineffably many of those world-systems, Worthy ones of virtue can deeply and clearly comprehend. There are either lands and countries with various adornments as their grounds. They have wonderfully ornamented appearances, And all the destinies are also thus. There are all sorts of adornments found in each of the destinies as well, This all because of karma being pure. Because the karma of the living beings in those countries is pure, every single ground within them is adorned.

Or else there are world-systems which have all types of filth mixed in . some worlds have every type of defilement in them. This, too, is evoked by the power of karma of living beings. If defiled karma predominates, the living beings will inhabit a polluted country. If the living beings’ karma is for the most part pure, then the country will be pure. If living beings’ evil karma is in the majority, then good will be slight, and if the greater proportion is good karma, then evil will be less. All is as is their conduct. Everything is determined by how living beings act.

When all the limitless and boundless kshetras are understood to be just one single kshetra, and one Buddha kshetra is understood to be limitless and boundlessly many Buddha kshetras, In that way there is entry to all Buddha kshetras, their number more than can be known. All world-systems each and every one, completely enter into one Buddha kshetra and are contained within it. Yet the world-systems, even though they enter into a single world-system, still remain clearly individualized and distinct. They do not become one when they enter one Buddha Kshetra, And moreover theyare not confused. They don’t get mixed up with each other nor do they get in each other’s way. Each remains clearly separate, and the world-systems in no way interfere with or obstruct each other.

World-systems are either upright or inverted . Some world-systems face upwards, and some face downwards. They may behigh world-systems or else they may be low. All of this, the different ways the worlds may be, is brought about due to the false thinking on the part of living beings. The worlds that appear are like the living beings’ false thoughts. And for the Bodhisattva this can be known completely and in exact detail. Extensive as world-systems are, and so limitless and boundless, the various kinds are known to be just one. All world-systems, be they broad or narrow, expansive or confined, even though so limitless and boundlessly many in number, are known to be just one world-system. And the one is known to be the various kinds of world-systems.

All Buddhist disciples of Universal Worthy Bodhisattva Can, using Universal Worthy Bodhisattva’s kind of wisdom, understand and know all kshetras’ number, the number of all Kshetras, Even though that number has no bounds. That number never comes to an end. They can know the transformations of all worlds as they change, along with Kshetras’ transformations and living beings’ transformations which keep happening all the time. They can also know Dharmas’ transformations, that is, what is supposed to come about, and all Buddhas’ transformations effected through their spiritual powers, All of this taken to the utmost point. And they can also know how for every system of worlds, for all minute and subtle or else vast and great Buddha kshetras throughout the ten directions, The various differing kinds of decorations all arise completely due to karma created by living beings.

Sutra:

Limitless disciples of the Buddha   
Well learn to enter the Dharma realm,   
And with self-masteries of spiritual penetrations,   
Universally pervade the ten directions.

Through kalpas equal in amount to living beings,   
If the names of their world-systems were spoken,   
They also would not come to an end,   
Unless the Buddha were to state them.

Commentary:

All of you Limitless disciples of the Buddha, if you Well learn the Dharma spoken by all Buddhas, you will be able to enter the Dharma realm. You will certify to wisdom and the principles of the Dharma Realm, And with the attainment of all the self-masteries of spiritual penetrations, Universally go and pervade the ten directions. Through kalpas equal in amount to living beings--as many kalpas as there are living beings--If the names of their exceedingly many world-systems were spoken, They also would not come to an end, Unless the Buddha were to state them for us, and then we could know.

--Explaining the Secret Workings of the Buddha-Mind

Sutra:

Of world-systems and Thus Come Ones,   
The various names and titles,   
Passing through limitless kalpas,   
Could not be exhaustively spoken.

How much more does that hold true for surpassing wisdom,   
The Dharmas of all Buddhas of the three periods of time,   
Which arise directly from the Dharma Realm,   
And permeate the Thus Come One’s ground.

With mindfulness that is pure and unobstructed,   
And boundless unobstructed wisdom,   
Speaking in detail of Dharma Realms,   
Their other shore could be attained.

Commentary:

Of world-systems and Thus Come Ones, the various names and titles, passing through limitless kalpas, could not be exhaustively spoken. There are so many names of World-Systems and Buddhas that even if one were to list them for limitlessly many Kalpas, they could not all be spoken clearly. How much more does that hold true for most surpassing wisdom, the spoken Dharmas of all Buddhas of the three periods of tome, which arise directly from the Dharma Realm, and permeate the Thus Come One’s ground, the position to which Buddhas certify. With mindfulness that is pure and unobstructedand boundless unobstructed pure wisdom, speaking in detail of all Dharma Realms whatsoever, Their other shore could be attained. One could reach the other shore of ultimate Nirvana.

--All Buddhas of the Three Periods of Time’s Conduct of Gathering in and Transforming Beings

Sutra:

All the world-systems in the past,   
Vast and great or else minute and subtle,   
Which have been adorned through cultivation   
In one thought can thoroughly be known.

In their midst the lions among people   
Cultivated various Buddha conducts,   
Accomplished equal and proper enlightenment,   
And manifested all of the self-masteries.

In the same way in the future times,   
Successively through kalpas without limit,   
The Bodhisattvas can completely know   
All the honored ones of humankind,   
And all their conduct and their vows,   
As well as all their states,   
How diligent they were in cultivation,   
Therein achieving Right Enlightenment,   
And know the multitudes of their assemblies,   
Their life spans as they transform living beings

Using all of these portals of Dharma,   
Turning Dharma wheels for living beings.   
When the Bodhisattvas know in that way,   
They dwell on Universal Worthy’s conduct ground,   
With its wisdom of total comprehension   
Which produces each and every Buddha.

All included in the present time,  
Each one of the many Buddha lands,   
Deeply enters all of these kshetras,   
And penetrates throughout the Dharma realm.

Within every one of those world-systems,   
Each and every Buddha of the present,   
Having obtained mastery of the Dharma,   
Proclaims without obstruction whatsoever.

They also know the multitudes of their assemblies,   
Their pure lands and powers of responsive transformation,   
And how, exhausting limitless ten millions of kalpas,   
They constantly consider those affairs.

Of taming masters, honored by the world,   
All their awesome spiritual might   
And inexhaustible treasuries of wisdom   
Are every bit completely known to them.

Commentary:

Basically, there is no past time, and there isn’t any future or present time either. So why then does the Sutra text say All the world-systems in the past, and go on to talk about the future and the present? It’s because living beings have those kinds of discriminations into three periods of time in their minds. The world-systems in the past many have been Vast and great or else they were minute and subtle world-systems, both of Which have been adorned and brought about through cultivation on the part of Buddhas and Bodhisattvas. The world-systems also came into being due to the accumulated false thinking done by living beings. In one thought all of their causes and conditions can thoroughly be known by the Bodhisattvas.

In their midst the lions among people , who dwelt in every world, in the past all Cultivated the various different kinds of doors of Buddha conducts. As living beings they cultivated, Accomplished equal and proper enlightenment, And, having become Buddhas, taught and transformed living beings. To do so they manifested all the Dharma doors of the self-masteries of spiritual penetrations.

In the same way for the world-systems in the future times, Successively in very orderly procession through boundless kalpas without limit, the Bodhisattvas can completely know about All the Buddhas, the honored ones of humankind. And they can know about all their cultivation of every conduct and their making and fulfilling vows, As well as all their states and How diligent they were in cultivation of the various doors of practice, Therein, within those world-systems, achieving Right Enlightenment, And the Bodhisattvas can know how many living beings there will be in the multitudes of their assemblies after they become Buddhas. They can also know about Their life spans, how long those Buddhas will remain in the world as they teach and transform living Beings Using all of these portals of Dharma--Dharma doors--Turning the great Dharma wheels for the sake of all living beings.

When the Bodhisattvas know in that way , when they thus know and thus see all the previously discussed dharmas, They dwell on Universal Worthy’s conduct ground. They cultivate the Dharma-doors of Universal Worthy Bodhisattva’s great conduct and great vows With its wisdom of total comprehension. When one cultivates the doors of practice of Universal Worthy Bodhisattva, one acquires the kind of wisdom that Universal Worthy Bodhisattva has, Which produces each and every Buddha. The wisdom of Universal Worthy Bodhisattva, since it brings about all Buddhas, is the mother of all Buddhas.

All included in the present time, the world-systems of the present, Each one of the many Buddha lands, deeply enters all of these Buddha kshetras, and penetrates throughout the Dharma realm, penetrating the principle and substance of the Dharma Realm. Within every one of those world-systems, each and every Buddha of the present now propagating the Dharma, Having obtained mastery of all of the Buddha Dharmas, skillfully Proclaims without any obstruction whatsoever. They also know the great multitudes of their sea-like assemblies, their pure lands and powers of responsive transformation--the Pure Lands of all the Buddhas and their power to teach living beings who should be transformed--And how, exhausting limitless ten millions of kalpas, they constantly consider those affairs. For that long a time they constantly reflect upon how to teach and transform living beings.

Of taming masters, honored by the world --the Teachers of humans and gods who are honored within the world and beyond the world--All their awesome spiritual might and inexhaustible treasuries of wisdom are every bit completely known to them.

--The Unobstructed Conduct of the Six Sense Organs

Sutra:

They bring forth the unobstructed eye,   
Unobstructed ear and nose and body,   
And an unobstructed vast long tongue,   
Bringing happiness to living beings.

Their unobstructed mind, the most supreme,   
Of vast, great, universal purification,   
With wisdom which is everywhere pervasive   
Knows all Dharmas of the three periods of time.

--The Conduct of Unending Transformations

They well learn about all transformations,   
Transformations of kshetras, transformations of living beings,   
Transformations of worlds, and transformations of subduing,   
And ultimate transformation to reach the other shore.

The various distinctions of world-realms   
All remain and dwell because of thought.   
Upon entering expedient wisdom of a Buddha   
This is all entirely understood.

In ineffably many multitudes of assemblies   
They make appear a body for each one,   
Enabling them to all see the Thus Come ones   
Rescuing and saving boundless living beings.

Commentary:

They are able to bring forth the unobstructed eye, unobstructed ear and nose and tongue and body and mind, And an unobstructed vast long tongue, bringing happiness to living beings. Their unobstructed mind, the most supreme is the unobstructed mind-faculty among the six faculties. This mind Of vast, great, universal purification--so all living beings are made pure--With wisdom which is everywhere pervasive throughout empty space and the Dharma Realm, Knows all Dharmas of the three periods of time, the past, the present, and the future.

They well learn about all Buddhas’ Dharmas, and so they understand how all transformations are brought about. They understand Transformations of kshetras, and how to effect transformations of the living beings within those Kshetras. They also understand Transformations of worlds, and transformations of subduing, how to teach and transform living beings in all worlds so those beings become tamed and subdued, And ultimate transformation of living beings to quickly reach the other shore.

The various distinctions of world-realms all remain and dwell because of false thought on the part of living beings. Upon entering and obtaining expedient wisdom of a Buddha, this--all of these causes and conditions--is all entirely and clearly understood. In ineffably many multitudes of assemblies of living beings, They make appear a body for each one of those living beings which manifests and speaks Dharma for that living beings, Enabling those living beings, all of them to all see the Thus Come Ones, the Buddhas, Rescuing and saving all the limitless and boundless living beings. That’s why we make the vow:

Living beings are boundless,   
I vow to save them all.

--The Conduct of Self- Mastery in the Three Periods of Time

Sutra:

The deep and profound wisdom of all Buddhas   
Is like the sun arising in the world.   
In each and every one of the countries   
It universally appears without resting,   
Penetrating all in the world   
As being false names with no true actuality.   
Living beings as well as the world-realms   
Are like dreams and also just like shadows.

Regarding all the worldly Dharmas   
Buddhas do not bring forth views of discriminations,   
And those who are well free of discriminations,   
Also do not see discriminations.

Limitless and boundlessly many kalpas   
They understand to be a single thought,   
And they also know that thought is without thought.   
That is how they see the world.

All the lands and countries without limit   
In one thought are entirely transcended,   
Yet passing through limitlessly many kalpas   
They do not move from their original place.

For them all the ineffably many kalpas   
Are just the shortest possible interval.   
They do not see long or short duration   
But make ultimate the Dharma of a kshana.

Their mind dwells within world-systems,   
And world-systems dwell in their mind,   
But towards this they do not falsely give rise   
To discriminations of dual and non-dual.

Living beings and worlds as well as kalpas,   
All Buddhas and all Buddhas’ Dharmas,   
Are all like illusory transformations,   
The Dharma Realm being totally one sameness.

Universally in kshetras of the ten directions   
They make appear limitlessly many bodies,   
Yet they know the bodies arise out of conditions,   
And are ultimately without attachment to them.

Based upon non-dual wisdom,   
There appear lions among people,   
Who are not attached to there being no duality,   
Knowing there is neither duality nor non-duality.

Commentary:

The deep and profound wisdom of all Buddhas is like the sun arising in the sky in the world, so all living beings see the sun whose light shines everywhere in the world. In each and every one of the countries in all the worlds It universally appears without resting. No matter what country it is, the sun shines there. So, too, the Buddhas’ wisdom shines, Penetrating all in the world as being nothing at all but false names with no true actuality whatsoever. Living beings as well as the world-realms Are all like dreams and also just like shadows where there is light.

Regarding all the worldly Dharmas Buddhas do not bring forth views or knowledge of discriminations, and those kinds of people who have wisdom and who are well free of all discriminations, also do not see discriminations. Not only do they not discriminate, they don’t even think in terms of discriminations; they don’t have any outlook that involves discriminations at all. Limitless and boundlessly many kalpas they understand to be a single thought. Although we speak of there being such a limitless stretch of time as that many kalpas, when they are understood, they are all within a single thought. And they also know that thought is without thought. An instant of thought is no thought. That is how they see the world. Once they are able to look upon worldly dharmas in that way, then All the lands and countries without limit, in one thought are entirely transcended. The Buddhas overpass them all in just one instant of thought.

Yet passing through limitlessly many kalpas they are constantly in samadhi. Nonetheless, right within samadhi each Buddha is able to go throughout the world-systems of the ten directions to teach and transform living beings. But even though they are teaching and transforming living beings, They still remain in samadhi and do not move from their original place.

Without moving from where they originally are,   
Their response penetrates in accord to teach and transform living beings.

For them all the ineffably ineffably many great kalpas that go by, Are just like the shortest possible interval of time that has passed. However, in the world one knows not how many thousands of years of time have gone by. What is the principle behind this? It’s because one is in samadhi, and therefore the passing of thousands of years is experienced only as a split second of time, the shortest possible interval of time. That happened to the Venerable Master Hsu Yun when he was dwelling in a small hut on Chung Nan Mountain. He put on some potatoes to cook and then went to sit in meditation and entered samadhi. When he came out of samadhi and looked in the pot, he saw that the potatoes had all sprouted long hairs of mold. Then he asked other people and fond out that more than twenty days had passed.

In samadhi the shortest possible interval   
Is several thousand kalpas in the world.

In this case, many thousands of great kalpas go by. Moreover, They do not see long or short duration. You shouldn’t use your false views and make relative comparisons saying one interval is long in relation to another which is short, But make ultimate the Dharma of a kshana. If you can reach the ultimate of having to false thoughts, you can penetrate even the space of a kshana. One kshana is basically very short, but 900 productions and extinctions still take place within the interval of a kshana. So if you understand the question of time, going from birth through old age and death all happens in the space of a kshana. Mayflies are born in the morning and die in the evening, yet they feel that the time has been very long. There are bacteria which go through their entire lifespans in what for us is the blink of an eye, but for them it is very long. On the other hand, fifty years among humans is just one day and night in the Heaven of the Four Heavenly Kings, while one day and night among humans is fifty years for beings in the hells. That is, when people are experiencing happiness, they feel the time is short, but when they are afflicted they feel the time is long.

As for all Buddhas, Their mind dwells within world-systems, and world-systems dwell in their mind. They keep the worlds always in mind, But towards this they do not falsely give rise To discriminations of dual and non-dual. Basically:

Inside there is no body and mind,   
Outside there is no world.

So one shouldn’t falsely give rise to all those kinds of discriminations about whether the mind and world-systems are dual or non-dual.

Living beings and worlds as well as kalpas, all Buddhas of the ten directions and three periods of time and all Buddhas’ Dharmas--the three Stores and Twelve Divisions of the Canon spoken by the Buddhas--should not be considered to be actual. They Are all like dreams and like illusory transformations, the Dharma Realm and empty space being totally one sameness. Universally in kshetras of the ten directions they--the Buddhas and Bodhisattvas--make appear limitlessly many bodies. It’s not knows how many. Yet they know the bodies arise out of causes and conditions, And are ultimately without attachment to them. Speaking in ultimate terms, there should be no attachments to worlds or bodies.

Based upon non-dual wisdom , truth in the primary sense, wisdom of the primary meaning, There appear lions among people in the world who accomplish Buddhahood and teach and transform living beings, Who are not attached to there being no duality. They do not become attached to the Dharma door of there being duality. Why not? It’s form Knowing there is neither duality nor non-duality. They know that since there is no duality, there is no negation of duality possible. Basically there isn’t even one, so how could there further be two?

When not a single dharma is established,   
The myriad dharmas all are empty.

--The Conduct of Self- Mastery with the Wisdom which is Properly Aware

Sutra:

They clearly understand and know that all that is worldly   
Is like a mirage, like light, and like reflections,   
Like an echo and like a dream,   
Like an illusion and like transformational changes.

In that way they accord with and they enter   
The locations of practice of all Buddhas.   
They accomplish the wisdom of Universal Worthy,   
And universally deeply illumine the Dharma Realm.

They leave far behind defiled attachments   
To living beings and worlds,   
Yet expansive is their great compassionate mind   
To purify all that is worldly.

The Bodhisattvas are always properly mindful   
Discussing the lions’ wondrous Dharma.   
They are purified just like empty space,   
Yet they establish great expedient means.

They see worldlings as ever confused and upside down,   
And so resolve to rescue and cross them over.   
What they practice is all completely pure,   
And they universally pervade all Dharma Realms.

If seen in their actuality,   
All Buddhas and the Bodhisattvas,   
Buddhadharmas and worldly dharmas   
Are completely undifferentiated.

Commentary:

They clearly understand and know that all that’s worldly is impermanent, without self, suffering, and empty, and Is like a mirage.

It’s seen as existing from afar,   
But when approached it isn’t there.

It’s also like light which has no actual substance, and like reflections which aren’t real either, Like an echo and like a dream, like an illusion which has no truth to it, and like transformational changes which are also false. In that way they--the Buddhas and Bodhisattvas--accord with and they enter those kinds of states, all the while understanding that they are not real. As it’s said:

If one sees phenomena and awakens to them, one transcends the world.   
But if one sees phenomena and is confused by them, one falls into the mundane wheel.

You should think in that way and not be attached to any dharmas, and:

Sweep away all dharmas,   
Be free of all marks

To be without attachment is the Dharma-door cultivated by all Buddhas. They, the Buddhas and Bodhisattvas, accomplish the great wisdom of Universal Worth Bodhisattva, And so they universally deeply illumine to the exhaustion of empty space and the Dharma Realm. They leave far behind defiled attachments To living beings and worlds. If you have any, you should get free of them. You have to put down what you can’t put down and renounce what you are unable to give up. What you can’t bear, you have to bear, and even much more you must yield what you can’t yield. Yet expansive is their great compassionate Mind.

Compassion plucks out suffering;   
Kindness bestows happiness.

They pull living beings out of suffering and bestow happiness upon them, To purify all that is worldly, so that all worlds become pure.

The Bodhisattvas are always properly Mindful and never are selfish or have thoughts of benefitting self. all they have is that proper thought Discussing the lions’ wondrous Dharma. They only want to propagate the Buddhadharma and teach and transform living beings. They, the Bodhisattvas’ minds, are purified just like empty space, Yet they establish great expedient means. They always are raising up thoughts of great expedient skill-in-means.

They , the Bodhisattvas, see worldlings, all of us living beings in the world, as ever confused and deluded, upside down, And so resolve to rescue and cross them over the sea of suffering so they’ll be saved. What they, the Bodhisattvas, practice is all completely pure without defilement, And they universally pervade all Dharma Realms, extending to every location. All Buddhas and the Bodhisattvas, Buddhadharmas and worldly dharmas, If seen in their actuality all have no discriminations to them. From the point of view of truth, all of those aspects are not differentiated at all.

--The Conduct of Manifesting a Body which is not a Body

Sutra:

The Thus Come One’s Treasury of the Dharma Body   
Universally enters the world.   
Although it is present in the world,   
Towards the world it has no attachments.

Just as reflected images do not come or go   
Within clear, pure water,   
You should know it is just the same way   
With the Dharma body as it pervades the world.

With such freedom from defilement and attachment,   
The body and worlds are both pure,   
Still and clear just like empty space,   
And all things do not have production.

They know the body does not have an end,   
Is without production and without extinction,   
Neither permanent nor without permanence   
As it manifests throughout all worlds.

They dispel all deviant outlooks,   
And open up proper views.   
The Dharma nature does not come or go,   
And does not attach to a self or what belongs to a self.

Commentary:

The Thus Come One’s Treasury of the Dharma Body, the Tathagata’s Dharma Body, Universally enters the world and is not apart from it. Although it, the Buddha’s Dharma body, is present in the world, towards the world it has no attachments. It’s not like we living beings in the world who are attached to this world, to “this body of mine,” and to “all of my possessions.’ Although the Buddha pervades the world, nonetheless he has no attachments to anything, Just as reflected images do not come or go within clear, pure water. By way of analogy, when there is something that can be reflected, the image appears in water that’s pure and when there is nothing to reflect there is no image. Yet it is certainly not the case that the reflected image come into the water, nor do they depart from the water. And so, You should know it is just the same way With the Dharma body, which is like the reflected image, as it pervades the world, which is like the clear water. The same principle applies.

With such freedom from defilement and attachment--we should get free from defiled attachments and not linger and crave and forget to return, thinking this world is a land of happiness and a pleasure spot. It’s not. Don’t be defiles by attachment to this world, and then The body and worlds are both pure, still and clear just like empty space, and all things do not have production.

They, the Buddhas and Bodhisattvas, know the body does not have an end. They realize there is neither an end to the body nor no end to the body. Why not? It’s because they have been certified to patience with the non-production of dharmas, to the Buddha’s Dharma body which Is without production and without extinction. Since it’s not produced, how could it be destroyed? There has to be production for there to be extinction. Since there is no production there is no destruction, and so it is Neither permanent nor without permanence. For it to be permanent would be the doctrine of permanence, and for it to be without permanence would be the doctrine of annihilationism. But the principle of the Buddhadharma is that of neither permanence nor annihilationism, neither being nor non-being, neither existence nor non-existence. The Buddha’s Dharma body is that way As it manifests throughout all worlds.

They dispel all deviant outlooks , all deviant knowledge and deviant views held by living beings, And open up proper knowledge and proper views on the part of beings. The Dharma nature does not come or go, and does not attach to a self or what belongs to a self.

--The Conduct of Manifesting Limits where there are no Limits

Sutra:

This is as a master magician   
Makes appear all kinds of things,   
Which do not come from anywhere   
Nor go to any place.

The illusions’ nature neither has limits,   
Nor is it without limits,   
Yet in the midst of the great crowd   
Three manifest limits within the limitless.

Using this mind of still samadhi,   
They cultivate all wholesome roots.   
That produces each and every Buddha,   
And is neither limited nor without limits.

Both having limits and not having limits   
Are entirely nothing but false thoughts.   
In understanding and penetrating every destiny,   
They are not attached to limits or no limits.

The deep, profound Dharma of all Buddhas   
Is vast, most still and tranquil.   
With the depths of limitless wisdom,   
They know the profundity of all destinies.

The Bodhisattvas leave confusion and inversion.   
The purity of their minds is continuous.   
They cleverly with powers of spiritual penetrations   
Cross over living beings without limit.

Commentary:

This is as a master magician makes appear all kinds of things , conjuring up all sorts of states, Which do not come from anywhere nor go to any place. The states conjured up are all false and empty and so did not come from anywhere or go anywhere. The illusions’ nature neither has limits, nor is it without limits, yet in the midst of the great crowd three manifest limits within the limitless. Even though the nature of the illusions conjured up by magic doesn’t have limitations of measure or amount. Still it appears to the crowd to be measured and also to be without measure amounts.

Using this mind of still samadhi, they cultivate all wholesome roots. That produces each and every Buddha . If you cultivate all good roots, when your cultivation reaches completion, you become a Buddha, and this is also something which is neither limited nor without limits.

Both having limits and not having limits , having numerical measure or not, are entirely nothing but false thoughts. They only exist due to discriminating false thoughts on the part of living beings. In fundamental still quiescence there are no such discriminations. In understanding and penetrating every destiny, they are not attached to limits or no limits. This clear understanding and exhaustive penetration of all destinies includes all living beings, each type having its own grouping. Living beings of the same type group together. As it said:

The good make a company,   
And the evil from a troop.   
People seek out people who are like them.

Gangsters from relationships with other gangsters, and military men become friends with others of the military. Left-home people are companions with other left-home people, and laypeople from friendship among themselves. Students befriend students, and elderly are friends with one another. They each gather according to their kind. Cats like to chase mice, and mice like to go into caves and steal things to eat. Ants assemble with other ants, and day after day they are vary talented in providing for their mouths and stay increadibly busy at it. Mosquitoes from morning to night think about drinking the blood of other living beings. Each relies on its own destiny, and each has its own nature. Red peppers are hot, goldenseal is bitter, watermelons are sweet. Each has its own flavor. We people are not aware of it, but right among humans there are all kinds of differences. People who like the same sort of thing congregate together.

Take a look at how in strip-tease houses no one wears clothes. They are just that kind of destiny, that kind of person. If you look around a bar, you’ll see the people all holding their glasses and drinking without concern for their lives. They would feel comfortable if they drank themselves to death. They’re just people same kind. People who like to drink cola ascend to the heavens if they see cola, and people who like to drink milk become ecstatic as soon as they see milk. They drink an entire gallon at one sitting, and after that they have to go to the toilet several hundred times. If it weren’t for liking to drink, how could such trouble arise, of having to go to the toilet that many times? It’s from excessive liking. It’s a case of too much being equivalent to not enough. If you go too far, you end up deficient, so it’s the same if you hadn’t drunk at all. You feel it’s nourishing to drink milk and so you drink more. But as it turns out you can’t retain it, and it runs out. You drink it in from the top and it runs out the bottom, and none of the vitamins and other nutrients are retained. You have to admit that’s too much being the same as not enough. Although it’s a small matter, in everything you must accord with the Middle Way and not go overboard. If you go too far, you’ll have trouble.

There’s a popular saying concerning eating fine food which illustrates this principle. It goes:

The less you eat, the more you taste the flavor.   
The more you eat, the more your life suffers for it.

You can taste the flavor of the food if you eat sparingly. But if you eat to excess, you’ll ruin your stomach and nothing will taste good. And don’t think that tea is such a fine thing that you want to drink it every day. If you drink tea day after day for long time, you could develop cancer from it. It’s the same as with smoking cigarettes. Don’t think drinking a lot of tea is all that good. In everything you do you should find the Middle Way, or else it won’t be wonderful. If you are in accord with the Middle Way, then it is wonderful.

So, the Buddhas and Bodhisattva understand and penetrate all the destinies. For example, they know that dogs start to bark as soon as they see someone, and that they guard the door. It’s that dogs have that nature in common. The same principle applies to people. People who don’t like to follow the rules have that kind of disposition, whereas those people who like to cultivate have that kind of disposition. There’s nothing strange about it. What in this world is strange? Nothing. It’s all just the way it is. If there are lots of people in the world, then it get complicated. So, there’s nothing worth being astonished at. Everything is just very ordinary and usual. “Everything’s okay” is just that principle. What’s so strange? An incense burner is just for people to light incense in. It simply has that use. The Buddha is receiving the incense smoke, not doing anything else. If you understand that, then what is odd? What is so incredible? There’s no need to say more. If you’re going to understand, you’ve already understood; and if you’re not going to understand, it doesn’t matter how much I say. You still won’t.

They are not attached to limits or no limits. Each flocks with its own kind. What point is there in becoming attached to this being this way and that being that way? All things are just that way. All between heaven and earth, to the exhaustion of empty space and the Dharma Realm, is just supposed to be. So those of you within the City of Ten Thousand Buddhas, if you want to follow the rules then follow the rules, and if you don’t want to follow the rules then don’t follow the rules. You could say that the City of Ten Thousand Buddhas has no rules. How can there be rules when “Every thing’s okay?” Just provided you’re not afraid of falling into the hells, then you can commit murder, arson, or sexual misconduct, or lie, or take intoxicants. But if you don’t want to fall into the hells, then don’t so those things. Ultimately, it’s up to you.

So, the Bodhisattvas aren’t attached to limits, to numbers or not numbers. For example, when I first started lecturing in San Francisco, there were three who came to listen to the lectures. One sat to listen, one reclined to listen, and one listened while asleep. But I didn’t pay any attention, and just decided what counted was from them to listen, no matter how they did it. The one who recline would place one foot on the ground and one on the table, like a t’ai chi ch’uan stance, very presumptuous. Then in time, there came more people, one-by-one, so there were four, five, six, seven, eight, and now there are over forty.

In America everyone is incredibly busy. Each person has their own livelihood and no one has time to listen to you lecture Sutras, especially if you lecture in Chinese and no one knows what you’re saying. No one comes. In New York they hold lectures on the Sutra only once a week, but still only twenty or so people attend. It’s that way in each of the Way Places. And in Hawaii there aren’t many either, nor in San Francisco. So you could say the largest number of people is here in the City of Ten Thousand Buddhas, and Gold Mountain Monastery in San Francisco. Here we have lectures daily. Whatever the weather we lecture Sutras and speak Dharma. So you could say the City of Ten Thousand Buddhas has more people than any of the other places in the United States. And you could say that here we are panning for gold in sand. The speaking of Dharma pours out like water, flowing every day. And we don’t pay attention if people come to listen or not--yet there are more people who show up day-by-day.

The deep, profound and wonderful Dharma of all Buddhas is both vast and great as well as fine and subtle; most still, tranquil and With the depths of limitless wisdom which all Buddhas have, they know the profundity of all destinies. They know about the destinies of all living beings, each with their own natures, each with particular things which they like, and each with what they seek.

If you can reach the point where you seek nothing,   
Then you have no worries.

Only The Bodhisattvas are able to leave confusion and inversion--confusion by sex, by anger, by intoxicants and confusion by wealth. Intoxicants, wealth, sex and anger are the causal factors for people being upside down and deluded. But the Bodhisattvas have none of that, and The purity of their minds is continuous. Their minds are always pure, they never have false thinking, and they never become afflicted.

When the mind stops and thinking ceases,   
That is true wealth and honor.   
When private desires are cut off,   
That is the true field of blessings.

All of you, whether left-home or at-home, should carefully investigate those two lines. What stops when the mind stops? It’s emotion and love that stop. When thinking ceases, there aren’t even thoughts of them anymore. That is real wealth and honor. And if you can get rid of private desires, that is the true field of blessings. “Private desires” refers to the thoughts of desire you don’t tell people about because you feel they are very ugly; and yet you don’t cut them off. It’s just them, and if you get rid of them you obtain the true field of blessings. I’m always telling you:

When the mind is samadhi, the demons are subdued and every day is happy.

If your mind is not in samadhi, the demons won’t be subdued, but if it is, they will be. When the Buddha was about to achieve Buddhahood, beautiful goddesses appeared before him to seduce him, but he didn’t move. That’s what’s meant by the mind being in samadhi. The demon have no way to get at you then. They can exhaust their resources of dharma treasures and powers of spiritual penetrations, but it won’t do any good. Then there isn’t any day which isn’t a happy day.

When false thoughts do not arise, then every place is peaceful.

If you don’t have any false thinking, any place you go is just the Land of Ultimate Bliss. Why do you feel here isn’t good, and there isn’t good, nor is elsewhere any good either, so that the entire world is the uninterrupted hell wherever you go? It’s because you have too much false thinking. But if you don’t give rise to false thoughts, then every place is peaceful and happy. As it is said,

One moment pure, one moment on Vulture Peak.   
At all times pure, at all times on Vulture Peak.

If your mind is pure one time, then you’ll be on Vulture Peak one time. If your mind is always pure, then you’re always on Vulture peak. Then why don’t you feel happy or at peace? It’s because you think, “Ah, this body of mine, I should take good care of it. I should sleep in a good place, eat better, and be more comfortable in every way.”

I remember that when I was in Yun Men and was taking my leave of the Venerable Master Hsu Yun to go to Hong Kong, I said, “Venerable Master, I can’t take living here in Yun Men.”

“What can’t you take?” he asked.

I said, “The humidity is intense in the room where I’ve been staying, and it’s somewhat unbearable for me.”

What do you think the Venerable Master replied? He said, “So you find it unbearable? The lay people sleep in pigpens, how would you say they can stand it?”

I said, “Venerable Master, how can you compare us people to pigs?”

He said, “People are pig.”

I said, “I’m going to Hong Kong, and when the weather is drier, I’ll come back.”

He said, “You’ll come back? If you go, you won’t be able to come back.”

I said, “ I shall certainly come back.”

“You certainly won’t be able to come back,” was his reply.

I said, “Well, if I can’t come back, then I’ll stay in Hong Kong.”

“Then stay there,” he said.

As it turned out, when I go to Hong Kong and wanted to go back, I really couldn’t go back, because Kuang Chou had become occupied and the frontiers were closed and communications cut off. And since I was from another province and didn’t understand Cantonese, I was really at a loss. People would say the most ordinary words, and I wouldn’t understand any of it. It was just the same as during the trip I had made to Japan in the course of staying at Nan Hua Monastery. The Cantonese would make the same sounds, but I didn’t have the faintest idea what they meant. And since I couldn’t return to Yun Nan, I remained in Hong Kong.

Where are we in the Sutra text? The Bodhisattvas have left confusion and inversion, and the purity of their minds is continuous. They cleverly with powers of spiritual penetrations cross over living beings without limit. That includes you and me as well.

-The Wisdom of Greatly Compassionate Conduct--The Conduct of Not Dwelling while Gathering in and Transforming

Sutra:

Those not yet peaceful they make peaceful,   
And to the peaceful they show the Way Place.   
In that way they pervade the Dharma realm,   
Yet their minds have no attachment.

They do not dwell in the limit of reality,   
Nor do they enter into Nirvana.   
In that way they pervade the world,   
And enlighten the flocks of beings.

Dharmas’ number and all living beings’ number   
They completely know and yet are not attached to.   
They universally rain down the rain of Dharma,   
Amply moistening all in the world.

Universally inside of all worlds   
They accomplish Right Enlightenment in thought after thought,   
Yet still cultivate the Bodhisattva conduct,   
And never do they ever retreat.

Commentary:

Those living beings who have not yet become peaceful they make peaceful, and to the beings who have already been made peaceful they point out and show the Way Place. In that way they pervade the Dharma realm, Yet their minds have no attachment. They do not dwell in the limit of reality, nor do they enter into Nirvana. They neither dwell in true suchness nor in birth and death. They dwell neither in afflictions nor in Bodhi. They do not dwell anywhere.

You should produce that thought which does not dwell anywhere.

In that way they pervade the world, and enlighten the flocks of beings.

Dharmas’ number and all living beings’ number they completely know and yet are not attached to . They are not like us who completely do not know and yet are attached. That’s where the difference lies. When the Buddhas teach and transform living beings, They universally rain down the rain of Dharma. That means they are always proclaiming all Dharma doors and turning the great wheel of Dharma, Amply moistening all the sentient beings in the world. Furthermore, Universally inside of all worlds in every instant of thought it’s a time when They, the Buddhas, accomplish Right Enlightenment. Yet it took cultivation of the Bodhisattva conduct to reach that point, and even then they still cultivate the Bodhisattva conduct, And never do they ever retreat. In order to accomplish Unsurpassed, Proper and Equal Right Enlightenment, one absolutely cannot retreat, and then one can certify to Buddhahood.

--The Conduct of Manifesting a Body which is not a Body

Sutra:

All the various Bodies in the world   
Are all completely understood and known.   
In that way, knowing Dharma of bodies,   
They then obtain all Buddhas’ bodies.

They universally know all living beings,   
All kalpas along with all kshetras.   
In the ten directions without any limits,   
There in nothing which does not enter their wisdom sea.

There is no limit to the bodies of living beings,   
And they manifest bodies for each one.   
The Buddha’s body which has no bounds,   
The wise ones can all contemplate and see.

All that is known in one thought   
Of Thus Come Ones’ appearances in worlds,   
Passing though limitless kalpas   
Could not be extolled to the end.

Commentary:

*All the various Bodies* of living beings *in the world, are all completely understood and known* to the Bodhisattvas. Why do they want to know about the bodies of living beings? It’s because *In that way, knowing Dharma of bodies*, they can understand the operation of cause and effect in beings coming to have the kinds of bodies they have. For example, why are cats cats and why are mice mice? Cats are cats because when they were people they just wanted to do what cats do, so they become cats; when dogs were people they just wanted to act like dogs, so they become dogs. This holds true for sheep, cattle, and pigs. When they were people, they didn’t do a good job of being human and acted like beasts instead, so they ended up becoming beasts. If we do a good job of being people and cultivate well, then we can become Buddhas. Since they understand the workings of cause and effect and repayment in kind, *They then obtain all Buddhas’ bodies*. Understanding the bodies of all living beings is itself understanding the Buddha’s body. And understanding the Buddha’s body means future attainment of Buddhahood.

*They universally know all living beings* with all the intricacies of their interwoven causes and retributions, *All kalpas* whether those kalpas are long, short, great or small, *along with all kshetras*, kshetra lands, *In the ten directions without any limits*. There’s no border or confining limit to the world-systems of the ten directions. *There in nothing which does not enter their wisdom sea*. Because they have great wisdom, they can enter the sea of wisdom.

*There is no limit to the bodies of living beings, and* in order to teach and transform living beings *they*, the Buddhas and Bodhisattvas, *manifest bodies for* the sake of *each one* of those beings. They employ the Four Dharma of Conversion:

The Four Dharmas of Conversion

* Giving
* Kind words
* Beneficial conduct
* Similarity in deeds

*The Buddha’s body which has no bounds* . There are states which only *The wise ones*, people with great wisdom, *can all contemplate and see.*

*All that is known in one* single instant of *thought Of Thus Come Ones’ appearances in worlds*, if one were to continue speaking of them *Passing though limitless kalpas*, even in that long a time, they *Could not be extolled to the end*. One could never finish praising the Buddhas.

*--The Conduct of Distributing Sharira*

Sutra:

The bodies which all Buddhas can manifest,   
In every location achieve parinirvana.   
In a single thought they are limitless,   
And their shariras are each different.

In that way in the times of the future   
There will be those who seek the Buddha fruition.   
The ones of decisive wisdom can completely know   
Those resolves for Bodhi which are limitless.

*--The Conduct of Knowing the Greatness of the Buddha-Mind*

In that way in the three periods of time,   
All of the Thus Come Ones therein   
Can each one be totally known.   
That’s called dwelling in Universal Worthy’s conduct.

*--The Conduct of Deeply Entering the Wheel of Dharma*

In that way discriminately knowing   
The limitless conducts and grounds,   
They enter the location of wisdom,   
And their wheel never retreats.

With subtle, wonderful vast and great wisdom,   
They deeply enter the Thus Come One’s state.   
And having entered they do not retreat.   
That is called Universal Worthy’s wisdom.

All the most supremely Honored Ones   
Universally enter the Thus Come One’s state,   
Cultivate and do not retreat,   
And achieve unsurpassed Bodhi.

*--The Conduct of Knowing Faculties and Capacities* **Minds without limit, without bounds,   
Karma which for each is not the same,   
All accumulate because of thought,   
Which they levelly and completely know.**

The defiled and the non-defiled,   
Minds of study and minds beyond study,   
All of the ineffably many minds   
In thought after thought they completely know.

Bodhisattvas comprehend that those minds are neither one nor dual,   
Not defiled and not pure as well,   
That they also are not mixed up or confused,   
And that all rises out of minds’ own thoughts.

In that way Bodhisattvas completely, clearly see   
That from all the many living beings’   
Minds and thoughts each not the same   
There arise the many kinds of worlds.

Using such expedients as these,   
And cultivating the most supreme conducts,   
They are transformationally born from the Buddha’s Dharma.   
And obtain the name Universal Worthy.

Commentary:

*The bodies which all Buddhas can manifest, in every location achieve parinirvana*. That is, they make their bodies appear in every possible location, and in all those locations they enter Parinirvana. *In a single thought they are limitless*. In the space of one thought there is the limitless, and the limitless is within a single thought, *And their shariras are each different*. When the Buddhas achieve parinirvana and their bodily remains are burned, the shariras thus obtained are all different from each other. *In that way in the times of the future there will be those who seek the Buddha fruition*. There will be living beings in the future, who, because they know there is a Buddha fruition which can be certified to, will diligently seek the Buddha fruit. *The ones of decisive wisdom can completely know Those resolves for Bodhi which are limitless*. The Bodhisattvas can know them all completely with the decisive wisdom which they have.

*In that way in the three periods of time, all Thus Come Ones therein can each one be totally known* . The Bodhisattvas are able to know all the Thus Come Ones. *That’s called dwelling in Universal Worthy’s conduct*, the great conduct practiced by Universal Worthy Bodhisattva.

*In that way discriminately knowing* , right within non-discrimination being able to know in discriminated detail, *The limitless conducts and grounds*, all the limitless doors of practice and the positions of the grounds which one obtains by cultivating them, *They enter the location of wisdom, and their wheel never retreats*. They constantly turn the irreversible Dharma Wheel.

*With subtle, wonderful vast and great wisdom, they* are able to *deeply enter* and obtain *the Thus Come One’s state. And having entered* into the Buddha’s state *they do not retreat*. They attain:

The Three Types of Non-Retreat

* Non-retreat in Thought
* Non-retreat in Position
* Non-retreat in Practice

*That is called Universal Worthy’s wisdom* , the wisdom obtained by Universal Worthy Bodhisattva. *All the most supremely Honored Ones*, all Buddhas, *Universally enter the Thus Come One’s state, cultivate and do not retreat, and achieve unsurpassed Bodhi*, Enlightenment.

*Minds without limit, without bounds* on the part of living beings as they give rise to delusion, create *Karma which for each is not the same* and undergo the corresponding retribution *All accumulate because of thought*. Why do living beings give rise to delusions, create karma, and undergo retribution? It all happens because of false thinking. All the mountains, the great earth and everything to the ends of empty space and the Dharma Realm come into being due to false thoughts of living beings. This is what the Bodhisattvas *levelly and completely know*. The Bodhisattva can know all of those states very equally and impartially. *The defiled* minds of living beings are those of love and emotion, *and the non-defiled* minds are the Bodhi mind. The positions of Arhatship through the Third Fruit are collectively called Positions of Study or *Minds of study* for there is still learning. The Fourth Fruit of Arhatship is called the Position of No Study, *and* is also termed *minds beyond study. All of the ineffably*, ineffably, inconceivably *many minds* that living beings have *In thought after thought they*, the Bodhisattvas, all understand and *completely know.*

*Bodhisattvas comprehend that those minds are neither one nor dual* . The Bodhisattvas don’t just know this for one or two living beings, but for any living being whatsoever. In fact, they know there is neither unity nor duality with regard to them, and that the minds are *Not defiled and not pure as well*. They are neither defiled nor pure, neither deep nor shallow. The Bodhisattvas also know *That they also are not mixed up or confused* but all in very regular order, *And that all arises* from *out of minds’ own thoughts*. The Bodhisattvas know there is nothing which is not produced from thoughts of people’s minds.

*In that way Bodhisattvas completely, clearly see that from all the many living beings’ minds and thoughts each not the same there arise the many kinds of worlds* . The Bodhisattvas see this “thus,” realizing that:

Past thought cannot be go at.   
Present thought cannot be go at.   
Future thought cannot be go at.

Yet, even though they cannot be got at, they still very clearly know about all of those various kinds of thoughts and minds, which is to know all the states of living beings. And the reason that worlds are different is that the false thoughts in the minds of living beings are not the same. *Using such expedients as these, and cultivating the most supreme conducts*, the most victorious Dharma doors, *They are transformationally born from the Buddha’s Dharma*. That is:

They are born from the Buddha’s mouth,   
Transformationally born from Dharma.

*And obtain the name Universal Worthy* . They come to have the name Universal Worthy Bodhisattva.

*--The Conduct of Comprehending Worldly Karmic Delusion*

Sutra:

Living beings all falsely arise.   
The good and evil destinies all are from thought.   
Because of it there may be rebirth in the heavens,   
Or there may be falling to the hells.

The Bodhisattvas contemplate the worlds   
As arising from false thinking and karma.   
Because the false thinking has no bounds,   
Worlds, too, are also limitless.

All of the many lands and countries   
Appear from the network of thinking.   
Through expedient means this network of illusion   
Can be totally entered in a single thought.

*--The Conduct of Penetrating the Sense Organs and Realms*

Eyes, ears, nose, tongue, body,   
And mind faculties are also like that.   
The worlds, different because thinking differs,   
Can all through sameness be entered.

Each and every single state of vision   
Can be entered by limitless eye-organs   
With their various kinds of natures which are different,   
Limitless and ineffably many.

Yet, what is seen does not have any difference,   
And is furthermore not jumbled or confused.   
In each, according to individual karma,   
The corresponding retribution is undergone.

Universal Worthy, with limitless power,   
Completely knows them all in detail.   
And each and every single state of vision   
Through great wisdom can totally be entered.

In that way, all in the various world-systems   
Can totally be known in detail.   
What is more, in cultivation of each and every conduct   
There is also never any retreat.

*--The Conduct of Knowing the Four Aspects of Speaking Dharma*

Speakings of Buddhas and speakings of living beings,   
As well as speakings of all countries,   
And speakings that way in the three periods of time   
In their differences can totally be known.

The future present in the past,   
The present present in the future,   
All three periods of time are reciprocally seen,   
Yet every single one of them is clear.

In that way there are limitless kinds   
To enlighten those in the world.   
The skillful expedients of all wisdom   
Have no boundaries which can be obtained.

Commentary:

*Living beings all falsely arise*. They are produced from false thinking. One single thought of falseness creates the many different worlds, and *The good and evil destinies all are from thought*. Having a wholesome thought generates a wholesome reward, but having an evil thought leads to undergoing an evil retribution. All the destinies which beings flow and turn in are brought about because of false thinking. *Because of it*, false thinking, *there may be* one thought of good, which leads to *rebirth in the heavens, Or there may be* evil false thinking, which occasions the evil retributions of *falling to the hells*. The heavens and the hells are not prepared for you by other people. You create them yourself by habitual saturation of karma and the retribution it entails.

*The Bodhisattvas contemplate the worlds* and all worldly dharmas *As arising from* discriminating *false thinking and* creation of *karma* on the part of living beings. *Because the false thinking has no bounds*--take a look at your own false thoughts: is there any end to them? No. and, therefore, *Worlds, too, are also limitless*. World-systems are just as infinite as the false thoughts. *All of the many lands and countries* that exist all *appear from the network of thinking. Through expedient means*--the understanding that it is all false and empty--*this network of illusion can be totally entered in one thought*. With the kind of great wisdom that Universal Worthy Bodhisattva has, all of these principles can be understood in the space of just one thought.

*Eyes, ears, nose, tongue, body, and mind faculties are also like that* . All of them are produced from false thinking, too. Even whether one has an attractive or an ugly face is brought about from false thinking. You will undergo the corresponding retribution for whatever false thought you have. For that reason, everything is falsely produced and falsely destroyed. *The worlds, different because thinking differs, can all through sameness be entered*. With Universal Worthy Bodhisattva’s wisdom of sameness, there can be entry into the worlds, all of which are different because living beings’ thoughts are different.

*Each and every single state of vision Can be entered by limitless eye-organs* . Universal Worthy Bodhisattva also knows limitless states of vision, *With their various kinds of natures which are different, limitless and ineffably many*--more than words could describe. *Yet, what is seen does not have any difference, and is furthermore not jumbled or confused*. It’s all seen as the same, yet it’s not the same, nor is it jumbled or mixed up. *In each, according to individual karma, the corresponding retribution is undergone*. Every kind of state is brought about from one’s own karma, and so people bring calamities down upon themselves or else create their own blessings as they give rise to delusions, create karma, and undergo retribution, *Universal Worthy* Bodhisattva, *with limitless power, completely knows them all in detail. And each and every single state of vision through great wisdom can totally be entered* and known, along with all states of ear, nose, tongue, body and mind.

*In that way, all in the various world-systems can totally be known in detail. What is more, in cultivation of each and every conduct* of Universal Worthy Bodhisattva, *There is also never any retreat*. There never will be any turning back from it. The states of *Speakings of Buddhas and speakings of living beings, as well as speakings of all countries, and speakings that way in the three periods of time, in their differences can totally be known. The future present in the past, the present present in the future*… In the past, the future can appear; and in the future the past can appear. The past and future can both manifest the present, and the present and future can reveal the past. *All three periods of time are reciprocally seen*. They can change into each other, *Yet every single one of them is clear*. All of those individual states can be clearly understood using the wisdom of Universal Worthy Bodhisattva.

*In that way there are limitless kinds*. Why are there so many changes and transformations? It is *To enlighten those in the world*, to bring all living beings in all worlds to open enlightenment. However, there’s something unusual about living beings. They say, “So you want me to get enlightened? Well, I’m simply not going to get enlightened. You’re telling me to cultivate? Well. I’m not going to cultivate.” That’s why it is said:

There are paths to halls of heaven, but nobody walks them.   
The hell have no door, but beings bore their way in.

that’s how pitiful living beings are. *The skillful expedients of all-wisdom have no boundaries which can be obtained*. You can search for some boundaries to the expedient methods of the wisdom of All-wisdom of Universal Worthy Bodhisattva, but you won’t be able to find any such boundaries. Their boundaries ultimately cannot be obtained. They basically have no bounds, so where could you go to seek them? Ultimately they cannot be got at.