**The Shurangama Sutra**

**VOLUME 3**

**CHAPTER 7**

**Ananda Gives Rise to Faith**

H2 Ananda understands his mind and gives rise to faith.
I1 Based on the instructions they become enlightened.
J1 Description of how they awakened, based on the teaching.

**Sutra:At that time, Ananda and the great assembly, filled with the subtle, wonderful instruction of the Buddha, the Thus Come One, were peaceful in body and mind and were without obstructions. Everyone in the great assembly became aware that his or her mind pervaded the ten directions, beholding emptiness in the ten directions as one might look at a leaf or at an object held in one’s hands.

Commentary: At that time,** after the discussion of the seven elements, **Ananda and the great assembly,** the great Arhats, the holy assembly devoid of outflows, the great Bhikshu Sangha, and the rest - were **filled with the subtle, wonderful instruction of the Buddha, the Thus Come One.** This most subtle and wonderful state, this most inconceivable doctrine, this dharma, was the instruction given to the great assembly. The members of the great assembly, having obtained the World Honored One’s subtle, wonderful instruction, **were peaceful in body and mind. “**Peaceful” means that, basically, there wasn’t anything at all. Everything was empty; the dust had been washed away with water, and all that was left now was the light of the Buddha-nature. This is to be peaceful; there isn’t anything at all. Everything is empty. Inside there is no body or mind. Outside there is no world. When one attains this state, there isn’t anything at all.

Why aren’t we peaceful? Because within we are still attached to our bodies. If someone says one sentence about us, we become afflicted. Whenever anyone is the least bit rude to us, we can’t put it down. We are not at peace.

And they **were without obstructions.** Because they were peaceful, they were free of obstructions; they were not hindered by their bodies or their minds.

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

Therefore, there is no obstruction. Why are you obstructed? One of my disciples is always wondering if she’s going to get a letter from her boyfriend, or else she is busy writing to him. That’s an obstruction. Why is she that way? Because she is not at peace in body and mind. She is hindered, so she can’t put it down. If you are without obstruction. What benefit is there in hanging on to him, anyway? You think of him everyday until your hair turns white and your eyes blur and you get very old. There’s no benefit in it.

By this time, I’m no longer hindered by anything. In the past, when I was building temples in Hong Kong, my hair turned white, but now it’s turned black again. Since I’m not obstructed by anything, I lecture sutras for you now, and it’s simply lecturing. When I finish, I don’t place any special meaning on it. I’m not attached. If some difficult problem arises, I think of a way to work it out at the time, and once it’s resolved I don’t worry about it. I forget about it, not intentionally, but naturally. Why? Because if you look upon everything as really important, you won’t be able to put it down. If you look upon everything as being no problem, as being very ordinary, then there’s nothing going on at all.

If Mount T’ai fell down before you,
You wouldn’t be surprised.

That means that no matter what great calamity should occur, even if your house should fall in, you pay no attention. If you pay no attention, then even if it does fall down, it won’t harm you. Why do things harm you? It’s because you can’t put them down. You are hindered by them. You get scared, and so you get hurt. If you aren’t afraid, if you have your wits about you, then it doesn’t matter where you are.

**Everyone in the great assembly became aware.** Everyone knew. I don’t know whether everyone in the present great assembly is aware. **That his or her mind pervaded the ten directions.** Their minds filled up the dharma-realm in all the ten directions. **Beholding emptiness in the ten directions.** Do you see the emptiness of the ten directions? What is it like? The emptiness of the ten directions is definitely not big. How big is it? One can see it **as one might look at a leaf or at an object held in one’s hands.** Seeing it is like looking at the palm of your hand. “Leaf,” the commentary says, refers here to a page of Buddhist scripture, but that is not necessarily the case. It might be the leaf of a tree, the leaf of a flower, or any kind of leaf at all. It’s an analogy, so it’s basically not real to begin with. “Object” is said in the commentary to refer to the amala fruit, which exists in India but not in China. In general, the members of the great dharma assembly awakened at that time to the principle that the emptiness throughout the ten directions and the entire experience was in their own minds. It was not beyond a single thought of the mind. So, the mind dharma is wonderful. To the ends of empty space, throughout the dharma-realm, there is no place that the mind does not reach. Since the mind is that big, the great is compressed into the small. You can see the emptiness of the ten directions as clearly as you can see something held in the palm of your own hand. Why is this? I’ll tell you: at that time the members of the dharma assembly have all obtained the penetration of the heavenly eye. They have all obtained the wisdom eye. Therefore, they can perceive this state; they can perceive that the myriad dharmas are only the mind and that the mind contains the myriad dharmas. The mind contains the true and the false.

What is it that holds both the true and the false? It is our true mind. Our true mind contains the true and false and is without a location. It exhausts empty space and pervades the dharma-realm. So, where is it? It is neither there nor not there. Thus, the mind contains the myriad dharmas, and the myriad dharmas are just the mind.

All dharmas arise from the mind;
All dharmas are extinguished by the mind.
When the mind arises, all dharmas arise;
When the mind is extinguished,
all dharmas are extinguished.

Thus, the true mind is neither produced nor destroyed, and dharmas are also neither produced nor destroyed. So you see, everyone in that great dharma assembly became enlightened. If we haven’t become enlightened, having heard the sutra up to this point, shouldn’t we be ashamed? I’m not joking with you. People must get enlightened now! Whoever doesn’t get enlightened will be beaten! I’m going to force you into it!

**Sutra: All the things that exist in the world were the wonderfully bright inherent mind of Bodhi.

Commentary:** At that time, the members of the great dharma assembly were aware of the emptiness in the ten directions as if it were a leaf or an object held in their hands. And they also were aware that **all the things that exist in the world were the wonderfully bright inherent mind of Bodhi.** All are things in the Bodhi mind.

**Sutra: The essence of the mind was completely pervading and contained the ten directions.

Commentary: The mind** is the Bodhi mind. **The essence** of the mind was **completely pervading.** The subtle, wonderful principle of the Bodhi mind is completely pervading. There is no place it is not complete. It is without the slightest deficiency, so it is said to be completely pervading. If there’s too much, it cannot be said to be complete; if there’s too little, it is not complete, either. There’s just as much as there should be. Thus, according to living beings’ minds there is a response in the right amount. That is to be completely pervading.

**And contained the ten directions.** “The ten directions” is just a figure of speech. Basically, it’s not just ten directions; it pervades all places.

**Sutra:Then they looked back upon their bodies born of their parents as a fine mote of dust blown about in the emptiness of the ten directions; sometimes visible, sometimes not, as a single bubble floating on the clear, vast sea, appearing from nowhere and disappearing into oblivion. They comprehended and knew for themselves, and obtained their fundamental wonderful mind, which is everlasting and cannot be extinguished.

Commentary: Then they looked back.** Before, they had looked out, and they hadn’t been able to see their own eyes. But, now they looked back and probably could see their own eyes. The Buddha said that one’s seeing cannot see one’s own face; so how is it that they can now see their own eyes? They have opened the heavenly eye. With the heavenly eye you can see not only outside, but inside. When you look at your body, it is like a crystal container.

You look in this crystal container and can see what color your blood is. When you obtain the penetration of the heavenly eye, the wisdom eye, and the Buddha eye, you can see what is in every part of your body. You can see what sickness there is, the places where the blood and energy don’t flow well. You can see inside and outside. At that time the members of the great assembly looked upon the ten directions as upon something held in the palms of their hands, and they also saw their own stomachs. They saw the insides of their own bodies. Their bodies were the same size as the emptiness of the ten directions.

“Then why,” you may ask, “does it say that the body, born of one’s parents, is like a fine mote of dust?”

The body that is just as big as the emptiness of the ten directions is the dharma body. The flesh body is the retribution body, which is like one fine mote of dust in the emptiness of the ten directions. Wouldn’t you say that this is as small as you can get? Thus, the sutra says that **they looked back upon their bodies born of their parents,** the unclean body given them by their parents, **as a fine mote of dust blown about in the emptiness of the ten directions; sometimes visible, sometimes not;** as if suddenly there, suddenly gone, like a lamp about to go out but not yet gone; not yet gone, but having only a little light left. The body born of production and subject to extinction eventually will cease to be. Although it’s here now, it will certainly be gone in the future. So, the body is as if there, as if gone. This body is extremely perishable. So don’t be so turned around by it, so attached to this very impure body which was born of your parents. Don’t be so greedily fond of your body, so unable to put it down. You look upon this body as extremely valuable, when actually it’s really useless. Not to be able to put down your own body is the greatest kind of waste.

Each member of the great assembly saw his body **as a single bubble floating on the clear, vast sea,** as a little bubble bobbing on a very pure, great sea, **appearing from nowhere and disappearing into oblivion.** It can’t arise and isn’t extinguished. Where does it come from? Where does it go to? It is without an origin. **They comprehended and knew for themselves** - each person fully comprehended and was completely aware, and they all **obtained their fundamental wonderful mind,** they all attained their fundamentally inherent, wonderfully bright mind, **which is everlasting and cannot be extinguished.** It is neither produced nor destroyed.

I2 He gratefully praises the benefit he has received.
J1 First he gratefully praises the Buddhadharma.

**Sutra: They bowed to the Buddha and placed their palms together, having obtained what they had never had before. Then, facing the Thus Come One, Ananda spoke verses in praise of the Buddha.

Commentary:**All the people in the world like to have people praise them and say they are good. There’s nothing strange about that. People in the world who like fame hear someone say, “You’re the best. You’re number one,” and they hold on to that “number one” and are incredibly happy. Now the Buddha’s disciples also praise the Buddha. **They bowed to the Buddha and placed their palms together, having obtained what they had never had before.

Then, facing the Thus Come One,** before the Buddha, **Ananda spoke verses in praise of the Buddha.** Here Ananda reveals his literary prowess again. It’s been so long since he’s been able to display his erudition that he now wants to speak some lines of verse in praise of the Buddha.

**Sutra:**
**“The wonderfully deep Dharani,**
**the unmoving Honored One,**
**The Foremost Shurangama King**
**is seldom found in the world.**
 **Commentary:** These first two lines of the verse that Ananda composed on the strength of his excellent scholarship and erudition praise the Buddha. The verse praises the Buddha, the Dharma, and the Sangha. The words: **The wonderfully deep Dharani, the unmoving Honored One,** praise the Buddha. “Wonderfully deep” praises the Buddha’s dharma body, which pervades all places. The word “dharani” praises the Buddha’s reward body, which is like a dharani. “Dharani” is a Sanskrit word which means “to unite and maintain” - to unite all dharmas and maintain all meanings. The Buddha’s reward body is perfect, and thus it is considered to be a dharani.

The word “unmoving” praises the Buddha’s response bodies. The Buddha manifests whatever kind of body is needed to take people across by speaking dharma for them. That is, the Buddha manifests the body of a Buddha to teach, transform, and save living beings who should be taken across by the body of the Buddha. If they should be taken across by the body of a pratyekabuddha, the Buddha will manifest the body of a pratyekabuddha and take them across. If their causes and conditions are such that they should be taken across by the body of a great elder, the Buddha manifests the body of a great elder to teach and transform them. Yet, though the Buddha manifests many response bodies, their basic substance is “unmoving.” They don’t move from the Bodhimanda, yet they teach and transform living beings. Finally, the words “Honored One” are the name of the Buddha. The Buddha is called the World Honored One.

**The Foremost Shurangama King is seldom found in the world.** The words “Foremost Shurangama King” praise the Dharma, which is “seldom found in the world.” The Buddha and the Dharma are rare, indeed. The Buddha is rare in the world, and the Dharma is rare in the world. “Foremost” means first. Ultimately, what is first? The Shurangama King is first. It is the ultimately durable king of samadhis, the great Shurangama Samadhi. The Shurangama Samadhi is the dharma-king among samadhis. It is seldom found in the world; in fact, there is no other like it in the world - in the sentient world or the material world.

J2 He awakens to obtaining the dharma body.

**Sutra:**
**“It melts away my upside down thoughts
gathered in a million kalpas.**
**So I needn’t endure asamkhyeya aeons**
**to obtain the dharma body.**

**Commentary:It melts away,** gets rid of, my false **upside down thoughts gathered in a million kalpas.** One kalpa is 139,600 years. A thousand times 139,600 years is counted as one small kalpa. Twenty small kalpas are reckoned as a middle sized kalpa. Four middle sized kalpas are a great kalpa. The million kalpas referred to here represent an unknowable amount of time, from time without beginning to the present. The upside down thoughts that are melted away didn’t begin to arise today or yesterday. They came from limitless, limitless kalpas ago, accumulated little by little. They are habitual. Habits are the basic substance of upside down thoughts. Habits make upside down thoughts grow. “Upside down” means that they take what is true as false and what is false as true. They take what is black as white and what is white as black. You tell them that something is white and they say it’s black. They turn things upside-down. If people think one way, the upside down person will certainly think another way. He always wants to have a special style.

**So I needn’t endure asamkhyeya aeons to obtain the dharma body.** “Asamkhyeya” is a Sanskrit word which means “immeasurable.” Three great asamkhyeya aeons are required for the cultivation and accomplishment of Buddhahood. To go from initial resolve to the first ground of a Bodhisattva takes one asamkhyeya aeon. The passage from the first ground through the seventh ground also takes one asamkhyeya aeon. The passage from the eighth ground to wonderful enlightenment, the accomplishment of Buddhahood, takes a third asamkhyeya aeon. How long a time is three immeasurable aeons? That number is a big number.

Ananda heard the subtle, wonderful dharma-door that the Buddha was expressing, and it enabled him to become enlightened. Since he had become enlightened, he didn’t have to pass through such a long time as three great asamkhyeya aeons before he obtained the dharma body.

But the “obtaining” referred to here is not certification. It is awakening to the principle of the dharma body. He must cultivate further before he can be certified as having actually obtained the dharma body. He has to progress in the development of his skill. He knows that he need not pass through such a long time as three great asamkhyeya aeons before becoming a Buddha. He knows that he understands the pure nature and bright substance of the everlasting true mind. He knows that he himself and all external forms and appearances are the wonderful bright mind of the treasury of the Thus Come One. Since he understands this, he knows he will very quickly accomplish Buddhahood.

I3 He brings forth a vast, great mind.
J1 First he vows to repay kindness.

**Sutra:**
**“I wish now to achieve the result**
**and become an honored king,**
**Who then returns to save as many beings**
**as there are sand grains in the Ganges.**

**I offer this deep thought to those who are as countless
as the motes of dust of the Buddhalands,
To repay the kindness shown me by the Buddha.

Commentary:I wish now to achieve the result and become an honored king. Who is the “Honored King?” The Honored King is the Buddha. What is the “result?” The result is Buddhahood. He wishes to become a Buddha who then returns to save as many beings as there are sand grains in the Ganges. These two lines contain the four vast vows.

"I wish now to achieve the result and become an Honored King” includes two vows:

Dharma doors are limitless;
I vow to study them all.

and,

The Buddha Way is unsurpassed;
I vow to accomplish it.

"And then return to save as many beings as there are sand grains in the Ganges” includes the vows:

Living beings are boundless;
I vow to take them across.

and,

Afflictions are endless;
I vow to cut them off.

If you are to save living beings, you first have to cut off your afflictions. If you don’t cut off your afflictions, then you not only fail to take living beings across, but you are taken across by them. Why? Each living being has its own nature - each is different. Some are stubborn. You say something to them and they are extremely obstinate. No matter what dharma you speak for them, they don’t listen. Basically, you should be able to take them across, but they don’t listen to your teaching; and at that time, you will give rise to affliction, if you haven’t already cut off afflictions. “Oh, you’re obstinate? Well, I’ll be even more obstinate than you!” When afflictions arise, you cannot teach and transform living beings. That’s what’s meant by being taken across by living beings instead of taking them across.

If you want to take living beings across, you have to cut off the afflictions. You have to look upon living beings as children. You should not blame living beings with evil natures for being the way they are. And, of course, you should gather in and receive all living beings who have good natures. When you teach, you definitely have to cut off your afflictions.

So, first you wish to obtain the fruition of Buddhahood and accomplish the Buddha’s way, and then you wish to return and save all beings. I offer this deep thought to those who are as countless as the motes of dust of the Buddhalands. I now offer my deep mind, not a shallow mind, but a mind which brings forth the resolve of a Bodhisattva of the great vehicle, to the Buddhas and to living beings as numerous as the motes of dust in the Buddhalands. I offer my deep mind to living beings so that their wishes can be fulfilled and all that they seek can be obtained. I don’t make offerings only to Buddhas, and not to living beings, because living beings are simply Buddhas.

"If living beings are simply Buddhas,” you wonder, “then why bother to cultivate?”

That’s just like a certain person who says, “We are all Buddhas!” Right, you’re a Buddha, but you have to cultivate before you become a Buddha. If you don’t cultivate, but just keep saying from morning to night, “I’m a Buddha, I’m a Buddha, I’m a Buddha,” it is of no use at all. You have to have true skill for it to count.

So to the person who claimed, “We are all Buddhas,” I said, “You’re a Buddha? The Buddha has three bodies, four kinds of wisdom, five eyes, and six spiritual penetrations. How many bodies do you have? How many kinds of wisdom? How many eyes do you have? How many penetrations? You can’t fake it.”

”I offer up this deep thought to those who are countless as the motes of dust of the Buddhalands” in order to repay the kindness shown me by the Buddha. This is my opportunity to repay the Buddha’s kindness, and to show that I am grateful to the Buddha.

J2 He resolves to save living beings.

Sutra:
“In obeisance I ask the World Honored One to certify
my vow to first enter the five turbid evil realms.
If there is even one being who hasn’t become a
Buddha, at death I will not reach for nirvana.

Commentary: Obeisance means placing the five limbs on the ground in prostration. I ask - he requests - the World Honored One to certify me. He wanted to offer his deep thought to beings as countless as the motes of dust in the Buddhalands in order to repay the Buddha’s kindness. But, if he had merely said it himself and no one had acted as certifier, it wouldn’t have counted. Someone definitely had to certify him. Therefore, he asked the Buddha to be his certifier, so that in the future he would certainly be able to carry out his intention. He wanted the Buddha to certify his vow to first enter the five turbid evil realms.

When the human life span reaches 200,000. “When will that happen?” you ask incredulously.

If you don’t believe there can be a time when people live to be 200,000, you should walk into the time when there is a lifespan of 200,000 years and take a look. Then you’ll know for sure that there are people who live to be 200,000 years old. When the time comes that people have 200,000 year life spans, the human life span begins to decrease by one year every hundred years, and the average body height decreases by one inch every hundred years. When the life span has decreased to a length of 200 years, that is the beginning of the period of the five turbid evil realms. Before the defiled and unclean time of the five turbidities, the world is very pure, just as Wu Tai mountain is now called the “clean, cool world.” In the future the world will continue to change, and after several thousand years, Wu Tai mountain may not be called clean and cool, it may be called the hot, noisy world – it’s not for sure.

What are the five turbidities? The first is the turbidity of the kalpa. “Kalpa” is a Sanskrit word that is interpreted as a “division of time.” How does the kalpa become turbid? At the time of the five turbid evil realms, the evil karma of living beings makes the kalpa turbid.

The second turbidity is views. In the past, people saw everything as clean. But when the turbid kalpa arrives, people see things as unclean. The turbidity of views is composed of the five quick servants: a view of the body, prejudiced views, views of prohibitions, views of views, and deviant views.

The view of a body: all living beings are attached to having bodies. They love their bodies. “I certainly have to take care of myself. I can’t let anything happen to me.” They look upon their own bodies as extremely important. They want to wear good clothes, eat good food, live in a good place. They always look upon their bodies as priceless gems. Right, your body is a priceless gem, but if you misuse it, your priceless gem turns into something not even as good as excrement. Why? Because you tend only to its superficial aspects, and don’t discover the true gem of your self nature. So all you know is that your body is yours and you can’t put it down. From morning to night you are busy on behalf of your body. That’s the view of a body.

Prejudiced views favor one side or the other. If you don’t favor emptiness, then you favor existence. In general, it means not being in accord with the Middle Way.

The third “quick servant” is the view of prohibitions. Precepts can turn into something bad when they are based on mistaking for a cause something that is not a cause. Such a mistake leads to the cultivation of non-beneficial ascetic practices. I explained earlier how some people imitate the habits of cows or dogs, or sleep on beds of nails, or undertake other non-beneficial ascetic practices. People who do this have a view of prohibitions. “See me!” they think, “I hold precepts. None of you can do what I do; you can’t compare to me.” They always have this arrogance in their minds.

The fourth is the “view of views,” or grasping at views. This is to mistake for an effect something that is not an effect. People with this problem think they have obtained effects which they have not obtained.

The fifth is deviant views. People with deviant knowledge and views are always thinking about things in an improper way. These are the five quick servants, which comprise the turbidity of views.

The third turbidity is the turbidity of afflictions, which is composed of the five slow servants: greed, hatred, stupidity, pride, and doubt. “Greed” refers to an insatiable greed for pleasant experiences. You are greedy for the things you like. “Hatred” is the dislike of unpleasant situations. “Stupidity” means stupid false thoughts. “Pride” refers to arrogance and self satisfaction - the feeling that “I am the greatest” and “no one is equal to me.” Arrogant people have no courtesy toward others.

"Doubt” refers to doubt of the genuine dharma and a preference for improper dharmas instead. Such people doubt the true and rely on the false. They doubt the proper dharma and believe deviant dharmas.

These are the five slow servants, which comprise the third turbidity, that of afflictions. The existence of these five dull servants creates a lot of affliction.

The fourth turbidity is that of living beings. Living beings – let’s not even try to express it. Why? Living beings are just too filthy, too unclean, too impure. You shouldn’t think of yourself as being so terrific. Living beings are murky and turbid; there’s nothing so good about them. But living beings think of themselves as something really special, despite the fact that they comprise the fourth kind of turbidity.

The fifth turbidity is the turbidity of a lifespan. Our mundane lives, our destinies, are impure.

Ananda vows to first enter the five turbid evil realms to teach and transform living beings. Shakyamuni Buddha went into the five turbid evil realms to teach and transform living beings, and his disciple, Ananda, probably wanted to emulate his teacher’s great, awesome energy and do the same. He was not afraid that the five turbid evil realms were defiling, and he came anyway to teach living beings.

If there is even one being who hasn’t become a Buddha, at death I will not reach for nirvana. If there is just one living being who hasn’t become a Buddha, I won’t become a Buddha, either. I won’t be certified as having attained the fruition; I won’t enter nirvana. This is like the vow Earth Treasury Bodhisattva made:

When all living beings are saved,
I will accomplish Bodhi.
As long as the hells aren’t empty,
I vow not to become a Buddha.

Earth Treasury Bodhisattva is in the hells with the hungry ghosts. He says that as long as the hells aren’t empty, he won’t become a Buddha. He will definitely wait. When will the hells be empty? Don’t worry about him. They’ll be empty when they’re empty. Before they are empty, no matter how much you worry, Earth Treasury Bodhisattva won’t become a Buddha. He will wait.

J3 He seeks to cast out his subtle doubts.

Sutra:
“May the exalted hero’s awesome strength,
his kindness and compassion,
Search out and dispel even the most subtle
of my doubts.

Commentary: May the exalted hero’s awesome strength, his kindness and compassion. The great hall, the main Buddha hall, is called the “Jeweled Hall of the Great Heroes.” A great hero can break all living beings’ subtle delusions, confusion, and ignorance. The great hero can break up living beings’ fundamental ignorance, severing it at its origin.

With “awesome strength,” the great hero can pull all living beings out of affliction, which originates in ignorance.

”Kindness and compassion!” This is an impartial kindness which is granted even to those with whom one has no conditions. It is universal kindness. With equal kindness toward all living beings, the Buddhas bestow bliss upon everyone. With the great compassion of being of one substance with all, they pull living beings out of every kind of suffering and bestow upon them ultimate bliss. They enable living beings to understand their original face. That’s what is called,

Great kindness toward those with whom
one has no conditions.
Great compassion toward those who are
of the same substance.

Bodhisattvas take across those with whom they have conditions. Buddhas have the compassion to save those with whom they have no conditions. Bodhisattvas say, “I’ll rescue all those who have affinities with me.” They are selective. Buddhas are not selective; they save all living beings, whether they have conditions with them or not. The fewer affinities they have, the more they want to save them. Why? If they don’t rescue those without affinities, they will never gain affinities with them. Affinities come into being from one’s wanting to establish them. So Buddhas have the great compassion which includes those without affinities. They save all living beings.

"I wish the World Honored One would use the power of his great heroism, his great strength, his great kindness and compassion, to search out and dispel even the most subtle of my doubts, the things I can’t uncover, the things I don’t understand - my doubts, afflictions, and ignorance. Buddha, if I have these subtle doubts, please dispel them.”

J4 He resolves to quickly accomplish proper enlightenment.

Sutra:

“Causing me to quickly attain the
supreme enlightenment,
And sit in the Bodhimanda of the
worlds of the ten directions.

Commentary:Causing me, Ananda, to quickly attain the supreme enlightenment, the Buddha Way, and sit in the Bodhimanda of the worlds of the ten directions. I will go throughout the worlds of the ten directions to teach and transform living beings and establish bodhimandas. Sitting in the bodhimanda, I will turn the dharma wheel to teach and transform living beings.

J5 Non retreat.

Sutra:
“Should even the shunyata nature entirely melt away,
This vajra mind will never waver.”**

**Commentary: Shunyata** is a Sanskrit word which means “emptiness.” **Should even the** nature of emptiness **entirely melt away.** Could emptiness completely disappear? Basically, emptiness isn’t there in the first place; how could it disappear?

Ananda brings up the analogy; his meaning is that emptiness can’t disappear, but if it could, even if the shunyata nature melt away, nevertheless, **this vajra mind will never waver.**The solid vajra mind is the Shurangama King, the durable mind. It will remain unmoved. “Now I believe the Buddhadharma, and I have obtained my true mind, my durable mind in samadhi”; this is what Ananda is saying. “It is my decisive resolve to become a Buddha - a resolve that is eternally unmoving.”