

THIỆN PHÚC

**THE AVATAMSAKA SUTRA
& THE SCHOOL THAT BEARS
THE NAME OF THIS SUTRA
(HOA NGHIÊM KINH & TRƯỜNG PHÁI
MANG TÊN BỘ KINH NÀY)**

Copyright © 2025 by Ngoc Tran. All rights reserved.

No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying and recording, or by any information storage or retrieval system without the prior written permission of the author, except for the inclusion of brief quotations. However, staff members of Vietnamese temples who want to reprint this work for the benefit of teaching of the Buddhadharma, please contact Ngoc Tran at (714) 778-2832.

Table of Content

<i>Table of Content</i>	3
<i>Preface</i>	7
<i>Part One: An Overview of Buddhism & Its Outlook on Cosmos-Life-Causation</i>	13
<i>Chapter One: Essential Summaries of the Buddha & Buddhism</i>	15
<i>Chapter Two: Universe & Outlook on Life In Buddhist Point of View</i>	45
<i>Part Two: An Overview of the Avatamsaka Sutra & the School That Bears the Name of this Sutra</i>	65
<i>Chapter Three: A Summary of the Avatamsaka Sutra</i>	67
<i>Chapter Four: A Summary of the Hua-Yen Sect</i>	75
<i>Chapter Five: The Dharma Realm Mentioned in the Avatamsaka Sutra</i>	87
<i>Chapter Six: All Things in the Universe Ought To Have Harmony Among Themselves in the Dharma Realm Mentioned in the Avatamsaka Sutra</i>	91
<i>Chapter Seven: The Dharma Realm of Buddhas & Bodhisattvas in the Avatamsaka Sutra</i>	105
<i>Chapter Eight: Four Kinds of Universe In the Teachings of the Hua-Yen Sect</i>	117
<i>Chapter Nine: Ten Profound Theories In the Realm of Fact and Fact World Perfectly Harmonized in the Realm of Dharma of Avatamsaka</i>	119
<i>Chapter Ten: Living in the Realm of Dharma of Avatamsaka</i>	123
<i>Chapter Eleven: Summaries of Bodhisattvas' Images & The Ideal of Saving All Sentient Beings in the Flower Adornment Sutra</i>	129
<i>Part Three: Some Important Teachings in the Flower Adornment Sutra</i>	157
<i>Chapter Twelve: Getting Rid of Demons' Actions</i>	159
<i>Chapter Thirteen: Mind in the Point of View of the Avatamsaka Sutra</i>	161
<i>Chapter Fourteen: Forty Pure Minds in the Teachings of the Avatamsaka Sutra</i>	175
<i>Chapter Fifteen: Six Pure Paramitas in the Avatamsaka Sutra's Teachings</i>	181
<i>Chapter Sixteen: The Bodhi Mind in the Teachings of the Avatamasaka Sutra</i>	187
<i>Chapter Seventeen: Five Divisions in the Hua Yen School</i>	197
<i>Chapter Eighteen: Twenty-Six Characteristics of Bodhisattvas in the Gandavyuha Assembly</i>	201
<i>Chapter Nineteen: Two Aspects of the Buddhist Life</i>	203
<i>Chapter Twenty: Enlightenment & Liberation in Point of View of the Avatamsaka Sutra</i>	205
<i>Chapter Twenty-One: Ten Kinds of Attainment of Powers of the Enlightened of Enlightening Beings</i>	217

<i>Chapter Twenty-Two: Ten Kinds of Skill in Means in the Avatamsaka Sutra's Teachings</i>	219
<i>Chapter Twenty-Three: The Theory of Causation in the Point of View of the Avatamsaka Sutra</i>	223
<i>Chapter Twenty-Four: Dharma Realms in the Point of View of the Avatamsaka Sutra</i>	227
<i>Chapter Twenty-Five: The Principle of Universal Causation in the Teachings of the Avatamsaka Sutra</i>	231
<i>Part Four: Relationships Between the Flower Adornment Sutra and Zen</i>	241
<i>Chapter Twenty-Six: Summaries of the Relationships Between the Flower Adornment Sutra and Zen in the Early Times</i>	243
<i>Chapter Twenty-Seven: Summaries of the Relationships Between the Flower Adornment Sutra & Zen practitioners' Mind In Zen Schools in the Early Times</i>	247
<i>Chapter Twenty-Eight: Zen Fragrance in the Flower Adornment Sutra</i>	249
<i>Chapter Twenty-Nine: Summaries of Immediate & Gradual in Zen Schools in the Early Times</i>	263
<i>Chapter Thirty: The Fifth Patriarch Was Zen Master Kuei-Feng-Tsung-Mi: Intensively Engaged Teachings of the Hua Yen School with the Practice of Ch'an</i>	273
<i>Part Five: Lives & Acts of Bodhisattvas In the Flower Adornment Sutra</i>	275
<i>Chapter Thirty-One: Summaries of Great Bodhisattvas' Actions & Deportments in Buddhism</i>	277
<i>Chapter Thirty-Two: Bodhisattvas' Entry into Ages-Birth-Entry into Worlds</i>	291
<i>Chapter Thirty-Three: Reasons of Great Bodhisattvas' Appearance-Renounce of the World-Saving Beings</i>	293
<i>Chapter Thirty-Four: Faculties of a Bodhisattva In the Spirit of the Flower Adornment Sutra</i>	303
<i>Chapter Thirty-Five: Bodhisattvas' Ten Kinds of Fruitfulness In the Spirit of the Avatamsaka Sutra</i>	309
<i>Chapter Thirty-Six: In the Spirit of the Avatamsaka Sutra, Bodhisattvas Clearly See & Understand Ordinary People</i>	311
<i>Chapter Thirty-Seven: Bodhisattvas' Realms In the Spirit of the Flower Adornment Sutra</i>	315
<i>Chapter Thirty-Eight: Great Bodhisattvas' Abiding In the Spirit of the Flower Adornment Sutra</i>	317
<i>Chapter Thirty-Nine: Bodhisattvas' Bodhi Mandala In the Spirit of the Avatamsaka Sutra</i>	323

<i>Chapter Forty: Bodhisattvas' Teaching & Saving Sentient Beings In the Spirit of the Avatamsaka Sutra</i>	325
<i>Chapter Forty-One: Bodhisattvas' Purity In the Spirit of the Flower Adornment Sutra</i>	341
<i>Chapter Forty-Two: Bodhisattvas' Abiding Places In the Spirit of the Flower Adornment Sutra</i>	349
<i>Chapter Forty-Three: Bodhisattvas' Wisdom In the Spirit of the Flower Adornment Sutra</i>	353
<i>Chapter Forty-Four: Bodies of Great Enlightening Beings In the Spirit of the Flower Adornment Sutra</i>	365
<i>Chapter Forty-Five: Great Bodhisattvas' Spiritual Powers & Supernatural Powers In the Spirit of the Flower Adornment Sutra</i>	373
<i>Chapter Forty-Six: Bodhisattvas' Other Characteristics in the Avatamsaka Sutra</i>	377
<i>Chapter Forty-Seven: Bodhisattvas' Languages-Meanings & Written Words In the Spirit of the Flower Adornment Sutra</i>	383
<i>Chapter Forty-Eight: Great Bodhisattvas' Dharmas In the Spirit of the Flower Adornment Sutra</i>	389
<i>Part Six: Typical Methods of Cultivation In the Hua-Yen Sect</i>	409
<i>Chapter Forty-Nine: An Overview of Great Bodhisattvas' Cultivation in the Avatamsaka Sutra</i>	411
<i>Chapter Fifty: Great Bodhisattvas' Things of Cultivation in the Avatamsaka Sutra</i>	415
<i>Chapter Fifty-One: Bodhisattvas' Diligent Cultivation In the Spirit of the Flower Adornment Sutra</i>	423
<i>Chapter Fifty-Two: To Cultivate Dedication In Bodhisattvas' Spirit In the Flower Adornment Sutra</i>	427
<i>Chapter Fifty-Three: Cultivation of Bodhisattvas' Minds In the Spirit of the Flower Adornment Sutra</i>	445
<i>Chapter Fifty-Four: Bodhisattvas & The Cultivation of Bodhicitta In the Spirit of the Flower Adornment Sutra</i>	463
<i>Chapter Fifty-Five: Cultivation of Bodhisattvas' Karmas In the Spirit of the Flower Adornment Sutra</i>	485
<i>Chapter Fifty-Six: Cultivation to Develop Bodhisattvas' Powers In the Spirit of the Flower Adornment Sutra</i>	491
<i>Chapter Fifty-Seven: Practice of Bodhisattvas' Fearlessness In the Spirit of the Flower Adornment Sutra</i>	495
<i>Chapter Fifty-Eight: Cultivation of Bodhisattvas' Vows In the Spirit of the Flower Adornment Sutra</i>	499
<i>Chapter Fifty-Nine: Cultivation of Bodhisattva Path In the Spirit of the Flower Adornment Sutra</i>	505
<i>Chapter Sixty: Cultivation of Ten Kinds of Indestructible Faith: The Path That Practitioners Enter the Avatamsaka Door</i>	511

<i>Chapter Sixty-One: Thập Trụ: Ten Grounds: The Path of Virtuous-Man Bodhisattvas In the Spirit of the Avatamsaka Sutra</i>	517
<i>Chapter Sixty-Two: Ten Practices: The Path of Virtuous-Man Bodhisattvas In the Spirit of the Avatamsaka Sutra</i>	521
<i>Chapter Sixty-Three: Ten Transferences: The Path of Virtuous-Man Bodhisattvas In the Spirit of the Avatamsaka Sutra</i>	525
<i>Chapter Sixty-Four: Ten Grounds: The Path of Saint Bodhisattvas In the Spirit of the Avatamsaka Sutra</i>	543
<i>Chapter Sixty-Five: Some Other Typical Methods of Cultivation In the Flower Adornment Sutra</i>	547
<i>Chapter Sixty-Six: Bodhisattvas' Attainment of Enlightenment In the Spirit of the Flower Adornment Sutra</i>	575
<i>Chapter Sixty-Seven: Fifty-Three Stages In the Process of Becoming A Buddha of Practitioners Who Cultivate In the Bodhisattvas' Spirit</i>	579
 <i>References</i>	 623

Preface

The Avatamsaka Sutra is the basic text of the Avatamsaka School with so many things of cultivation for Great Bodhisattvas. It is one of the longest and most profound sutras in the Buddhist Canon and records the highest teaching of Buddha Sakyamuni, immediately after enlightenment. It is traditionally believed that the sutra was taught to the Bodhisattvas and other high spiritual beings while the Buddha was in samadhi. The sutra has been described as the “epitome of Buddhist thought, Buddhist sentiment, and Buddhist experiences” and is quoted by all schools of Mahayana Buddhism. The sutra compares the whole Universe to the realization of Vairocana Buddha. Its basic teaching is that myriad things and phenomena are the oneness of the Universe, and the whole Universe is myriad things and phenomena. The Flower Ornament Sutra is one of the profound Mahayana sutras embodying the sermons given by the Buddha immediately following his perfect enlightenment. Flower Adornment Sutra. The Sanskrit title is Avatamsaka, but it is Gandavyuha according to Fa-Tsang’s commentary on the sixty-fascicle Garland Sutra. Three translations of the Avatamsaka-sutra in China: First, 60 books translated by Buddhahadra, who arrived in China around 406 A.D., also known as the East-Chin Sutra or the old sutra. Second, 80 books translated by Siksanda, about 700 A.D., also known as the T’ang Sutra or the new sutra. Third, 40 books translated by Prajna around 800 A.D. This translation also included the Dictionary of Classic by Hui-Yuan in 700 A.D. After examining the sutra, we find that there were in the beginning many independent sutras which were later compiled into one encyclopaedic collection, as the subject-matters treated in them are all classified under one head, and they came to be known as Avatamsaka. The Gandavyuha is the Sanskrit title for a text containing the account of Sudhana, the young man, who wishing to find how to realize the ideal life of Bodhisattvahood, is directed by Manjusri the Bodhisattva to visit spiritual leaders one after another in various departments of life and in various forms of existence, altogether numbering fifty-three. The object of the pilgrimage was to realize the principle of Dharma-dhatu or the Realm of Principle or Elements. The Totalistic principle of

the Hua-Yen School was developed chiefly in China. It is indeed a glory of the learned achievements of Chinese Buddhism. The Hua-Yen School stands as other schools do, on the basis of the theory of causation by mere ideation, but as held in the Hua-Yen School, the theory has a peculiarity. It is designated “the theory of universal causation of Dharmadhatu.” The Dharmadhatu as the environmental cause of all phenomena in which everything is being dependent on everything else, therefore one is in all and all is in one. According to the principle of universal causation, no one being will exist by itself and for itself, but the whole world will move and act in unison as if the whole were under general organization. Such an idea world is called ‘the World One-and-True’ or ‘the Lotus-store’. The principle of universal causation is based upon the universal causation of the Realm of Principle (Dharmadhatu) which we may regard as the self-creation of the universe itself. One should not forget that it is nothing but a causation by the common action-influence of all brings, and that the principle is also based on the theory of selflessness. In the Buddhist terminology, the principle of totality is called ‘the Avatamsaka’ (Wreath).

The Hua-Yen sect was founded in China around 630 and lasted until around 1,000 A.D. The Time of the Wreath is not yet pure ‘round’ because it includes the Distinct Doctrine. The period of the Buddhavatamsaka-Sutra, which lasted for three weeks and the Buddha taught immediately after his enlightenment. With this teaching, the Buddha awoke his disciples to the greatness of Buddhism; however, it was too profound for them to grasp and most of his disciples did not understand the principal idea of the sutra, that the universe is the expression of the absolute. Generally speaking, the first period was the Time of Wreath. The doctrine taught in this period was what the Buddha had conceived in his Great Enlightenment, i.e., the elucidation of his Enlightenment itself. His disciples could not understand him at all and they stood as if they were “deaf and dumb.” Prior to the Avatamsaka School, there were in China schools named Ti-Lun and Fa-Tsing which were founded on Vasubandhu’s commentary on the Dasa-Bhumi-Sutra. The text was translated into Chinese in 508-512 A.D. by Bodhiruci, Ratnamati and Buddhasanta, all from India. In China, Hua-Yen sect was founded by master Tu-Shun (557-640), which

is based on the Flower Garland Sutra. According to Chinese Buddhist legends, Chinese Hua-Yen Sect was founded by Tu-Shun (557-640), which is based on the Flower Garland Sutra (Avatamsaka-sutra), translated into Chinese by Buddhahadra. The Hua-Yen is a school of Mahayana Buddhism founded in China, based on the teachings of the Flower Adornment Sutra. Avatamsaka is one of the profound Mahayana sutras embodying the sermons given by the Buddha immediately following his perfect enlightenment.

To the time of Nagarjuna Bodhisattva, the Hua-Yen School had seven patriarchs. *The First Patriarch Was Ti-Hsin-T'u-Shun*: Who founded the Hua-Yen Tsung in China by Ti-Hsin-T'u-Shun. When Tu-Shun, the nominal founder of the Hua-Yen School, appeared on the scene, the best workers of the Ti-Lun School were all attracted around him. Since then, the Ti-Lun School was united with the Hua-Yen School. *The Second Patriarch Was Yun-Hua-Chih-Yen*: Chih-Yen (602-668) was an able pupil of Tu-Shun, the succeeding patriarch of the school. He is influenced by the teachings of Mind-Only, so, he always believes that all is mind in its ultimate nature. Similar to the concept of "Only Mind," or "Only Consciousness" in the Lankavatara Sutra, the theory that the only reality is mental, that of the mind. Nothing exists apart from mind. *The Third Patriarch Was Hsien-Shu-Fa-Tsang*: Fa-Tsang (643-712) was responsible for the final systematization of the philosophy. His activity was not only in literary work but also in translations and lectures. Seven works are ascribed to him. Among these are Hua-Yen-Yi-Shan-Chiao-I-Fan-Tshi-Chzang, a treatise on the distinction of the meaning of the doctrine of one vehicle (Ekayana) of the Avatamsaka sutra; Hua-Yen Ching-Ming-Fa-Fin-Nei-Li-San-Pao-Chzang, and the Hua-Yen-Ching-Shi-Tsu-Chzang-Yun-Chiang-lei-Chie. *The Fourth Patriarch Was Ch'ing-Liang-Ch'êng-Kuan*: Ch'êng-Kuan (738-806 or 760-820?). Ch'êng-Kuan, a famous T'ang monk and author, a follower of Hsien-Shou and supporter of Hua-Yen school. *The Fifth Patriarch Was Zen Master Kuei-Feng-Tsung-Mi*: Zen Master Kuei-feng Tsung-mi, name of a Chinese Zen monk in the ninth century. We do not have detailed documents on this Zen Master; however, there is some brief information on him in The Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XIII: Tsung-mi grew up in a Confucianist family. In 807 he intended to take the

examination for a career as a civil service functionary. However, he met a Zen master who so impressed him that he became a monk. First he studied the teachings of Ch'an. After he had read a commentary on the Buddha-vatamsaka Sutra, he became a student of Ch'eng-kuan, and important representative of the Hua-yen school. *The Sixth Patriarch Was Asvaghosa Bodhisattva*: Asvaghosa is a Sanskrit term for "Horse Sound." A Buddhist writer and poet of the first or the second century A.D. (600 years after the Buddha's nirvana). Author of the Buddha-Carita Kavya, famous life of Buddha in verse. He was a famous writer whose patron was the Indo-Scythian king Kanishka. According to Buddhist tradition he was born a Brahman but was converted to Buddhism by a monk named Parsva, who belonged to the Vaibarsva. *The Seventh Patriarch Was Nagarjuna Bodhisattva*: According to one legend, in the 3rd century, Nagarjuna travelled to the sea dragon's palace beneath the ocean to retrieve the Avatamsaka Sutra. According to another legend, he discovered the sutra in an abandoned monastery. Nagarjuna was the fourteenth patriarch of Indian Zen. He was the founder and first patriarch of the Madhyamika (Middle Way) school, also the founder of the Pure Land Sect (Salvation School). Day dedicated to His manifestation (to a Buddha's vital spirit) is the seventeenth of the month. After the seventh patriarch, the Avatamsaka sect was propagated to Japan. The Avatamsaka School was imported into Japan early in the T'ang dynasty and flourished there. In Japan, it held the doctrine of the Dharma-nature, by which name it was also called the "Dharma-nature" sect.

This little book titled "The Avatamsaka Sutra & the School That Bears the Name of This Sutra" is not a profound study of Buddhist teachings, but a book that simply points out the core teachings of the path of cultivation of the spirit of enlightenment and emancipation in accordance with the Spirit of of the Hua Yen School which based on teachings of the Avatamsaka Sutra for us, Buddhists, to follow. Devout Buddhists should always remember that entering the state of mind of a Nirvana as the Buddha taught does not mean to renounce the world and to enter into a temple as a monk or nun, but it means to enter into practicing well-being exercises that are linked to established daily life patterns, makes our lives more peaceful. Devout Buddhists should always remember the goal of any Buddhist cultivator is to achieve self-

enlightening, that is examining with one's own intelligence, and not depending upon another; enlightening or awakening of others, then achieve the final accomplishment, to go beyond the cycle of births and deaths, that is to reach the state of mind of a Nirvana right in this very life. The journey from man to Buddha still demands continuous efforts with right understanding and practice. Presently even with so many books available on Buddhism, I venture to compose this booklet titled "The Avatamsaka Sutra & the School That Bears the Name of This Sutra" in Vietnamese and English to spread basic things in Buddhism to all Vietnamese Buddhist followers, especially Buddhist beginners, hoping this little contribution will help Buddhists in different levels to understand on how to achieve and lead a life of peace, mindfulness and happiness.

Thiền Phúc

Part One

An Overview of Buddhism & Its Outlook on Cosmos-Life-Causation (Phần Một: Tổng Quan Về Phật Giáo & Vũ Trụ-Nhân-Duyên Sanh)

Chapter One

Essential Summaries of the Buddha & Buddhism

(A) The Buddha & the Birth of Buddhism

I. The Period of Pre-Buddhism:

About 3,000 years B.C., along the River Indus, there grew up a city-based civilization, known as the “Indus Valley Culture”. The two greatest cities were at Mohenjo Daro and Harrappa, for which reason this has been termed the “Harrappan Culture”. According to Andrew Skilton in the “Concise History of Buddhism”, this society appears to have been highly organized and very conservative, showing little change over many centuries. Attempts to reconstruct customs and beliefs of this society are largely speculative though most suggestive items that have been recovered, such as seals used in extensive trading, especially in the coastal areas. These show a form of writing, as yet undeciphered. One famous seal shows a masked human figure in a yogic posture, thought by some to be performing a primitive form of yoga or meditation. This civilization gradually declined in around 1,200 years B.C., possibly as a result of environmental changes, most probably the change of direction in the flow of the River Indus.

However, this is not likely to have been linked with the coincidental appearance of invading tribes from the north-west. Probably, these new comers found their way to Northern India when the culture there was in its dead time. Many scholars believed that this was not a military invasion, but a cultural osmosis. No matter what had happened, military invasion, or cultural osmosis, or the dying-out of the “Indus Valley Culture”, this continent had become new homeland for large waves of migrating nomadic tribes, pushed out from their old homeland which originally stretched from Central Europe to Central Asia. After climbing various passes through the Himalayas to the North-West of present-day India’s frontier with Nepal, these Aryan tribes began a complete sweep eastward across the entire subcontinent in the next several centuries. These Aryan tribes brought with them

their own beliefs of polytheism. They also brought with them their own social caste system, which divided society into three classes: priests, warriors, and farmers. The first of these were professional reciters of hymns and performers of ritual, the predecessors of the later "brahmana" class. The last two classes were similar to the "ksatriya" and "vaisya" classes. All this known because of the survival of the texts produced by these people's descendants. These are basic scriptures of Brahmanism, not recognizing by Buddhists.

Before Buddhism, Hinduism, the traditional social religious structure of the Indian people and its origin is still mystic. It has neither a founder nor a fixed canon. It incorporated for centuries all aspects of truth. Hindus believe in the law of karma. Hinduism or Brahmanism, the general name given to the social-cultural-religious system of the Indo-Aryan, who migrated into India just before the dawn of history. The maintenance of the four castes (see Four castes in India) which assures the supremacy of the priest caste, the brahmana. Appeasement of the gods by means of rituals derived from the Sacred Vedas. Complete faith and fidelity to the theory of karma and reincarnation, with rebirth in heaven seen as the final goal of earthly life. There is a universal law, which operates throughout all life. Whatever is sown must be reaped sometime and somewhere. This is the law: every action, every intention to act, every attitude bears its own fruit. A man becomes good by good deeds and bad by bad deeds. It is to say each person is fully responsible for his own condition, and cannot put the blame on anyone else. You are what you are because of what you have done in the past. To a Hindu the past, of course, would include all previous lives or existences. In Hindu tradition, the main duties assigned to women were childbearing and housework. Thus, it considers a single life as a wasted life and unmarried women were subject to scoffs. The stories in the Vedas reveal a great deal about the Indian people who were searching for answers about life around them, as well as about the remote universe. The oldest sacred books of Hinduism called the Vedas. They are ancient poems and hymns which were composed more than 3,000 years ago. The Brahmanic rules which the priests use for rituals of worship dated from between 1,200 and 1,000 B.C. The Great Epics are philosophical and religious poems about legendary heroes and gods. They were ancient stories that had

been told for generations before they were written at about the first century B.C. A short section of one of the Epics, the Bhagavad Gita Gait, has become the favorite religious text in India.

According to Hindu teachings, every person has a specific place in life and specific responsibilities. Each person is born where he is, and with particular abilities that he has, because of past actions and attitudes. There are four main castes in Hinduism. Within the four castes, there are dozens of sub-divisions. Through the years, more than a thousand levels of castes have appeared in Indian social life; but all belong to one of the four main groups. In ordinary social life, caste lines have frequently reflected real injustices and strong prejudices. Even thoughtful Hindus today realize that abuses have crept into the system. Many efforts have been made in the direction of straightening out some of the gross injustices. Gandhi was one who gave freely of his energies in restoring the “untouchables” to caste status: First, the intellectual-priest group. Second, the nobility, including the warriors. Third, the administrative group, including merchants and landowners. Fourth, the great masses of people who do the common work of a society. The class of so-called “Untouchables” or “Out-castes” (recently abolished by Indian law) was composed of people who had originally belonged to different sub-groups of the fourth caste, the masses. Through various social and economic conditions, they lost caste or lost their place in society. The most important goal for each person to achieve is release from the influence of past unhappiness. Each person has the fundamental aim all through life of escaping from maya through union with Brahman. The life of pleasure, fulfilment of all normal human desires, including the very important desires rooted in sex. Hindus do not reject the sensory experiences of life, development of creative relationships with other people, aesthetic appreciation, and sexual expression. The Hindus value these experiences when used correctly and not regarded as the only goal of life. Participation in economic activity or public welfare, which includes working in some worthwhile job or profession. Each person has an obligation to himself and to society to do some useful work. For this he receives the wherewithal for his daily needs. Living the right kind of moral or ethical life. One has a duty to him and to others to do what is expected of him morally and ethically. The duty has been

rather specifically defined in India, for each caste has a code of actions and attitudes, which are expected of its members. And to this code a person is pledged through all his endeavors if he wishes to attain the good life.

The Upanishads, dating from about 800 B.C., are the answers that the renowned hermit-teachers of that period gave to questions about life and the universe. Shortly before the time of the Buddha, the earliest prose Upanishads were compiled, which dealt with a secret teaching, to be passed from master to disciples only. The Upanishads were regarded as the final stage in the evolution of the Veda, and therefore known as the Vedanta, the "Culmination of the Veda". The ritual elements so prevalent in the earlier texts are less important here, and in their place we find a secret teaching on rebirth. According to the Upanishads, on the one hand, people looked for that which was the basis of the external phenomenal world, the underlying essence of all external objects and things, which were termed "Brahman"; on the other hand, they looked for the ultimately existent thing within the individual, that which supports life and consciousness in each of us, to be termed "Atman". The secret teaching in the Upanishads taught that "Atman" and "Brahman" were one and the same. Caste lines have frequently reflected real injustices and strong prejudices in ordinary social life. Even thoughtful Hindus today realize that abuses have crept into the system. Many efforts have been made in the direction of straightening out some of the gross injustices. Even people belonged to the noble class also tried to restore the "untouchables" to caste higher statuses. We all know that the growth of any civilization in the world has been accompanied by recurrent waves of disillusion with power and material wealth. This very reason mobilized the resources of the spirit against the existing power system. In India the reaction forces arose in the Northwest regions. From the beginning, Buddhism developed around Benares and Patna, where the Iron Age had thrown up ambitious warrior kings, who had established large kingdoms with big cities. In opposition to superstitions in divine power the Buddha always stressed that He was only a guide, not an authority, and that all propositions must be tested, including His own.

While Buddhism sprouted in India, in China one of the great religions also started: Confucianism. The system of morality growing

out of the teachings of the Chinese philosopher Confucius, which stressed on filiality, respect for the elderly, loyalty, propriety, faith, justice, decency and shame. Confucius (557-479) was born in the state of Lu. He lived in the time when the moral and cultural tradition of Chou were in rapid decline. In attempting to uphold the Chou culture, he taught poetry, history, ceremonies and music to about 3,000 disciples. He was the first Chinese Great Educator that Chinese people still give him the title “Master of Ten Thousand Years.” However, Confucianism and Buddhism are totally different. Confucianism emphasizes on the ideas of family and society. Confucianism emphasizes on teaching children to grow up, to get married, to bear children and grandchildren, to continue the family line, to be a productive member in society. In contrast, Buddhism is founded on the essence of ‘abandoning worldly ways,’ to leave home, to detach from family, parents, wife, husband, children, relatives, friends, etc. Therefore, Confucian scholars considered Buddhism as wicked and false teachings. That was why when Buddhism was first introduced into China, it was strongly opposed by Confucian scholars. However, the popularity of the Buddha and his disciples largely depended upon his method of approach to the masses. The Buddha had asked his disciples to preach his doctrine in the people’s own language. The people were naturally impressed. Taoism is one of the big religions in China. This religion was founded by Lao-Tzu, at the same time with Buddhism in India. Its doctrines are based on Tao or way of nature. Taoist practitioners traditionally strive for immortality, which, in Buddhism, is a classic example of deluded attachment to the body.

II. A Summary of the Buddha:

For the sake of a great cause, or because of a great matter, the Buddha appeared, for the changing beings from illusion into enlightenment (according to the Lotus Sutra), or the Buddha-nature (according to the Nirvana Sutra), or the joy of Paradise (according to the Infinite Life Sutra). According to the Anguttara Nikaya, the Buddha is a unique being, an extraordinary man arises in this world for the benefit of sentient beings, for the happiness of sentient beings, out of compassion for the world, and for the good of gods and men. The Buddha founded Buddhism. Some says that Buddhism is a philosophy

of life, not a religion. In fact, Buddhism is not strictly a religion in the sense in which that word is commonly understood, for it is not a system of faith and worship to a supernatural god. Buddhism is neither a philosophy. In the contrary, the Buddha's message is really for human beings in daily life: "Keeping away from all evil deeds, cultivation of a moral life by doing good deeds and purification of mind from worldly impurities." This message originated from the Buddha's realization of the Truth. As a prince living in the lap of luxury, the Buddha started to ponder very deeply on why living beings suffer in this world. He asked himself: "What is the cause of this suffering?" One day while sitting under a tree as a young boy, he saw a snake suddenly appear and catch an eel. As the snake and the eel were struggling, an eagle swooped down from the sky and took away the snake with the eel still in its mouth. That incident was the turning point for the young prince to start thinking about renouncing the worldly life. He realized that living beings on the earth survive by preying on each other. While one being tries to grab and the other tries to escape and this eternal battle will continue forever. This never-ending process of hunting, and self-preservation is the basis of our unhappiness. It is the source of all suffering. The Prince decided that he would discover the means to end this suffering. He left His father's palace at the age of 29 and six years later he gained enlightenment. According to the Buddha, the Law of Cause and Effect controls all beings. Karma simply means action. If a person commits a bad action (karma) it will be impossible for that person to escape from its bad effect. The Buddha is only a Master, who can tell beings what to do and what to avoid but he cannot do the work for anyone. In the Dhammapada Sutra, the Buddha clearly stated: "You have to do the work of salvation yourself. No one can do anything for another for salvation except to show the way."

The word Buddha is not a proper name, but a title meaning "Enlightened One" or "Awakened One." Prince Siddhartha was not born to be called Buddha. He was not born enlightened; however, efforts after efforts, he became enlightened. Any beings who sincerely try can also be freed from all clingings and become enlightened as the Buddha. All Buddhists should be aware that the Buddha was not a god or any kind of supernatural being. Like us, he was born a man. The difference between the Buddha and an ordinary man is simply that the

former has awakened to his Buddha nature while the latter is still deluded about it. However, whether we are awakened or deluded, the Buddha nature is equally present in all beings. Buddha is an epithet of those who successfully break the hold of ignorance, liberate themselves from cyclic existence, and teach others the path to liberation. The word “Buddha” derived from the Sanskrit root budh, “to awaken,” it refers to someone who attains Nirvana through meditative practice and the cultivation of such qualities as wisdom, patience, and generosity. Such a person will never again be reborn within cyclic existence, as all the cognitive ties that bind ordinary beings to continued rebirth have been severed. Through their meditative practice, buddhas have eliminated all craving, and defilements. The Buddha of the present era is referred to as “Sakyamuni” (Sage of the Sakya). He was born Siddhartha Gautama, a member of the Sakya clan. The Buddha is One awakened or enlightened to the true nature of existence. The word Buddha is the name for one who has been enlightened, who brings enlightenment to others, whose enlightened practice is complete and ultimate. The term Buddha derived from the Sanskrit verb root “Budh” meaning to understand, to be aware of, or to awake. It describes a person who has achieved the enlightenment that leads to release from the cycle of birth and death and has thereby attained complete liberation. Chinese translation is “to perceive” and “knowledge.” Buddha means a person who has achieved the enlightenment that leads to release from the cycle of birth and death and has thereby attained complete liberation.

The lack of hard facts and information, even the date of the Buddha’s life is still in doubt. Indian people believe that the Buddha’s Nirvana took place around 100 years before the time of king Asoka. However, most modern scholars agreed that the Buddha’s Birthday was in some time in the second half of the seventh century B.C. and His Nirvana was about 80 years after His Birthday. The Buddha is the All-Knowing One. He was born in 623 BC in Northern India, in what is now Nepal, a country situated on the slope of Himalaya, in the Lumbini Park at Kapilavasthu on the Vesak Fullmoon day of April. Almost 26 centuries ago, the Sakyas were a proud clan of the Khattiyas (the Warrior Caste) living on the foothill of the Himalaya in Northern Nepal. His royal name was Siddhartha, and his family name was

Gautama. He belonged to the illustrious family of the Okkaka of the Solar race. King Raja Suddhodana founded a strong kingdom with the capital at Kapilavatthu. His wife was Queen Maha Maya, daughter of the Kolya. Before giving birth to her child, according to the custom at that time, she asked for the King's permission to return to her parents' home in Devadaha for the childbirth. On the way to her parents' home, the Queen took a rest at Lumbini Park, a wonderful garden where flowers filled the air with sweet odor, while swarms of bees and butterflies were flying around and birds of all color were singing as if they were getting ready to welcome the Queen. As she was standing under a flowering sala tree, and catching hold of a branch in full bloom, she gave birth to a prince who would later become Buddha Gotama. All expressed their delight to the Queen and her noble baby prince. Heaven and Earth rejoiced at the marvels. The memorable day was the Full Moon Day of Vesak (in May) in 623 BC. On the naming ceremony, many learned Brahmins were invited to the palace. A wise hermit named Asita told the king that two ways would open for the prince: he would either become a universal ruler or would leave the world and become a Buddha. Asita named the baby Siddhattha, which means "the One whose wish is fulfilled." At first the King was pleased to hear this, but later he was worried about the statement that the prince would renounce the world and become a homeless hermit. In the palace, however, delight was followed quickly by sorrow, seven days after the childbirth, Queen Maya suddenly died. Her younger sister, Pajapati Gotami, the second Queen, became the prince's devoted foster mother, who brought him up with loving care. Although grew up in a luxurious life of a prince with full of glory, he was kind and gentle. He received excellent education in both Vedas and the arts of warfare. A wonderful thing happened at a ploughing festival in his childhood. It was an early spiritual experience which, later in his search for truth, served as a key to his Enlightenment. Once on a spring ploughing ceremony, the King took the prince to the field and placed him under the shade of a rose apple tree where he was watched by his nurses. Because the King himself took part in the ploughing, the prince looked at his father driving a golden plough together with other nobles, but he also saw the oxen dragging their heavy yokes and many farmers sweating at their work. While the nurses ran away to join the crowd, he

was left alone in the quiet. Though he was young in age, he was old in wisdom. He thought so deeply over the sight that he forgot everything around and developed a state of meditation to the great surprise of the nurses and his father. The King felt great pride in his son, but all the time he recalled the hermit's prophecy. Then he surrounded him with all pleasures and amusements and young playmates, carefully keeping away from him all knowledge of pain, sadness and death. When he was sixteen years old, the King Suddhodana arranged for his son's a marriage with the princess Yasodhara, daughter of King Soupra-Buddha, who bore him a son named Rahula. Although raised in princely luxury and glory, surrounded with splendid palaces, His beautiful wife and well-behaved son, He felt trapped amidst this luxury like a bird in a gold cage, a fish in a silver vase. During a visit to the outskirts of the city, outside the four palace portals, He saw the spectacle of human suffering, an old man with white hair, fallen teeth, blurred eyes, deaf ears, and bent back, resting on his cane and begging for his food; A sick man lying at the roadside who moaned painfully; a dead man whose body was swollen and surrounded with flies and bluebottles; and a holy ascetic with a calm appearance. The four sights made Him realize that life is subject to all sorts of sufferings. The sight of the holy ascetic who appeared serene gave Him the clue that the first step in His search for Truth was "Renunciation." Back in his palace, he asked his father to let Him enter monkhood, but was refused. Nevertheless, He decided to renounce the world not for His own sake or convenience, but for the sake of suffering humanity. This unprecedented resolution made Prince Siddartha later become the Founder of Buddhism. At the age of twenty-nine, one night He decided to leave behind His princely life. After his groom Chandala saddled His white horse, He rode off the royal palace, toward the dense forest and became a wandering monk. First, He studied under the guidance of the leading masters of the day such as Alara Kalama and Uddaka Ramaputta. He learned all they could teach Him; however, He could not find what He was looking for, He joined a group of five mendicants and along with them, He embarked on a life of austerity and particularly on starvation as the means which seemed most likely to put an end to birth and death. In His desire for quietude, He emaciated His body for six years, and carried out a number of strict methods of

fasting, very hard for ordinary men to endure. The bulk of His body was greatly reduced by this self-torture. His fat, flesh, and blood had all gone. Only skin and bone remained. One day, worn out He fell to the ground in a dead faint. A shepherdess who happened to pass there gave Him milk to drink. Slowly, He recovered His body strength. His courage was unbroken, but His boundless intellect led Him to the decision that from now on He needed proper food. He would have certainly died had He not realized the futility of self-mortification, and decided to practice moderation instead. Then He went into the Nairanjana river to bathe. The five mendicants left Him, because they thought that He had now turned away from the holy life. He then sat down at the foot of the Bodhi tree at Gaya and vowed that He would not move until He had attained the Supreme Enlightenment. After 49 days, at the beginning of the night, He achieved the “Knowledge of Former Existence,” recollecting the successive series of His former births in the three realms. At midnight, He acquired the “Supreme Heavenly Eye,” perceiving the spirit and the origin of the Creation. Then early next morning, He reached the state of “All Knowledge,” realizing the origin of sufferings and discovering the ways to eliminate them so as to be liberated from birth-death and reincarnation. He became Anuttara Samyak-Sambodhi, His title was Sakyamuni Buddha. He attained Enlightenment at the age of 35, on the eighth day of the twelfth month of the lunar calendar, at the time of the Morning Star’s rising. After attaining Enlightenment at the age of 35 until his Mahaparinirvana at the age of 80, he spent his life preaching and teaching. He was certainly one of the most energetic man who ever lived: forty-nine years he taught and preached day and night, sleeping only about two hours a day. Two months after his Enlightenment, the Buddha gave his first discourse entitled “The Turning of The Dharma Wheel” to the five ascetics, the Kodannas, his old companions, at the Deer Park in Benares. In this discourse, the Buddha taught: “Avoiding the two extremes of indulgence in sense pleasures and self-mortification, the Tathagata has comprehended the Middle Path, which leads to calm, wisdom, enlightenment and Nirvana. This is the Very Noble Eight-fold Path, namely, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.” Next, he taught them the Four Noble Truths: Suffering,

the Cause of Suffering, the Ceasing of Suffering and the Path leading to the ceasing of suffering. The Venerable Kodanna understood the Dharma and immediately became a Sotapanna, the other four asked the Buddha to receive them into his Order. It was through the second sermon on the “No-self Quality” that all of them attained Arahantship. Later the Buddha taught the Dharma to Yasa, a rich young man in Benares and his 54 companions, who all became Arahants. With the first 60 disciples in the world, the Buddha founded his Sangha and he said to them: “I am free from all fetters, both human and divine, you are also free from all fetters. Go forth, Bhiksus, for the welfare of many, for the happiness of many, out of compassion for the world, for the good and welfare, and happiness of gods and men. Preach the Dharma, perfect in the beginning, perfect in the middle, perfect in the end, both in spirit and in letter. Proclaim the holy life in all its fullness and purity.” With these words, he sent them into the world. He himself set out for Uruvela, where he received 30 young nobles into the Order and converted the Three Brothers Kassapa, who were soon established in Arahantship by means of “the Discourse On Fire.” Then the Buddha went to Rajagaha, to visit King Bimbisara. The King, on listening to the Dharma, together with his attendants, obtained the Fruit of the First Path and formally offered the Buddha his Bamboo Grove where the Buddha and the Sangha took up their residence for a long time. There, the two chief disciples, Sariputra and Mogallana, were received into the Order. Next, the Buddha went to Kapilavatthu and received into the Order his own son, Rahula, and his half-brother Nanda. From his native land, he returned to Rajagaha and converted the rich banker Anathapindika, who presented him the Jeta Grove. For 45 years, the Buddha traversed all over India, preaching and making converts to His religion. He founded an order of monks and later another order of nuns. He challenged the caste system, taught religious freedom and free inquiry, raised the status of women up to that of men, and showed the way to liberation to all walks of life. His teaching were very simple but spiritually meaningful, requiring people “to put an end to evil, fulfil all good, and purify body and mind.” He taught the method of eradicating ignorance and suppressing sufferings. He encouraged people to maintain freedom in the mind to think freely. All people were one in the eyes of the Buddha. He advised His disciples to practice the ten

supreme qualities: compassion, wisdom, renunciation, discipline, will power, forbearance, truthfulness, determination, goodwill, and equanimity. The Buddha never claimed to be a deity or a saint. He always declared that everyone could become a Buddha if he develops his qualities to perfection and is able to eliminate his ignorance completely through his own efforts. At the age of 80, after completing His teaching mission, He entered Nirvana at Kusinara, leaving behind millions of followers, among them were His wife Yasodara and His son Rahula, and a lot of priceless doctrinal treasures considered even today as precious moral and ethical models.

The Buddha said: "I am not the first Buddha to come upon this earth, nor shall I be the last. In due time, another Buddha will arise, a Holy one, a supreme Enlightened One, an incomparable leader. He will reveal to you the same Eternal Truth which I have taught you." Before entering Nirvana, the Buddha uttered His last words: "Nothing in this world is precious. The human body will disintegrate. Only is Dharma precious. Only is Truth everlasting." The Buddha is the person who has achieved the enlightenment that leads to release from the cycle of birth and death and has thereby attained complete liberation. The word Buddha is not a proper name but a title meaning "Enlightened One" or "Awakened One." Prince Siddhartha was not born to be called Buddha. He was not born enlightened, nor did he receive the grace of any supernatural being; however, efforts after efforts, he became enlightened. It is obvious to Buddhists who believe in re-incarnation, that the Buddha did not come into the world for the first time. Like everyone else, he had undergone many births and deaths, had experienced the world as an animal, as a man, and as a god. During many rebirths, he would have shared the common fate of all that lives. A spiritual perfection like that of a Buddha cannot be the result of just one life. It must mature slowly throughout many ages and aeons. However, after His Enlightenment, the Buddha confirmed that any beings who sincerely try can also be freed from all clingings and become enlightened as the Buddha. All Buddhists should be aware that the Buddha was not a god or any kind of supernatural being (supreme deity), nor was he a savior or creator who rescues sentient beings by taking upon himself the burden of their sins. Like us, he was born a man. The difference between the Buddha and an ordinary man is

simply that the former has awakened to his Buddha nature while the latter is still deluded about it. However, the Buddha nature is equally present in all beings.

III. The Origination of Buddhism:

Indian history before the Buddha's time showed that Hinduism had been founded and developed on the Indian peninsula for a long time ago. Civilization of Harappan or the civilization of the Indus Valley which was known as the cradles of human culture, flourished from the 28th century B.C. till the 18th century B.C. This civilization extended from what is now western Pakistan and to the south near present-day Bombay and to the east near Shimla, in the foothills of the Himalayas. Harappan Civilization was very advanced both materially and spiritually. There is evidence that the people of this civilization exhibited great skills in irrigation, mathematics based on binary models, the same model employed in modern computing. In addition, archaeological discoveries from Mohenjo-daro and Harappa showed that that civilization had a very highly developed culture. Almost 5,000 years ago, Indian people already had a scrip that remains undeciphered to date and they had a system of beliefs and religions which stressed on the liberation of the bondages of karmas and rebirths through renunciation and meditation. However, between 1800 B.C. and 1500 B.C., India was invaded by a people known as Aryans. Aryans originated from Eastern Europe, perhaps where are now called Poland and Ukraine. The Aryans brought to the Indian peninsula a totally different system of beliefs and religion. The Aryans worshipped a number of gods who were personifications of natural phenomena, such as the god of thunder and lightning, the god of fire, of water, etc. Thus, nowadays we can see, two big religions in India inherited from both Harappan and Aryan traditions. For Buddhism, this religion draws most of its inspiration from the religious culture of the Harappan Civilization. The most important elements of the Harappan Civilization such as renunciation, meditation, rebirth, karma, and liberation... are also important in Buddhist theories.

Some twenty-five centuries ago a great man took up the life of a wandering ascetic in what is today Northern India. This in itself was not a unique event: many others also sought spiritual liberation walking in

the deep forests and high mountains. However, this man's quest resulted in answer that have been handed down to successive generations and, in the process, have been elaborated, interpreted and reinterpreted to form one of the greatest living religious traditions. In fact, Buddhism is much more than a religion: its cultural and philosophical impact has for centuries reverberated throughout South and Southeast Asia and, more recently, in the West. The tradition has become so vast and diverse that a superficial glance seems to reveal more disparity than continuity. Nevertheless, behind the many incongruities there is a recognizable common thread. All forms of Buddhism share the same roots and all are motivated by the quest to attain a long-lasting state of contentment through mental, spiritual and moral development. All relate in some way to the enlightenment experience of one man, who is known as the "Buddha." Buddhism began in India in the 5th century B.C. and all its variants can be traced to these origins. According to ancient Indian history, the precise historical beginning of the tradition is somewhat obscure, for at that time there were so many small kingdoms all over India. However, there is no question that around the 5th century B.C., an exceptionally charismatic teacher, probably a member of the Sakya clan in Kapilavastu, in present day Nepal, began to preach a new approach to the age-old problem of salvation. It has been suggested that his teaching was a reaction to the dominant "Brahmanical" culture of his time, which centered on the Vedas and on the sacrificial practices that were carried out by the priestly class. As a matter of fact, Buddhism is very simple. This religion is a demonstration of kindness towards other human beings. The most important thing in Buddhism is a good mind and warm feelings. The Buddha believes that each individual has an opportunity to change his own life and enlightenment is the utmost achievement of everybody. However, Buddhism exerted an enormous influence on the intellectual, religious and cultural life of India for more than sixteen centuries. It played a formative part in defining Hindu culture and, during its first centuries, was so enmeshed in Indian society (together with other spiritual teachings of the subcontinent) that it is misleading to think of it as a self-conscious reformist movement. Buddhism became established as a monastic religion, enjoying spells of royal patronage, but around the 8th century it came under pressure

from a resurgent Hinduism. Its decline was precipitated by Muslim invasions from the North, which began in the 7th century and gradually intensify during the following eight centuries. With the ruthless sacking of the great Buddhist universities at the end of the 12th century, Buddhism all but disappeared from India. The teachings of Buddhism have never been exclusive to one class or limited to one geographical area. The Buddha and his monks spent the dry months wandering in what is today northern India and, long before Buddhism's disappearance from India, their beliefs were carried by monks and travelers all over Asia, to Sri Lanka, Burma, Cambodia, Laos, China, Japan, Korea, Thailand, Tibet and Vietnam, to name but few of the places where the tradition has taken root. Buddhism is particularly amenable to expansion because of the universality of the Buddha's teaching. His Dharma (Truth) is designed to appeal to every individual, regardless of rank or class, inviting him or her to follow the path leading to enlightenment and the cessation of suffering. Being linked to neither a specific place nor a single society, Buddhism has generally managed to incorporate the local customs and beliefs that it has encountered in its expansion, especially that are traditionally associated with the social life. This has opened up Buddhism to a host of influence and has resulted in a greatly varied tradition, which nevertheless manages to preserve the core of its teaching.

IV. The Formation of Buddhism:

About 7 centuries B.C., India was divided into sixteen zones, eight of which were kingdoms and the remaining republics. Indian society before and at the time of the Buddha was a society that had full of conflicts, especially struggles for power and material wealth. During this period many people were not able to find satisfaction in Hinduism to their daily life's disturbing problems. Because of this dissatisfaction, some religious reforms shortly arose in an attempt to rid Hinduism of its superficiality. One of these reforms was to be the beginning of Buddhism. About 600 B.C., the Buddha not only expounded the four Noble Truths as the core of his teaching, which he had recognized in the moment of his enlightenment, He had also shown people how to live wisely and happily, and therefore, his teachings soon spread from India throughout Asia, and beyond. Spiritually speaking, He mobilized

people to stand up to fight against the existing power system. In fact, Buddhism is not a new religion in India, it is only a symbol of separation with Hinduism. As we can see while the religion of the Veda allowed animal sacrifice to propitiate the gods, Buddhism set its face against sacrifices. Moreover, Buddhism waged strong campaigns against this practice. Because the sacrificial ritual required the services of Brahmins, who had specialized in religious ceremonies, while ordinary people, from one generation to another, could only do labor works. Thus, Buddhism denounced the Caste system at that time in India. And the Buddha denounced all claims to superiority on the ground of birth as the Brahmins claimed. Buddhism denounced all social distinctions between man and man, and declared that it was 'karma', the action of man, that determined the eminence or lowness of an individual. The Buddha confirmed with his disciples: "The insistence on the equality of social status based on one's actions and not on the lineage of birth of that person." Another revolutionary idea we can find in Buddhism was the fact that it widely opened the doors of organized religious life to women and men alike. In addition to distinguished nuns and lay Buddhist-women, such as Khema, Patacara, and Dhammadinna, Sujata, Visakha, and Samavati, even courtesans like Amrapali were not denied opportunities to embrace the religious life. For these reasons, from the beginning in Northeast India almost 26 centuries ago, Buddhism penetrated not only in the heart of Asian people, but since the nineteenth century it also became part of the thinking and practice of a lot of people in Europe and America as well.

About the Seventh Century B.C., many people questioned the value of their own religion: Hinduism. According to Hinduism's theories, they had to be reborn to the same class forever. If they belonged to the class of Sudra, they would be reborn into that class life after life. At first, Prince Siddhartha always concerned with burning questions as: "Why was there unhappiness?", or "How could a man be happy?", etc. He diligently performed ascetic practices, but after six years of persevering search and strenuous self-denial, He still had not found the answers for these problems. After spending six years in seeking a solution of emancipation through ascetic practices without any success, Prince Siddhartha determined to find the answer in thought and meditation. After 49 days and nights of meditation under

the Bodhi Tree, He had become the “Awakened One”. The path that the Buddha had found was the “Middle Path”, which was in between extremes. The extremes to be avoided were the life of sensual indulgence on the one hand and the life of drastic asceticism on the other. Both led to out-of-balance living. Neither led to the true goal of release from sufferings and afflictions. The Buddha declared: “To find the Middle Path to harmonious living, each person must search thoughtfully, not wasting any time in wordy arguments. Each person must explore and experiment for himself without any exception.” During almost twenty-six centuries, both Mahayana and Hinayana Buddhism have proved adaptable to changing conditions and to different peoples in the world with the belief that what the Buddha discovered can help almost everyone. For the question “Why am I unhappy?” the Buddha suggests: because you fill yourself with wanting, until the wanting is a thirst that cannot be satisfied even by the things you want. “How can I be happy?” By ceasing to want. Just as a fire dies down when no fuel is added, so your unhappiness will end when the fuel of excessive is taken away. When you conquer selfish, unwise habits and hopes, your real happiness will emerge.

(B) Essential Summaries of Buddhism

I. An Overview of Buddhism:

In the year 563 B.C. a baby was born into a royal family in northern India. He grew up in wealth and luxury but soon found that worldly comfort and security do not guarantee real happiness. He was deeply moved by the suffering he saw all around, so He resolved to find the key to human happiness. When he was 29, he left his wife and child and his Royal Palace and set off to sit at the feet of the great religious teachers of the day to learn from them. They taught him much but none really knew the cause of human sufferings and afflictions and how it could be overcome. Eventually, after six years study and meditation he had an experience in which all ignorance fell away and he suddenly understood. From that day onwards, he was called the Buddha, the Awakened One. He lived for another 45 years in which time he traveled all over northern India teaching others what he had

discovered. His compassion and patience were legendary and he made hundreds of thousands of followers. In his eightieth year, old and sick, but still happy and at peace, he finally passed away into nirvana. It couldn't have been an easy thing for the Buddha to leave his family. He must have worried and hesitated for a long time before he finally left. There were two choices, dedicating himself to his family or dedicating himself to the whole world. In the end, his great compassion made him give himself to the whole world. And the whole world still benefits from his sacrifice. This was perhaps the most significant sacrifice ever made.

Even though the Buddha is dead but 2,500 years later his teachings still help and save a lot of people, his example still inspires people, his words still continue to change lives. Only a Buddha could have such power centuries after his death. The Buddha did not claim that he was a god, the child of God or even the messenger from a god. He was simply a man who perfected himself and taught that if we followed his example, we could perfect ourselves also. He never asked his followers to worship him as a God. In fact, He prohibited his followers to praise him as a god. He told his followers that he could not give favors to those who worship him with personal expectations or calamities to those who don't worship him. He asked his followers to respect him as students respect their teacher. He also reminded his followers to worship a statue of the Buddha to remind ourselves to try to develop peace and love within ourselves. The perfume of incense reminds us of the pervading influence of virtue, the lamp reminds us of the light of knowledge and the followers which soon fade and die, remind us of impermanence. When we bow, we express our gratitude to the Buddha for what his teachings have given us. This is the core nature of Buddhist worship. A lot of people have misunderstood the meaning of "worship" in Buddhism, even sincere Buddhists. Buddhists do not believe that the Buddha is a god, so in no way they could possibly believe that a piece of wood or metal is a god. In Buddhism, the statue of the Buddha is used to symbolize human perfection. The statue of the Buddha also reminds us of the human dimension in Buddhist teaching, the fact that Buddhism is man-centered, not god-centered, that we must look within not without to find perfection and understanding. So, in no way one can say that Buddhists worship god or

idols. In fact, a long time ago, when primitive man found himself in dangerous and hostile situations, the fear of wild animals, of not being able to find enough food, of diseases, and of natural calamities or phenomena such as storms, hurricanes, volcanoes, thunder, and lightning, etc. He found no security in his surroundings and he had no ability to explain those phenomena, therefore, he created the idea of gods in order to give him comfort in good times, courage in times of danger and consolation when things went wrong. They believed that God arranged everything. Generations after generations, man continues to follow his ancestors in a so-called “faith in God” without any further thinkings. Some says they in believe in God because God responds to their prayers when they feel fear or frustration. Some say they believe in God because their parents and grandparents believed in God. Some others say that they prefer to go to church than to temple because those who go to churches seem richer and more honorable than those who go to temples.

II. First Sermon:

After the Buddha’s Enlightenment at Buddha Gaya, he moved slowly across India until he reached the Deer Park near Benares, where he preached to five ascetics his First Sermon. The Sermon preached about the Middle Way between all extremes, the Four Noble Truths and the Noble Eightfold Path. In the Deer Park, Benares, at first the Buddha was ignored by the five brothers of Kaundinya, but as the Buddha approached them, they felt that there was something very special about him, so they automatically stood up as He drew near. Then the five men, with great respect, invited the Buddha to teach them what He has enlightened. So, the Buddha delivered His First Teaching: Turning the Wheel of the Dharma. He began to preach: “O monk! You must know that there are Four Noble Truths. The first is the Noble Truth of Suffering. Life is filled with the miseries and afflictions of old age, sickness, unhappiness and death. People chase after pleasure but find only pain. Even when they do find something pleasant, they soon grow tired of it. Nowhere is there any real satisfaction or perfect peace. The second is the Noble Truth of the Cause of Suffering. When our mind is filled with greed and desire and wandering thoughts, sufferings of all types follow. The third is the

Noble Truth of the End of Suffering. When we remove all craving, desire, and wandering thoughts from our mind, sufferings will come to an end. We shall experience undescrivable happiness. And finally, the Noble Truth of the Path. The Path that helps us reach the ultimate wisdom.”

III. The Meanings of Buddhism:

To someone it can be only life of the Buddha; the example that the Buddha and his immediate disciples set, that glorious feat of a man, who stood before men as a man and declared a path of deliverance. To others, Buddhism would mean the massive doctrine as recorded in the Buddhist Tripitaka (literature), and it is described a very lofty, abstruse, complex and learned philosophy of life. The name Buddhism comes from the word “Bodhi” which means “waking up,” and thus Buddhism is the philosophy of Awakening. Therefore, the real definition of Buddhism is Noble Truth. The Buddha did not teach from theories. He always taught from a practical standpoint based on His understanding, His enlightenment, and His realization of the Truth. This philosophy has its origins in the experience of the man named Siddhartha Gotama, known as the Buddha, who was himself awakened at the age of 36. Buddhism is now older than 2,500 years old and has more than 800 million followers worldwide (including Chinese followers in Mainland China). People in the West had heard of the Buddha and his teaching as early as the thirteenth century when Marco Polo (1254-1324), the Italian traveler who explored Asia, wrote accounts on Buddhism in his book, “Travels of Marco Polo”. From the eighteenth century onwards, Buddhist texts were brought to Europe and translated into English, French and German. Until a hundred years ago, Buddhism was mainly an Asian philosophy but increasingly it is gaining adherents in Europe and America.

To the Buddha, man is a supreme being, thus, he taught: “Be your own torch and your own refuge. Do not seek refuge in any other person.” This was the Buddha’s truthful word. He also said: “All realizations come from effort and intelligence that derive from one’s own experience. Man is the master of his destiny, since he can make his life better or worse. If he tries his best to cultivate, he can become a Buddha.” Buddhism is the only way that leads people from the evil to

the virtuous, from deluded to fully enlightened sagehood. Buddhism is a philosophy, a way of life or a religion. The religion of the awakened one. One of the three great world religions. It was founded by the historical Buddha Sakyamuni over 25 centuries ago. Sakyamuni expounded the four noble truths as the core of his teaching, which he had recognized in the moment of his enlightenment. He had shown people how to live wisely and happily and his teachings soon spread from India throughout Asia, and beyond.

Buddhism is a philosophy, a way of life or a religion. The teaching of Buddha. This is not important. Buddhism is what the Buddha taught. His teaching was based on human inner wisdom. Buddhism always values reason. Blindly believing in everything is contrary to Buddha's teaching. The Buddha taught: "Do not believe blindly in my teachings. Always test them like using fire to test gold to determine whether it is authentic or counterfeit." Buddhism is not a religion versed in worshipping and imploring favors from deities. It is different from other religions and doctrines in that it respects personal opinions, beliefs, and intellectual development. Buddhism does not prevent its disciples from learning other religious teachings. The Buddha said that if there were reasonable and rational teachings in other religions, His followers were free to respect such things. From that basic principle, the Buddha declared that there was nothing hidden in the sleeve of His saffron robe when referring to His teachings. He also added that His doctrine was consistent with how people understood the Truth. It did not depend on the favors bestowed by any deity or any other spiritual power. The Buddha emphasized the concept of free inquiry when He asked His disciples to judge even the Tathagata in order to have an utter trustfulness in Him. He asked them to study, understand, and believe latter on. Whoever has not yet understood or still has doubt but blindly believes has thus defamed the Buddha. Doubt is not a sin because Buddhism has no creed to be believed. Doubt will automatically dissipate when people fully understand or perceive the Truth. In short, whether the Buddha wanted or not, His teachings and the way of life preached by Him became a religion called "Buddhism." However, Buddhism is not a religion just for discussion, but it is a religion of deliverance for those who diligently cultivate. One needs not be a scholar or a blind devotee to become a Buddhist, all you need is your

sincerity of cultivation. In Buddhism, blind faith has no ground, each one of us must know how to find and absorb what is relevant and what is not to our life and to our problems. If we pay a little attention, we'll see that Buddhist doctrines are boundless and timeless, but they are the inconceivable truth for all time. Messages handed down to us by the Buddha remain eternally valuable. No one can argue against or deny the doctrine of impermanence in Buddhism. Impermanence does not mean that things are not existing. Impermanence means that everything continues in a flux, in a process of continuing change and evolution. Thus, Buddhism is able to adjust to different civilizations in different times in the world. Even in modern world, Buddhism is always appropriate in all circumstances. In fact, if you approach any aspect of Buddhism, you will immediately find out that it is something relevant, beneficial and applicable to your daily life. Sincere Buddhists should always remember that in Buddhism there is no such so-called bonds of supernatural ties, nor Godhead, nor creation, nor sin inherited from anyone else, other than what you yourself have done.

IV. Summaries of the Very Cores of Buddhism:

As mentioned in the preface, after the Buddha's Enlightenment at Buddha Gaya, he moved slowly across India until he reached the Deer Park near Benares, where he preached to five ascetics his First Sermon. The Sermon preached about the Middle Way between all extremes, the Four Noble Truths and the Noble Eightfold Path. In the Deer Park, Benares, at first the Buddha was ignored by the five brothers of Kaundinya, but as the Buddha approached them, they felt that there was something very special about him, so they automatically stood up as He drew near. Then the five men, with great respect, invited the Buddha to teach them what He has enlightened. So, the Buddha delivered His First Teaching: Turning the Wheel of the Dharma. He began to preach: "O monk! You must know that there are Four Noble Truths. The first is the Noble Truth of Suffering. Life is filled with the miseries and afflictions of old age, sickness, unhappiness and death. People chase after pleasure but find only pain. Even when they do find something pleasant, they soon grow tired of it. Nowhere is there any real satisfaction or perfect peace. The second is the Noble Truth of the Cause of Suffering. When our mind is filled with greed and

desire and wandering thoughts, sufferings of all types follow. The third is the Noble Truth of the End of Suffering. When we remove all craving, desire, and wandering thoughts from our mind, sufferings will come to an end. We shall experience undescrivable happiness. And finally, the Noble Truth of the Path. The Path that helps us reach the ultimate wisdom.” The path leading to the end (extinction) of suffering, the fourth of the four axioms, i.e. the eightfold noble path. The truth of the PATH that leads to the cessation of suffering (the way of cure). To practice the Eight-fold Noble Truths. The Buddha taught: “Whoever accepts the four dogmas, and practises the Eightfold Noble Path will put an end to births and deaths. In short, finally, the Buddha already discovered supportive conditions leading to bodhi or Buddhahood. The Noble Truth of the Right Way includes the following Noble Paths: The Eightfold Noble Truth, Seven Bodhi Shares, Four Right Efforts, Four Sufficiencies, Five Faculties, Five Powers, Four Elements of Popularity, Four Immeasurable Minds, and Four Kinds of Mindfulness.

To someone, all that the Buddha said can only be considered as life of the Buddha Himself. However, in fact, the example that the Buddha and his immediate disciples set, that glorious feat of a man, who stood before men as a man and declared a path of deliverance. To others, Buddhism would mean the massive doctrine as recorded in the Buddhist Tripitaka (literature), and it is described a very lofty, abstruse, complex and learned philosophy of life. The name Buddhism comes from the word “Bodhi” which means “waking up,” and thus Buddhism is the philosophy of Awakening. Therefore, the real definition of Buddhism is Noble Truth. The Buddha did not teach from theories. He always taught from a practical standpoint based on His understanding, His enlightenment, and His realization of the Truth. This philosophy has its origins in the experience of the man named Siddhartha Gotama, known as the Buddha, who was himself awakened at the age of 36. Buddhism is now older than 2,500 years old and has more than 800 million followers worldwide, including Chinese followers in Mainland China. People in the West had heard of the Buddha and his teaching as early as the thirteenth century when Marco Polo (1254-1324), the Italian traveler who explored Asia, wrote accounts on Buddhism in his book, “Travels of Marco Polo”. From the eighteenth century onwards, Buddhist texts were brought to Europe and translated into English,

French and German. Until a hundred years ago, Buddhism was mainly an Asian philosophy but increasingly it is gaining adherents in Europe and America. At the beginning of the twentieth century, Alan Bennett, an Englishman, went to Burma to become a Buddhist monk. He was renamed Ananda Metteya. He returned to Britain in 1908. He was the first British person to become a Buddhist monk. He taught Dharma in Britain. Since then, Buddhist monks and nuns from Sri Lanka, Thailand, Japan, China and other Buddhist countries in Asia have come to the West, particularly over the last seventy years. Many of these teachers have kept to their original customs while others have adapted to some extent to meet the demands of living in a western society. In recent years, there has been a marked growth of interest in Buddhism in Europe. The membership of existing societies has increased and many new Buddhist centers have been established. Their members include large numbers of professionals and scholars. Today, Britain alone has over 140 Buddhist centers found in most major cities.

To the Buddha, man is a supreme being, thus, he taught: "Be your own torch and your own refuge. Do not seek refuge in any other person." This was the Buddha's truthful word. He also said: "All realizations come from effort and intelligence that derive from one's own experience. Man is the master of his destiny, since he can make his life better or worse. If he tries his best to cultivate, he can become a Buddha." Buddhism is the only way that leads people from the evil to the virtuous, from deluded to fully enlightened sagehood. Buddhism is a philosophy, a way of life or a religion. The religion of the awakened one. One of the three great world religions. It was founded by the historical Buddha Sakyamuni over 25 centuries ago. Sakyamuni expounded the four noble truths as the core of his teaching, which he had recognized in the moment of his enlightenment. He had shown people how to live wisely and happily and his teachings soon spread from India throughout Asia, and beyond.

The Buddha admitted the presence of sufferings and afflictions in human life because of the ignorant attachment to all things. But it is truly wrong to believe that Buddhism a religion of pessimism. This is not true even with a slight understanding of basic Buddhism. When the Buddha said that human life was full of sufferings and afflictions, he did not mean that life was pessimistic. In this manner, the Buddha

admitted the presence of sufferings and afflictions in human life, and by a method of analysis he pointed out to his disciples that attachment to things without a correct view as to their nature is the cause of sufferings and afflictions. Impermanence and change are inherent in the nature of all things. This is their true nature and this is the correct view. He concluded: "As long as we are at variance with this truth, we are bound to run into conflicts. We cannot alter or control the nature of things. The result is 'hope deferred made the heart sick'. The only solution lies in correcting our point of view." In fact, the thirst for things begets sorrow. When we like someone or something, we wish that they belonged to us and were with us forever. We never think about their true nature, in other words, or we refuse to think about their true nature. We expect them to survive forever, but time devours everything. Eventually we must yield to old age and freshness of the morning dew disappears before the rising sun. In the Nirvana Sutra, when Ananda and other disciples were so sad and cried when the Buddha lay on his death-bed, the Buddha taught: "Ananda! Lament not. Have I not already told you that from all good things we love and cherish we would be separated, sooner or later... that they would change their nature and perish. How then can Tathagata survive? This is not possible!" This is the philosophy which underlies the doctrine of the "Three Marks" (impermanence, suffering and no-self) of existence of the Buddhist view of life and the world. All Buddhist values are based on this. The Buddha expected of his disciples, both laity and clergy, good conduct and good behavior and decent standard of living in every way. With him, a simple living did not amount to degenerate human existence or to suffer oneself. The Buddha advised his disciples to follow the "Middle Path". It is to say not to attach to things nor to abandon them. The Buddha does not deny the "beauty", however, if one does not understand the true nature of the objects of beauty, one may end up with sufferings and afflictions or grief and disappointment. In the "Theragatha", the Buddha brought up the story of the Venerable Pakka. One day, going to the village for alms, Venerable Pakka sat down beneath a tree. Then a hawk, seizing some flesh flew up into the sky. Other hawks saw that attacked it, making it drop the piece of meat. Another hawk grabbed the fallen flesh, and was flundered by other hawks. And Pakka thought: "Just like that meat are worldly desires,

common to all, full of pain and woe.” And reflecting hereon, and how they were impermanent and so on, he continued to contemplate and eventually won Arahanship. The Buddha advised his disciples not to avoid or deny or attach to objects of beauty. Try not to make objects of beauty our objects of like or dislike. Whatever there is in the world, pleasant or unpleasant, we all have a tendency to attach to them, and we develop a like or dislike to them. Thus, we continue to experience sufferings and afflictions. Buddhists recognize beauty where the sense can perceive it, but in beauty we should also see its own change and destruction. And Buddhist should always remember the Buddha’s teaching regarding to all component things: “Things that come into being, undergo change and are eventually destroyed.” Therefore, Buddhists admire beauty but have no greed for acquisition and possession.

V. Man’s Place in Religions in Buddhist Point of View:

Most of us are agreed to the fact that among all living beings, human beings are unique beings who can understand what we are and what we should be. Compared to other beings, man is most complete and superior not only in the mentality and thinking, but also in the ability of organization of social life. Human beings’ life cannot be substituted nor repeated nor determined by someone else. Once we are born in this world, we have to live our own life, a meaningful and worth living life. Thus, the ancient said: “Man is the most sacred and superior animal.” And the Buddha taught in the Upasaka Sutra: “In all beings, man is endowed with all necessary faculties, intelligence. Besides man’s conditions are not too miserable as those beings in hell, not too much pleasure as those beings in heaven. And above all, man’s mind is not so ignorant as that of the animals.” Buddhism views man as a tiny being not only in strength but also in life span. Man is no more than just another creature but with intelligence that inhabit universe. Man is regarded as a cultured living being because he can harmonize with other creatures without destroying them. Religion was founded by men only for this purpose. Every creature that lives share the same life force which energizes man. Men and other creatures are part of the same cosmic energy which takes various forms during endless rebirths, passing from human to animal, to divine form and back again,

motivated by the powerful craving for existence which takes them from birth to death and rebirth again in a never-ending cycle. In Buddhist cosmology, man is simply the inhabitant of one of the existing planes that other sentient beings can go after death. Human world is a good, well-balanced mixture of pleasure and pain. Man is in a favorable position to create or not to create fresh karma, and thus is able to shape his own destiny. Man is in effect his own Creator and Savior. Many others believe that religion has come down from heaven but Buddhists know that Buddhism started on the earth and reached heaven, or Buddha. The difficulty of being born as a man is just the same as the situation of a sea turtle which has only one eye, and that underneath, entered a hollow in a floating log; the log, tossed by the waves, happen to roll over, whereupon the turtle momentarily saw the sun and moon. It is as easy for a blind turtle to find a floating log as it is for a man to be reborn as a man, or to meet with a Buddha and his teaching (The rareness of meeting a Buddha is compared with the difficulty of a blind sea-turtle finding a log to float on, or a one-eyed tortoise finding a log with a spy-hole through it).

Buddhism considers human body as a defiled skin bag. Sincere Buddhists should not care too much for this body, should not treat their skin-bag of a body as a treasure. Only people who are free of this idea can apply effort in cultivating the Way. If we treat our body as a precious thing, then we will become its slave and serve its whims all day long. Therefore, sincere Buddhists should treat the body as a 'stinking bag of skin' and do not prize it highly. Valuing the body too high is an obstacle to cultivation. We should merely 'borrow the false to cultivate what is true,' and see it as just an expedient means. According to the Sutra in Forty-Two Sections, Chapter 26, the heavenly spirits, desiring to destroy the Buddha's resolve, offered Jade women to him. The Buddha said: "Skin-bags full of filth." What are you doing here? Go away, I am not interested." Then, the heavenly spirits asked most respectfully about the meaning of the Way. The Buddha explained it for them and they immediately obtained the fruition of Srotaapanna." However, also according to Buddhism, Manusya is considered to be ideal destiny for the attainment of Buddhahood, because humans are not plagued by the constant sufferings of beings of the lower three destinies (hell beings, hungry ghosts and animals), and they also do not have happy lives of gods to be lax in cultivation. In the contrary, they experience enough suffering to become aware of the real nature of things (impermanence, suffering, and non-self). Thus, the Buddha taught, "a man can decide to devote himself to selfish,

unskillful ends, a mere existence, or to give purpose to his life by the practice of skilful deeds which will make others and himself happy.” Still, in many cases, man can make the vital decision to shape his life in this way or that; a man can think about the Way, and it was to man that the Buddha gave most of his important teachings, for men could understand, practice and realize the Way. It is man who can experience, if he wishes, Enlightenment and become as the Buddha and the Arahants, this is the greatest blessing, for not only the secure tranquillity of one person’s salvation is gained but out of compassion the Way is shown in many others. The opportunity to be reborn as a human being is so rare; thus, the Buddha taught: “Supposing a man threw into the ocean a piece of wood with a hole in it and it was then blown about by the various winds and currents over the waters. In the ocean lived a one-eyed turtle which had to surface once in a hundred years to breathe. Even in one Great Aeon it would be most unlikely in surfacing, to put its head into the hole in that piece of wood. Such is the rarity of gaining birth among human beings if once one has sunk into the three woeful levels or three lower realms. Also according to Buddhism, man is different from animals because only man alone has developed his intelligence and understanding to reflect his reasoning. Man means a sentient being or one who has the ability or the mind to think. The real and sincere purpose of religion is to help man to think correctly in order to raise him above the level of the animal, to help him reach his ultimate goal of supreme happiness.”

Even though human beings are superior sentient beings, but to Buddhism, any living being’s life is precious and of the same value. That is to say no being’s life is more precious than the other’s. According to the Upasaka Sutra, Buddhism agrees that in all living beings, man is endowed with all necessary faculties, intelligence. Buddhism also agrees that conditions of human beings are not too miserable as those beings in the hell or the hungry ghosts. To Buddhism, human life is difficult to obtain. If we are born as human beings with many qualities, difficult to attain. We should try to make our lives meaningful ones. Besides, human beings have intelligence. This precious quality enables us to investigate the true meaning of life and to practice the path to enlightenment. Devout Buddhists should always remember that what rebirth we will take depends on our present actions and habits. Thus, our purpose in this very life is to attain liberation or enlightenment, either becoming liberated from cyclic existence (Arhats), or becoming fully enlightened Buddhas. Most of all, we should be able to take advantage of our precious human lives to live to the fullest, moment by moment. To achieve this, we must be mindful of each moment, not being in the here-and-now when we act. According to Buddhist point of view, we have precious human lives, endowed with many qualities to attain. Because of this, we can make our lives

highly meaningful. We often take our lives for granted and dwell on the things that aren't going the way we would like them to. Thinking this way is unrealistic and makes us depressed. However, if we think about the qualities we do have and everything that is going well, we'll have a different and more joyful perspective on life. One of our greatest endowments is our human intelligence. This precious quality enables us to investigate the meaning of life and to practice to advance on the path to enlightenment. If all of our senses, eyes, ears, mental... are intact, we are able to hear the Dharma, read books on it, and think about its meaning. We're so lucky to be born in an historical era when the Buddha has appeared and taught the Dharma. These teachings have been transmitted in a pure form from teacher to student in lineages stemming back to the Buddha. We have the opportunity to have qualified spiritual masters who can teach us, and there are communities of ordained people and dharma friends who share our interest and encourage us on the path. Those of us who are fortunate to live in countries that cherish religious freedom aren't restricted from learning and practicing the path. In addition, most of us don't live in desperate poverty and thus have enough food, clothing and shelter to engage in spiritual practice without worrying about basic material needs. Our minds aren't heavily obscured with wrong views and we are interested in self-development. We have the potential to do great things with our present opportunity. But to appreciate this, we must develop a long-term vision for our cultivation because our present lives are only a short one. Devout Buddhists should always remember that our mindstreams don't cease when our physical bodies die. Our minds are formless entities, but when they leave our present bodies at the time of death, they will be reborn in other bodies. What rebirth we'll take depends on our present actions. Therefore, one purpose of our lives can be to prepare for death and future lives. In that way, we can die peacefully, knowing our minds will be propelled towards good rebirths. The other way that we can utilize our lives is to attain liberation or enlightenment. We can become arhats, beings liberated from cyclic existence, or we can go on to become fully enlightened Buddhas, able to benefit others most effectively. Attaining liberation, our minds will be completely cleansed of all disturbing attitudes. Thus, we'll never become angry, jealous or proud again. We no longer feel guilty, anxious or depressed, and all our bad habits will be gone. In addition, if we aspire to attain enlightenment for the benefit of everyone, we'll have spontaneous affection for all beings, and will know the most appropriate ways to help them. Also, another way to take advantage of our precious human lives is to live life to the fullest, moment by moment. There are several ways to do this. One is to be mindful of each moment, being in the here-and-now as we act. When we eat, we can concentrate on eating, noting the taste and texture of the food. When we walk, we concentrate on the

movements involved in walking, without letting our minds wander to any other thoughts. When we go upstairs, we can think, “may I lead all beings to fortunate rebirths, liberation and enlightenment.” While washing dishes or clothes, we think, “may I help all beings cleanse their minds of disturbing attitudes and obscurations.” When we hand something to another person, we think, “May I be able to satisfy the needs of all beings.” We can creatively transform each action by generating the wish to bring happiness to others. For these above reasons, we can say that human beings play an extremely important role in most religions. The Buddha taught in the Upasaka Sutra: “In all beings, man is endowed with all necessary faculties, intelligence. Besides man’s conditions are not too miserable as those beings in hell, not too much pleasure as those beings in heaven. And above all, man’s mind is not so ignorant as that of the animals.” So, man has the ability to build and improve his own life to the degree of perfection.

VI. The Priceless Message from the Buddha:

Priceless Message from the Buddha or the Four Noble Truths is one of the most important parts in the Buddha’s Teachings. The Buddha gave this message to suffering humanity for their guidance, to help them to be rid of the bondage of “Dukkha” and to attain happiness, both relative and absolute (relative happiness or worldly happiness, absolute happiness or Nirvana). These Truths are not the Buddha’s creation. He only re-discovered their existence. The Buddha said: “I am neither a vaguely so-called God nor an incarnation of any vaguely so-called God. I am only a man who re-discovers what had been covered for so long. I am only a man who attains enlightenment by completely comprehending all Noble Truths.” In fact, the Buddha is a man who deserves our respect and reverence not only as a teacher but also as a Saint. He was a man, but an extraordinary man, a unique being in the universe. All his achievements are attributed to his human effort and his human understanding. He achieved the highest mental and intellectual attainments, reached the supreme purity and was perfect in the best qualities of human nature. He was an embodiment of compassion and wisdom, two noble principles in Buddhism. The Buddha never claimed to be a savior who tried to save ‘souls’ by means of a revelation of other religions. The Buddha’s message is simple but priceless to all of us: “Infinite potentialities are latent in man and that it must be man’s effort and endeavor to develop and unfold these possibilities. That is to say, in each man, there exists the Buddha-nature; however, deliverance and enlightenment lie fully within man’s effort and endeavor.”

Chapter Two

Universe & Outlook on Life In Buddhist Point of View

(A) Universe In Buddhist Point of View

I. Buddhist Cosmology:

According to the Buddhist view on the universe, the universe is infinite. However, if we speak about the formation of our world system, we can speak about the formation process as follows: “In terms of elements that form the universe, wind is the first one. Its basis is space. Then the wind moves, and in dependence on the moving of the wind, heat occurs; then moisture, then solidity or earth.” Buddhist cosmology not only takes into account the existence of innumerable systems of worlds grouped into what we should call galaxies, but has equally vast conceptions of cosmic time. The Buddha proclaimed that on the highest level of understanding the entire cosmos is the original pure mind. However, on the ordinary level of understanding he painted a picture of a cosmos filled with countless world systems where countless of living beings of every sort reside. Thus, our world system is not the only unique or the only one world system in the universe. Other world systems also have their Buddhas who also teach the path of enlightenment. The most ancient Buddhist texts speak of the various phases in the evolution and devolution over enormous time-periods of these galaxies, how they gradually formed and how after a period of relative stability during which life may be found on their worlds, how, inevitably having come into existence, they must in due course decline and go to destruction. All this is the working of processes, one vent leading quite naturally to another. As you know that although the Buddha discovered the presence of numerous Gods throughout the universe, he never tried to diminish the importance of the God worshipped by the people of his time. He simply preached the truth and that truth does not affect the importance of any Gods. Similarly, the fact that there are numerous suns in the universe does not diminish the

importance of the sun of our solar system, for our sun continues to provide us with light every day. To some other religions, Gods can be very powerful compared to human beings, but to Buddhism, they are still not free from sufferings and afflictions, and can be very angry. The life of Gods may be very long, but not eternal as many other religions believe.

Outlook on life and universe has been discussed by a lot of famous scholars in the world. Examination of the origin or nature of life and universe is the task of the metaphysic experts. This problem has a very important position in philosophy. It was examined from the beginning of the Egyptian, Indian and Chinese civilizations. This essay is designed to give you only an overview of the Buddhist cosmology. Buddhist cosmology not only takes into account the existence of innumerable systems of worlds grouped into what we should call galaxies, but has equally vast conceptions of cosmic time. According to Buddhist cosmology, the earth goes through periodic cycles. In some of the cycles it improves, in others it degenerates. The average age of a man is an index of the quality of the period in which the person lives. It may vary between 10 years and many hundreds of thousands of years. At the time of Sakyamuni Buddha, the average life-span was 100 years. After him, the world becomes more depraved, and the life of man shortens. The peak of sin and misery will be reached when the average life has fallen to 10 years. The Dharma of Sakyamuni Buddha will then be completely forgotten. But after that the upward swing begins again. When the life of man reaches 80,000 years, Maitreya Buddha from the Tusita Heaven will appear on the earth. Besides, the most ancient Buddhist texts speak of the various phases in the evolution and devolution over enormous time-periods of these galaxies, how they gradually formed and how after a period or relative stability during which life may be found on their worlds, how, inevitably having come into existence, they must in due course decline and go to destruction. All this is the working of processes, one vent leading quite naturally to another. The Buddha was the Teacher who discovered the real nature of the universal cosmic law and advised us to live in accordance with this law. The Buddha confirmed that it is impossible for anyone to escape from such cosmic laws by praying to an almighty god, because this universal law is unbiased. However, the

Buddha has taught us how to stop bad practices by increasing good deeds, and training the mind to eradicate evil thoughts. According to the Buddha, a man can even become a god if he leads a decent and righteous way of life regardless of his religious belief. It is to say a man someday can obtain peace, mindfulness, wisdom and liberation if he is willing to cultivate to perfect himself. The Buddha Sakyamuni himself realized the Noble Truths, considered all metaphysical questions are empty. He often kept silent and gave no answers to such metaphysical questions, because for Him, those questions do not realistically relate to the purpose of Buddhists, the purpose of all Buddhists is the final freedom. According to the Buddha, how can a man know what the universe really is when he cannot understand who he really is? Therefore, the Buddha taught: “The practical way for a man is turning back to himself and seeing where and who he is and what he is doing so that he can overcome the destruction of all hindrances to the truth of all things. That is to say, he has to cultivate to purify his body and mind.” For the universe, the Buddha declared that the material world is formed by the Four Great Elements as many Indian thinkers before Him did. These are Earth element, Water element, Fire element and Air element. These elements are dynamic and impermanent, therefore, all existing things compounded by them must be impermanent too. The problem about the origin of the four elements becomes completely senseless to the truth of Dependent Origination which was discovered and taught by the Buddha.

II. Three-Thousand-Great-Thousand World:

Over twenty-five centuries ago, the Buddha talked about the immensity and endlessness of the cosmos. The earth on which we are living is not unique. There are a great number of others, which are as numerous as the grains of sand in the Ganges River. Three thousand great chiliocosmos (Universe of the three kinds of thousands of worlds, the three-fold great thousand world system, or the Buddha world). Each big celestial world comprises one thousand million small worlds, each one has the same size as that of our earth. Furthermore, there are an infinite number of big celestial worlds in the cosmos. The Buddhist concept of time reveals that each world has four middle kalpas or cosmic periods, each middle kalpa has twenty small kalpas; each small

kalpa has 16 million years. Therefore, the average life of a world is equal to 1,280,000,000 years. The ancient Indian belief “the universe comprises of many groups of thousands of worlds.” Also called A small Chiliocosm.

The T’ien-T’ai School sets forth a world system of ten realms. That is to say, the world of living beings is divided into ten realms, of which the higher four are saintly and the lower six are ordinary. Here the T’ien-T’ai School at once comes back to the ideation theory but expresses it somewhat differently. It is set forth that a conscious-instant or a moment of thought has 3,000 worlds immanent in it. This is a theory special to this school and is called “Three Thousand Originally Immanent,” or “Three Thousand Immanent in Principle,” or “Three Thousand Immanent in Nature” or sometimes “Three Thousand Perfectly Immanent.” The immanency, either original, theoretical, natural or perfect, conveys one and the same idea; namely, that the one moment of thought is itself 3,000 worlds. Some consider this to be the nearest approach to the idea of the Absolute, but if you consider the Absolute to be the source of all creation it is not exactly the Absolute. Or, it may be considered to be a form of ideation theory, but if one thinks that ideation manifests the outer world by the process of dichotomy it is quite different, for it does not mean that one instant of thought produces the 3,000 worlds, because a production is the beginning of a lengthwise motion, i.e., timely production. Nor does it mean that the 3,000 worlds are included in one instant of thought because an inclusion is a crosswise existence, i.e., existence in space. Although here the 3,000-world doctrine is expounded on the basis of ideation, it is not mere ideation, for all the dharmas of the universe are immanent in one thought-instant but are not reduce to thought or ideation.

IV. Buddhist Outlook on Cosmos-Life-Causation:

It is wrong to imagine that the Buddhist outlook on life and the world is a gloomy one, and that the Buddhist is in low spirit. Far from it, a Buddhist smiles as he walks through life. He who understands the true nature of life is the happiest individual, for he is not upset by the evanescent (extremely small) nature of things. He tries to see things as they are, and not as they seem to be. Conflicts arise in man when he is

confronted with the facts of life such as aging, illness, death and so forth, but frustration and disappointment do not vex him when he is ready to face them with a brave heart. This view of life is neither pessimistic nor optimistic, but the realistic view. The man who ignores the principle of unrest in things, the intrinsic nature of suffering, is upset when confronted with the vicissitudes of life. Man's recognition of pleasures as lasting, leads to much vexation, when things occur quite contrary to his expectations. It is therefore necessary to cultivate a detached outlook towards life and things pertaining to life. Detachment can not bring about frustration, disappointment and mental torment, because there is no clinging to one thing and another, but letting go. This indeed is not easy, but it is the sure remedy for controlling, if not eradicating, unsatisfactoriness. The Buddha sees suffering as suffering, and happiness as happiness, and explains that all cosmic pleasure, like all other conditioned attachments, is evanescent, is a passing show. He warns man against attaching too much importance to fleeting pleasures, for they sooner or later beget discontent. Equanimity is the best antidote for both pessimism and optimism. Equanimity is evenness of mind and not sullen indifference. It is the result of a calm, concentrated mind. It is hard, indeed, to be undisturbed when touched by the realities of life, but the man who cultivates truth is not upset. Absolute happiness can not be derived from things conditioned and compounded. What we hug in great glee this moment, turns into a source of dissatisfaction the next moment. Pleasures are short-lived, and never lasting. The mere gratification of the sense faculties we call pleasure and enjoyment, but in the absolute sense of the world such gratification is not happy. Joy too is suffering, unsatisfactory; for it is transient. If we with our inner eye try to see things in their proper perspective, in their true light, we will be able to realize that the world is but an illusion that leads astray the beings who cling to it. All the so-called mundane pleasures are fleeting, and only an introduction to pain. They give temporary relief from life's miserable ulcers. This is what is known as suffering produced by change. Thus, we see that suffering never ceases to work, it functions in some form or other and is always at work.

Regarding all beings in general, Buddhism considers all the living, which includes the vegetable kingdom; however, the term "sattva" limits the meaning to those endowed with reason, consciousness, and

feeling. Those who are sentient, sensible, animate, and rational (sentient beings which possess magical and spiritual powers). According to Buddhism, what we call the self is simply the collection of mental facts, experiences, ideas and so forth which would normally be said to belong to self but there is no self over and above the experiences. So mentioned does not mean that people are not important. In fact, Buddhism which preached by the Buddha is totally built on human wisdom. The Buddha taught: "Be your own torch, your own refuge. Do not seek refuge in any other person." The Buddha added: "I am the Buddha fully realized, sentient beings will become Buddha." To Buddhism, all realizations come from effort and intelligence that derive from one's own experience. The Buddha asked his disciples to be the master of their destiny, since they can make their lives better or worse. They can even become Buddha if they study and practice his teachings.

Regarding the point of view on Human Beings and deva Vehicle, according to the Mahayana Rebirth among men conveyed by observing the five commandments (Panca-veramani). However, there are many differences on human destinies in the world. For example, one is inferior and another superior, one perishes in infancy and another lives much longer, one is sick and infirm and another strong and healthy, one is brought up in luxury and another in misery, one is born a millionaire and another in poverty, one is a genius and another an idiot, etc. According to the Buddhist point of view on human life, all of the above-mentioned results are not the results of a "chance." Science nowadays is indeed against the theory of "chance." All scientists agree on the Law of Cause and Effect, so do Buddhists. Sincere and devoted Buddhists never believe that the unevenness of the world is due to a so-called Creator and/or God. Buddhists never believe that happiness or pain or neutral feeling the person experiences are due to the creation of a Supreme Creator. According to the Buddhist point of view on human life, the above-mentioned unevenness that exists in the world are due to the heredity and environment, and to a greater extent, to a cause or causes which are not only present but proximate or remotely past. Man, himself, is responsible for his own happiness and misery. He creates his own heaven and hell. He is the master of his own destiny. He is his own child of his past and his own parents of his

future. Regarding the point of view on Deva, this is only one of the five vehicles, the deva vehicle or Divine Vehicle. It transports observers of the ten good qualities (thập thiện) to one of the six deva realms of desire, and those who observe dhyana meditation to the higher heavens of form and non-form. Sentient beings are to be reborn among the deva by observing the ten forms of good actions or Ten Commandments (Dasa-kusala).

Regarding the point of view on the Kaya and Citta, Buddhism talks about the theory of impermanence of the body and mind. Some people wonder why Buddhism always emphasizes the Theory of Impermanence? Does it want to spread in the human mind the seed of disheartenment, and discourage? In their view, if things are changeable, we do not need to do anything, because if we attain a great achievement, we cannot keep it. This type of reasoning, a first, appears partly logical, but in reality, it is not at all. When the Buddha preached about impermanence, He did not want to discourage anyone, but warning his disciples about the truth. A true Buddhist has to work hard for his own well being and also for the society's. Although he knows that he is facing the changing reality, he always keeps himself calm. He must refrain from harming others, in contrast, strive to perform good deeds for the benefit and happiness of others. All things have changed and will never cease to change. The human body is changeable, thus governed by the law of impermanence. Our body is different from the minute before to that of the minute after. Biological researches have proved that the cells in our body are in constant change, and in every seven years all the old cells have been totally renewed. These changes help us quickly grow up, age and die. The longer we want to live, the more we fear death. From childhood to aging, human life is exactly like a dream, but there are many people who do not realize; therefore, they continue to launch into the noose of desire; as a result, they suffer from greed and will suffer more if they become attached to their possessions. Sometimes at time of death they still don't want to let go anything. There are some who know that they will die soon, but they still strive desperately to keep what they cherish most. Not only our body is changeable, but also our mind. It changes more rapidly than the body, it changes every second, every minute according to the environment. We are cheerful a few minutes before

and sad a few minutes later, laughing then crying, happiness then sorrow.

According to the Vimalakirti Sutra, Manjusri Bodhisattva obeyed the Buddha's command to call on Upasaka Vimalakirti to enquire after his health, there was a conversation about the "body". Manjusri asked Vimalakirti: "What should a Bodhisattva say when comforting another Bodhisattva who falls ill?" Vimalakirti replied: "He should speak of the impermanence of the body but never of the abhorrence and relinquishment of the body. He should speak of the suffering body but never of the joy in nirvana. He should speak of egolessness in the body while teaching and guiding all living beings (in spite of the fact that they are fundamentally non-existent in the absolute state). He should speak of the voidness of the body but should never cling to the ultimate nirvana. He should speak of repentance of past sins but should avoid slipping into the past. Because of his own illness he should take pity on all those who are sick. Knowing that he has suffered during countless past aeons he should think of the welfare of all living beings. He should think of his past practice of good virtues to uphold (his determination for) right livelihood. Instead of worrying about troubles (klesa) he should give rise to zeal and devotion (in his practice of the Dharma). He should act like a king physician to cure others' illnesses. Thus a Bodhisattva should comfort another sick Bodhisattva to make him happy." Manjusri, a sick Bodhisattva should look into all things in this way. He should further meditate on his body which is impermanent, is subject to suffering and is non-existent and egoless; this is called wisdom. Although his body is sick he remains in (the realm of) birth and death for the benefit of all (living beings) without complaint; this is called expedient method (upaya). Manjusri! He should further meditate on the body which is inseparable from illness and on illness which is inherent in the body because sickness and the body are neither new nor old; this is called wisdom. The body, though ill, is not to be annihilated; this is the expedient method (for remaining in the world to work for salvation).

Regarding the point of view on the impurity of the Kaya and the Citta. Impurity is the nature of our bodies and minds. Impurity means the absence of an immaculate state of being, one that is neither holy nor beautiful. From the psychological and physiological standpoint,

human beings are impure. This is not negative or pessimistic, but an objective perspective on human beings. If we examine the constituents of our bodies from the hair on our head to the blood, pus, phlegm, excrement, urine, the many bacteria dwelling in the intestines, and the many diseases present waiting for the opportunity to develop, we can see clearly that our bodies are quite impure and subject to decay. Our bodies also create the motivation to pursue the satisfaction of our desires and passions. That is why the sutra regards the body as the place where misleads gather. Let us now consider our psychological state. Since we are unable to see the truth of impermanence, suffering, and the selfless nature of all things, our minds often become the victims of greed and hatred, and we act wrongly. So the sutra says, “The mind is the source of all confusion.”

Here is another point of view of the Buddhism on the Kaya is “It is difficult to be reborn as a human being”. Of all precious jewels, life is the greatest; if there is life, it is the priceless jewel. Thus, if you are able to maintain your livelihood, someday you will be able to rebuild your life. However, everything in life, if it has form characteristics, then, inevitably, one day it will be destroyed. A human life is the same way, if there is life, there must be death. Even though we say a hundred years, it passes by in a flash, like lightning streaking across the sky, like a flower’s blossom, like the image of the moon at the bottom of a lake, like a short breath, what is really eternal? Sincere Buddhists should always remember when a person is born, not a single dime is brought along; therefore, when death arrives, not a word will be taken either. A lifetime of work, putting the body through pain and torture in order to accumulate wealth and possessions, in the end everything is worthless and futile in the midst of birth, old age, sickness, and death. After death, all possessions are given to others in a most senseless and pitiful manner. At such time, there are not even a few good merits for the soul to rely and lean on for the next life. Therefore, such an individual will be condemned into the three evil paths immediately. Ancient sages taught: “A steel tree of a thousand years once again blossom, such a thing is still not bewildering; but once a human body has been lost, ten thousand reincarnations may not return.” Sincere Buddhists should always remember what the Buddha taught: “It is difficult to be reborn as a human being, it is difficult to

encounter (meet or learn) the Buddha-dharma; now we have been reborn as a human being and encountered the Buddha-dharma, if we let the time pass by in vain we waste our scarce lifespan.”

According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, causation means conditioned arising, or arising from the secondary causes, in contrast with arising from the primal nature or *bhutatatha* (Tánh giác); or everything arises from conditions and not being spontaneous and self-contained has no separate and independent nature. Buddhism does not give importance to the idea of the Root-Principle or the First Cause as other systems of philosophy often do; nor does it discuss the idea of cosmology. Naturally such a branch of philosophy as theology did not have grounds to develop in Buddhism. One should not expect any discussion of theology from a Buddhist philosopher. As for the problem of creation, Buddhism is ready to accept any theory that science may advance, for Buddhism does not recognize any conflict between religion and science. According to Buddhism, human beings and all living things are self-created or self-creating. The universe is not homocentric; it is a co-creation of all beings. Buddhism does not believe that all things came from one cause, but holds that everything is inevitably created out of more than two causes. The creations or becomings of the antecedent causes continue in time-series, past, present and future, like a chain. This chain is divided into twelve divisions and is called the Twelve Divisioned Cycle of Causation and Becomings. Since these divisions are interdependent, the process is called Dependent Production or Chain of causation. The formula of this theory is as follows: From the existence of this, that becomes; from the happening of this, that happens. From the non-existence of this that does not become; from the non-happening of this, that does not happen.

According to the Madhyamaka philosophy, the doctrine of causal law (*Pratityasamutpada*) is exceedingly important in Buddhism. It is the causal law both of the universe and the lives of individuals. It is important from two points of view. Firstly, it gives a very clear idea of the impermanent and conditioned nature of all phenomena. Secondly, it shows how birth, old age, death and all the miseries of phenomenal existence arise in dependence upon conditions, and how all the miseries cease in the absence of these conditions. The rise and

subsidence of the elements of existence is not the correct interpretation of the causal law. According to the Madhyamaka philosophy, the causal law (pratityasamutpada) does not mean the principle of temporal sequence, but the principle of essential dependence of things on each other. In one word, it is the principle of relativity. Relativity is the most important discovery of modern science. What science has discovered today, the Buddha had discovered more than two thousand five hundred years before. In interpreting the causal law as essential dependence of things on each other or relativity of things, the Madhyamaka means to controvert another doctrine of the Hinayanists. The Hinayanists had analyzed all phenomena into elements (dharmas) and believed that these elements had a separate reality of their own. The Madhyamika says that the very doctrine of the causal law declares that all the dharmas are relative, they have no separate reality of their own. Without a separate reality is synonymous with devoid of real (sunyata), or independent existence. Phenomena are devoid of independent reality. The most importance of the causal law lies in its teaching that all phenomenal existence, all entities in the world are conditioned, are devoid of real (sunya), independent existence (svabhava). There is no real, dependent existence of entities. All the concrete content belongs to the interplay of countless conditions. Nagarjuna sums up his teaching about the causal law in the following words: "Since there is no elements of existence (dharma) which comes into manifestation without conditions, therefore there is no dharma which is not 'sunya,' or devoid of real independent existence."

There are many different kinds of Categories of Causation. *The first category is the "Causation by Action-influence"*: Causation by action-influence is depicted in the Wheel of Life. There is law and order in the progress of cause and effect. This is the theory of causal Sequence. In the Twelve Divisioned Cycle of Causations and Becomings, it is impossible to point out which one is the first cause, because the twelve make a continuous circle which is called the Wheel of Life. People are accustomed to regard time as progressing in a straight line from the infinite past through present to infinite future. Buddhism, however, regards time as a circle with no beginning or end. Time is relative. The death of a living being is not the end; at once another life begins to go through a similar process of birth and death,

and thus repeats the round of life over and over again. In this way a living being, when considered in relation to time, forms an endless continuum. It is impossible to define what a living being is, for it is always changing and progressing through the Divisions or Stages of Life. The whole series of stages must be taken in their entirety as representing the one individual being. Thus, a living being, when regarded in relation to space, forms a complex of five elements. The Wheel of Life is a clever representation of the Buddhist conception of a living being in relation to both space and time. The Wheel of Life is a circle with no beginning, but it is customary to begin its exposition at Blindness (unconscious state). Blindness is only a continuation of Death. At death the body is abandoned, but Blindness remains as the crystallization of the effects of the actions performed during life. This Blindness is often termed Ignorance; but this ignorance should not be thought of as the antonym of knowing; it must include in its meaning both knowing and not knowing, blindness or blind mind, unconsciousness. Blindness leads to blind activity. The energy or the effect of this blind activity is the next stage, Motive or Will to Live. This Will to Live is not the kind of will which is used in the term "free will;" it is rather a blind motive toward life or the blind desire to live. Blindness and Will to Live are called the Two Causes of the past. They are causes when regarded subjectively from the present; but objectively regarded, the life in the past is a whole life just as much as is the life of the present.

The second category is the "Causation by the Ideation-Store": Causation by the Ideation-store is used to explain the origin of action. Actions or karma are divided into three groups, i.e., those by the body, those by speech and those by volition. When one makes up one's mind to do something, one is responsible for it and is liable to retribution, because volition is a mind-action even if it is not expressed in speech or manifested in physical action. But the mind being the inmost recess of all actions, the causation ought to be attributed to the mind-store or Ideation-store. The Buddhist ideation theory divides the mind into eight faculties, i.e., the eye-sense, the ear-sense, the nose-sense, the tongue-sense, the body-sense, the co-ordinating sense-center or the sixth mano-vijnana, the individualizing thought-center of egotism or the seventh manas-vijnana, and the storing-center of ideation or the eighth

alaya-vijnana, or Ideation-store. Of these eight faculties, the seventh and the eighth require explanation. The seventh, the Individualizing Center of Egotism is the center where all the selfish ideas, egotistic, opinions, arrogance, self-love, illusions, and delusions arise. The eighth, the Storing Center of Ideation, is where the 'seeds' of all manifestations are deposited and later expressed in manifestations. Buddhism holds that the origin of all things and events is the effect of ideation. Every seed lies in the Storing Center and when it sprouts out into the object-world a reflection returns as a new seed. That is, the mind reaches out into the outer world and, perceiving objects, puts new ideas into the mind-store. Again, this new seed sprouts out to reflect back a still newer seed. Thus the seeds accumulate and all are stored there together. When they are latent, we call them seeds, but when active we call them manifestations. The old seeds, the manifestations and the new seeds are mutually dependent upon each other, forming a cycle which forever repeats the same process. This is called the Chain of Causation by Ideation. That which makes the seed or subconscious thought sprout out into actual manifestation, that is, the motive force which makes the chain of causation move, is nothing but ideation. It is easy to see from this theory of Causation by Ideation that Delusion, Action and Suffering originate from mind-action, or ideation. The Storing Center of Ideation is carried across rebirth to determine what the next form of life will be. This Storing Center might be regarded as similar to the soul in other forms of religion. According to the Buddhist doctrine, however, what is reborn is not the soul, but is the result of the actions performed in the preceding life. In Buddhism the existence of the soul is denied.

The third category is the "Causation by Thusness": Causation by Thusness is used to explain the origin of the ideation-store. The ideation-store of a human being is determined by his nature as a human being and this nature is a particular dynamic form of Thusness. One should not ask where Thusness or Matrix of Thus-come originates, because it is the noumenon, the ultimate indescribable Thusness. Thusness or suchness, is the only term which can be used to express the ultimate indefinable reality. It is otherwise called the Matrix of Thus-come. Thus-come is Buddha-nature hidden in ordinary human nature. "Thus-come" is a designation of the Buddha employed by himself

instead of “I” or “we,” but not without special meaning. After he had attained Enlightenment, he met the five ascetics with whom he had formerly shared his forest life. These five ascetics addressed him saying “Friend Gotama.” The Buddha admonished them, saying that they ought not treat the Thus-come (thus enlightened I come) as their friend and their equal, because he was now the Enlightened One, the Victorious, All-wise One. When he had ‘thus come’ in his present position as the instructor of all men and even of devas, they should treat him as the Blessed One and not as an old friend. Again, when the Buddha went back to Kapilavastu, his former home, he did not go to the palace of his father, but lived in the banyan grove outside the town, and as usual went out to beg daily. Suddhodana, his king-father, could not bear the idea of his own son, the prince, begging on the streets of Kapilavastu. At once, the king visited the Buddha in the grove and entreated him to return to the palace. The Buddha answered him in the following words: “If I were still your heir, I should return to the palace to share the comfort with you, but my lineage has changed. I am now a successor to the Buddhas of the past, all of whom have ‘thus gone’ (Tathagata) as I am doing at present, living in the woods and begging. So your Majesty must excuse me.” The king understood the words perfectly and became a pupil of the Buddha at once. Thus come and thus gone have practically the same meaning. The Buddha used them both and usually in their plural forms. Sometimes the words were used for a sentient being who thus come, i.e., comes in the contrary way. Thus-come and Thus-gone can therefore be used in two senses: ‘The one who is enlightened but comes in an ordinary way’ or ‘The one who comes in an ordinary way simply.’ Now, Thusness or the Matrix of Thus-come or Thus-gone means the true state of all things in the universe, the source of an Enlightened One, the basis of enlightenment. When static, it is Enlightenment itself, with no relation to time or space; but, when dynamic, it is in human form assuming an ordinary way and feature of life. Thusness and the Matrix of Thus-come are practically one and the same, the ultimate truth. In Mahayana the ultimate truth is called Suchness or Thusness. We are now in a position to explain the Theory of Causation by Thusness. Thusness in its static sense is spaceless, timeless, all-equal, without beginning or end, formless, colorless, because the thing itself without its manifestation

cannot be sensed or described. Thusness in its dynamic sense can assume any form; when driven by a pure cause it takes a lofty form; when driven by a tainted cause it takes a depraved form. Thusness, therefore, is of two states. The one is the Thusness itself; the other is its manifestation, its state of life and death.

The fourth category is the "Causation by the Universal Principle": Dharmadhatu means the elements of the principle and has two aspects: the state of Thusness or noumenon and the world of phenomenal manifestation. In this causation theory it is usually used in the latter sense, but in speaking of the ideal world as realized, the former sense is to be applied. Buddhism holds that nothing was created singly or individually. All things in the universe, matter and mind, arose simultaneously, all things in it depending upon one another, the influence of each mutually permeating and thereby making a universal symphony of harmonious totality. If one item were lacking, the universe would not be complete; without the rest, one item cannot be. When the whole cosmos arrives at a harmony of perfection, it is called the 'Universe One and True,' or the 'Lotus Store.' In this ideal universe all beings will be in perfect harmony, each finding no obstruction in the existence and activity of another. Although the idea of the interdependence and simultaneous rise of all things is called the Theory of Universal Causation, the nature of the rise being universal, it is rather a philosophy of the totality of all existence than a philosophy of origination.

(B) Buddhist Outlook on Life

It is wrong to imagine that the Buddhist outlook on life and the world is a gloomy one, and that the Buddhist is in low spirit. Far from it, a Buddhist smiles as he walks through life. He who understands the true nature of life is the happiest individual, for he is not upset by the evanescent (extremely small) nature of things. He tries to see things as they are, and not as they seem to be. Conflicts arise in man when he is confronted with the facts of life such as aging, illness, death and so forth, but frustration and disappointment do not vex him when he is ready to face them with a brave heart. This view of life is neither

pessimistic nor optimistic, but the realistic view. The man who ignores the principle of unrest in things, the intrinsic nature of suffering, is upset when confronted with the vicissitudes of life. Man's recognition of pleasures as lasting, leads to much vexation, when things occur quite contrary to his expectations. It is therefore necessary to cultivate a detached outlook towards life and things pertaining to life. Detachment can not bring about frustration, disappointment and mental torment, because there is no clinging to one thing and another, but letting go. This indeed is not easy, but it is the sure remedy for controlling, if not eradicating, unsatisfactoriness. The Buddha sees suffering as suffering, and happiness as happiness, and explains that all cosmic pleasure, like all other conditioned attachments, is evanescent, is a passing show. He warns man against attaching too much importance to fleeting pleasures, for they sooner or later beget discontent. Equanimity is the best antidote for both pessimism and optimism. Equanimity is evenness of mind and not sullen indifference. It is the result of a calm, concentrated mind. It is hard, indeed, to be undisturbed when touched by the realities of life, but the man who cultivates truth is not upset. Absolute happiness can not be derived from things conditioned and compounded. What we hug in great glee this moment, turns into a source of dissatisfaction the next moment. Pleasures are short-lived, and never lasting. The mere gratification of the sense faculties we call pleasure and enjoyment, but in the absolute sense of the world such gratification is not happy. Joy too is suffering, unsatisfactory; for it is transient. If we with our inner eye try to see things in their proper perspective, in their true light, we will be able to realize that the world is but an illusion that leads astray the beings who cling to it. All the so-called mundane pleasures are fleeting, and only an introduction to pain. They give temporary relief from life's miserable ulcers. This is what is known as suffering produced by change. Thus, we see that suffering never ceases to work, it functions in some form or other and is always at work.

Regarding all beings in general, Buddhism considers all the living, which includes the vegetable kingdom; however, the term "sattva" limits the meaning to those endowed with reason, consciousness, and feeling. Those who are sentient, sensible, animate, and rational (sentient beings which possess magical and spiritual powers). According to Buddhism, what we call the self is simply the collection

of mental facts, experiences, ideas and so forth which would normally be said to belong to self but there is no self over and above the experiences. So mentioned does not mean that people are not important. In fact, Buddhism which preached by the Buddha is totally built on human wisdom. The Buddha taught: “Be your own torch, your own refuge. Do not seek refuge in any other person.” The Buddha added: “I am the Buddha fully realized, sentient beings will become Buddha.” To Buddhism, all realizations come from effort and intelligence that derive from one’s own experience. The Buddha asked his disciples to be the master of their destiny, since they can make their lives better or worse. They can even become Buddha if they study and practice his teachings.

Regarding the point of view on Human Beings and Deva Vehicle, according to the Mahayana, rebirth among men conveyed by observing the five commandments (Panca-veramani). However, there are many differences on human destinies in the world. For example, one is inferior and another superior, one perishes in infancy and another live much longer, one is sick and infirm and another strong and healthy, one is brought up in luxury and another in misery, one is born a millionaire and another in poverty, one is a genius and another an idiot, etc. According to the Buddhist point of view on human life, all of the above-mentioned results are not the results of a “chance.” Science nowadays is indeed against the theory of “chance.” All scientists agree on the Law of Cause and Effect, so do Buddhists. Sincere and devoted Buddhists never believe that the unevenness of the world is due to a so-called Creator and/or God. Buddhists never believe that happiness or pain or neutral feeling the person experiences are due to the creation of a Supreme Creator. According to the Buddhist point of view on human life, the above-mentioned unevenness that exists in the world are due to the heredity and environment, and to a greater extent, to a cause or causes which are not only present but proximate or remotely past. Man, himself is responsible for his own happiness and misery. He creates his own heaven and hell. He is the master of his own destiny. He is his own child of his past and his own parents of his future. Regarding the point of view on Deva, this is only one of the five vehicles, the deva vehicle or Divine Vehicle. It transports observers of the ten good qualities (thập thiện) to one of the six deva realms of

desire, and those who observe dhyana meditation to the higher heavens of form and non-form. Sentient beings are to be reborn among the deva by observing the ten forms of good actions or Ten Commandments (Dasa-kusala).

Regarding the point of view on the Kaya and Citta, Buddhism talks about the theory of impermanence of the body and mind. Some people wonder why Buddhism always emphasizes the Theory of Impermanence? Does it want to spread in the human mind the seed of disheartenment, and discourage? In their view, if things are changeable, we do not need to do anything, because if we attain a great achievement, we cannot keep it. This type of reasoning, a first, appears partly logical, but in reality, it is not at all. When the Buddha preached about impermanence, He did not want to discourage anyone, but warning his disciples about the truth. A true Buddhist has to work hard for his own well being and also for the society's. Although he knows that he is facing the changing reality, he always keeps himself calm. He must refrain from harming others, in contrast, strive to perform good deeds for the benefit and happiness of others. All things have changed and will never cease to change. The human body is changeable, thus governed by the law of impermanence. Our body is different from the minute before to that of the minute after. Biological researches have proved that the cells in our body are in constant change, and in every seven years all the old cells have been totally renewed. These changes help us quickly grow up, age and die. The longer we want to live, the more we fear death. From childhood to aging, human life is exactly like a dream, but there are many people who do not realize; therefore, they continue to launch into the noose of desire; as a result, they suffer from greed and will suffer more if they become attached to their possessions. Sometimes at time of death they still don't want to let go anything. There are some who know that they will die soon, but they still strive desperately to keep what they cherish most. Not only our body is changeable, but also our mind. It changes more rapidly than the body, it changes every second, every minute according to the environment. We are cheerful a few minutes before and sad a few minutes later, laughing then crying, happiness then sorrow.

According to the Vimalakirti Sutra, Manjusri Bodhisattva obeyed the Buddha's command to call on Upasaka Vimalakirti to enquire after his health, there was a conversation about the "body". Manjusri asked Vimalakirti: "What should a Bodhisattva say when comforting another Bodhisattva who falls ill?" Vimalakirti replied: "He should speak of the impermanence of the body but never of the abhorrence and relinquishment of the body. He should speak of the suffering body but never of the joy in nirvana. He should speak of egolessness in the body while teaching and guiding all living beings (in spite of the fact that they are fundamentally non-existent in the absolute state). He should speak of the voidness of the body but should never cling to the ultimate nirvana. He should speak of repentance of past sins but should avoid slipping into the past. Because of his own illness he should take pity on all those who are sick. Knowing that he has suffered during countless past aeons he should think of the welfare of all living beings. He should think of his past practice of good virtues to uphold (his determination for) right livelihood. Instead of worrying about troubles (klesa) he should give rise to zeal and devotion (in his practice of the Dharma). He should act like a king physician to cure others' illnesses. Thus, a Bodhisattva should comfort another sick Bodhisattva to make him happy." Manjusri, a sick Bodhisattva should look into all things in this way. He should further meditate on his body which is impermanent, is subject to suffering and is non-existent and egoless; this is called wisdom. Although his body is sick, he remains in (the realm of) birth and death for the benefit of all (living beings) without complaint; this is called expedient method (upaya). Manjusri! He should further meditate on the body which is inseparable from illness and on illness which is inherent in the body because sickness and the body are neither new nor old; this is called wisdom. The body, though ill, is not to be annihilated; this is the expedient method (for remaining in the world to work for salvation).

Regarding the point of view on the impurity of the Kaya and the Citta. Impurity is the nature of our bodies and minds. Impurity means the absence of an immaculate state of being, one that is neither holy nor beautiful. From the psychological and physiological standpoint, human beings are impure. This is not negative or pessimistic, but an objective perspective on human beings. If we examine the constituents

of our bodies from the hair on our head to the blood, pus, phlegm, excrement, urine, the many bacteria dwell in the intestines, and the many diseases present waiting for the opportunity to develop, we can see clearly that our bodies are quite impure and subject to decay. Our bodies also create the motivation to pursue the satisfaction of our desires and passions. That is why the sutra regards the body as the place where misleads gather. Let us now consider our psychological state. Since we are unable to see the truth of impermanence, suffering, and the selfless nature of all things, our minds often become the victims of greed and hatred, and we act wrongly. So, the sutra says, “The mind is the source of all confusion.”

Here is another point of view of the Buddhism on the Kaya is “It is difficult to be reborn as a human being”. Of all precious jewels, life is the greatest; if there is life, it is the priceless jewel. Thus, if you are able to maintain your livelihood, someday you will be able to rebuild your life. However, everything in life, if it has form characteristics, then, inevitably, one day it will be destroyed. A human life is the same way, if there is life, there must be death. Even though we say a hundred years, it passes by in a flash, like lightening streaking across the sky, like a flower’s blossom, like the image of the moon at the bottom of a lake, like a short breath, what is really eternal? Sincere Buddhists should always remember when a person is born, not a single dime is brought along; therefore, when death arrives, not a word will be taken either. A lifetime of work, putting the body through pain and torture in order to accumulate wealth and possessions, in the end everything is worthless and futile in the midst of birth, old age, sickness, and death. After death, all possessions are given to others in a most senseless and pitiful manner. At such time, there are not even a few good merits for the soul to rely and lean on for the next life. Therefore, such an individual will be condemned into the three evil paths immediately. Ancient sages taught: “A steel tree of a thousand years once again blossom, such a thing is still not bewildering; but once a human body has been lost, ten thousand reincarnations may not return.” Sincere Buddhists should always remember what the Buddha taught: “It is difficult to be reborn as a human being, it is difficult to encounter (meet or learn) the Buddha-dharma; now we have been reborn as a human being and encountered the Buddha-dharma, if we let the time passes by in vain, we waste our scarce lifespan.”

Part Two

***An Overview of the Flower
Adornment Sutra & the School
That Bears the Name of this Sutra
(Phần Hai: Tổng Quan Về Kinh Hoa Nghiêm
& Tông Phái Mang Tên Bộ Kinh Này)***

Chapter Three

A Summary of the Avatamsaka Sutra

I. An Overview of the Avatamsaka Period (Fresh Milk, the Buddha's First Preaching):

A T'ien-T'ai classification of the Buddha's teaching into five periods: First, Ksira or Buddha's first preaching (Fresh milk). This period is called Avatamsaka (Hoa Nghiêm) for sravakas and pratyekabuddhas. This period is divided into three divisions each of seven days, after his enlightenment, when he preached the content of the Avatamsaka Sutra. According to the T'ien-T'ai sect, the Avatamsaka Sutra was delivered by Sakyamuni Buddha immediately after his enlightenment; however, this is questionable because the Hua-Yen Sutra is a Mahayana creation. Second, dadhi or coagulated milk for the Hinayana. The twelve years of the Buddha's preaching of Agamas in the Deer Park. Third, the Vaipulya period for the Mahayana (Vaipulyas). The eight years of preaching Mahayana-cum-Hinayana doctrines. Fourth, the Prajna period (ghola or butter) for the Mahayana. Twenty-two years of his preaching the prajna or wisdom sutra. Fifth, the Lotus and Nirvana sutra (sarpirmanda or clarified butter) for the Mahayana. The eight years of his preaching of Lotus sutra, and in a day and a night, the Nirvana sutra. The Avatamsaka Period was the first of the "five periods" during which the Avatamsaka-Sutra was delivered by Sakyamuni Buddha. The Time of the Wreath is not yet pure 'round' because it includes the Distinct Doctrine. The period of the Buddhavatamsaka-Sutra, which lasted for three weeks and the Buddha taught immediately after his enlightenment. With this teaching, the Buddha awoke his disciples to the greatness of Buddhism; however, it was too profound for them to grasp and most of his disciples did not understand the principal idea of the sutra, that the universe is the expression of the absolute. Generally speaking, the first period was the Time of Wreath. The doctrine taught in this period was what the Buddha had conceived in his Great Enlightenment, i.e., the elucidation of his Enlightenment itself. His disciples could not understand him at all and they stood as if they were "deaf and dumb".

II. An Overview of the Avatamsaka Sutra:

The Avatamsaka Sutra, also called the Garland Sutra or the Flower Ornament Sutra. The Sanskrit title is Avatamsaka, but it is Gandavyuha according to Fa-Tsang's commentary on the sixty-fascicle Garland Sutra. Avatamsaka means a 'garland,' while in Gandavyuha, ganda means 'a flower of ordinary kind,' and vyuha 'an orderly arrangement' or 'array.' Gandavyuha means 'flower-decoration.' Avatamsaka is one of the profound Mahayana sutras embodying the sermons given by the Buddha immediately following his perfect enlightenment. The Gandavyuha is the Sanskrit title for a text containing the account of Sudhana, the young man, who wishing to find how to realize the ideal life of Bodhisattvahood, is directed by Manjusri the Bodhisattva to visit spiritual leaders one after another in various departments of life and in various forms of existence, altogether numbering fifty-three. This is the basic text of the Avatamsaka school. It is one of the longest and most profound sutras in the Buddhist Canon and records the highest teaching of Buddha Sakyamuni, immediately after enlightenment. It is traditionally believed that the sutra was taught to the Bodhisattvas and other high spiritual beings while the Buddha was in samadhi. The sutra has been described as the "epitome of Buddhist thought, Buddhist sentiment, and Buddhist experiences" and is quoted by all schools of Mahayana Buddhism. The sutra compares the whole Universe to the realization of Vairocana Buddha. Its basic teaching is that myriad things and phenomena are the oneness of the Universe, and the whole Universe is myriad things and phenomena. After examining the sutra, we find that there were in the beginning many independent sutras which were later compiled into one encyclopaedic collection, as the subject-matters treated in them are all classified under one head, and they came to be known as Avatamsaka. There are three translations of the Avatamsaka-sutra in China: First, 60 books translated by Buddhahadra, who arrived in China around 406 A.D., also known as the East-Chin Sutra or the old sutra. Second, 80 books translated by Siksanda, about 700 A.D., also known as the T'ang Sutra or the new sutra. Third, 40 books translated by Prajna around 800 A.D. This

translation also included the Dictionary of Classic by Hui-Yuan in 700 A.D.

III. Ten Profound Theories in the Teachings of the Hua-Yen School:

In order to elucidate the possibility of the realm of Fact and fact world perfectly harmonized," the Hua-Yen School set forth the "***Ten Profound Theories***": *First*, the theory of co-relation, in which all things have co-existence and simultaneous rise. All are co-existent not only in relation to space, but also in relation to time. There is no distinction of past, present and future, each of them being inclusive of the other. Distinct as they are and separated as they seem to be in time, all beings are united to make over entity from the universal point of view. *Second*, the theory of perfect freedom in which all beings "broad and narrow" commune with each other without any obstacle. The power of all beings as to intension and extension is equally limitless. One action, however small, includes all actions. One and all are commutable freely and uninterruptedly. *Third*, the theory of mutual penetration of dissimilar things. All dissimilar existences have something in common. Many in one, one in many, and all in unity. *Fourth*, the theory of freedom, i.e., freedom from ultimate distinctions, in which all elements are mutually identified. It is a universal identification of all beings. Mutual identification is, in fact, self-negation. Identifying oneself with another, one can synthesize with another. Negating oneself and identifying oneself with another constitute synthetical identification. This is a peculiar theory or practice of Mahayana. It is applied to any theory and practice. Two opposed theories or incompatible facts are often identified. Often a happy solution of a question is arrived at by the use of this method. As the result of mutual penetration and mutual identification. We have the concept "One in All, All in One. One behind All, All behind One." The great and small, the high or low, moving harmoniously together. Even the humblest partaking of the work in peace, no one stands separately or independently alone. It is the world of perfect harmony. *Fifth*, the theory of complementarity by which the hidden and the manifested will make the whole by mutual supply. If one is inside, the other will be outside, or vice versa. Both complementing each other will complete

one entity. *Sixth*, the theory of construction by mutual penetration of minute and abstruse matters. Generally speaking, the more minute or abstruse a thing is, the more difficult it is to be conceived. Things minute or abstruse beyond a man's comprehension must also be realizing the theory of one-in-many and many-in-one. *Seventh*, the theory of inter-reflection, as in the region surrounded by the Indra net (a net decorated with a bright stone on each knot of the mesh), where the jewels reflect brilliance upon each other, according to which the real facts of the world are mutually permeating and reflecting. *Eighth*, the theory of elucidating the truth by factual illustrations. Truth is manifested in fact and fact is the source of enlightening. *Ninth*, the theory of "variously completing ten time-periods creating one entity." Each of past, present and future contains three periods thus making up nine periods which altogether form one period, nine and one, ten periods in all. The ten periods, all distinct yet mutually penetrating, will complete the one-in-all principle. All other theories are concerned chiefly with the mutual penetration in "horizontal plane," but this theory is concerned with the "vertical connection," or time, meaning that all beings separated along the nine periods, each complete in itself, are, after all, interconnected in one period, the one period formed by the nine. *Tenth*, the theory of completion of virtues by which the chief and the retinue work together harmoniously and brightly. If one is the chief, all others will work as his retinue, i.e., according to the one-in-all and all-in-one principle, they really form one complete whole, penetrating one another.

IV. Ten Essential Tenets in the Hua-Yen School:

According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, ***the Hua-Yen School systematized the whole teaching of the Buddha into ten tenets:*** *First*, the existence of both self (atman) and element (dharma), as admitted by the unusual, almost non-Buddhistic Vatsiputriya School. *Second*, the existence of element and the non-existence of self, the reality of the three time-periods (past, present, and future), the reality of all elements. This tenet is admitted by the Sarvastivada School. *Third*, all elements devoid of motion hither and thither, the reality of present and unreality of past and future, as admitted by the Mahasanghika School. *Fourth*, the present possessed

of both unreality and reality. In the reality of present, the five aggregates (skandhas), form, perception, conception, volition, and consciousness are real, but the twelve ayatanas including six senses and six sense-organs, and the eighteen dhatus including six sense-organs, six sense-objects and six senses are temporary or unreal, as admitted by the Prajnaptivada School. *Fifth*, the popular truth (laukika or samvrti-satya) as false, but the higher truth (lokottara or paramartha-satya) as real as admitted by the Lokottaravada School. *Sixth*, all dharmas as nominal or mere names (akhyati matra or nama matra). All elements are simply names and of no reality, as admitted by the Ekottiya School. *Seventh*, all dharmas as void, or devoid of specific character (sarva-dharma sunyata or sarva sunyata), as taught by the Prajnaparamita text or as admitted by the San-Lun (Madhyamika) School. This is the teaching of the Mahayana denying specific character (laksana abhava) with the two elementary doctrines. *Eighth*, the attribute of Thusness not empty or 'void.' Thusness, though it is without any determinate character, is possessed with innumerable potentialities from which all determinate or differentiated dharmas are manifested. This tenet is admitted in the final doctrine of Mahayana (the T'ien-T'ai School) and in the Awakening of Faith. *Ninth*, the stage in which the distinction between subjective ideation and objective reality removed, the coalescence of subject and object, the stage without specific character, and without

V. Four Dharma Realms in the Teachings of Hua Yen School:

Buddhism holds that nothing was created singly or individually. All things in the universe, matter or mind, arose simultaneously, all things in their depending upon one another, the influence of each mutually permeating and thereby making a universe symphony of harmonious totality. If one item were lacking, the universe would not be complete; without the rest, one item cannot be. When the whole cosmos arrives at a harmony of perfection, it is called the "universe One and True," or the "Lotus Store." In this ideal universe all beings will be in perfect harmony, each finding no obstruction in the existence and activity of another. According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, although the idea of the interdependence and

simultaneous rise of all things is called the Theory of Universe Causation, the nature of the rise being universal, it is rather a philosophy of the totality of all existence than a philosophy of origination. According to this theory of the Hua-Yen school, there are ***Four Dharma Realms***: *First, the Dharma Realm of Phenomena*. The real, or the world of actual life, the factual world. The idea of looking at the Dharmadhatu as a world of individual objects, in which case the term “dhatu” means “something separated.” This is the world of reality, the factual, practical world, or the phenomenal realm, phenomenal world. The Dharma Realm of Phenomena, or the realm of events (specifics). It represents the Realistic Doctrine of Hinayana. *Second, the Dharma Realm of Noumena*. The ideal, or the world of law or principle. The idea of looking at the Dharmadhatu as a manifestation of one spirit (ekacitta) or one elementary substance (ekadhatu). This is the noumenal realm, or noumenal world. The Dharma Realm of Noumena, or the realm of principles. This is the world of principle or theoretical world. It is represented by the Sam-Lun and Dharmalaksana Schools which teach that principle is separate from facts. *Third, the Dharma Realm of non-obstructions of noumena and phenomena*. The idea realized, or the world in which the principle is applied in actual life, or the fact and the principle harmonized. The idea of looking at the Dharmadhatu as a world where all its particular existences (vastu) are identifiable with one underlying spirit. This Dharmadhatu is the interdependence of phenomenal and noumenal realm. The world in which phenomena are identical with noumena or the Dharma Realm of non-obstructions of noumena and phenomena (principles and specifics). The realm of principles against events perfectly fused in unimpeded freedom. The Awakening of Faith and the T’ien-T’ai School believe the identity of fact and principle. That means the world of principle and reality united, or the ideal world realized. *Fourth, the Dharma Realm of non-obstruction of phenomena and phenomena*. The idea of looking at the Dharmadhatu as a world where each one of its particular objects is identifiable with every other particular object, with whatever lines of separation there may be between them all removed. This is the world of all realities or practical facts interwoven or identified in perfect harmony. It is to say phenomena are also interdependent. The world in which phenomena interpenetrate one another without hindrances. The

Dharma Realm of non-obstruction of phenomena and phenomena. The realm of events against events (specifics and specifics) perfectly fused in unimpeded freedom. It represents by the Hua-Yen School which teaches that all distinct facts or realities will, and ought to, form a harmonious whole by mutual penetration and mutual identification so as to realize the ideal world of “One-True.” The real harmonized, or the world in which actuality attains harmony in itself. In the actual world individualism is apt to predominate, and competition, conflict, dispute and struggle too often will disturb the harmony. To regard conflict as natural is the way of usual philosophies. Buddhism sets up a world in which actual life attains an ideal harmony. According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, it should not be difficult to make practice adapted to theory, but such being the evil of men, some make too much of theory while others make too much of practice. So, a rational solution becomes necessary. Moreover, in the world of realities (fact), practice often goes against practice, fact against fact, business, against business, individual against individual, class against class, nation against nation. Such is the feature of the world of individualism and thus the whole world goes to pieces. Mere collectivism or solidarity will not prevent the evil of life. To harmonize such a state of being and to make all things go smoothly, the world of mutual reliance or interdependence ought to be created. Such an ideal world is called “the fact and fact world perfectly harmonized.”

VI. Other Core Teachings of the Hua Yen School:

According to the doctrine of the Hua-Yen sect, there are four principal uses of conditional causation. First, the conditional causation of the Hinayana, i.e. under the influence of karma the conditions of reincarnation arise. Second, the doctrine of the conditional causation of the Mahayana that all things arise from the Alaya or fundamental store. Third, the doctrine of conditional causation of the advancing Mahayana that all things arise from the Tathagata-Garbha or Bhutatathata. Fourth, the doctrine of conditional causation of Complete Mahayana, in which one is all and all are one, each being a universal cause.

According to the Avatamsaka School, ***everything (dharma) has six characteristics:*** *First, Whole or Universality:* Consisting of five aggregates. Universality is the total of special parts. *Second, Parts or*

Speciality: Speciality is the special parts constituting the whole. The organs of different human beings have 'speciality' in the sense of unique character or power. All have eyes, but not all eyes have the same power. *Third, Unity or Similarity:* Similarity means that all specialities have the capacity of being equally harmonious in constituting the whole. All organs are similar as organs, or in the sense of co-relation in one organism. *Fourth, Diversity:* Diversity means that specialities, in spite of their being mutually harmonious, keep their special features. Each organ also possesses 'diversity' since it has a special relation to the whole. *Fifth, Entirety or Integration:* Integration means that specialities, though they are special, make up Universality by uniting themselves. All organs work together to complete the whole unitary being. *Sixth, Fractions or Differentiation:* Differentiation means that specialities, though they make up universality, do not lose their own special features. Each organ, being in its own special position, performs its own differentiating function.

Chapter Four

A Summary of the Hua-Yen Sect

I. An Overview of the Hua-Yen School in China:

In China, Hua-Yen is a school of Mahayana Buddhism founded in China, based on the teachings of the Flower Adornment Sutra. Avatamsaka is one of the profound Mahayana sutras embodying the sermons given by the Buddha immediately following his perfect enlightenment. Flower Adornment Sutra, the Sanskrit title is Avatamsaka, but it is Gandavyuha according to Fa-Tsang's commentary on the sixty-fascicle Garland Sutra. The Gandavyuha is the Sanskrit title for a text containing the account of Sudhana, the young man, who wishing to find how to realize the ideal life of Bodhisattvahood, is directed by Manjusri the Bodhisattva to visit spiritual leaders one after another in various departments of life and in various forms of existence, altogether numbering fifty-three. This is the basic text of the Avatamsaka school. It is one of the longest and most profound sutras in the Buddhist Canon and records the highest teaching of Buddha Sakyamuni, immediately after enlightenment. It is traditionally believed that the sutra was taught to the Bodhisattvas and other high spiritual beings while the Buddha was in samadhi. The sutra has been described as the "epitome of Buddhist thought, Buddhist sentiment, and Buddhist experiences" and is quoted by all schools of Mahayana Buddhism. The sutra compares the whole Universe to the realization of Vairocana Buddha. Its basic teaching is that myriad things and phenomena are the oneness of the Universe, and the whole Universe is myriad things and phenomena. After examining the sutra, we find that there were in the beginning many independent sutras which were later compiled into one encyclopaedic collection, as the subject-matters treated in them are all classified under one head, and they came to be known as Avatamsaka. Hua-Yen means "Flower Adornment" and is the standard Chinese translation of the Sanskrit "Avatamsaka". The school is also referred to as the "Xianshou School" after its influential third patriarch. The Venerable Master Tu-Shun is traditionally regarded as the first patriarch of the school. The second

patriarch was the Venerable Ziyān (602-668), the third Fazang (643-712), the fourth Qingliang Chengguan (738-840), and the fifth, Zongmi (740-841), who was also a Zen Master in the lineage of Zen Master Shen-Hui. In addition to its propagation of the fundamental teachings of the Flower Adornment Sutra, the school is best known for: 1) its system of analysis of the Buddha's teachings (ranking the teaching) which was developed by the school's third patriarch, the Venerable Fazang, and 2) its system for lecturing on Buddhist sutras, called the Ten Doors of the Xianshou School.

The Hua-Yen sect was founded in China around 630 and lasted until around 1,000 A.D. The Time of the Wreath is not yet pure 'round' because it includes the Distinct Doctrine. The period of the Buddhavatamsaka-Sutra, which lasted for three weeks and the Buddha taught immediately after his enlightenment. With this teaching, the Buddha awoke his disciples to the greatness of Buddhism; however, it was too profound for them to grasp and most of his disciples did not understand the principal idea of the sutra, that the universe is the expression of the absolute. Generally speaking, the first period was the Time of Wreath. The doctrine taught in this period was what the Buddha had conceived in his Great Enlightenment, i.e., the elucidation of his Enlightenment itself. His disciples could not understand him at all and they stood as if they were "deaf and dumb." Prior to the Avatamsaka School, there were in China schools named Ti-Lun and Fa-Tsing which were founded on Vasubandhu's commentary on the Dasa-Bhumi-Sutra. The text was translated into Chinese in 508-512 A.D. by Bodhiruci, Ratnamati and Buddhasanta, all from India. In China, Hua-Yen sect was founded by master Tu-Shun (557-640), which is based on the Flower Garland Sutra. According to Chinese Buddhist legends, Chinese Hua-Yen Sect was founded by Tu-Shun (557-640), which is based on the Flower Garland Sutra (Avantamsaka-sutra), translated into Chinese by Buddhahadra.

According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, "Wreath" means "flower-ornament" and is considered a translation of the Sanskrit term "Avatamsaka" denoting a wreath or garland. It is the name of a Sutra in which the mystic doctrine of the Buddha Mahavairocana is minutely described. The scripture is said to have been preached by the Buddha soon after his Enlightenment, but

none of those listening to him could understand a word of it as if they were deaf and dumb. Therefore, he began to preach the easy four Agamas (discourses) and other doctrines. In India, the Avatamsaka School is not known as an independent school. However, the story of Sudhana's pilgrimage is minutely told in the Divya-avadana, and his journey is depicted in detailed sculptures in Java. In the sutra it is stated that the Bodhisattva Manjusri is living on the Ch'ingliang Mountain in China, and is proclaiming the laws at all times. This Ch'ingliang Mountain is identified with the Wu-T'ai Mountain of China. The name Wu-T'ai or five heights itself seems to indicate Panca-sikha or five top-knots, a name of Manjusri. The great Avatamsaka Monastery of that mountain is the shrine sacred to that Bodhisattva. Such a belief in India as well as in China seems to go back to the fifth century A.D. or still earlier.

II. The Essential Philosophy of the Flower Garland Sutra:

The Avatamsaka sect or school whose foundation works in the Avatamsaka-sutra. What the Buddha preached first was what he had realized in His Enlightenment. The truth he had conceived was proclaimed exactly as it was. An advanced personage such as a Bodhisattva or saintly person might have understood him, but an ordinary person could not grasp his ideas at all. The Avatamsaka Sutra is represented in Chinese by three recensions, in eighty, sixty, and forty Chinese volumes. Of the first two we do not possess their Sanskrit original. For the last, the forty-volume text, we have its original which is called Ganda-vyuha. In the text, a pilgrimage undertaken by the young Sudhana to visit fifty-three worthies, religious and secular, is described. The object of the pilgrimage was to realize the principle of Dharma-dhatu or the Realm of Principle or Elements. The Totalistic principles of the Hua-Yen School was developed chiefly in China. It is indeed a glory of the learned achievements of Chinese Buddhism. The Hua-Yen School stands as other schools do, on the basis of the theory of causation by mere ideation, but as held in the Hua-Yen School, the theory has a peculiarity. It is designated "the theory of universal causation of Dharmadhatu."

The Principle of Universal Causation is one of the major teachings of the Hua-Yen Sect. The term "Dharmadhatu" is sometimes used as a

synonym of the ultimate truth. Therefore, the translation “the Element of the Element” is quite fitting. But at other times it means the universe, “the Realm of All Elements.” The double meaning, the universe and the universal principle must always be borne in mind whenever we use the term. Either meaning will serve as the name of the causation theory. The Dharmadhatu as the environmental cause of all phenomena (everything is being dependent on everything else, therefore one is in all and all is in one). According to the principle of universal causation, no one being will exist by itself and for itself, but the whole world will move and act in unison as if the whole were under general organization. Such an idea world is called ‘the World One-and-True’ or ‘the Lotus-store’. The principle of universal causation is based upon the universal causation of the Realm of Principle (Dharmadhatu) which we may regard as the self-creation of the universe itself. One should not forget that it is nothing but a causation by the common action-influence of all brings, and that the principle is also based on the theory of selflessness. In the Buddhist terminology, the principle of totality is called ‘the Avatamsaka’ (Wreath).

The Hua-Yen Sect represents the link between Yogacara and Tantra, in that it gives a cosmic interpretation to the ontological ideas of the Yogacarins. Here identity or sameness of everything is interpreted as the interpenetration of every element in which the world with every other element. The one principle of the cosmos is present in all beings and in all things, in the sense that everything harmonizes with everything else. Each particle of dust contains all the Buddha’s lands, and its thought refers to all that was, is and will be. The sensory universe is a reflex of the eternal and the mysteries of the truth can be beheld everywhere. Unlike the Tantra, the Hua-Yen sect did not aim at the manipulation and control of cosmic force.

Hua-Yen school believes that there is one mind which makes possible the world of particulars, but one of its greatest monks, Fa-Tsang (643-712), went beyond the Mind-Only doctrine by claiming that everything has the following three marks: Existentially, each particular object, even a particle of dust, contains in itself the whole realm of reality or dharmadhatu in its entirety. Creationally, each particular object, even a particle of dust, can generate all possible kinds of virtue, and any object may therefore reveal the secrets of the entire world. In

each particular object, even a particle of dust, the emptiness of true reality is perceivable. ***Disciples of Hua-Yen school always contemplate the followings:*** *First*, to contemplate into the serenity of Mind to which all things return. *Second*, to clearly realize that the world of particulars exist because of the One Mind. *Third*, to observe the perfect and mysterious interpenetration of all things. *Fourth*, to observe that there is nothing but Suchness. *Fifth*, to observe that the mirror of Sameness reflects the images of all things, which thereby do not obstruct each other. *Sixth*, to observe that, when one particular object is picked up, all the others are picked up with it.

III. Patriarchs of the Hua-Yen School in Early Times:

To the time of Nagarjuna Bodhisattva, the Hua-Yen School had seven patriarchs. ***The First Patriarch Was Ti-Hsin-T'u-Shun:*** Who founded the Hua-Yen Tsung in China by Ti-Hsin-T'u-Shun. When Tu-Shun, the nominal founder of the Hua-Yen School, appeared on the scene, the best workers of the Ti-Lun School were all attracted around him. Since then, the Ti-Lun School was united with the Hua-Yen School. According to Prof. Junjiro Takakusu in the Essentials of Buddhist Philosophy, the Hua-Yen School, having absorbed the Ti-Lun School, opened a flourishing period of Chinese Buddhism. The foundation-stone of the Hua-Yen doctrine was laid once and for all by the famous Tu-Shun. His Buddha name was Fa-Shun, but his family name was Tu, people generally called him Tu-Shun. He was famous as a miracle worker, and Emperor T'ang T'ai-Tsung of Tang invited him to his palace and gave him the title of 'the Venerable Imparial Heart.' He was believed to be an incarnation of Majusri.

He is influenced by the teachings of Prajna, so, he always believes that the dichotomy of subject and object is not in accordance with the spirit of the teachings of Prajna. In prajna this dichotomy no longer exists. Prajna is not concerned with finite objects as such; it is the totality of things becoming conscious of itself as such. And this totality is not at all limited. An infinite totality is beyond our ordinary human comprehension. But the prajna-intuition is this "incomprehensible" totalistic intuition of the infinite, which is something that can never take place in our daily experience limited to finite objects or events. The prajna, therefore, can take place, in other words, only when finite

objects of sense and intellect are identified with the infinite itself. Instead of saying that the infinite sees itself, it is much closer to our human experience to say that an object regarded as finite, as belonging in the dichotomous world of subject and object, is perceived by prajna from the point of view of infinity. Symbolically, the finite then sees itself reflected in the mirror of infinity. The intellect informs us that the object is finite, but prajna contradicts, declaring it to be the infinite beyond the realm of relativity. Ontologically, this means that all finite objects or beings are possible because of the infinite underlying them, or that the objects are relatively and therefore limitedly laid out in the field of infinity without which they have no moorings. T'u-Shun died in 640 A.D. and was followed by Yun-Hua-Chih-Yen.

The Second Patriarch Was Yun-Hua-Chih-Yen: Chih-Yen (602-668) was an able pupil of Tu-Shun, the succeeding patriarch of the school. He is influenced by the teachings of Mind-Only, so, he always believes that all is mind in its ultimate nature. Similar to the concept of "Only Mind," or "Only Consciousness" in the Lankavatara Sutra, the theory that the only reality is mental, that of the mind. Nothing exists apart from mind. Teachings of the Vijnaptimatra considers that everything arises from conditions and not being spontaneous and self-contained has no separate and independent nature. The doctrine of Idealism School concerns chiefly with the facts or specific characters (lakshana) of all elements on which the theory of idealism was built in order to elucidate that no element is separate from ideation. The main goal of the Studies of Consciousness-Only is to transform the mind in cultivation in order to attain enlightenment and liberation. Although it is usually expressed by saying that all dharmas are mere ideation or that there is nothing but ideation, the real sense binds closely to the general law of causation in Buddhist teachings. It is idealistic because all elements are in some way or other always connected with ideation. This doctrine was based on the teaching of the Buddha in the Avatamsaka Sutra, that the three worlds exist only in ideation. According to Ideation Theory, the outer world does not exist but the internal ideation presents appearance as if it were an outer world. The whole world is therefore of either illusory or causal nature and no permanent reality can be found. He received from Tu-Shun all the

culture of contemplation. He wrote several important books on the basis of his teacher's instructions.

The Third Patriarch Was Hsien-Shu-Fa-Tsang: Fa-Tsang (643-712) was responsible for the final systematization of the philosophy. His activity was not only in literary work but also in translations and lectures. Seven works are ascribed to him. Among these are Hua-Yen-Yi-Shan-Chiao-I-Fan-Tshi-Chzang, a treatise on the distinction of the meaning of the doctrine of one vehicle (Ekayana) of the Avatamsaka sutra; Hua-Yen Ching-Ming-Fa-Fin-Nei-Li-San-Pao-Chzang, and the Hua-Yen-Ching-Shi-Tsu-Chzang-Yun-Chiang-lei-Chic.

The Fourth Patriarch Was Ch'ing-Liang-Ch'eng-Kuan: Ch'eng-Kuan (738-806 or 760-820?). Ch'eng-Kuan, a famous T'ang monk and author, a follower of Hsien-Shou and supporter of Hua-Yen school. Qingliang National Master, a pure-minded preceptor of the State, title of the fourth patriarch of the Hua-Yen school. He left home at the age of 11 and later became the abbot of Wu Tai Shan Monastery. He was honored as the fourth patriarch for his earnest effort in refuting the heresy of Hui-Yuan, also a pupil of Fa-Tsang. Ch'eng-Kuan also restored his teacher's doctrine to its original purity. He died 806 A.D. at the age of 120.

The Fifth Patriarch Was Zen Master Kuei-Feng-Tsung-Mi: Zen Master Kuei-feng Tsung-mi, name of a Chinese Zen monk in the ninth century. We do not have detailed documents on this Zen Master; however, there is some brief information on him in The Records of the Transmission of the Lamp (Ch'uan-Teng-Lu), Volume XIII: Tsung-mi grew up in a Confucianist family. In 807 he intended to take the examination for a career as a civil service functionary. However, he met a Zen master who so impressed him that he became a monk. First he studied the teachings of Ch'an. After he had read a commentary on the Buddha-vatamsaka Sutra, he became a student of Ch'eng-kuan, and important representative of the Hua-yen school. Soon thereafter, he began his teaching career, in which he concentrated on expounding this sutra. Nonetheless, his whole life he was also intensively engaged with the practice of Ch'an. His reputation as a Hua-yen master was so great that he was invited to the imperial court several times and was honored with the title 'Master of the Purple Robe.' He is known less as a Zen master than as the fifth patriarch of the Hua-yen school of Buddhism.

This school, in China as well as in the early period in Japan, always stood in close relationship to Zen. Tsung-mi wrote many books. He explained the complicated theories of Hua-yen, particularly those of Fa-tsang, in an understandable fashion. His treatise, the 'Original Nature of Humanity' (Yuan-jen Lun) became one of the standard works for the training of Buddhist monks in Japan. In it he presents the teachings of the individual Buddhist schools of his time systematically and critically and distinguishes them from other spiritual currents. Kuei-feng disdained the sectarianism between Zen schools of his age. He claimed to regard the division between Northern "gradualist" and Southern "sudden" viewpoints as fundamentally artificial. He was impatient with the extreme teaching methods that he felt resulted from overemphasis on "sudden" teaching methods. He thus especially criticized the Hanzhou of Mazu and its descendents, disdaining some teachers' repudiation of established Buddhist practices. What follows is an excerpt from the introduction to The Complete Compilation of the Sources of Zen. Zen is an Indian word. It comes from the complete word "Cha-na" (dhyana). Here, we say that this word means "the practice of mind" or "quiet contemplation." These meanings can all be put under the title of "meditation." The source of Zen is the true enlightened nature of all beings, which is also called "Buddha-nature," or "mind-ground." Enlightenment is called "wisdom." Practice is called "meditation." "Chan" is the unity of these two terms. Zen Master Kuei-feng Tsung-mi passed away in 841. He received the posthumous name "Meditation Wisdom."

The Sixth Patriarch Was Asvaghosa Bodhisattva: Asvaghosa is a Sanskrit term for "Horse Sound." A Buddhist writer and poet of the first or the second century A.D. (600 years after the Buddha's nirvana). Author of the Buddha-Carita Kavya, famous life of Buddha in verse. He was a famous writer whose patron was the Indo-Scythian king Kanishka. According to Buddhist tradition he was born a Brahman but was converted to Buddhism by a monk named Parsva, who belonged to the Vaibarsva. He was a Brahmin converted to Buddhism; he finally settled at Benares, and became the twelfth patriarch. His name is attached to the ten works. The two of which have exerted great influence on Buddhism are Buddha-carita-kavya-sutra, translated into Chinese by Dharmaraksa around 414-421 A.D., later translated into

English by Beal, S.B.E.; and Mahayana-sraddhotpada-sastra, translated by Paramartha, around 554 A.D., and by Siksanda, 695-700 A.D.; later translated into English by Taitaro Suzuki in 1900. He gave to Buddhism the philosophical basis for its Mahayana development. Asvaghosa occupies a unique position not only in the history of Buddhist thought but also in the whole tradition of Sanskrit poetry. The chief contribution which Asvaghosa made to the history of Buddhist thought was his emphasis on Buddha-bhakti. Though the Mahayanist teachings had been spreading for at least two to three centuries before his time, they find the first notable expression in his writings, in spite of the fact that he belonged to the Sarvastivada School. The Buddhacarita described the life of Lord Buddha in a chaste and stately style, though written with considerable restraint. The original poem, as known to I-Ch'ing in the Chinese translation in the seventh century A.D., contains 28 cantos. The Tibetan translation also has the same number of cantos. Hence the original Sanskrit version must also have consisted of 28 cantos. However, only 17 are preserved in Sanskrit today, and generally only the first thirteen are regarded as authentic. I-Ch'ing says that in his time this beautiful poem was 'widely read or sung throughout the five divisions of India, and the countries of the Southern Sea.' In Buddhacarita, Buddhaghosa not only gives us the best account of the life of Lord Buddha, but also gives evidence of his encyclopaedic knowledge of India's mythological traditions and pre-Buddhistic philosophical systems, notably the Sankhya. The Saundarananda-kavya narrates the ordination by the Buddha of Nanda, his half-brother. Besides these two significant poetical works, Asvaghosa wrote three Buddhist dramas which were discovered by H. Luders in Turfan in Central Asia at the beginning of the twentieth century. Of these, the Sariputraprakarana with nine acts is the most important. It is the oldest dramatic work in Sanskrit literature. Asvaghosa also wrote a lyrical poem called Gandistotra-gatha which consists of 29 stanzas in the sragdhara metre. E.H. Johnston questions Asvaghosa's authorship of this work, but as Winternitz observes: "It is a beautiful poem, worthy of Asvaghosa both in form and content."

The Seventh Patriarch Was Nagarjuna Bodhisattva: According to one legend, in the 3rd century, Nagarjuna travelled to the sea dragon's palace beneath the ocean to retrieve the Avatamsaka Sutra.

According to another legend, he discovered the sutra in an abandoned monastery. Nagarjuna was the fourteenth patriarch of Indian Zen. He was the founder and first patriarch of the Madhyamika (Middle Way) school, also the founder of the Pure Land Sect (Salvation School). Day dedicated to His manifestation (to a Buddha's vital spirit) is the seventeenth of the month. After the seventh patriarch, the Avatamsaka sect was propagated to Japan. The Avatamsaka School was imported into Japan early in the T'ang dynasty and flourished there. In Japan, it held the doctrine of the Dharma-nature, by which name it was also called the "Dharma-nature" sect.

IV. Divisions of Buddhist Teachings of the Hua-yen School in Early Times:

There are five divisions of Buddhism according to the Hua-yen School. These five divisions belonged to two groups. *First, the Theravada:* The Doctrine of the Small Vehicle or Hinayana. The Hinayana corresponds to the Agama sutras which interpret that the self is without substance, the separate elements or dharmas are real, and nirvana is their total annihilation. This doctrine refers to the teaching of the four Agamas. Although they deny the existence of the personal self (pudgala-sunyata), they are realistic and admit the existence of all separate elements (dharma). They hold that Nirvana is total extinction, and yet they do not understand much of the unreality of all elements (dharma-sunyata). As to the causation theory, they attribute it to action-influence. *Second, the Elementary Doctrine of the Great Vehicle (Mahayana):* The primary or elementary stage of Mahayana is divided into two sections. Since neither admits the existence of the Buddha-nature (Buddha-svabhava) in all beings, both are considered to be elementary: *a) The elementary doctrine:* The doctrine which is based on the specific character of all elements (dharma-laksana), e.g., the Idealistic School or Dharmalaksana. Realistic Mahayana which analyzes the specific and distinct character of the dharmas, found in the Yogachara Sutras. The Dharmalaksana School sets forth the theory of causation by ideation-store (Alaya-vijnana) on the basis of phenomenal characteristics (laksana) and does not recognize the unity of fact and principle. Also, since it maintains the basic distinction of five species of men, it does not admit that all men can attain Buddhahood. *b) The*

elementary doctrine: The doctrine which is based on negation of all elements or dharma-sunyata, e.g., San-Lun School. This is the Idealistic Mahayana that holds all dharmas are non-substantial, found in Prajna or Wisdom Sutras. The San-Lun holds the one-sided view of “Void” on the basis of “own nature” or no abiding nature, but admitting the unity of being and non-being, it affirms that men of the three vehicles and the five species are all able to attain Buddhahood. *Third, the The Final Mahayana teaching:* Also called the Mahayana in its final stage which teaches the Bhutatathata and universal Buddhahood, or the essentially true nature of all things and the ability of all beings to attain Buddhahood. This is the final metaphysical concepts of Mahayana, as presented in the Lankavatara Sutra, the Mahaparinirvana text, and the Awakening of Faith, etc. This doctrine asserts that all living beings have Buddha-nature and can attain Buddhahood. The T’ien-T’ai School adheres to this doctrine. By this teaching the Ultimate Truth of Mahayana is expounded. Therefore, it is called the Doctrine of Maturity. As it agrees with reality, it also called the True Doctrine. In the elementary doctrine, fact and principle were always separate, while in this final doctrine, fact is always identified with principle, or in short, the two are one. The causation theory by Matrix of the Thuscome is special to this doctrine. It is also called the theory of causation by Thusness or Tathata. *Fourth, the Abrupt Doctrine of the Great Vehicle:* This means the training without word or order, directly appealing to one’s own insight. This teaching emphasized on one’s own insight by which one can attain enlightenment all at once. All words and speech will stop at once. Reason will present itself in its purity and action will always comply with wisdom and knowledge. The Mahayana immediate, abrupt, direct, sudden, or intuitive school, by right concentration of thought, or faith, apart from good works (deeds). This teaching expounds the abrupt realization of the ultimate truth without relying upon verbal explanations or progression through various stages of practice, found in Vimalakirti Sutra. This doctrine holds that if thought ceases to arise in one’s mind, the man is a Buddha. Such an attainment may be gained through silence as shown by Vimalakirti, a saintly layman in Vaisali, or through meditation as in the case of Bodhidharma, the founder of Chinese Ch’an School. *Fifth, the Round Doctrine of the Great Vehicle:* Also called the Perfect teaching

expounds the One Vehicle, or the Buddha Vehicle. The complete or perfect teaching of the Hua-Yen, combining the rest into one all-embracing vehicle, found in the Avatamsaka and Lotus Sutras. There are two grades of the round or perfect doctrine. *a) One Vehicle of the Identical Doctrine:* In which the One Vehicle is taught an identical or similar method with the other three Vehicles. The One Vehicle of the Avatamsaka School is inclusive of all Vehicles. However, for the convenience the three vehicles are taught to prepare the aspirants. The three flow out of the One Vehicle and are taught in the identical method as the one. The three Vehicles recognized by the Avatamsaka School: Hinayana or the Small Vehicle, the Gradual Mahayana (the Elementary Mahayana and the Final Mahayana, and the Abrupt Doctrine of the Great Vehicle. *b) One Vehicle of the Distinct Doctrine:* In which the One Vehicle is set forth entirely distinct or independent from the other Vehicles, as in the case of the teaching of the Avatamsaka School, in which the doctrine of the world of totalistic harmony mutually relating and penetrating is set forth. The One Vehicle is higher than the other three. The One Vehicle is real while the three are considered as temporary. According to Kuei-feng, the Hua-Yen tsung was divided into five divisions as follows: First, Human-Celestial Division: Rebirth as human beings for those who keep the five commandments and as devas for those who keep the Ten Commandments. Second, the Hinayana or the Small Vehicle. Third, the elementary doctrine of the Mahayana. Fourth, the Mahayana Dharmalaksana. Fifth, the one vehicle which reveals the universal Buddha-nature. It includes the Mahayana in its final stage, the immediate and the complete or perfect teaching of the Hua-Yen.

sense and thought. All the “Abrupt Doctrines” belong to it, especially the Zen School. *Tenth*, the ‘round and bright doctrine’ in which all attributes exist in a harmonious whole, as in the Round Doctrine of the Avatamsaka School.

Chapter Five

The Dharma Realm Mentioned in the Avatamsaka Sutra

I. An Overview & Meanings of Dharmadhatu:

According to Prof. Junjiro Takakusu in the Essentials of Buddhist Philosophy, Dharmadhatu, in its double meaning as Realm of Principle and Element of all Elements, is a synonym with Matrix of the Thus-come (Tathagata-garbha) and also with the universe or the actual world, i.e., the realm of all elements. According to the Madhyamaka philosophy, the word 'Dharmadhatu' is also called 'Tathata' or Reality, or Nirvana. Here the word 'Dhatu' means the inmost nature, the ultimate essence. Dharmadhatu or Tathata is both transcendent and immanent. It is transcendent as ultimate Reality, but it is present in every one as his inmost ground and essence. According to Buddhism, perfect interpenetration of the reality realm means the perfect intercommunion or blending of all things in the Dharmadhatu. This is the doctrine of without obstacles (apratihata) of the Hua-Yen sect and T'ien-T'ai sect. Buddhism holds that nothing was created singly or individually. All things in the universe, matter or mind, arose simultaneously, all things in their depending upon one another, the influence of each mutually permeating and thereby making a universe symphony of harmonious totality. If one item were lacking, the universe would not be complete; without the rest, one item cannot be. When the whole cosmos arrives at a harmony of perfection, it is called the "universe One and True," or the "Lotus Store." In this ideal universe all beings will be in perfect harmony, each finding no obstruction in the existence and activity of another.

The Realm of Principle (Dharma-dhatu) has a double meaning: the first is the actual universe, and the second is the indeterminate world or Nirvana. This is identical with the Thusness of the Buddha. Nirvana or flamelessness means, on the one hand, the death of a human body and, on the other hand, the total extinction of life conditions (negatively) or the perfect freedom of will and action (positively). In the phenomenal world (dharmadhatu), there are three worlds of desire, form and mind.

All created things or beings, both noble and ignoble, both cause and effect, are within the dharmadhatu. The idea in this text is practically identical with the diagram given above. The term “Dharmadhatu” is sometimes used as a synonym of the ultimate truth. Therefore, the translation “the Element of the Element” is quite fitting. But at other times it means the universe, “the Realm of All Elements.” The double meaning, the universe and the universal principle must always be borne in mind whenever we use the term. Either meaning will serve as the name of the causation theory. The Dharmadhatu as the environmental cause of all phenomena (everything is being dependent on everything else; therefore, one is in all and all is in one). According to the principle of universal causation, no one being will exist by itself and for itself, but the whole world will move and act in unison as if the whole were under general organization. Such an idea world is called ‘the World One-and-True’ or ‘the Lotus-store.’ The principle of universal causation is based upon the universal causation of the Realm of Principle (Dharmadhatu) which we may regard as the self-creation of the universe itself. One should not forget that it is nothing but a causation by the common action-influence of all brings, and that the principle is also based on the theory of selflessness. In the Buddhist terminology, the principle of totality is called ‘the Avatamsaka’ (Wreath). According to the Lankavatara Sutra and the Hua-Yen sutra, the universe is mind only. A particular plane of existence, as in the Ten Dharma Realms. The Dharma Realms pervade empty space to the bounds of the universe, but in general, there are ten: four sagely dharma realms and six ordinary dharma realms. These ten dharma realms do not go beyond the current thought you are thinking. Among these, there is an enlightened world, that is, the totality of infinity of the realm of the Buddha. The Dharma Realm is just the One Mind. The Buddhas certify to this and accomplish their Dharma bodies... “Inexhaustible, level, and equal is the Dharma Realm, in which the bodies of all Thus Come Ones pervade.” Thus, the Dharmadhatu Buddha, the universal Buddha, or the Buddha of a Buddha-realm, i.e. the dharmakaya. In the Tantric school, Dharmadhatu includes Garbhadhatu (material) and Vajradhatu (indestructible). The womb treasury, the universal source. The womb in which a child is conceived. Its body, mind, etc. It is container and content; it covers and nourishes;

and is the source of all supply from which all things are produced. Garbhadhatu is the constitution and development of the spiritual world. The Garbhakosa conceives the world as a stage on which Vairocana Buddha residing in the inmost heart of every being develops his inherent possibilities. It represents the fundamental nature, both material elements and pure bodhi, or wisdom in essence or purity. The garbhadhatu as fundamental wisdom. Garbhadhatu is the original intellect, or the static intellectuality, in contrast with intellection, the initial or dynamic intellectuality represented in the Vajradhatu. The Garbhadhatu is the cause and Vajradhatu is the effect. Though as both are a unity, the reverse may be the rule, the effect being also the cause. The Garbhadhatu is likened to enrich others, as Vajradhatu is to enriching self. Vajragarbha depicts the Buddha in his own manifestations. In Vajragarbha, the pictures illustrating the scheme and process of these developments are called Madala. Acquired wisdom or knowledge, the vajradhatu. The Garbhadhatu represents the eight parts of the human heart as the eight-petal lotus mandala.

Dharmadhatu is a name for “things” in general, noumenal or phenomenal; for physical universe, or any portion or phase of it. Dharmadhatu is the unifying underlying spiritual reality regarded as the ground or cause of all things, the absolute from which all proceeds. It is one of the eighteen dhatus. According to the Madhyamaka philosophy, the word ‘Dharmadhatu’ is also called ‘Tathata’ or Reality, or Nirvana. Here the word ‘Dhatu’ means the inmost nature, the ultimate essence. Dharmadhatu or Tathata is both transcendent and immanent. It is transcendent as ultimate Reality, but it is present in every one as his inmost ground and essence. According to Prof. Junjiro Takakusu in the Essentials of Buddhist Philosophy, Dharmadhatu, in its double meaning as Realm of Principle and Element of all Elements, is a synonym with Matrix of the Thus-come (Tathagata-garbha) and also with the universe or the actual world, i.e., the realm of all elements. The theory of causation by Dharmadhatu is the climax of all the causation theories; it is actually the conclusion of the theory of causation origination, as it is the universal causation and is already within the theory of universal immanence, pansophism, cosmotheism, or whatever it may be called. The causation theory was explained first by action-influence, but as action originates in ideation, we had, secondly, the theory of causation by ideation-store. Since the ideation-store as the repository of seed-energy must originate

from something else, we had, thirdly, the causation theory explained by the expression “Matrix of the Thus-come” (Tathagata-garbha) or Thusness. This curious term means that which conceals the Buddha. Because of concealment it has an impure side, but because of Buddhahood it has a pure side as well. It is a synonym of Thusness (Tathatva or Tathata, not Tattva=Thisness or Thatness) which has in its broadest sense both pure and impure nature. Through the energy of pure and impure causes it manifests the specific character of becoming as birth and death, or as good and evil. Thusness pervades all beings, or better, all beings are in the state of Thusness. Here, as the fourth stage, the causation theory by Dharmadhatu (universe) is set forth. It is the causation by all beings themselves and is the creation of the universe itself, or we can call it the causation by the common action-influence of all beings. Intensively considered the universe will be a manifestation of Thusness or the Matrix of Tathagata (Thus-come). But extensively considered it is the causation of the universe by the universe itself and nothing more.

II. Garbhadhatu:

The womb treasury (the womb of all things), the universal source, the womb in which a child is conceived. Its body, mind, etc. It is container and content; it covers and nourishes; and is the source of all supply from which all things are produced. The Shingon philosophers describe as follows: Garbhadhatu is the constitution and development of the spiritual world. The Garbhakosa conceives the world as a stage on which Vairocana Buddha residing in the inmost heart of every being develops his inherent possibilities. Vajragarbha depicts the Buddha in his own manifestations. In Vajragarbha, the pictures illustrating the scheme and process of these developments are called Madala. It represents the fundamental nature, both material elements and pure bodhi, or wisdom in essence or purity. The garbhadhatu as fundamental wisdom, the vajradhatu is the acquired wisdom or knowledge. The Garbhadhatu represents the eight parts of the human heart as the eight-petal lotus mandala. Garbhadhatu is the original intellect, or the static intellectuality, in contrast with intellection, the initial or dynamic intellectuality represented in the Vajradhatu. The Garbhadhatu is the cause and Vajradhatu is the effect. Though as both are a unity, the reverse may be the rule, the effect being also the cause. The Garbhadhatu is likened to enrich others, as Vajradhatu is to enriching self. In the Mantrayana, the Garbhadhatu mandala, which is east; in contrast with Vajradhatu mandala, which is west (quả mạn đà la). The Garbhadhatu mandala of one central and three surrounding courts. The occupants are described as the sacred host of the four courts.

Chapter Six

All Things in the Universe Ought to Have Harmony Among Themselves in the Dharma Realm Mentioned in the Avatamsaka Sutra

I. An Overview & Meanings of Dharmadhatu:

According to Prof. Junjiro Takakusu in the Essentials of Buddhist Philosophy, Dharmadhatu, in its double meaning as Realm of Principle and Element of all Elements, is a synonym with Matrix of the Thus-come (Tathagata-garbha) and also with the universe or the actual world, i.e., the realm of all elements. According to the Madhyamaka philosophy, the word 'Dharmadhatu' is also called 'Tathata' or Reality, or Nirvana. Here the word 'Dhatu' means the inmost nature, the ultimate essence. Dharmadhatu or Tathata is both transcendent and immanent. It is transcendent as ultimate Reality, but it is present in every one as his inmost ground and essence. According to Buddhism, perfect interpenetration of the reality realm means the perfect intercommunion or blending of all things in the Dharmadhatu. This is the doctrine of without obstacles (apratihata) of the Hua-Yen sect and T'ien-T'ai sect. Buddhism holds that nothing was created singly or individually. All things in the universe, matter or mind, arose simultaneously, all things in its depending upon one another, the influence of each mutually permeating and thereby making a universe symphony of harmonious totality. If one item were lacking, the universe would not be complete; without the rest, one item cannot be. When the whole cosmos arrives at a harmony of perfection, it is called the "universe One and True," or the "Lotus Store." In this ideal universe all beings will be in perfect harmony, each finding no obstruction in the existence and activity of another.

The Realm of Principle (Dharma-dhatu) has a double meaning: the first is the actual universe, and the second is the indeterminate world or Nirvana. This is identical with the Thusness of the Buddha. Nirvana or flamelessness means, on the one hand, the death of a human body and, on the other hand, the total extinction of life conditions (negatively) or

the perfect freedom of will and action (positively). In the phenomenal world (dharmadhatu), there are three worlds of desire, form and mind. All created things or beings, both noble and ignoble, both cause and effect, are within the dharmadhatu. The idea in this text is practically identical with the diagram given above. The term “Dharmadhatu” is sometimes used as a synonym of the ultimate truth. Therefore, the translation “the Element of the Element” is quite fitting. But at other times it means the universe, “the Realm of All Elements.” The double meaning, the universe and the universal principle must always be borne in mind whenever we use the term. Either meaning will serve as the name of the causation theory. The Dharmadhatu as the environmental cause of all phenomena (everything is being dependent on everything else, therefore one is in all and all is in one). According to the principle of universal causation, no one being will exist by itself and for itself, but the whole world will move and act in unison as if the whole were under general organization. Such an idea world is called ‘the World One-and-True’ or ‘the Lotus-store.’ The principle of universal causation is based upon the universal causation of the Realm of Principle (Dharmadhatu) which we may regard as the self-creation of the universe itself. One should not forget that it is nothing but a causation by the common action-influence of all brings, and that the principle is also based on the theory of selflessness. In the Buddhist terminology, the principle of totality is called ‘the Avatamsaka’ (Wreath). According to the Lankavatara Sutra and the Hua-Yen sutra, the universe is mind only. A particular plane of existence, as in the Ten Dharma Realms. The Dharma Realms pervade empty space to the bounds of the universe, but in general, there are ten: four sagely dharma realms and six ordinary dharma realms. These ten dharma realms do not go beyond the current thought you are thinking. Among these, there is an enlightened world, that is, the totality of infinity of the realm of the Buddha. The Dharma Realm is just the One Mind. The Buddhas certify to this and accomplish their Dharma bodies “Inexhaustible, level, and equal is the Dharma Realm, in which the bodies of all Thus Come Ones pervade.” Thus, the Dharmadhatu Buddha, the universal Buddha, or the Buddha of a Buddha-realm, i.e. the dharmakaya. In the Tantric school, Dharmadhatu includes Garbhadhatu (material) and Vajradhatu (indestructible). The womb

treasury, the universal source. The womb in which a child is conceived. Its body, mind, etc. It is container and content; it covers and nourishes; and is the source of all supply from which all things are produced. Garbhadhatu is the constitution and development of the spiritual world. The Garbhakosa conceives the world as a stage on which Vairocana Buddha residing in the inmost heart of every being develops his inherent possibilities. It represents the fundamental nature, both material elements and pure bodhi, or wisdom in essence or purity. The garbhadhatu as fundamental wisdom. Garbhadhatu is the original intellect, or the static intellectuality, in contrast with intellection, the initial or dynamic intellectuality represented in the Vajradhatu. The Garbhadhatu is the cause and Vajradhatu is the effect. Though as both are a unity, the reverse may be the rule, the effect being also the cause. The Garbhadhatu is likened to enrich others, as Vajradhatu is to enriching self. Vajragarbha depicts the Buddha in his own manifestations. In Vajragarbha, the pictures illustrating the scheme and process of these developments are called Madala. Acquired wisdom or knowledge, the vajradhatu. The Garbhadhatu represents the eight parts of the human heart as the eight-petal lotus mandala.

Dharmadhatu is a name for “things” in general, noumenal or phenomenal; for physical universe, or any portion or phase of it. Dharmadhatu is the unifying underlying spiritual reality regarded as the ground or cause of all things, the absolute from which all proceeds. It is one of the eighteen dhatus. According to the Madhyamaka philosophy, the word ‘Dharmadhatu’ is also called ‘Tathata’ or Reality, or Nirvana. Here the word ‘Dhatu’ means the inmost nature, the ultimate essence. Dharmadhatu or Tathata is both transcendent and immanent. It is transcendent as ultimate Reality, but it is present in every one as his inmost ground and essence. According to Prof. Junjiro Takakusu in the Essentials of Buddhist Philosophy, Dharmadhatu, in its double meaning as Realm of Principle and Element of all Elements, is a synonym with Matrix of the Thus-come (Tathagata-garbha) and also with the universe or the actual world, i.e., the realm of all elements. The theory of causation by Dharmadhatu is the climax of all the causation theories; it is actually the conclusion of the theory of causation origination, as it is the universal causation and is already within the theory of universal immanence, pansophism, cosmotheism,

or whatever it may be called. The causation theory was explained first by action-influence, but as action originates in ideation, we had, secondly, the theory of causation by ideation-store. Since the ideation-store as the repository of seed-energy must originate from something else, we had, thirdly, the causation theory explained by the expression “Matrix of the Thus-come” (Tathagata-garbha) or Thusness. This curious term means that which conceals the Buddha. Because of concealment it has an impure side, but because of Buddhahood it has a pure side as well. It is a synonym of Thusness (Tathatva or Tathata, not Tattva=Thisness or Thatness) which has in its broadest sense both pure and impure nature. Through the energy of pure and impure causes it manifests the specific character of becoming as birth and death, or as good and evil. Thusness pervades all beings, or better, all beings are in the state of Thusness. Here, as the fourth stage, the causation theory by Dharmadhatu (universe) is set forth. It is the causation by all beings themselves and is the creation of the universe itself, or we can call it the causation by the common action-influence of all beings. Intensively considered the universe will be a manifestation of Thusness or the Matrix of Tathagata (Thus-come). But extensively considered it is the causation of the universe by the universe itself and nothing more.

II. The Theory of Causation by Dharmadhatu:

The term “Dharmadhatu” is sometimes used as a synonym of the ultimate truth. Therefore, the translation “the Element of the Element” is quite fitting. But at other times it means the universe, “the Realm of All Elements.” The double meaning, the universe and the universal principle must always be borne in mind whenever we use the term. Either meaning will serve as the name of the causation theory. The Dharmadhatu as the environmental cause of all phenomena (everything is being dependent on everything else, therefore, one is in all and all is in one). According to the principle of universal causation, no one being will exist by itself and for itself, but the whole world will move and act in unison as if the whole were under general organization. Such an idea world is called ‘the World One-and-True’ or ‘the Lotus-store.’ The principle of universal causation is based upon the universal causation of the Realm of Principle (Dharmadhatu) which we may regard as the self-creation of the universe itself. One should

not forget that it is nothing but a causation by the common action-influence of all brings, and that the principle is also based on the theory of selflessness. In the Buddhist terminology, the principle of totality is called 'the Avatamsaka' (Wreath).

According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, the theory of causation has the following meanings: conditioned arising: Arising from the secondary causes, in contrast with arising from the primal nature or bhutatatha (Tánh giác); everything arises from conditions and not being spontaneous and self-contained has no separate and independent nature. Buddhism does not give importance to the idea of the Root-Principle or the First Cause as other systems of philosophy often do; nor does it discuss the idea of cosmology. Naturally such a branch of philosophy as theology did not have grounds to develop in Buddhism. One should not expect any discussion of theology from a Buddhist philosopher. As for the problem of creation, Buddhism is ready to accept any theory that science may advance, for Buddhism does not recognize any conflict between religion and science. According to Buddhism, human beings and all living things are self-created or self-creating. The universe is not homocentric; it is a co-creation of all beings. Buddhism does not believe that all things came from one cause, but holds that everything is inevitably created out of more than two causes. The creations or becomings of the antecedent causes continue in time-series, past, present and future, like a chain. This chain is divided into twelve divisions and is called the Twelve Divisioned Cycle of Causation and Becomings. Since these divisions are interdependent, the process is called Dependent Production or Chain of causation. The formula of this theory is as follows: From the existence of this, that becomes; from the happening of this, that happens. From the non-existence of this, that does not become; from the non-happening of this, that does not happen. Thus, the term "Causation" indicates the following: a thing arises from or is produced through the agency of a condition or a secondary cause. A thing does not take form unless there is an appropriate condition. This truth applies to all existence and all phenomena in the universe. The Buddha intuitively perceived this so profoundly that even modern science cannot probe further. When we look carefully at things around us, we find that water, stone, and even human beings are produced

each according to a certain pattern with its own individual character. Through what power or direction are the conditions generated that produce various things in perfect order from such an amorphous energy as “sunyata?” When we consider this regularity and order, we cannot help admitting that some rule exists. It is the rule that causes all things exist. This indeed is the Law taught by the Buddha.

The Dependent Arising Dharma is an essential corollary to the second and third of the Four Noble Truths, and is not, as some are inclined to think, a later addition to the teaching of the Buddha. This Dependent Arising, this doctrine of conditionality, is often explained severely practical terms, but it is not a mere pragmatism, though it may appear to be so, owing to the shortness of the explanations. Those conversant with the Buddhist Canon know that in the doctrine of Dependent Arising is found that which brings out the basic principles of knowledge and wisdom in the Dhamma. In this teaching of the conditionality of everything in the world, can be realized the essence of the Buddha’s outlook on life. This conditionality goes on uninterrupted and uncontrolled by self-agency or external agency of any sort. The doctrine of conditionality can not be labelled as determinism, because in this teaching both the physical environment and the moral causation (psychological causation) of the individual function together. The physical world influences man’s mind, and mind, on the other hand, influences the physical world, obviously in a higher degree, for as the Buddha taught in the Samyutta-Nikaya: “The world is led by the mind.” If we fail to understand the real significance and application to life of the Dependent Arising, we mistake it for a mechanical law of causality or even a simple simultaneous arising, a first beginning of all things, animate and inanimate. As there is no origination out of nothing in Buddhist thought, Dependent Arising shows the impossibility of a first cause. The first beginning of existence, of the life stream of living beings is inconceivable and as the Buddha says in the Samyutta-Nikaya: “Notions and speculations concerning the world may lead to mental derangement. O Monks! This wheel of existence, this cycle of continuity is without a visible end, and the first beginning of beings wandering and hurrying round, wrapt in ignorance and fettered by craving is not to be perceived.” In fact, it is impossible to conceive of a

first beginning. None can trace the ultimate origin of anything, not even of a grain of sand, let alone of human beings. It is useless and meaningless to seek a beginning in a beginningless past. Life is not an identity; it is a becoming. It is a flux of physiological and psychological changes.

Does the Theory of Dependent Arising have anything to do with the so-called Creator? Twenty centuries ago, the Buddha said: “Humanity and the world are the cause and conditions to be linked and to become.” His words have denied the presence of a Creator or God. They give us a scientific and objective outlook of the present world, related to the law of Conditioning. It means that everything is dependent upon conditions to come into being or survive. In other words, there is nothing that can be self-creating and self-existing, independent from others. All sentient beings, objects, elements, etc., in this world are determined by the law of conditioning, under the form of formation, stabilization, deterioration, and annihilation. Man is a small cosmos. He comes into being not by himself but by the activation of the law of transformation. The meaning of the Twelve Conditions of Cause-and-Effect are extremely deep and profound. They are important doors for cultivators to step into the realm of enlightenment, liberation from the cycle of birth, death, bondage, sufferings, and afflictions from the three worlds and six paths, and to attain Pratyeka-Buddhahood.

According to Prof. Junjiro Takakusu in the *Essentials of Buddhist Philosophy*, the theory of causation by Dharmadhatu is the climax of all the causation theories; it is actually the conclusion of the theory of causation origination, as it is the universal causation and is already within the theory of universal immanence, pansophism, cosmotheism, or whatever it may be called. The causation theory was explained first by action-influence, but as action originates in ideation, we had, secondly, the theory of causation by ideation-store. Since the ideation-store as the repository of seed-energy must originate from something else, we had, thirdly, the causation theory explained by the expression “Matrix of the Thus-come” (Tathagata-garbha) or Thusness. This curious term means that which conceals the Buddha. Because of concealment it has an impure side, but because of Buddhahood it has a pure side as well. It is a synonym of Thusness (Tathatva or Tathata, not

Tattva=Thisness or Thatness) which has in its broadest sense both pure and impure nature. Through the energy of pure and impure causes it manifests the specific character of becoming as birth and death, or as good and evil. Thusness pervades all beings, or better, all beings are in the state of Thusness. Here, as the fourth stage, the causation theory by Dharmadhatu (universe) is set forth. It is the causation by all beings themselves and is the creation of the universe itself, or we can call it the causation by the common action-influence of all beings. Intensively considered the universe will be a manifestation of Thusness or the Matrix of Tathagata (Thus-come). But extensively considered it is the causation of the universe by the universe itself and nothing more.

Just consider that billions of years ago, the earth had no life; volcanoes poured forth torrents of lava, and vapor and gas filled the sky. However, when the earth cooled about two billion years ago, microscopic one-celled living creatures were produced. It goes without saying that they were produced through the working of the Law. They were born when the energy of “sunyata” forming the foundation of lava, gas, and vapor came into contact with appropriate conditions or a secondary cause. It is the Law that provided the conditions for the generation of life. Therefore, we realize that the Law is not cold, a mere abstract rule, but is full of vivid power causing everything to exist and live. Conversely, everything has the power of desiring to exist and to live. During the first two billion years of the development of the earth, even lava, gas, and vapor possessed the urge to live. That is why one-celled living creatures were generated from them when the conditions were right. These infinitesimal creatures endured all kinds of trials, including extreme heat and cold, tremendous floods, and torrential rains, for about two billion years, and continued to live. Moreover, they gradually evolved into more sophisticated forms, culminating in man. This evolution was caused by the urge to live of these first microscopic creatures. Life had mind, through which it desired to live, from the time even before it existed on earth. Such a will exist in everything in the universe. This will exist in man today. From the scientific point of view, man is formed by a combination of elementary particles; and if we analyze this still more deeply, we see that man is an accumulation of energy. Therefore, the mind desiring to live must surely exist in man.

We all know what dependent means, and what origination or arising means. However, according to the Buddha, the theory of independent origination was very deep. Many people believe that the theory of independent origination is one of the most difficult subjects in Buddhism. As a matter of fact, on one occasion Ananda remarked that despite its apparent difficulty, the teaching of independent origination was actually quite simple; and the Buddha rebuked Ananda saying that in fact the teaching of independent origination was very deep, not that simple. However, the theory of independent origination in Buddhism is very clear and easy to understand. The Buddha gave two examples to make it clear for the Assembly. The Buddha has said the flame in an oil lamp burns dependent upon the oil and the wick. When the oil and the wick are present, the flame in an oil lamp burns. Besides, the wind factor is also important, if the wind blows strongly, the oil lamp cannot continue to burn. The second example on the sprout. The sprout is not only dependent on the seed, but also dependent on earth, water, air and sunlight. Therefore, there is no existing phenomenon that is not effect of dependent origination. All these phenomena cannot arise without a cause and one or more conditions. All things in the phenomenal world are brought into being by the combination of various cause and conditions (Twelve links of Dependent Origination), they are relative and without substantially or self-entity. The Buddha always expressed that his experience of enlightenment in one of two ways: either in terms of having understood the Four Noble Truths, or in terms of having understood interdependent origination. Zen practitioners who want to attain enlightenment, must understand the meaning of these truths.

According to the Buddha, a cause refers to the cause you have planted, from which you reap a corresponding result without any exception. If you plant a good cause, you will get a good result. And if you plant a bad cause, you will obtain a bad result. So if you plant a certain cause with other conditions assemble, a certain retribution or result is brought about without any exception. The Buddha taught: "Because of a concatenation of causal chains there is birth, there is disappearance." Cause and effect in Buddhism are not a matter of belief or disbelief. Even though you don't believe in "cause and effect," they just operate the way they are suppose to operate. The

cause is the seed, what contributes to its growth is the conditions. Planting a seed in the ground is a cause. Conditions are aiding factors which contribute to the growth such as soil, water, sunlight, fertilizer, and the care of the gardener, etc. All things in the phenomenal world are brought into being by the combination of various causes and conditions (twelve links of Dependent Origination), they are relative and without substantiality or self-identity. According to the Majjhima Nikaya Sutta, the Buddha taught: “Depending on the oil and wick does the light of the lamp burn; it is neither in the one, nor in the other, nor anything in itself; phenomena are, likewise, nothing in themselves. So do we, we do not exist accidentally, but exist and live by means of this Law. As soon as we realize this fact, we become aware of our firm foundation and set our minds at ease. Far from being capricious, this foundation rests on the Law, with which nothing can compare firmness. This assurance is the source of the great peace of mind that is not agitated by anything. It is the Law that imparts life of all of us. The Law is not something cold but is full of vigor and vivid with life. All things are unreal; they are deceptions; Nirvana is the only truth.”

According to Buddhism, whoever perceives the interdependent nature of reality sees the Dharma, and whoever sees the Dharma sees the Buddha. The principle of interdependent origination means that all conditioned things, phenomena, or events in the universe come into being only as a result of the interaction of various causes and conditions. Buddhism does not accept the argument that things can arise from nowhere, with no cause and conditions; nor does it accept another argument that things can arise on account of an almighty creator. According to Buddhism, all material objects are composed by parts to make the whole, and the whole depends upon the existence of part to exist. In other words, all things and events (everything) arise solely as a result of the mere coming together of the many factors which make them up. Therefore, there is nothing that has any independent or intrinsic identity of its own in this universe. However, this is not to say that things do not exist; things do exist, but they do not have an independent or autonomous reality. When we understand the principle of interdependent origination or the fundamental insight into the nature of reality, we will realize that everything we perceive and experience arises as a result of the interaction and coming together of

causes and conditions. In other words, when we thoroughly understand the principle of interdependent origination, we also understand the law of cause and effect.

Buddhism does not agree with the existence of a so-called “self,” nor a so-called Creator. But this doesn’t mean that all beings and things do not exist. They do not exist with a substratum or a permanent essence in them, as people often think, but according to Buddhism beings and things do exist as causal relatives or combinations. All becomings, either personal or universal, originate from the principle of causation, and exist in causal combinations. The center of causation is one’s own action, and the action will leave it latent energy which decides the ensuing existence. Accordingly, our past forms our present, and the present forms the future. In this world, we are continuously creating and changing ourselves as a whole. According to the Madhyamaka philosophy, the doctrine of causal law (Pratityasamutpada) is exceedingly important in Buddhism. It is the causal law both of the universe and the lives of individuals. It is important from two points of view. Firstly, it gives a very clear idea of the impermanent and conditioned nature of all phenomena. Secondly, it shows how birth, old age, death and all the miseries of phenomenal existence arise in dependence upon conditions, and how all the miseries cease in the absence of these conditions. The rise and subsidence of the elements of existence is not the correct interpretation of the causal law. According to the Madhyamaka philosophy, the causal law (pratityasamutpada) does not mean the principle of temporal sequence, but the principle of essential dependence of things on each other. In one word, it is the principle of relativity. Relativity is the most important discovery of modern science. What science has discovered today, the Buddha had discovered more than two thousand five hundred years before. In interpreting the causal law as essential dependence of things on each other or relativity of things, the Madhyamaka means to controvert another doctrine of the Hinayanists. The Hinayanists had analyzed all phenomena into elements (dharmas) and believed that these elements had a separate reality of their own. The Madhyamika says that the very doctrine of the causal law declares that all the dharmas are relative, they have no separate reality of their own. Without a separate reality is synonymous with devoid of real

(sunyata), or independent existence. Phenomena are devoid of independent reality. The most importance of the causal law lies in its teaching that all phenomenal existence, all entities in the world are conditioned, are devoid of real (sunya), independent existence (svabhava). There is no real, dependent existence of entities. All the concrete content belongs to the interplay of countless conditions. Nagarjuna sums up his teaching about the causal law in the following words: “Since there is no elements of existence (dharma) which comes into manifestation without conditions, therefore there is no dharma which is not ‘sunya,’ or devoid of real independent existence.”

III. Garbhadhatu:

The womb treasury (the womb of all things), the universal source, the womb in which a child is conceived. Its body, mind, etc. It is container and content; it covers and nourishes; and is the source of all supply from which all things are produced. The Shingon philosophers describe as follows: Garbhadhatu is the constitution and development of the spiritual world. The Garbhakosa conceives the world as a stage on which Vairocana Buddha residing in the inmost heart of every being develops his inherent possibilities. Vajragarbha depicts the Buddha in his own manifestations. In Vajragarbha, the pictures illustrating the scheme and process of these developments are called Madala. It represents the fundamental nature, both material elements and pure bodhi, or wisdom in essence or purity. The garbhadhatu as fundamental wisdom, the vajradhatu is the acquired wisdom or knowledge. The Garbhadhatu represents the eight parts of the human heart as the eight-petal lotus mandala. Garbhadhatu is the original intellect, or the static intellectuality, in contrast with intellection, the initial or dynamic intellectuality represented in the Vajradhatu. The Garbhadhatu is the cause and Vajradhatu is the effect. Though as both are a unity, the reverse may be the rule, the effect being also the cause. The Garbhadhatu is likened to enrich others, as Vajradhatu is to enriching self. In the Mantrayana, the Garbhadhatu mandala, which is east; in contrast with Vajradhatu mandala, which is west (quả mạn đà la). The Garbhadhatu mandala of one central and three surrounding courts. The occupants are described as the sacred host of the four courts.

IV. All Things in the Universe Ought To Have Harmony Among Themselves in the Principle of Universal Causation Mentioned in the Avatamsaka Sutra:

As a matter of fact, in the Principle of Universal Causation mentioned in the Avatamsaka Sutra, according to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, there are ten reasons that all things in the real world ought to have harmony among themselves. ***First***, because of the simultaneous rise of all things. ***Second***, because of the mutual permeation of the influence of all things. ***Third***, because of the necessity of reciprocal identification between all beings (mutual self-negation to agree with each other) for the realization of harmony. As a matter of fact, almost all things have the interrelationship of identification. First, the identity in form as two different elements combining to form unity. Identity is assumed because two distinct factors are united into one as copper and zinc are mixed together from one alloy, bronze. This identity in form is the explanation common to all Buddhist schools. Second, the identity in substance although there may be opposing angles. Identity is assumed because one's front and one's back may appear differently but in reality, they are one. There are opposing views as are the front and back of the same house. In the same way, if life is looked at from an illusioned view, it is life, but, if it is looked at from an enlightened view, it is nirvana. The two views are simply refer to one thing. Some Mahayana schools hold this explanation of identity in substance. Third, the identity in form and substance as water and wave or phenomenology. Identity is assumed because the whole entity is entirely one, as water and wave, the whole of water being manifested as wave. ***Fourth***, because of the necessity of unity, or harmony, between the leaders and the followers for the attainment of a purpose. ***Fifth***, because all things have their origin in ideation, therefore a similar ideal ought to be expected of all. ***Sixth***, because all things are the result of causation and therefore are mutually dependent. ***Seventh***, because all things are indeterminate or indefinite in character but mutually complementary, therefore they are free to exist in harmony with all things. ***Eighth***, because of the fact that all beings have the nature of Buddha dormant in them. ***Ninth***, because of the fact that all

beings, from the highest to the lowest, are parts of one and the same Mandala (circle). ***Tenth***, because of mutual reflection of all activities, as in a room surrounded by mirrors, the movement of one image causes the movement of the thousand reflections.

Chapter Seven

The Dharma Realm of Buddhas & Bodhisattvas in the Avatamsaka Sutra

Buddhist cosmology not only takes into account the existence of innumerable systems of worlds grouped into what we should call galaxies, but has equally vast conceptions of cosmic time. According to Buddhist cosmology, the earth goes through periodic cycles. In some of the cycles it improves, in others it degenerates. The average age of a man is an index of the quality of the period in which the person lives. It may vary between 10 years and many hundreds of thousands of years. At the time of Sakyamuni Buddha, the average life-span was 100 years. After him, the world becomes more depraved, and the life of man shortens. It is wrong to imagine that the Buddhist outlook on life and the world is a gloomy one, and that the Buddhist is in low spirit. Far from it, a Buddhist smiles as he walks through life. He who understands the true nature of life is the happiest individual, for he is not upset by the evanescent (extremely small) nature of things. He tries to see things as they are, and not as they seem to be. Conflicts arise in man when he is confronted with the facts of life such as aging, illness, death and so forth, but frustration and disappointment do not vex him when he is ready to face them with a brave heart. This view of life is neither pessimistic nor optimistic, but the realistic view. The man who ignores the principle of unrest in things, the intrinsic nature of suffering, is upset when confronted with the vicissitudes of life. Talking about Dharma-dhatu, the Realm of Principle has a double meaning: First, the actual universe. Second, the indeterminate world or Nirvana. It is identical with the Thusness of the Buddha. Nirvana or flamelessness means, on the one hand, the death of a human body and, on the other hand, the total extinction of life conditions (negatively) or the perfect freedom of will and action (positively). According to Prof. Junjiro Takakusu in the *Essentials of Buddhist Philosophy*, Dharmadhatu, in its double meaning as Realm of Principle and Element of all Elements, is a synonym with Matrix of the Thus-come (Tathagata-garbha) and also with the universe or the actual world, i.e.,

the realm of all elements. According to the Madhyamaka philosophy, the word 'Dharmadhatu' is also called 'Tathata' or Reality, or Nirvana. Here the word 'Dhatu' means the inmost nature, the ultimate essence. Dharmadhatu or Tathata is both transcendent and immanent. It is transcendent as ultimate Reality, but it is present in every one as his inmost ground and essence. According to Buddhism, perfect interpenetration of the reality realm means the perfect intercommunion or blending of all things in the Dharmadhatu. This is the doctrine of without obstacles (apratihata) of the Hua-Yen sect and T'ien-T'ai sect. Buddhism holds that nothing was created singly or individually. All things in the universe, matter or mind, arose simultaneously, all things in its depending upon one another, the influence of each mutually permeating and thereby making a universe symphony of harmonious totality. If one item were lacking, the universe would not be complete; without the rest, one item cannot be. When the whole cosmos arrives at a harmony of perfection, it is called the "universe One and True," or the "Lotus Store." In this ideal universe all beings will be in perfect harmony, each finding no obstruction in the existence and activity of another. Whatever we say, according to the Buddha, how can a man know what the universe really is when he cannot understand who he really is? Therefore, the Buddha taught: "The practical way for a man is turning back to himself and seeing where and who he is and what he is doing so that he can overcome the destruction of all hindrances to the truth of all things. That is to say, he has to cultivate to purify his body and mind." For the universe, the Buddha declared that the material world is formed by the Four Great Elements as many Indian thinkers before Him did. These are Earth element, Water element, Fire element and Air element. These elements are dynamic and impermanent, therefore, all existing things compounded by them must be impermanent too.

I. The Dharma Realm of Buddhas:

The universal Buddha, or the Dharma Realm of Buddhas, i.e. the dharmakaya. The Avatamsaka Sutra teaches: "The myriad dharmas are made from the mind alone." The Buddha is created by our mind. If our mind cultivates the Buddha-dharma, then we will accomplish the Buddha Way. If our mind cultivates the Bodhisattva Path, eventually

we will become a Bodhisattva. If our mind wishes to fall into the hells, we will surely head in the direction of the hells. That is why it is said, “The Ten Dharma Realms are not beyond this mind.” The Dharma Realm of Buddhas is not small because it comprises the three thousand great chiliocosmos, but at the same time, the Dharma Realm of Buddhas is not great either because in that Dharma realm, there are no arrogance, no pride, and no ego. The Buddha’s Dharma-body reaches to the ends of space and pervades throughout the Dharma Realm. It is nowhere present and yet nowhere absent. If we say it goes, then to where does it go? If we say it comes, then to where does it come? As a matter of fact, the Buddha’s Dharma-body is universally pervasive; it is not only in this world, but in worlds as many as tiny specks of dust. Limitlessly and boundlessly many worlds are all the Buddha’s Dharma-body; that is why it is said to be in worlds as many as motes of dust. The light emitted by the Buddhas in this Dharma Realm shines on the Buddhas in other Dharma Realms; and the light of the Buddhas in those other Dharma realms also shines on this Dharma Realm. Buddhas in the universe still emit lights to shine one another and these lights mutually unite, why not us, ordinary people? Buddhist disciples should unite our lights. There should not be any clashes between ordinary people. This shinning means your light shines on me, and my light shines on you. Our lights should shine on one another throughout our way of cultivation to eliminate our ignorance.

II. The Dharma Realm of Bodhisattvas:

A Bodhisattva is one whose beings or essence is bodhi whose wisdom is resulting from direct perception of Truth with the compassion awakened thereby. Enlightened being who is on the path to awakening, who vows to forego complete enlightenment until he or she helps other beings attain enlightenment. Since we are living beings endowed with sentience, we can also become enlightened ones among living beings. Then we can utilize the enlightened principles to enlighten all other living beings. Bodhisattva is a Sanskrit term for an Enlightened Being. This is the one whose essence is bodhi whose wisdom is resulting from direct perception of Truth with the compassion awakened thereby. Enlightened being who is on the path to awakening, who vows to forego complete enlightenment until he or she

helps other beings attain enlightenment. A Sanskrit term which means “Awakening being” or a “being of enlightenment,” or “one whose essence is wisdom,” or “a being who aspires for enlightenment.” This is the ideal of Mahayana Buddhism. The beginning of the bodhisattva’s career is marked by the dawning of the “mind of awakening” (Bodhi-citta), which is the resolve to become a Buddha in order to benefit others. So, Bodhisattva is considered as a human being with his own karmas at his very birth as all other creatures, but he can be able to get rid of all his inner conflicts, including bad karmas and sufferings, and external crises, including environments, calamities and other dilema, can change this unfortunate situation and can make a peaceful, prosperous and happy world for all to live in together by using his effort and determination in cultivating a realistic and practical way without depending on external powers. In Mahayana literature, this is commonly followed by a public ceremony of a vow to attain Buddhahood (Pranidhana) in order to benefit other sentient beings. That is to say: “Above to seek bodhi, below to save (transform) beings.” This is one of the great vows of a Bodhisattva. After that point the bodhisattva pursues the goal of Buddhahood by progressively cultivating the six, sometimes ten, “perfections” (Paramita): generosity, ethics, patience, effort, concentration, and wisdom. The two primary qualities in which the Bodhisattva trains are compassion and wisdom, and when the perfections are fully cultivated and compassion and wisdom developed to their highest level, the Bodhisattva becomes a Buddha. The Bodhisattva path is commonly divided into ten levels (Bhumi). The term Bodhisattva is not, however, confined solely to Mahayana Buddhism: in Theravada, Sakyamuni Buddha is referred to as “Bodhisatta” (Bodhisattva) in the past lives described in the Jatakas, during which he is said to have gradually perfected the good qualities of a Buddha. In the Mahayana sense, however, the Bodhisattva concept is an explicit rejection of Nikaya Buddhism’s ideal religious paradigm, the Arhat. In Mahayana the Arhat is characterized as limited and selfish, concerned only with personal salvation, in contrast to the Bodhisattva, who works very hard for all sentient beings. So the term “Bodhisattva” in general, means a “Bodhi being”. It denotes a being who is destined to obtain fullest Enlightenment or Buddhahood. According to the Digha Nikaya, literally, a “Bodhisattva” means one

who is an intellectual, or one who is resolved or maintained only to the paths that lead to enlightenment.

Several centuries after the Buddha's parinirvana, Bodhisattva is one of the most important ideas of Mahayana Buddhists. However, the concept was not a sole creation of the Mahayana. The term "Bodhisattva" had been mentioned in the Pali Canon and it stems from the original Pali Buddhism which is used more or less exclusively to designate Sakyamuni Buddha prior to His Enlightenment. According to Sarvastivada School, "Bodhisattva" is defined as a person who is certain to become a Buddha. He is a person who is born of wisdom and protected and served by the wise. According to the Astasahasrika Prajnaparamita, nothing real is meant by the word "Bodhisattva," because a Bodhisattva trains himself in non-attachment to all dharmas. For the Bodhisattva, the great being awakes in non-attachment to full enlightenment in the sense that he understands all the dharmas, because he has enlightenment as his aim, an enlightened being. In short, a Bodhisattva is an enlightener of sentient beings. He usually vows to take the enlightenment that he has been certified as having attained and the wisdom that he has uncovered to enlighten all other sentient beings. A Bodhisattva's job is not easy at all. Though his appearance is not rare as that of a Buddha, but it is extremely difficult for a Bodhisattva to appear, and it is also extremely difficult for ordinary people to encounter a real Bodhisattva.

A Bodhisattva is a Mahasattva as defined in Sanscrit language. 'Maha' means 'great' and 'sattva' means either 'being' or 'courage'. Nagarjuna gives a number of reasons why Bodhisattvas are called 'great beings'; it is because they achieve a great work, stand at the head of a great many beings, and activate great friendliness and great compassion, save a great number of beings. The Tibetans translate Mahasattvas as 'great spiritual hero' and their aspirations are truly on a heroic scale. They desire to discipline all beings everywhere, to serve and honor all the Buddhas everywhere. They want to retain firmly in their minds all the teachings of the Buddhas, to have a detailed knowledge of all the Buddha-fields to comprehend all the assemblies which anywhere gather around a Buddha, to plunge into the thoughts of all beings, to remove their defilements and to fathom their potentialities. In other words, Mahasattva is like Bodhisattva who will

be able to eliminate all his bad karmas and sufferings and will show the emancipation way to all beings with all skills by his compassion. A Bodhisattva is the one who benefits himself to help others. A great creature, having a great or noble essence, or being. Mahasattva is a perfect bodhisattva, greater than any other being except a Buddha. Also great being is one with great compassion and energy, who brings salvation to all living beings. In the beginning of the Astasahasrika Prajna paramita, the Buddha explained the meaning of 'Mahasattva' (great being) when Subhuti asked about it. The Buddha says that a Bodhisattva is called 'a great being' in the sense that he will demonstrate Dharma so that the great errors should be forsaken, such erroneous views as the assumption of a self, a being, a living soul, a person, of becoming, of not becoming, of annihilation, of eternity, of individuality, etc. According to the Saddharmapundarika Sutra, Mahasattvas have good qualities and method of practice paramita and under many hundred of thousands of Buddhas had planted the roots of goodness.

In the Theravada Buddhism, a Bodhisattva is a person in the school of the elders who is desirous of acquiring the characteristics of a perfect being, the enlightened one. It appears as such in the Pali Nikayas. The accomplishment of such a state makes him content. But the ideal of Mahayana induces him to greater effort based on dynamic activity to help other beings attain ultimate bliss; before that he does not lay ore to save beings from the state of suffering. Not satisfied with his own mitigation of desire some actions that make him subjected to malice and all kind of craving, he strives up on helping all other beings to overcome their afflictions. While the Buddha reminded Mahamati in the Lankavatara Sutra as follows: "Oh Mahamati, the distinction between the Bodhisattva and the Two Vehicles is emphasized, as the latter are unable to go up further than the sixth stage where they enter into Nirvana. At the seventh stage, the Bodhisattva goes through an altogether new spiritual experience known as anabhogacarya, which may be rendered "a purposeless life." But, supported by the majestic power of the Buddhas, which enters into the great vows first made by the Bodhisattva as he started in his career, the latter now devises various methods of salvation for the sake of his ignorant and confused fellow-beings. But from the absolute point of view of the ultimate truth

in the Lankavatara Sutra, attained by the Bodhisattva, there is no such graded course of spirituality in his life; for here is really no gradation (krama), no continuous ascension (kramanusandhi), but the truth (dharma) alone which is imageless (nirabhasa), and detached altogether from discrimination.

According to the Mahaprajnaparamita sastra, Bodhi means the way of all the Buddhas, and Sattva means the essence and character of the good dharma. Bodhisattvas are those who always have the mind to help every being to cross the stream of birth and death. According to old translation, Bodhisattvas are beings with mind for the truth. According to new translation, Bodhisattvas are conscious beings of or for the great intelligence, or enlightenment. The Bodhisattva seeks supreme enlightenment not for himself alone but for all sentient beings. Bodhisattva is a Mahayanist, whether monk or layman, above is to seek Buddhahood, below is to save sentient beings (he seeks enlightenment to enlighten others). Bodhisattva is one who makes the six paramitas (lục độ) their field of sacrificial saving work and of enlightenment. The objective is salvation of all beings with four infinite characteristics of a bodhisattva are kindness (từ), pity (bi), joy (hỷ), self-sacrifice (xả). A person, either a monk, a nun, a layman or a laywoman, who is in a position to attain Nirvana as a Sravaka or a Pratyekabuddha, but out of great compassion for the world, he or she renounces it and goes on suffering in samsara for the sake of others. He or she perfects himself or herself during an incalculable period of time and finally realizes and becomes a Samyaksambuddha, a fully enlightened Buddha. He or she discovers the Truth and declares it to the world. His or her capacity for service to others is unlimited. Bodhisattva has in him Bodhicitta and the inflexible resolve. There are two aspects of Bodhicitta: Transcendental wisdom (Prajna) and universal love (Karuna). The inflexible resolve means the resolve to save all sentient beings. According to the Mahayana schools, the bodhisattvas are beings who deny themselves final Nirvana until, accomplishing their vows, they have first saved all the living. An enlightened being who, deferring his own full Buddhahood, dedicates himself to helping others attain liberation. Besides, the Bodhisattva regards all beings as himself or herself ought not to eat meat. A Bodhisattva is one who has the essence or potentiality of transcendental wisdom or supreme enlightenment, who is on the way to the attainment of transcendental wisdom. He is a potential Buddha. In his self-mastery, wisdom, and compassion, a Bodhisattva represents a high stage of Buddhahood, but he is not yet a supremely enlightened, fully perfect Buddha. His career lasts for aeons of births in each of which he prepares himself for final Buddhahood by the practice of the six perfections (paramitas) and the stages of moral and

spiritual discipline (dasabhumi) and lives a life of heroic struggle and unremitting self-sacrifice for the good of all sentient beings. Bodhisattva is an enlightening being who, deferring his own full Buddhahood, dedicates himself to helping others attain liberation. In his self-mastery, wisdom, and compassion a Bodhisattva represents a high stage of Buddhahood, but he is not yet a supreme enlightened, fully perfected Buddha.

According to the Vimalakirti Sutra, the Buddha told Maitreya, “You should know that there are two categories of Bodhisattvas: those who prefer proud words and a racy style, and those who are not afraid (of digging out) the profound meanings which they can penetrate. Fondness of proud words and a racy style denotes the superficiality of a newly initiated Bodhisattva; but he who, after hearing about the freedom from infection and bondage as taught in profound sutras, is not afraid of their deep meanings which he strives to master, thereby developing a pure mind to receive, keep, read, recite and practise (the Dharma) as preached is a Bodhisattva who has trained for a long time. Maitreya, there are two classes of newly initiated Bodhisattvas who cannot understand very deep Dharmas: those who have not heard about profound sutras and who, giving way to fear and suspicion, cannot keep them but indulge in slandering them, saying: ‘I have never heard about them; where do they come from?’, and those who refuse to call on, respect and make offerings to the preachers of profound sutras or who find fault with the latter; these are two classes of newly initiated Bodhisattvas who cannot control their minds when hearing the deep Dharma, thereby harming themselves. Maitreya, further, there are two categories of Bodhisattvas who harm themselves and fail to realize the patient endurance of the uncreate in spite of their belief and understanding of the deep Dharma: they are (firstly) those who belittle newly initiated Bodhisattva and do not teach and guide them; and (secondly) those who, despite their faith in the deep Dharma, still give rise to discrimination between form and formlessness.” After hearing the Buddha expound the Dharma, Maitreya said: “World Honoured One, I have not heard all this before. As you have said, I shall keep from these evils and uphold the Dharma of supreme enlightenment which the Tathagata has collected during countless aeons. In future, if there are virtuous men and women who seek for Mahayana, I shall see to it that this sutra will be placed in their hands, and shall use transcendental power to make them remember it so that they can receive, keep, read, recite and proclaim it widely.

Bodhisattva is an enlightening being who, deferring his own full Buddhahood, dedicates himself to helping others attain liberation. In his self-mastery, wisdom, and compassion a Bodhisattva represents a high stage of Buddhahood, but he is not yet a supreme enlightened, fully perfected Buddha. Bodhisattvas have numerous different realms, but here, we only mention some

typical realms that Bodhisattvas have reached. ***First, Ten Spheres of Great Enlightening Beings:*** According to the Flower Adornment Sutra, Chapter 38, there are ten spheres of Great Enlightening Beings. Enlightening Beings who abide by these will attain the supreme sphere of great knowledge of Buddhas. *First*, showing infinite ways of access to the realm of reality so that sentient beings can enter. *Second*, showing the infinite wonderful arrays of all worlds, so that sentient beings can enter. *Third*, traveling by projection to the realms of all sentient beings to enlighten them all by appropriate means. *Fourth*, producing embodiments of Enlightening Beings from the body of Buddhas, producing embodiment of Buddha from the body of an enlightening being. *Fifth*, manifesting the world in the realm of space, manifesting the realm of space in the world. *Sixth*, manifesting the realm of nirvana in the realm of birth and death, manifesting the realm of birth and death in the realm of nirvana. *Seventh*, producing verbalizations of all Buddha teachings in the language of one sentient being. *Eighth*, showing all bodies as one body, one body as all different bodies. *Ninth*, filling all universe with one body. *Tenth*, in one instant causing all sentient beings to rouse the will for enlightenment, each manifesting infinite bodies attaining enlightenment.

Second, Ten Kinds of Unimpeded Function Relating to Realms: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of unimpeded function relating to realms. *First*, abide in the realm of reality without abandoning the realm of sentient beings. *Second*, abide in the realm of Buddhas without abandoning the realm of demons. *Third*, abide in the realm of nirvana without abandoning the realm of birth and death. *Fourth*, enter the realm of omniscience without putting an end to the realm of the nature of Enlightening Beings. *Fifth*, abide in the realm of tranquility and calm without abandoning the realm of distraction. *Sixth*, abide in the spacelike realm where there is no coming or going, no conceptualization, no form, no essence, no verbalization. Yet Enlightening Beings still do not abandon the realm of all sentient beings, conceptual representations. *Seventh*, dwell in the realm of occult powers and liberation, yet without abandoning the realm of specific locations. *Eighth*, enter the realm of ultimate nonexistence of sentient beings, yet they do not give teaching all sentient beings. *Ninth*, dwell in the realm of meditation, liberation, spiritual powers, and higher knowledges, quiet and peaceful, yet they manifest birth in all worlds. *Tenth*, dwell in the realm of realization of true enlightenment adorned by all the deeds of Buddhas, yet they manifest the composed, tranquil comportment of the personally liberated and individually illuminated.

Third, Ten Kinds of Peerless Inconceivable Realms: According to the Flower Adornment Sutra, Chapter 33, there are ten kinds of peerless inconceivable realms of all Buddhas. *First*, all Buddhas, once sitting, pervade

infinite worlds in the ten directions. *Second*, all Buddhas, uttering one logical statement, can express all Buddha teachings. *Third*, all Buddhas, emanating one light, can illuminate all worlds. *Fourth*, all Buddhas, in one body, can manifest all bodies. *Fifth*, all Buddhas can show all worlds in one place. *Sixth*, all Buddhas can ascertain all things within one knowledge without any impediment. *Seventh*, all Buddhas can travel to all worlds in the ten directions in a single moment of thought. *Eighth*, all Buddhas can manifest the infinite spiritual powers of the enlightened in a single instant. *Ninth*, all Buddhas can focus on all Buddhas and sentient beings of past, present and future in a single instant without confusion of mind. *Tenth*, all Buddhas are in one instant essentially the same as all Buddhas of past, future and present.

III. Different Forms of Dharmadhatu:

According to Buddhism, there are five kinds of reality realm: the phenomenal realm, the inactive/noumenal realm, interactive/interdependent, neither active nor inactive, and the unimpeded realm, the unity of phenomenal and noumenal (collective and individual). There are also ten Dharma Realms: The Dharma Realm of Buddhas, the Dharma Realm of Bodhisattvas, the Dharma Realm of the Conditionally Enlightened Ones, the Dharma Realm of Sound Hearers, the Dharma Realm of gods, the Dharma Realm of humans, the Dharma Realm of Asuras, the Dharma realm of animals, the Dharma Realm of hungry ghosts, and the Dharma realm of hell-beings. Also according to Buddhism, there are realms or eighteen brahmalokas: The realm of devas includes the eighteen heavens of form and four of formlessness. A place of enjoyment, where the meritorious enjoy the fruits of good karma, but not a place of progress toward bodhisattva perfection.

IV. Mind, Buddha, and All the Living Are Not Different:

Outside the mind there is no other thing; mind, Buddha, and all the living, these three are not different. There is no differentiating among these three because all is mind. All are of the same order. This is an important doctrine of the Hua-Yen sutra. The T'ien-T'ai called "The Mystery of the Three Things." Our minds are constantly occupied with a lot of false thoughts, thoughts of worry, happiness, hatred and anger, friends and enemies, and so on, so we cannot discover the Buddha-nature within. The state of mind of 'Higher Meditation' is a state of quietude or equanimity gained through relaxation. To meditate to calm down and to eliminate attachments, the aversions, anger, jealousy and the ignorance that are in our heart so that we can achieve a transcendental wisdom which leads to enlightenment. Once we achieve a state of quietude through higher meditation, we will discover our real nature within;

it is nothing new. However, when this happens, then there is no difference between us and the Buddha. In order to achieve the state of quietude through higher meditation, Zen practitioners should cultivate four basic stages in Dhyana. The relinquishing of desires and unwholesome factors achieved by conceptualization and contemplation. In this stage, the mind is full of joy and peace. In this phase the mind is resting of conceptualization, the attaining of inner calm, and approaching the one-pointedness of mind (concentration on an object of meditation). In this stage, both joy and sorrow disappear and replaced by equanimity; one is alert, aware, and feels well-being. In this stage, only equanimity and wakefulness are present.

V. Samadhi of Dharmata:

Dharmata means the essential or substantial nature of all things. In the Tantric Buddhism, this kind of contemplation or contemplation of the self-wheel means contemplating on the five elements: earth, water, fire, air, and space. To practice this kind of contemplation will lead to the Dharmadhatu-prakrti-jnana or the wisdom derived from the pure consciousness (amala-vijnana). Vairocana's immeasurable cosmic energy and wisdom interpenetrating all elements of the universe. One of the five wisdoms mentioned in the Shingon texts. The wisdom of the embodied nature of dharmadhatu, defined as the six elements, and is associated with Vairocana in the center.

VI. Single dharmadhatu:

Singledharmadhatu is single reality realm. The bhutatathata considered in terms of mind as a whole, a spiritual realm. Tathata is a Sanskrit term that refers to the "final nature of reality," and is commonly equated with such terms as "emptiness" (sunyata), and "truth body" (dharma-kaya). Suchness; central notion in the Mahayana Buddhism, referring to the Absolute, the true nature of all things. Tathata is also explained as "Immutable" or "Immovable" or "Permanent." It is beyond all concepts and distinctions. Bhutatathata, the suchness of existence, the reality as opposed to the appearance of the phenomenal world. Bhutatathata is immutable and eternal, whereas forms and appearances arise, change and pass away. Bhutatathata means permanent reality underlying all phenomena, pure and unchanged, such as the sea in contrast with the waves. According to Madhyamaka Philosophy, Tathata is the Truth, but it is impersonal. In order to reveal itself, it requires a medium. Tathagata is that medium. Tathagata is the epiphany of Reality. He is Reality personalized. Tathagata is an amphibious being partaking both of the Absolute

and phenomena. He is identical with Tathata, but embodied in a human form. That is why Tathata is also called the womb of Tathagata (Tathagatagarbha).

As mentioned above, according to Buddhist teachings, Singledharmadhatu is single reality realm. The bhutatathata considered in terms of mind as a whole, a spiritual realm which is immutable in each and every sentient being. In fact, the absolute, the true nature of all things which is immutable, immovable and beyond all concepts and distinctions. A Sanskrit term for the innate potential for Buddhahood or Buddha-nature that is present in all sentient beings. Tathagatagarbha is the womb where the Tathagata is conceived and nourished and matured. Tathagatagarbha also means the Alayavijnana which fully purified of its habit-energy (vasana) and evil tendencies (daushtulya). According to the Mahayana Buddhism, everything has its own Buddha-nature in the dharmakaya. Tathagatagarbha is the cause of goods as well as evils which creates the various paths of existence. In some texts, Mahayana texts, for example, Tathagata-garbha is equated with emptiness (sunyata) and is based on the notion that since all beings, all phenomena lack inherent existence (svabhava) and are constantly changing in dependence upon causes and conditions there is no fixed essence. Thus Buddha-nature is not something that is developed through practices of meditation or as a result of meditation, but rather is one's most basic nature, which is simply made manifest through removing the veils of ignorance that obscure it. However, meditation plays a crucial role in our cultivation life, for it's a main tool that helps us to remove the beginningless veils of ignorance so that Buddha-nature can manifest. Matrix of Thus-come or Thus-gone or Tathagata-garbha has a twofold meaning: Thus-Come or Thus-Gone or Buddha concealed in the Womb (man's nature), and the Buddha-nature as it is. Tathagata-garbha is the absolute, unitary storehouse of the universe, the primal source of all things. Therefore, the Tathagata is in the midst of the delusion of passions and desires; and the Tathagata is the source of all things(all created things are in the Tathagatagarbha, which is the womb that gives birth to them all), whether compatible or incompatible, whether forces of purity or impurity, good or bad. The realm of the Tathagatagarbha which is another name for the Alayavijnana, is beyond the views based on the imagination of the Sravakas and Pratyekabuddhas and philosophers. Tathagatagarbha is the womb where the Tathagata is conceived and nourished and matured. Tathagatagarbha also means the Alayavijnana which fully purified of its habit-energy (vasana) and evil tendencies (daushtulya). Tathagatagarbha also means Buddha-nature. According to the Mahayana Buddhism, everything has its own Buddha-nature in the dharmakaya. Tathagatagarbha is the cause of goods as well as evils which creates the various paths of existence.

Chapter Eight

Four Kinds of Universe In the Teachings of the Hua-Yen Sect

Buddhism holds that nothing was created singly or individually. All things in the universe, matter or mind, arose simultaneously, all things in its depending upon one another, the influence of each mutually permeating and thereby making a universe symphony of harmonious totality. If one item were lacking, the universe would not be complete; without the rest, one item cannot be. When the whole cosmos arrives at a harmony of perfection, it is called the “universe One and True,” or the “Lotus Store.” In this ideal universe all beings will be in perfect harmony, each finding no obstruction in the existence and activity of another. According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, although the idea of the interdependence and simultaneous rise of all things is called the Theory of Universe Causation, the nature of the rise being universal, it is rather a philosophy of the totality of all existence than a philosophy of origination. According to this theory of the Hua-Yen school, there are Four Dharma Realms: *First, the Dharma Realm of Phenomena*. The real, or the world of actual life, the factual world. The idea of looking at the Dharmadhatu as a world of individual objects, in which case the term “dhatu” means “something separated.” This is the world of reality, the factual, practical world, or the phenomenal realm, phenomenal world. The Dharma Realm of Phenomena, or the realm of events (specifics). It represents the Realistic Doctrine of Hinayana. *Second, the Dharma Realm of Noumena*. The ideal, or the world of law or principle. The idea of looking at the Dharmadhatu as a manifestation of one spirit (ekacitta) or one elementary substance (ekadhatu). This is the noumenal realm, or noumenal world. The Dharma Realm of Noumena, or the realm of principles. This is the world of principle or theoretical world. It is represented by the Sam-Lun and Dharmalaksana Schools which teach that principle is separate from facts. *Third, the Dharma Realm of non-obstructions of noumena and phenomena*. The

idea realized, or the world in which the principle is applied in actual life, or the fact and the principle harmonized. The idea of looking at the Dharmadhatu as a world where all its particular existences (vastu) are identifiable with one underlying spirit. This Dharmadhatu is the interdependence of phenomenal and noumenal realm. The world in which phenomena are identical with noumena. The Dharma Realm of non-obstructions of noumena and phenomena (principles and specifics). The realm of principles against events perfectly fused in unimpeded freedom. The Awakening of Faith and the T'ien-T'ai School believe the identity of fact and principle. That means the world of principle and reality united, or the ideal world realized. *Fourth, the Dharma Realm of non-obstruction of phenomena and phenomena.* The idea of looking at the Dharmadhatu as a world where each one of its particular objects is identifiable with every other particular object, with whatever lines of separation there may be between them all removed. This is the world of all realities or practical facts interwoven or identified in perfect harmony. It is to say phenomena are also interdependent. The world in which phenomena interpenetrate one another without hindrances. The Dharma Realm of non-obstruction of phenomena and phenomena. The realm of events against events (specifics and specifics) perfectly fused in unimpeded freedom. It represents by the Hua-Yen School which teaches that all distinct facts or realities will, and ought to, form a harmonious whole by mutual penetration and mutual identification so as to realize the ideal world of "One-True." The real harmonized, or the world in which actuality attains harmony in itself. In the actual world individualism is apt to predominate, and competition, conflict, dispute and struggle too often will disturb the harmony. To regard conflict as natural is the way of usual philosophies. Buddhism sets up a world in which actual life attains an ideal harmony. According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, it should not be difficult to make practice adapted to theory, but such being the evil of men, some make too much of theory while others make too much of practice. So a rational solution becomes necessary. Moreover, in the world of realities (fact), practice often goes against practice, fact against fact, business, against business, individual against individual, class against class, nation against nation. Such is the feature of the world of individualism and thus the whole world goes to pieces. Mere collectivism or solidarity will not prevent the evil of life. To harmonize such a state of being and to make all things go smoothly, the world of mutual reliance or interdependence ought to be created. Such an ideal world is called "the fact and fact world perfectly harmonized."

Chapter Nine

Ten Profound Theories in the Realm of Fact and Fact World Perfectly Harmonized in the Realm of Dharma of Avatamsaka

According to the Avatamsaka terminology, which is a Sanskrit term “Vatsu” meaning “matter,” or “event,” or “happening,” or “an individual thing or substance.” However, its general idea is “an event.” We, Buddhists, do not believe in the reality of an individual existence, for there is nothing in our world of experience that keeps its identity even for a moment; it is subject to constant change. The changes are, however, imperceptively gradual as far as our human senses are concerned, and are not noticed until they pass through certain stages of modification. Human sensibility is bound up with the notion of time-divisions; it translates time into space; a succession of events is converted into a spatial system of individual realities. The idea of “perfectly unimpeded interpenetration Dharmadhatu” is attained only when our consciousness is thoroughly pervaded with a feeling for a never-ending process of occurrences mentioned above. The world in which actuality attains harmony in itself. In the actual world individualism is apt to predominate, and competition, conflict, dispute and struggle too often will disturb the harmony. To regard conflict as natural is the way of usual philosophies. Buddhism sets up a world in which actual life attains an ideal harmony.

In order to elucidate the possibility of the realm of Fact and fact world perfectly harmonized,” the Hua-Yen School set forth the “Ten Profound Theories.” *First*, the theory of co-relation, in which all things have co-existence and simultaneous rise. All are co-existent not only in relation to space, but also in relation to time. There is no distinction of past, present and future, each of them being inclusive of the other. Distinct as they are and separated as they seem to be in time, all beings are united to make over entity from the universal point of view. *Second*, the theory of perfect freedom in which all beings “broad and narrow” commune with each other without any

obstacle. The power of all beings as to intension and extension is equally limitless. One action, however small, includes all actions. One and all are commutable freely and uninterruptedly. *Third*, the theory of mutual penetration of dissimilar things. All dissimilar existences have something in common. Many in one, one in many, and all in unity. *Fourth*, the theory of freedom, i.e., freedom from ultimate distinctions, in which all elements are mutually identified. It is a universal identification of all beings. Mutual identification is, in fact, self-negation. Identifying oneself with another, one can synthesize with another. Negating oneself and identifying oneself with another constitute synthetical identification. This is a peculiar theory or practice of Mahayana. It is applied to any theory and practice. Two opposed theories or incompatible facts are often identified. Often a happy solution of a question is arrived at by the use of this method. As the result of mutual penetration and mutual identification. We have the concept "One in All, All in One. One behind All, All behind One." The great and small, the high or low, moving harmoniously together. Even the humblest partaking of the work in peace, no one stands separately or independently alone. It is the world of perfect harmony. *Fifth*, the theory of complementarity by which the hidden and the manifested will make the whole by mutual supply. If one is inside, the other will be outside, or vice versa. Both complementing each other will complete one entity. *Sixth*, the theory of construction by mutual penetration of minute and abstruse matters. Generally speaking, the more minute or abstruse a thing is, the more difficult it is to be conceived. Things minute or abstruse beyond a man's comprehension must also be realizing the theory of one-in-many and many-in-one. *Seventh*, the theory of inter-reflection, as in the region surrounded by the Indra net (a net decorated with a bright stone on each knot of the mesh), where the jewels reflect brilliance upon each other, according to which the real facts of the world are mutually permeating and reflecting. *Eighth*, the theory of elucidating the truth by factual illustrations. Truth is manifested in fact and fact is the source of enlightening. *Ninth*, the theory of "variously completing ten time-periods creating one entity." Each of past, present and future contains three periods thus making up nine periods which altogether form one period, nine and

one, ten periods in all. The ten periods, all distinct yet mutually penetrating, will complete the one-in-all principle. All other theories are concerned chiefly with the mutual penetration in “horizontal plane,” but this theory is concerned with the “vertical connection,” or time, meaning that all beings separated along the nine periods, each complete in itself, are, after all, interconnected in one period, the one period formed by the nine. This is one of the ten basic principles (Ten Mysterious Gates) of Hua-yen, by means of which the Hua Yen philosophy of totality is expounded and to elucidate the possibility of the realm of Fact and fact world perfectly harmonized.” *Tenth*, the theory of completion of virtues by which the chief and the retinue work together harmoniously and brightly. If one is the chief, all others will work as his retinue, i.e., according to the one-in-all and all-in-one principle, they really form one complete whole, penetrating one another.

Chapter Ten

Living in the Realm of Dharma of Avatamsaka

According to Buddhist teachings, to live in the Dharma Realm of Avatamsaka is to live in the realm of Singleness of Mind or Universal Mind, for this single mind encompasses the four kinds of lands in their totality (First, the land of common residence of beings and saints. Second, the land of expediency. Third, the land of true reward. Fourth, the land of eternally tranquil light). One Mind (Singleness of Mind) means a Universal Mind. According to The Zen Teaching of Huang-Po, one day, Zen Master Huang-Po entered the hall and preached the assembly: "All the Buddhas and all sentient beings are nothing but the One Mind, beside which nothing exists. This Mind, which is without beginning, is unborn and indestructible. It is not green nor yellow, and has neither form nor appearance. It does not belong to the categories of things which exists or do not exist, nor can it be thought of in terms of new or old. It is neither long nor short, big nor small, for it transcends all limits, measures, names, traces and comparisons. It is that which you see before you, begin to reason about it you at once fall into error. it is like the boundless void which cannot be fathomed or measured. The One Mind alone is the Buddha, and there is no distinction between the Buddha and sentient things, but that sentient beings are attached to forms and so seek externally for Buddhahood. By their very seeking they lose it, for that is using the Buddha to seek for the Buddha and using mind to grasp Mind. Even though they do their utmost for a full aeon, they will not be able to attain to it. They do not know that, if they put a stop to conceptual thought and forget their anxiety, the Buddha will appear before them, for this Mind is the Buddha and the Buddha is all living beings. it is not the less for being manifested in ordinary beings, nor is it greater for being manifested in the Buddha." Peter Matthiessen wrote in *The Nine-Headed Dragon River*: "In zazen, one is one's present self, what one was, and what one will be, all at once. I have a glimpse of the Mahayana teaching known as nondiscrimination, perceiving that this black cushion, candle flame, cough, belch, Buddha, incense smell, wood pattern on the floor, pine branch, sharp pain, and

so awareness of these phenomena, of all phenomena, are all of equal significance, equal value. And the next day, what resolves in my mind like a soft soap bubble swelling and soundlessly bursting is that 'my' mind and all minds everywhere are manifestations of One Mind, Universal Mind, like myriad birds flying as one in a swift flock, like so many minute coral animals, in the sway of tides on a long reef, not the same and yet not different, feeding as one great creature with a single soul."

Besides, defiled or immaculate, dirty or pure... are only concepts we form in our mind. The Buddha taught: "No enemy can harm one so much as one's own thoughts of craving, thoughts of hate, thoughts of jealousy, and so on. A man who does not know how to adjust his mind according to circumstances would be like a corpse in a coffin. Turn your mind to yourself, and try to find pleasure within yourself, and you will always find therein an infinite source of pleasure ready for your enjoyment. It is only when the mind is controlled and is kept to the right road of orderly progress that it becomes useful for its possessor and for society. A disorderly mind is a liability both to its owner and to others. All the havoc in the world is created by men who have not learned the way of mind control, balance and poise. Calmness is not weakness. A calm attitude at all times shows a man of culture. It is not too difficult for a man to be calm when things are favourable, but to be calm when things are going wrong is difficult indeed. Calmness and control build up a person's strength and character. Angry is the most dangerous enemy. Mind is your best friend and worst woe. You must try to kill the passions of lust, hatred and ignorance that are latent in your mind by means of morality, concentration and wisdom.

The secret of having a peaceful mind, a happy, and successful living lies in doing what needs to be done now, and not worrying about the past and the future. We cannot go back into the past and reshape it, nor can we anticipate everything that may happen in the future. There is one moment of time over which we have some conscious control and that is the present. Hui-K'e, a scholar of some repute, complains to Bodhidharma, who is silently doing meditation, that he has no peace of mind and asks how he can acquire it. Bodhidharma turns him away, saying that the attainment of inward peace involves long and hard discipline and is not for the conceited and fainthearted. Hui-K'e, who has

been standing outside in the snow for hours, implores Bodhidharma to help him. Again, he is rebuffed. In desperation he cuts off his left hand and offers it to Bodhidharma. Now convinced of his sincerity and determination, Bodhidharma accepts him as a disciple. This story emphasizes the importance which Zen masters attach to the hunger for self-realization, to meditation, and to sincerity and humility, perseverance and fortitude as prerequisites to the attainment of the highest truth. He was moved by the spirit of sincerity of Hui-K'o, so he instructed him: "Meditating facing the wall is the way to obtain peace of mind, the four acts are the ways to behave in the world, the protection from slander and ill-disposition is the way to live harmoniously with the surroundings, and detachment is the upaya to cultivate and to save sentient beings."

The mind is the root of all dharmas. In Contemplation of the Mind Sutra, the Buddha taught: "All my tenets are based on the mind that is the source of all dharmas." The mind has brought about the Buddhas, the Heaven, or the Hell. It is the main driving force that makes us happy or sorrowful, cheerful or sad, liberated or doomed. In the Dharmapada, the Buddha taught: Of all dharmas, mind is the forerunner, mind is chief. We are what we think, we have become what we thought (what we are today came from our thoughts of yesterday). If we speak or act with a deluded mind or evil thoughts, suffering or pain follows us, as the wheel follows the hoof of the draught-ox (Dharmapada 1). Of all dharmas, mind is the forerunner, mind is chief. We are what we think, we have become what we thought. If we speak or act with a pure mind or thought, happiness and joy follow us, as our own shadow that never leaves (Dharmapada 2). As rain penetrates and leaks into an ill-thatched hut, so does passion enter an untrained mind or uncultivated mind (Dharmapada 13). As rain does not penetrate a well-thatched hut, so does passion not enter a cultivated mind (Dharmapada 14). The wavering and restless, or unsteady mind, difficult to guard, difficult to hold back; a wise man steadies his trembling mind and thought, as a fletcher makes straight his arrow (Dharmapada 33). As a fish drawn from its watery abode and thrown upon the dry land, our thought quivers all over in its effort to escape the realm of Mara (Dharmapada 34). It is good to control the mind, which is difficult to hold in and flighty, rushing wherever it wishes; a controlled mind brings happiness (Dharmapada 35). The mind is hard to perceive, extremely subtle, flits whenever it wishes. Let the wise person guard it; a guarded mind is conducive to happiness (Dharmapada 36). Traveling far, wandering alone, bodiless, lying in a cave, is the mind. Those who subdue it are freed from the bonds of Mara (Dharmapada 37). He whose mind is not steady, he who does not know the

True Law, he whose confidence wavers, the wisdom of such a person will never be perfect (Dharmapada 38). He whose mind is free from lust of desires, he who is not affected by hatred, he who has renounced both good and evil, for such a vigilant one there is no fear (Dharmapada 39). Whatever harm an enemy may do to an enemy, or a hater to a hater, an ill-directed mind can do one far greater harm (Dharmapada 42). What neither mother, nor father, nor any other relative can do, a well-directed mind can do one far greater good (Dharmapada 43). Like the earth, Arhats who are balanced and well-disciplined, resent not. He is like a pool without mud; no new births are in store for him (Dharmapada 95). Those Arhats whose mind is calm, whose speech and deed are calm. They have also obtained right knowing, they have thus become quiet men (Dharmapada 96). In the past times, this mind went wandering wherever it liked, as it wished and as it pleased. But now I shall completely hold it under control as a rider with his hook a rutting elephant (Dharmapada 326). Take delight in heedfulness, check your mind and be on your guard. Pull yourself out of the evil path, just like the elephant draws itself out of the mud (Dharmapada 327). From the standpoint of Zen experience, "mind" means total awareness. In other words, just listening when hearing. When the mind is concentrated on right thoughts with right effort and understanding the effect it can produce is immense. A mind with pure and wholesome thoughts really does lead to healthy relaxed living.

Buddhist practitioners should always remember that deviant mind arises, demons appear; correct mind arises, Buddhas appear. According to the Platform Sutra, Chapter Ten, the Sixth Patriarch said, "All of you please, listen carefully. If those of future generations recognize living beings, they will have perceived the Buddha-nature. If they do not recognize living beings, they may seek the Buddha throughout many aeons but he will be difficult to meet. I will now teach you how to recognize the living beings within your mind and how to see the Buddha-nature there. If you wish to see the Buddha, simply recognize living beings for it is living beings who are confused about the Buddha and not the Buddha who is confused about living beings. When enlightened to the self-nature, the living being is a Buddha. If confused about the self-nature, the Buddha is a living being. When the self-nature is impartial, the living being is the Buddha. When the self-nature is biased, the Buddha is a living being. If your thoughts are devious and malicious, the Buddha dwells within the living being but by means of one impartial thought, the living being becomes a Buddha. Our minds have their own Buddha and that Buddha is the true Buddha. If the mind does not have its own Buddha, where can the true Buddha be sought? Your own minds are the Buddha; have no further doubts. Nothing can be established outside the mind, for the original mind produces the ten thousand dharmas. Therefore, the Sutras say, 'The mind produced, all dharmas

are produced; the mind extinguished, all dharmas are extinguished. Now, to say goodbye, I will leave you a verse called the 'Self-Nature's True Buddha Verse.' People of the future who understand its meaning will see their original mind and realize the Buddha Way. The verse runs:

“The true-suchness self-nature is the true Buddha.
 Deviant views, the three poisons are the demon king.
 At times of deviant confusion, the demon king is in the house;
 But when you have proper views, the Buddha is in the hall.
 Deviant views, the three poisons produced within the nature,
 Are just the demon king come to dwell in the house.
 Proper views casting out three poisons of the mind.
 Transform the demon into Buddha True, not False.
 Dharma-body, Reward-body, and Transformation-body:
 Fundamentally the three bodies are one body.
 Seeing that for yourself within your own nature
 Is the Bodhi-cause for realizing Buddhahood.
 The pure nature is originally produced from the Transformation-body.
 The pure nature is ever-present within the Transformation-body.
 One's nature leads the transformation-body down the right road.
 And in the future the full perfection is truly without end.
 The root cause of purity is the lust nature, for once rid of lust,
 the substance of the nature is pure.
 Each of you, within your natures; abandon the five desires.
 In an instant, see your nature, it is true.
 If in this life you encounter the door of Sudden Teaching
 You will be suddenly enlightened to your
 Self-nature and see the Honored of the world.
 If you wish to cultivate and aspire to Buddhahood,
 You won't know where the truth is to be sought
 Unless you can see the truth within your own mind,
 This truth which is the cause of realizing Buddhahood.
 Not to see your self-nature but to seek the Buddha outside:
 If you think that way, you are deluded indeed.
 I now leave behind the Dharma-door of the Sudden Teaching
 To liberate worldly people who must cultivate themselves.
 I announce to you and to future students of the Way:
 If you do not hold these views, you will only waste your time.”

Thinking very carefully the Sixth Patriarch's teachings, Buddhist practitioners will always see that when deviant mind arises, demons appear; when correct mind arises, Buddhas appear. These teachings will forever be the Truth for all Buddhist practitioners!

Truly speaking, mind is a skilful painter who creates all kinds of pictures in this world. Mind in action means citta-samskara or mental formation, the creation of the mind, or mental functions. The activities of the mind (heart), or the working on the mind for its control. The activities of the mind have no limit. The mind originate delusion because the Buddhas taught: "Everything existence or phenomenon arises from the functions of the mind." The mind creates Nirvana; the mind creates Hells. An impure mind surrounds itself with impure things. A pure mind surrounds itself with pure things. Surroundings have no more limits than the activities of the mind. The mind creates Buddhas (Buddha is like our mind), and the mind also creates ordinary men (sentient beings are just like our mind). The mind is a skilful painter who creates pictures of various worlds. There is nothing in the world that is not mind-created. Both life and death arise from the mind and exist within the mind. The mind creates greed, anger and ignorance; however, that very mind is also able to create giving, patience and wisdom. A mind that is bewildered by its own world of delusion will lead beings to an unenlightened life. If we learn that there is no world of delusion outside of the mind, the bewildered mind becomes clear, we cease to create impure surroundings and we attain enlightenment. The mind is the master of every situation (it rules and controls everything). The world of suffering is brought about by the deluded mortal mind. The world of eternal joy is also brought about by the mind, but a clear mind. The mind is as the wheels follow the ox that draws the cart, so does suffering follow the person who speaks and acts with an impure mind. If the mind is impure, it will cause the feet to stumble along a rough and difficult road; but if a mind is pure, the path will be smooth and the journey peaceful. From the Buddhist point of view, all the circumstances of our life are manifestations of our own consciousness. This is the fundamental understanding of Buddhism. From painful, afflictive and confused situations to happy and peaceful circumstances... all are rooted in our own mind. Our problems are we tend to follow the lead of that restless mind, a mind that continuously gives birth to new thoughts and ideas. As a result, we are lured from one situation to another hoping to find happiness, yet we only experience nothing but fatigue and disappointment, and in the end, we keep moving in the cycle of Birth and Death. The solution is not to suppress our thoughts and desires, for this would be impossible; it would be like trying to cover a stone over grass, grass will find its way to survive. We must find a better solution than that. Why do we not train ourselves to observe our thoughts without following them. This will deprive them their suppressing energy and is therefore, they will die out by themselves.

Chapter Eleven

Summaries of Bodhisattvas' Images & The Ideal of Saving All Sentient Beings in the Flower Adornment Sutra

(A) Summaries of Bodhisattvas' Images In Buddhism

I. The Origination of the Bodhisattva Ideal:

Some 200 or 300 years after the Buddha's death, a new variation of the Buddhist ideal began to emerge. Dissatisfied with the seemingly limited goal of the arhat, this new vision emphasized the Bodhisattva as the highest aspiration for all. A Bodhisattva is a being who resolves to become a fully enlightened Buddha and who dedicates his efforts to helping other sentient beings to attain salvation. These compassionate beings figure predominantly in the Mahayana tradition; indeed, the most distinguishing feature of Mahayana Buddhism may be its advocacy of the Bodhisattva as the vehicle to liberation. The Bodhisattva follows a long and arduous path, often described as having ten stages and spanning many lives at the end of which he attains complete Buddhahood. The Mahayana is thus able to consider a host of Bodhisattvas, at different stages along the path, as intervening in the lives of sentient beings. An advanced Bodhisattva, for example, can create "Buddha-Fields," to which humans can aspire to be reborn by devotion and righteousness. The notion of the Bodhisattva is at times combined with the doctrine of the "Three Bodies" of the Buddha. This theory maintains that the ultimate form of Buddhahood and the true nature of things is the "Body of Dharma" itself (Dharmakaya). The Body of Dharma is revealed progressively by two other bodies: the "Enjoyment Body" (Sambhogakaya), a subtle form perceptible only to those advanced in the path, and the "Transformation Body" (Nirmanakaya), a physical form apparent to all. According to this scheme, Gautama was merely a Transformation Body, an apparition of

ultimate Buddhahood. Other Bodhisattvas, who are Enjoyment Bodies, can also teach and intervene through transformation and apparition. Important Mahayana Bodhisattvas include Avalokitesvara; Manjusri, who personifies great wisdom and is often represented holding a sword, which he uses to cut through the veil of ignorance; and Maitreya, “The Kindly One,” who will be the next Buddha and who, after attaining Buddhahood, will send the next Transformation Body to teach on earth. Other great Buddhist teachers are sometimes associated with Bodhisattvas, and are even seen as their incarnations. One of these is Nagarjuna, who was an abbot at the Buddhist university of Nalanda in the second century A.D. Nagarjuna is considered the founder of the Madhyamaka, a school of Buddhist philosophy that was active in Buddhist India. Madhyamaka greatly influenced certain forms of Chinese and Japanese Buddhism, such as Zen, and still flourishes today in Tibet.

In Tibetan, Bodhisattva is translated as “Heroic Being.” The heroic quality of the Bodhisattva is brought out by the Prajnaparamita: “Suppose a hero, endowed with great accomplishments, had gone out with his mother, father, sons, and daughters. By some set of circumstances, they would get into a huge wild forest. The foolish among them would be greatly frightened. The hero would, however, fearlessly say to them ‘Do not be afraid! I will speedily take you out of this great and terrible jungle, and bring you to safety.’ Since he is fearless, vigorous, exceedingly tender, compassionate, courageous and resourceful, it does not occur to him to take himself alone out of the jungle, leaving his relatives behind. Against the Arhat, Mahayana Buddhism claimed that we must take the whole of the creation with us to enlightenment, that we cannot just abandon any beings, as all beings are as near to us as our relatives are. What a man should do is to make no discrimination between himself and others, and to wait until he had helped everybody into Nirvana before losing himself into it. The Mahayanists thus claimed that the Arhat had not aimed high enough. According to the Mahayana Buddhism, the ideal man, the aim of the Buddhist effort, was not the rather self-centered, cold and narrow-minded Arhat, but the all-compassionate Bodhisattva, who abandoned the world, but not the beings in it. Wisdom had been taught as the highest quality for an Arhat, and compassion as a subsidiary virtue; but to a Bodhisattva, compassion came to rank as equal with wisdom. While the wisdom of an Arhat had been fruitful in setting free in himself. What there was to be set free, it was rather sterile in ways and means of helping ordinary people. The Bodhisattva would be a man who does not only set himself free, but who is also skilful in devising

means for bringing out and maturing the latent seeds of enlightenment in others. According to the Prajna-paramita-sutra, the Buddha taught: “Doers of what is hard are the Bodhisattvas, the great beings who have set out to win supreme enlightenment. They do not wish to attain their own private Nirvana. On the contrary, they have survey the highly painful world of being, but they do not tremble at birth-and-death. They have set out for the benefit of the world, for the peace and happiness of the world. They have resolved, and yet desirous to win supreme enlightenment, they do not tremble at birth and death. They have set out for the benefit of the world, for the ease of the world, out of pity for the world. They have resolved: ‘We will become a shelter for the world, a refuge for all beings, the world’s place of rest, the final belief of all beings, islands of the world, lights of the world, leaders of the world, the world’s means of salvation.

According to the Mahayana Buddhism, the ideal of the Bodhisattva was partly due to social pressure on the Order, but to a great extent it was inherent in the practice of the ‘Unlimited,’ which had trained the monks not to discriminate between themselves and others. As we saw, Buddhism has at its disposal two methods by which it reduces the sense of separateness on the part of individuals. The one is the culture of the social emotions, or sentiments, such as loving-kindness (friendliness) and compassion. The other consists in acquiring the habit of regarding whatever one thinks, feels or does as an interplay of impersonal forces, called ‘Dharmas,’ weaning oneself slowly from such ideas as ‘I’ or ‘mine’ or ‘self.’ There is a logical contradiction between the method of wisdom, which sees no persons at all, but only Dharmas, and the method of the ‘Unlimited’ which cultivates relations to people as persons. The meditation on Dharmas dissolves other people, as well as oneself, into a conglomeration of impersonal and instantaneous dharmas. It reduces our manhood into 5 heaps, or pieces, plus a label. If there is nothing in the world except bundles of Dharmas, as cold and as impersonal as atoms, instantaneously perishing all the time, there is nothing which friendliness and compassion could work on. One cannot wish well to a Dharma which is gone by the time one has come to wish it well, nor can one pity a Dharma, say a ‘mind-object,’ or a ‘sight-organ,’ or a ‘sound-consciousness.’ In those Buddhist circles where the method of Dharmas was practiced to a greater extent than the ‘Unlimited,’ it led to a certain dryness of mind, to aloofness, and to lack of human warmth. The true task of the Buddhist is to carry on with both contradictory methods at the same time. As the method of Dharmas leads to boundless expansion of the self, because one identifies oneself with more and more living beings. As the method of wisdom explodes the idea that there are any persons at all in the world, so the method of the ‘Unlimited’ increases the awareness of the personal problems of more and more persons. How then does

the Mahayana resolve this contradiction? The Buddhist philosophers differs from philosophers bred in the Aristotelean tradition in that they are not frightened but delighted by a contradiction. They deal with this, as with other contradictions, by merely stating it in an uncompromising form, and then they leave it at that. According to the Diamond Sutra: “Here, oh! Subhuti! A Bodhisattva should think thus ‘As many beings as there are in the universe of beings, be they being egg-born, or from a womb, or moisture-born, or miraculously born; be they with form, or without; be they with perception, without perception, or with neither perception nor no-perception, as far as any conceivable universe of beings is conceived; all these should be led by me into Nirvana, into that realm of Nirvana which leaves nothing behind. And yet, although innumerable beings have thus been led to Nirvana, no being at all has been led to Nirvana. And why? If in a Bodhisattva the perception of a ‘being’ should take place, he would not be called an ‘enlightenment-being’ or a Bodhisattva.’”

In short, the Bodhisattva ideal originated from Mahayana Buddhism, but the term Bodhisattva is not confined solely to Mahayana Buddhism. In Theravada, Sakyamuni Buddha is referred to as “Bodhisatta” (Bodhisattva) in the past lives described in the Jatakas, during which he is said to have gradually perfected the good qualities of a Buddha. In the Mahayana sense, however, the Bodhisattva concept is an explicit rejection of Nikaya Buddhism’s ideal religious paradigm, the Arhat. In Mahayana the Arhat is characterized as limited and selfish, concerned only with personal salvation, in contrast to the Bodhisattva, who works very hard for all sentient beings. The beginning of the bodhisattva’s career is marked by the dawning of the “mind of awakening” (Bodhi-citta), which is the resolve to become a Buddha in order to benefit others. So, Bodhisattva is considered as a human being with his own karmas at his very birth as all other creatures, but he can be able to get rid of all his inner conflicts, including bad karmas and sufferings, and external crises, including environments, calamities and other dilemmas, can change this unfortunate situation and can make a peaceful, prosperous and happy world for all to live in together by using his effort and determination in cultivating a realistic and practical way without depending on external powers. In Mahayana literature, this is commonly followed by a public ceremony of a vow to attain Buddhahood (Pranidhana) in order to benefit other sentient beings. That is to say: “Above to seek bodhi, below to save (transform) beings.” This is one of the great vows of a Bodhisattva. After that point the bodhisattva pursues the goal of Buddhahood by progressively cultivating the six, sometimes ten, “perfections” (Paramita): generosity, ethics, patience, effort, concentration, and wisdom. The two primary qualities in which the Bodhisattva trains are compassion and wisdom, and when the perfections are

fully cultivated and compassion and wisdom developed to their highest level, the Bodhisattva becomes a Buddha.

II. Who Are Bodhisattvas?:

Bodhisattva is a Sanskrit term for an Enlightened Being. This is the one whose essence is bodhi whose wisdom is resulting from direct perception of Truth with the compassion awakened thereby. Enlightened being who is on the path to awakening, who vows to forego complete enlightenment until he or she helps other beings attain enlightenment. A Sanskrit term which means “Awakening being” or a “being of enlightenment,” or “one whose essence is wisdom,” or “a being who aspires for enlightenment.” This is the ideal of Mahayana Buddhism. The beginning of the bodhisattva’s career is marked by the dawning of the “mind of awakening” (Bodhi-citta), which is the resolve to become a Buddha in order to benefit others. So, Bodhisattva is considered as a human being with his own karmas at his very birth as all other creatures, but he can be able to get rid of all his inner conflicts, including bad karmas and sufferings, and external crises, including environments, calamities and other dilema, can change this unfortunate situation and can make a peaceful, prosperous and happy world for all to live in together by using his effort and determination in cultivating a realistic and practical way without depending on external powers. In Mahayana literature, this is commonly followed by a public ceremony of a vow to attain Buddhahood (Pranidhana) in order to benefit other sentient beings. That is to say: “Above to seek bodhi, below to save (transform) beings.” This is one of the great vows of a Bodhisattva. After that point the bodhisattva pursues the goal of Buddhahood by progressively cultivating the six, sometimes ten, “perfections” (Paramita): generosity, ethics, patience, effort, concentration, and wisdom. The two primary qualities in which the Bodhisattva trains are compassion and wisdom, and when the perfections are fully cultivated and compassion and wisdom developed to their highest level, the Bodhisattva becomes a Buddha. The Bodhisattva path is commonly divided into ten levels (Bhumi). The term Bodhisattva is not, however, confined solely to Mahayana Buddhism: in Theravada, Sakyamuni Buddha is referred to as “Bodhisatta” (Bodhisattva) in the past lives described in the Jatakas, during which he is said to have gradually perfected the good qualities of a Buddha. In the Mahayana sense, however, the Bodhisattva concept is an explicit rejection of Nikaya Buddhism’s ideal religious paradigm, the Arhat. In Mahayana the Arhat is characterized as limited and selfish, concerned only with personal salvation, in contrast to the Bodhisattva, who works very hard for all sentient beings. So the term “Bodhisattva” in general, means a “Bodhi being”. It denotes a being who is destined to obtain

fullest Enlightenment or Buddhahood. According to the Digha Nikaya, literally, a “Bodhisattva” means one who is an intellectual, or one who is resolved or maintained only to the paths that lead to enlightenment.

Several centuries after the Buddha’s parinirvana, Bodhisattva is one of the most important ideas of Mahayana Buddhists. However, the concept was not a sole creation of the Mahayana. The term “Bodhisattva” had been mentioned in the Pali Canon and it stems from the original Pali Buddhism which is used more or less exclusively to designate Sakyamuni Buddha prior to His Enlightenment. According to Sarvastivada School, “Bodhisattva” is defined as a person who is certain to become a Buddha. He is a person who is born of wisdom and protected and served by the wise. According to the Astasahasrika Prajnaparamita, nothing real is meant by the word “Bodhisattva,” because a Bodhisattva trains himself in non-attachment to all dharmas. For the Bodhisattva, the great being awakes in non-attachment to full enlightenment in the sense that he understands all the dharmas, because he has enlightenment as his aim, an enlightened being. In short, a Bodhisattva is an enlightener of sentient beings. He usually vows to take the enlightenment that he has been certified as having attained and the wisdom that he has uncovered to enlighten all other sentient beings. A Bodhisattva’s job is not easy at all. Though his appearance is not rare as that of a Buddha, but it is extremely difficult for a Bodhisattva to appear, and it is also extremely difficult for ordinary people to encounter a real Bodhisattva.

A Bodhisattva is a Mahasattva as defined in Sanscrit language. ‘Maha’ means ‘great’ and ‘sattva’ means either ‘being’ or ‘courage’. Nagarjuna gives a number of reasons why Bodhisattvas are called ‘great beings’, it is because they achieve a great work, stand at the head of a great many beings, and activate great friendliness and great compassion, save a great number of beings. The Tibetans translate Mahasattvas as ‘great spiritual hero’ and their aspirations are truly on a heroic scale. They desire to discipline all beings everywhere, to serve and honor all the Buddhas everywhere. They want to retain firmly in their minds all the teachings of the Buddhas, to have a detailed knowledge of all the Buddha-fields to comprehend all the assemblies which anywhere gather around a Buddha, to plunge into the thoughts of all beings, to remove their defilements and to fathom their potentialities. In other words, Mahasattva is like Bodhisattva who will be able to eliminate all his bad karmas and sufferings and will show the emancipation way to all beings with all skills by his compassion. A Bodhisattva is the one who benefits himself to help others. A great creature, having a great or noble essence, or being. Mahasattva is a perfect bodhisattva, greater than any other being except a Buddha. Also great being is one with great compassion and energy, who brings salvation to all living beings. In the beginning of the Astasahasrika

Prajna paramita, the Buddha explained the meaning of 'Mahasattva' (great being) when Subhuti asked about it. The Buddha says that a Bodhisattva is called 'a great being' in the sense that he will demonstrate Dharma so that the great errors should be forsaken, such erroneous views as the assumption of a self, a being, a living soul, a person, of becoming, of not becoming, of annihilation, of eternity, of individuality, etc. According to the Saddharmapundarika Sutra, Mahasattvas have good qualities and method of practice paramita and under many hundred of thousands of Buddhas had planted the roots of goodness.

In the Theravada Buddhism, a Bodhisattva is a person in the school of the elders who is desirous of acquiring the characteristics of a perfect being, the enlightened one. It appears as such in the Pali Nikayas. The accomplishment of such a state makes him content. But the ideal of Mahayana induces him to greater effort based on dynamic activity to help other beings attain ultimate bliss; before that he does not lay ore to save beings from the state of suffering. Not satisfied with his own mitigation of desire some actions that make him subjected to malice and all kind of craving, he strives up on helping all other beings to overcome their afflictions. While the Buddha reminded Mahamati in the Lankavatara Sutra as follows: "Oh Mahamati, the distinction between the Bodhisattva and the Two Vehicles is emphasized, as the latter are unable to go up further than the sixth stage where they enter into Nirvana. At the seventh stage, the Bodhisattva goes through an altogether new spiritual experience known as anabhogacarya, which may be rendered "a purposeless life." But, supported by the majestic power of the Buddhas, which enters into the great vows first made by the Bodhisattva as he started in his career, the latter now devises various methods of salvation for the sake of his ignorant and confused fellow-beings. But from the absolute point of view of the ultimate truth in the Lankavatara Sutra, attained by the Bodhisattva, there is no such graded course of spirituality in his life; for here is really no gradation (krama), no continuous ascension (kramanusandhi), but the truth (dharma) alone which is imageless (nirabhasa), and detached altogether from discrimination.

According to the Mahaprajnaparamita sastra, Bodhi means the way of all the Buddhas, and Sattva means the essence and character of the good dharma. Bodhisattvas are those who always have the mind to help every being to cross the stream of birth and death. According to old translation, Bodhisattvas are beings with mind for the truth. According to new translation, Bodhisattvas are conscious beings of or for the great intelligence, or enlightenment. The Bodhisattva seeks supreme enlightenment not for himself alone but for all sentient beings. Bodhisattva is a Mahayanist, whether monk or layman, above is to seek Buddhahood, below is to save sentient beings (he seeks

enlightenment to enlighten others). Bodhisattva is one who makes the six paramitas (lục độ) their field of sacrificial saving work and of enlightenment. The objective is salvation of all beings with four infinite characteristics of a bodhisattva are kindness (từ), pity (bi), joy (hỷ), self-sacrifice (xả). A person, either a monk, a nun, a layman or a laywoman, who is in a position to attain Nirvana as a Sravaka or a Pratyekabuddha, but out of great compassion for the world, he or she renounces it and goes on suffering in samsara for the sake of others. He or she perfects himself or herself during an incalculable period of time and finally realizes and becomes a Samyaksambuddha, a fully enlightened Buddha. He or she discovers the Truth and declares it to the world. His or her capacity for service to others is unlimited. Bodhisattva has in him Bodhicitta and the inflexible resolve. There are two aspects of Bodhicitta: Transcendental wisdom (Prajna) and universal love (Karuna). The inflexible resolve means the resolve to save all sentient beings. According to the Mahayana schools, the bodhisattvas are beings who deny themselves final Nirvana until, accomplishing their vows, they have first saved all the living. An enlightened being who, deferring his own full Buddhahood, dedicates himself to helping others attain liberation. Besides, the Bodhisattva regards all beings as himself or herself ought not to eat meat. A Bodhisattva is one who has the essence or potentiality of transcendental wisdom or supreme enlightenment, who is on the way to the attainment of transcendental wisdom. He is a potential Buddha. In his self-mastery, wisdom, and compassion, a Bodhisattva represents a high stage of Buddhahood, but he is not yet a supremely enlightened, fully perfect Buddha. His career lasts for aeons of births in each of which he prepares himself for final Buddhahood by the practice of the six perfections (paramitas) and the stages of moral and spiritual discipline (dasabhumi) and lives a life of heroic struggle and unremitting self-sacrifice for the good of all sentient beings. Bodhisattva is an enlightening being who, deferring his own full Buddhahood, dedicates himself to helping others attain liberation. In his self-mastery, wisdom, and compassion a Bodhisattva represents a high stage of Buddhahood, but he is not yet a supreme enlightened, fully perfected Buddha.

According to the Vimalakirti Sutra, the Buddha told Maitreya, “You should know that there are two categories of Bodhisattvas: those who prefer proud words and a racy style, and those who are not afraid (of digging out) the profound meanings which they can penetrate. Fondness of proud words and a racy style denotes the superficiality of a newly initiated Bodhisattva; but he who, after hearing about the freedom from infection and bondage as taught in profound sutras, is not afraid of their deep meanings which he strives to master, thereby developing a pure mind to receive, keep, read, recite and practise (the Dharma) as preached is a Bodhisattva who has trained for a long

time. Maitreya, there are two classes of newly initiated Bodhisattvas who cannot understand very deep Dharmas: those who have not heard about profound sutras and who, giving way to fear and suspicion, cannot keep them but indulge in slandering them, saying: 'I have never heard about them; where do they come from?', and those who refuse to call on, respect and make offerings to the preachers of profound sutras or who find fault with the latter; these are two classes of newly initiated Bodhisattvas who cannot control their minds when hearing the deep Dharma, thereby harming themselves. Maitreya, further, there are two categories of Bodhisattvas who harm themselves and fail to realize the patient endurance of the uncreate in spite of their belief and understanding of the deep Dharma: they are (firstly) those who belittle newly initiated Bodhisattva and do not teach and guide them; and (secondly) those who, despite their faith in the deep Dharma, still give rise to discrimination between form and formlessness." After hearing the Buddha expound the Dharma, Maitreya said: "World Honoured One, I have not heard all this before. As you have said, I shall keep from these evils and uphold the Dharma of supreme enlightenment which the Tathagata has collected during countless aeons. In future, if there are virtuous men and women who seek for Mahayana, I shall see to it that this sutra will be placed in their hands, and shall use transcendental power to make them remember it so that they can receive, keep, read, recite and proclaim it widely.

III. Bodhisattvas' Images of A Contradictory of Wisdom and Compassion:

A Bodhisattva is a being compounded of the two contradictory forces of wisdom and compassion. In his wisdom, he sees no persons; in his compassion he is resolved to save them. His ability to combine these contradictory attitudes is the source of his greatness, and of his ability to save himself and others. What a man should do is to make no discrimination between himself and others, and to wait until he had helped everybody into Nirvana before losing himself into it. The Mahayanists thus claimed that the Arhat had not aimed high enough. The ideal man, the aim of the Buddhist effort, was, according to them, not the rather self-centered, cold and narrow-minded Arhat, but the all-compassionate Bodhisattva, who abandoned the world, but not the beings in it. Whereas in Theravada tradition, wisdom had been taught as the highest, and compassion as a subsidiary virtue; in Mahayana, compassion now came to rank as equal with wisdom. While the wisdom of the Arhat had been fruitful in setting free in himself what there was to be set free, it was rather sterile in ways and means of helping ordinary people. In Mahayana Buddhism, the Bodhisattva would be a man who does not only set himself free, but who is

also skilful in devising means for bringing out and maturing the latent seeds of enlightenment in others. According to the Prajnaparamita Sutra, “Doers of what is hard are the Bodhisattvas, the great beings who have set out to win supreme enlightenment, but they do not wish to attain their own private Nirvana. On the contrary, they have surveyed the highly painful world of being, and yet, desirous to win supreme enlightenment, they do not tremble at birth-and-death. They have set out for the benefit of the world, for the ease of the world, out of pity for the world. They have resolved: ‘We will become a shelter for the world, a refuge for the world, the world’s place of rest, the final relief of the world, islands of the world, leaders of the world, the world’s means of salvation.’”

IV. Should Bodhisattvas' Images In Buddhism Be Considered As Heavenly Gods?:

Heavenly beings are believed to inhabit the heavens above the human realm, but are still unenlightened and still bound to Samsara (luân hồi) and subject to birth and death. Celestial beings or gods, one of the three good modes of existence as a reward for their previous good deeds. Devas allotted a very long, happy life in the Deva although they are still subject to the cycle of rebirth. However, this happiness may constitute a substantial hindrance on their path to liberation for they cannot recognize the truth of suffering. Gods are beings that inhabit the highest of the six destinies (gati) within cyclic existence (samsara). Although Buddhism denies the existence of an almighty god, but there are a number of mentioned gods in Buddhist literature. According to Buddhism, gods are living beings who can only enjoy various kinds of pleasure to satisfy their senses brought back as the result of effort and cultivation of their past lives. Their pleasure is considered to be better than human’s and other suffering realms, but they are not aware of the law of impermanence or the inevitable end of such temporary bliss, then after that they will fall down to the suffering worlds of human, asura, hungry ghost, animal or even hell. In Buddhism, this happiness may constitute a substantial hindrance on their path to liberation for they cannot recognize the truth of suffering, and after their good karma is exhausted, they will be reborn in one of the lower realms and experience suffering. Therefore, in Buddhism, gods are not objects of prayers or religious cultivation, and they have no important role in Buddhism.

Bodhisattvas should never be considered as heavenly gods or devas, or permanent entities for worship. Buddhists should always remember that the Idea of Bodhisattva is only a symbolic method of Buddha-dhamra created by intellectual patriarchs after the Buddha’s parinirvana only to satisfy the

religious need of followers and to adjust Buddhism in some special circumstances. The concept of Bodhisattvahood appears in both Theravada and Mahayana Buddhisms. So, the idea of Bodhisattva in Mahayana Buddhism is in no way a strange idea to the Theravada Buddhism. According to the Buddhist canon, both Theravada and Mahayana Buddhisms inherited the idea of Bodhisattva from the oldest oral tradition rather than borrowed from one another. According to E. J. Thomas in a book titled “Buddhism,” no school of Buddhism may be called as the originator of the concept of Bodhisattva, nor any document can be justified which school borrowed the idea from the others. According to Mahayana Buddhism, Bodhisattvas are those who develop Bodhicitta, fulfill the paramitas, to eventually become a Buddha. The development of the Bodhicitta requires that the adept must dedicate himself in his several lives to the services of others, and should not desire his own emancipation unless and until all others have attained it, because seeking one’s own emancipation before that of others would mean that he has not developed the virtue of self-sacrifice to the fullest extent. Also according to Mahayana Buddhism, Bodhisattvas are unnumerable as sand particles in the Ganges. In fact, ontologically speaking, every human being is a Bodhisattva as he or she has the potentiality to become a Buddha in this very life or in lives to come. Thus, according to Mahayana Buddhism, a Bodhisattva can be a monk, a nun, or an ordinary person like we are. As a matter of fact, most of the Bodhisattvas in Buddhist history were laity. This is so because to do the deeds a Bodhisattva ought to do, the Bodhisattva should be in close contact with the people in a community. However, Theravada Buddhism believes that only Gotama Buddha was born as Bodhisattva in his previous existences.

V. Bodhisattvas' Images of Breaking the False and Making Manifest the Right:

Buddhas and Bodhisattvas save all sentient beings by “Breaking (disproving) the false and making manifest the right.” According to the Madhyamika School, the doctrine of the school has three main aspects, the first aspect is the “refutation itself of a wrong view, at the same time, the elucidation of a right view.” Refutation is necessary to save all sentient beings who are drowned in the sea of attachment while elucidation is also important in order to propagate the teaching of the Buddha. ***First, refutation of all wrong views:*** Refutation means to refute all views based on attachment. Also views such as the ‘self’ or atman, the theory of Brahmanic philosophers. The pluralistic doctrines of the Buddhist Abhidharma schools (Vaibhasika, Kosa, etc) and the dogmatic principles of Mahayana teachers are never passed

without a detailed refutation. The Realistic or all exists, and the Nihilistic or nothing exists are equally condemned. ***Second, elucidation of a right view:*** According to Prof. Takakusu in *The Essentials of Buddhist Philosophy*, the Madhyamika School strongly believed that the truth can be attained only by negation or refutation of wrong views within and without Buddhism, and of errors of both the Great and Small Vehicles. When retaining wrong views or error, one will be blind to reason. How can a blind man get a right view without which the two extremes can never be avoided? The end of verbal refutation is the dawn of the Middle Path. Refutation and refutation only, can lead to the ultimate truth. The Middle Path, which is devoid of name and character is really the way of elucidation of a right view.

VI. Bodhisattvas' Images & Living Beings' Image in Buddhist Point of View:

An Overview of Bodhisattvas and Living Beings: "Enlightened Being" (Bodhisattva) is a Chinese Buddhist term that means an enlightened being (bodhi-being), or a Buddha-to-be, or a being who desires to attain enlightenment, or a being who seeks enlightenment, including Buddhas, Pratyeka-buddhas, or any disciples of the Buddhas. An enlightened being who does not enter Nirvana but chosen to remain in the world to save other sentient beings. Any person who is seeking Buddhahood, or a saint who stands right on the edge of nirvana, but remains in this world to help others achieve enlightenment. One who vows to live his or her life for the benefit of all sentient beings, vowing to save all sentient beings from affliction and aspiring to attainment of the Buddha-hood. One whose beings or essence is bodhi whose wisdom is resulting from direct perception of Truth with the compassion awakened thereby. Enlightened being who is on the path to awakening, who vows to forego complete enlightenment until he or she helps other beings attain enlightenment. A Bodhisattva is one who adheres to or bent on the ideal of enlightenment, or knowledge of the Four Noble Truths (Bodhi), especially one who is aspirant for full enlightenment (samma sambodhi). A Bodhisattva fully cultivates ten perfections (thập thiện: Parami) which are essential qualities of extremely high standard initiated by compassion, understanding and free from craving, pride and false views. There are five Bodhisattvas who have cultivated over countless lifetimes and expand in his life for the benefit of others. Therefore, a Bodhisattva is one who is enlightened, literally he is an Enlightenment-being, a Buddha-to-be, or one who wishes to become a Buddha. It would be a mistake to assume that the conception of a Bodhisattva was a creation of the Mahayana. For all Buddhists each Buddha had been, for a long period before his enlightenment, a Bodhisattva. But why does a

Bodhisattva have such a vow? Why does he want to undertake such infinite labor? For the good of others, because they want to become capable of pulling others out of this great flood of sufferings and afflictions. But what personal benefit does he find in the benefit of others? To a Bodhisattva, the benefit of others is his own benefit, because he desires it that way. Who could believe that? It is true that people devoid of pity and who think only of themselves, find it hard to believe in the altruism of the Bodhisattva. But compassionate people do so easily.

The term "Living Beings" refer to all creatures that possess life-force. Each individual living being comes into being as the result of a variety of different causes and conditions. The smallest living beings as ants, mosquitoes, or even the tiniest parasites are living beings. Every being is a combination of five elements: rupa, vedana, sanna, sankhara, and vinnana. Hence, one being is not essentially different from another, an ordinary man is not different from a perfect saint. But if the nature and proportion of each of the five constituents existing in an individual be taken into account, then one being is different from another, an ordinary man is different from a perfect saint. The combination of elements is the outcome of Karma and is happening every moment, implying that the disintegration of elements always precedes it. The elements in a combined state pass as an individual, and from time immemorial he works under misconception of a self and of things relating to a self. His vision being distorted or obscured by ignorance of the truth he can not perceive the momentary combination and disintegration of elements. On the other hand, he is subject to an inclination for them. A perfect man with his vision cleared by the Buddhist practices and culture realizes the real state of empirical things that an individual consists of the five elements and does not possess a permanent and unchanging entity called soul. In the "Song of Meditation," Hakuin Zenji says, "All sentient beings are intrinsically Buddhas." We are all right to begin with. So when called, just answer. If you cannot answer, that, too, is okay. Regardless of whether you answer or not, you are this fundamentally, originally enlightened ground. We practice on this ground of original enlightenment because that is our life. We do not need to look for anything else because everything is already right here. This life itself, your life itself, is the valley that has no echo. When you look for something else, you are putting another head on top of your own. How do we appreciate the life that we have? Unfortunately, we often experience this life as if it were a roller coaster, spinning around in the six realms. Sometimes you feel marvelous. The next day, you hit bottom. You go from heaven to hell and all kinds of spheres in between from day to day, maybe even in one day. What are you doing with this life? You wonder, "Am I really the same as the Buddhas?" Many of you respond, "Hardly." So what will you do? This is a

very common dilemma. That is why if we just rely on one perspective, such as "We are all okay, be just as you are." we fall into a trap. It sounds good, but unfortunately, not all of us can live like that. Something is not quite right. We, Zen practitioners, must examine who we are and truly see what this life is, what is the very nature of existence. This is a very natural inquiry.

The two words of "Cause and Effect", not only living beings who cannot escape them (cause and effect); even the Buddhas (before becoming enlightened) and Bodhisattvas cannot avoid them either. However, because Bodhisattvas have far-ranging vision, they avoid creating bad causes and only receive joyful rewards. Living beings, on the other hand, are very short-sighted. Seeing only what is in front of them, they often plant evil causes, and so they must often suffer the bitter retribution. Because the Bodhisattvas are afraid of bad consequences in the future, not only they avoid planting evil-causes or evil karma in the present, but they also diligently cultivate to gradually diminish their karmic obstructions; at the same time to accumulate their virtues and merits, and ultimately to attain Buddhahood. However, sentient beings complete constantly to gather evil-causes; therefore, they must suffer evil effect. When ending the effect of their actions, they are not remorseful or willing to repent. Not only do they blame Heaven and other people, but they continue to create more evil karma in opposition and retaliation. Therefore, enemies and vengeance will continue to exist forever in this vicious cycle.

Great Bodhisattvas Look at Living Beings: According to the Vimalakirti Sutra, Chapter Seven, Looking at Living Beings, Manjusri asked Vimalakirti: "How should a Bodhisattva look at living beings?" Vimalakirti replied: "A Bodhisattva should look at living beings like an illusionist does at the illusory men (he has created); and like a wise man looking at the moon's reflection in water; at his own face in a mirror; at the flame of a burning fire; at the echo of a calling voice; at flying clouds in the sky; at foam in a liquid; at bubbles on water; at the (empty) core of a banana tree; at a flash of lightning; at the (non-existent) fifth element (beside the four that make the human body); at the sixth aggregate (beside the five that make a sentient being); at the seventh sense datum (beside the six objects of sense); at the thirteenth entrance (ayatana-beside the twelve involving the six organs and six sense date); at the nineteenth realm of sense (beside the eighteen dhatus or fields of sense); at form in the formless world; at the (non-existent) sprout of a charred grain of rice; at a body seen by a srota-apanna (who has wiped out the illusory body to enter the holy stream); at the entry of an anagamin (or a non-returning sravaka) into the womb of a woman (for rebirth); at an arhat still preserving the three poisons (of desire, anger and stupidity which he has eliminated forever); at a Bodhisattva realizing the patient endurance of the uncreate who

is still greedy, resentful and breaking the prohibitions; at a Buddha still suffering from klesa (troubles); at a blind man seeing things; at an adept who still breathes air in and out while in the state of nirvanic imperturbability; at the tracks of birds flying in the air; at the progeny of a barren woman; at the suffering of an illusory man; at a sleeping man seeing he is awake in a dream; at a devout man realizing nirvana who takes a bodily form for (another) reincarnation; and at a smokeless fire. This is how a Bodhisattva should look at living beings.”

At that time, Manjusri asked Vimalakirti: “When a Bodhisattva so meditates how should he practise kindness (maitri)? Vimalakirti replied: When a Bodhisattva has made this meditation, he should think that: a) Ought to teach living beings to meditate in the same manner; this is true kindness. b) Should practise causeless (nirvanic) kindness which prevents creativeness. c) Should practice unheated kindness which puts an end to klesa (troubles and causes of troubles). d) Should practice impartial kindness which covers all the three periods of time (which means that it is eternal involving past, future and present). e) Should practice passionless kindness which wipes out disputes. f) Should practice non-dual kindness which is beyond sense organs within and sense data without. g) Should practice indestructible kindness which eradicates all corruption. h) Should practice stable kindness which is a characteristic of the undying self-mind. i) Should practice pure and clean kindness which is spotless like Dharmata. j) Should practice boundless kindness which is all-pervasive like space. k) Should practice the kindness of the arhat stage which destroys all bondage. l) Should practice the Bodhisattva kindness which gives comfort to living beings. m) Should practice the Tathagata kindness which leads to the state of thatness. n) Should practice the Buddha kindness which enlightens all living beings. o) Should practice spontaneous kindness which is causeless. p) Should practice Bodhi kindness which is one flavour (i.e. uniform and unmixed wisdom). q) Should practice unsurpassed kindness which cuts off all desires. r) Should practice merciful kindness which leads to the Mahayana (path). s) Should practice untiring kindness because of deep insight into the void and non-existent ego. t) Should practice Dharma-bestowing (dana) kindness which is free from regret and repentance. u) Should practice precepts (sila) upholding kindness to convert those who have broken the commandments. v) Should practice patient (ksanti) kindness which protects both the self and others. w) Should practice Zealous (virya) kindness to liberate all living beings. aa) Should practice serene (dhyana) kindness which is unaffected by the five senses. bb) Should practice wise (prajna) kindness which is always timely. cc) Should practice expedient (upaya) kindness to appear at all times for converting living beings. dd) Should practice unhidden kindness because of the purity and cleanliness of the

straightforward mind. ee) Should practice profound minded kindness which is free from discrimination. ff) Should practice undeceptive kindness which is without fault. gg) Should practice joyful kindness which bestows the Buddha joy (in nirvana). “Such are the specialities of Bodhisattva kindness.”

Manjusri asked Vimalakirti: “What should be his compassion (karuna)?” Vimalakirti replied: “His compassion should include sharing with all living beings all the merits he has won.” Manjusri asked: “What should be his joy (mudita)?” Vimalakirti replied: He should be filled with joy on seeing others win the benefit of the Dharma with no regret whatsoever.” Manjusri asked “What should he relinquish (upeksa)?” Vimalakirti replied: “In his work of salvation, he should expect nothing (i.e. no gratitude or reward) in return.” Manjusri asked: “On what should he rely in his fear of birth and death?” Vimalakirti replied: “He should rely on the power of the Tathagata’s moral merits.” Manjusri asked: “What should he do to win support from the power of the Tathagata’s moral merits?” Vimalakirti replied: “ He should liberate all living beings in order to win support from the power of the Tathagata’s moral merit.” Manjusri asked: “What should he wipe out in order to liberate living beings?” Vimalakirti replied: “When liberating living beings, a Bodhisattva should first wipe out their klesa (troubles and causes of troubles)?” Manjusri asked: “What should he do to wipe out klesa?” Vimalakirti replied: “He should uphold right mindfulness.” Manjusri asked: “What should he do to uphold right mindfulness?” Vimalakirti replied: “He should advocate the unborn and the undying.” Manjusri asked: “What is the unborn and what is the undying?” Vimalakirti replied: “The unborn is evil that does not arise and the undying is good that does not end.” Manjusri asked: “What is the root of good and evil?” Vimalakirti replied: “The body is the root of good and evil.” Manjusri asked: “What is the root of the body?” Vimalakirti replied: “Craving is the root of the body.” Manjusri asked: “What is the root of craving?” Vimalakirti replied: “Baseless discrimination is the root of craving.” Manjusri asked: “What is the root of baseless discrimination?” Vimalakirti replied: “Inverted thinking is the root of discrimination.” Manjusri asked: “What is the root of inverted thinking?” Vimalakirti replied: “Non abiding is the root of inverted thinking.” Manjusri asked: “What is the root of non abiding?” Vimalakirti replied: “Non abiding is rootless. Manjusri, from this non-abiding root all things arise.” A goddess (devakanya) who had watched the gods (devas) listening to the Dharma in Vimalakirti’s room appeared in bodily form to shower flowers on the Bodhisattvas and the chief disciples of the Buddha (in their honour). When the flowers fell on the Bodhisattvas, they fell to the ground, but when they fell on the chief disciples, they stuck to their bodies and did not drop in spite of all their efforts to shake them off.

At that time, the goddess asked Sariputra why he tried to shake the

flowers off. Sariputra replied: “I want to shake off these flowers which are not in the state of suchness.” The goddess said: “Do not say these flowers are not in the state of suchness. Why? Because they do not differentiate, and it is you (alone) who give rise to differentiation. If you (still) differentiate after leaving home in your quest of Dharma, this is not the state of suchness, but if you no longer give rise to differentiation, this will be the state of suchness. Look at the Bodhisattvas whose bodies do not retain the flowers this is because they have put an end to differentiation. This is like a man taking fright who invites trouble for himself is like a man taking right and evil (people). So, if a disciple fears birth and death, then form, sound, smell, taste and touch can trouble him, but if he is fearless, he is immune from all the five sense data. (in your case). It is because the force of habit still remains that these flowers cleave to your body but if you cut it off, they will not stick to it.” Sariputra asked: “How long have you been in this room?” The goddess replied: “My stay in this room is just like the Venerable Elder’s liberation.” Sariputra asked: “Do you then mean that you have stayed here for a long time?” The goddess retorted: “Does your liberation also involve time?” Sariputra kept silent and did not reply. The goddess then asked: “Why is the wise elder silent on this point?” Sariputra replied: “He who wins liberation does not express it in words; hence I do not know what to say!” The goddess said: “Spoken and written word reveal liberation. Why? For liberation is neither within nor without nor in between, and words also are neither inside nor outside nor in between. Therefore, Sariputra, liberation cannot be preached without using words. Why? Because all things point to liberation.” Sariputra asked: “Do you then mean that, there is no need to keep from carnality, hatred and stupidity to win liberation?” The goddess replied: “In the presence of those who are proud (of their superior knowledge) the Buddha said it is important to keep from carnality, hatred and stupidity in the quest of liberation; but where they are absent, He said that the underlying nature of carnality, hatred and stupidity (i.e. the self-nature) is identical with liberation. Sariputra exclaimed: “Excellent, goddess, excellent, what have you gained and experienced that gives you such an eloquence?” The goddess replied: “The fact that I neither gain nor experience anything gives me this eloquence. Why is it so? Because he who (claims to) have won and experienced (something) is arrogant in the eye of the Buddha Dharma.” Sariputra asked: “Which of the three vehicles is your aim?” The goddess replied: “When I preach the sravaka Dharma to convert people, I appear as a sravaka; when I expound the (twelve) links in the chain of existence I appear as a pratyeka-buddha; and when I teach great compassion to convert them, I appear as a (teacher of) Mahayana. Sariputra, like those entering a campa grove who smell only the fragrance of campas to the exclusion of all other odours, those entering this room smell only the

fragrance of Buddha merits and no longer like the aroma of achievements by sravakas and pratyeka-buddha.” Sariputra, when Indra, Brahma, the four deva kings of the four heavens (guardians of the world), heavenly dragons, ghosts and spirits, etc. entered the room and heard this Upasaka (Vimalakirti) expound the right Dharma, they all took delight in smelling the fragrance of Buddha merits and developed the Mahayana mind before returning to their worlds. Sariputra, I have stayed here for twelve years during which I have never heard the Dharmas of sravakas and pratyeka-buddhas but only the doctrine of great kindness (maitri) and great compassion (karuna) of the Bodhisattvas and the inconceivable Buddha Dharma. Sariputra, in this room there are always eight unusual manifestations: First, this room is illuminated by a golden light, which is the same by day and by night and does not depend on either sunlight or moonlight to light it up. Second, he who enters it is immune from all troubles caused by defilements. Third, this room is visited by Indra, Brahma, the four deva kings of the four heavens and Bodhisattvas from other realms. Fourth, the never-receding Dharma of the six paramitas is always expounded in it. Fifth, the most melodious heavenly music intoning countless Dharma doors (to enlightenment) is heard in it. Sixth, this room contains the four canons (of sutras, vinaya, sastras and miscellaneous scriptures) full of inexhaustible precious treasures for those who are (spiritually) poor. Seventh, when the Venerable Upasaka thinks of Sakyamuni Buddha, Amitabha Buddha, Aksobhya Buddha, the Buddha of Precious Virtues, the Buddha of Precious Flame, the Buddha of Precious Moonshine, the Buddha of Precious Majesty, the Invincible Buddha, the Buddha of the Lion’s Roar, the Buddha of All-Perfection, and countless other Buddhas in the ten directions, they all come to expound the secrets of the esoteric Buddha Dharma, after which they return to their realms. Eighth, all majestic heavenly palaces and all pure lands of Buddhas appear in this room.

Sariputra, after witnessing these eight remarkable things in this room, who still seeks the sravaka Dharma?” Sariputra asked: “Why do not you change your female bodily form?” The goddess replied: “For the last twelve years, I have been looking in vain for a female bodily form; so what do you want me to change? This is like an illusionist who creates an illusory woman; is it correct to ask him to change this unreal woman?” Sariputra said: “No, because it is not a real body; into what then can it be changed?” The goddess said: “All phenomena (including forms) are also unreal. So why have you asked me to change my unreal female body?” At that time, she used her supernatural powers to change Sariputra into a heavenly goddess and herself into a man similar to Sariputra, and asked him: “Why do you change your female form?” Sariputra replied: “I do not know why I have turned into a goddess.” The goddess said: “Sariputra, if you can change your female body, all women

should also be able to turn into men. Like Sariputra who is not a woman but appears in female bodily form, all women are the same and though they appear in female form, they are fundamentally not women. Hence the Buddha said: 'All things are neither male nor female'." At that time, the goddess again used her supernatural powers to change Sariputra back to his (original) male body, and asked: "Where is your female body now?" Sariputra replied: "The form of a woman neither exists nor is non-existent." The goddess then declared: "Likewise, all things are fundamentally neither existing nor non-existent, and that which neither exists nor is non-existent is proclaimed by the Buddha." Sariputra asked: "When will you leave (die) here and where will you be reborn?" The goddess replied: "I shall be reborn like a Buddha by transformation." Sariputra interjected: "The Buddha's transformation body implies neither birth nor death." The goddess said: Likewise, all living beings (fundamentally) are subject to neither death nor birth." Sariputra asked: "When will you realize supreme enlightenment (anuttara-samyak-sambodhi)?" The goddess replied: "I shall realize supreme enlightenment when Sariputra returns to the worldly way of life." Sariputra retorted: "There is no such thing as myself (a holy man at the sravaka stage) returning to the worldly way of life." The goddess said: "There is also no such thing as myself realizing enlightenment. Why? Because bodhi (or enlightenment) is not an objective, which can be realized." Sariputra retorted: "There are Buddhas as countless as sand grains in the Ganges, who have realized and will win supreme enlightenment; what will you say of them?" The goddess said: "The three periods of time (the past, future and present) are spoken of (to the common man) as being in line with worldly thinking but this does not mean that bodhi (which is timeless or eternal) is tied to the past, future and present." She then asked Sariputra: "Sariputra, have you realized arhatship?" Sariputra replied: "I have realized it because I hold no concept of winning anything." The goddess said: "Likewise, all Buddhas and great Bodhisattvas achieved their goals because they were free from the idea of winning supreme enlightenment." At that time, Vimalakirti said to Sariputra: "This goddess has made offering to ninety-two laes of Buddhas. She is able to play with the Bodhisattva transcendental powers, has fulfilled all her vows, has realized the patient endurance of the uncreate and has reached the never-receding Bodhisattva stage. In fulfillment of a vow, she appears at will (everywhere) to teach and convert living beings."

VII. Parents and Relatives of Bodhisattvas:

According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism*, Book III, Bodhisattvas have twenty parents and relatives: *First*, prajna (wisdom) is

his mother. *Second*, upaya (skilful means) is his father. *Third*, dana (charity) is his wet nurse. *Fourth*, sila (morality) is his supporter. *Fifth*, ksanti (patience) is his decoration. *Sixth*, virya (strenuousness or energy) is his nurse. *Seventh*, dhyana (meditation) is his cleaner. *Eighth*, good friends are his instructors. *Ninth*, all factors of enlightenment are his companions. *Tenth*, all Bodhisattvas are his brothers. *Eleventh*, the Bodhicitta is his home. *Twelfth*, to conduct himself in accordance with the truth is his family manners. *Thirteenth*, the Bhumis are his residence. *Fourteenth*, the Kshantis are his family members. *Fifteenth*, the vows are his family motto. *Sixteenth*, to promote deeds of devotion is his family legacy. *Seventeenth*, to make others accept Mahayana is his family business. *Eighteenth*, to be anointed after being bound for one more birth is his destiny as crown prince in the kingdom of Dharma. *Nineteenth*, paramitas are the Prajna Boat which conveys him to another shore of Enlightenment. *Twentieth*, to arrive at the full knowledge of Tathagatahood forms the foundation of his pure family relationship.

VIII. Bodhisattvas' Images in Teaching and Saving of Sentient Beings:

Salvation may be understood as the deliverance of someone from destruction, sufferings, afflictions, and so on, and to bring that person to the state of being safe from destructive forces, natural or supernatural. To other religions, salvation means deliverance from sin and death, and admission to a so-called "Eternal Paradise". These are religions of deliverance because they give promise of some form of deliverance. They believe that a person's will is important, but grace is more necessary and important to salvation. Those who wish to be saved must believe that they see a supernatural salvation of an almighty creator in their lives. In Buddhism, the concept of salvation is strange to all sincere Buddhists. One time, the Buddha told His disciples: "The only reason I have come into the world is to teach others. However, one very important thing is that you should never accept what I say as true simply because I have said it. Rather, you should test the teachings yourselves to see if they are true or not. If you find that they are true and helpful, then practice them. But do not do so merely out of respect for me. You are your own savior and no one else can do that for you." One other time, the Buddha gently patted the crazy elephant and turned to tell Ananda: "The only way to destroy hatred is with love. Hatred cannot be defeated with more hatred. This is a very important lesson to learn." Before Nirvana, the Buddha himself advised his disciples: "When I am gone, let my teachings be your guide. If you have understood them in your heart, you have no more need of me. Remember what I have taught you. Craving and desire are the cause of all sufferings and

afflictions. Everything sooner or later must change, so do not become attached to anything. Instead devote yourselves to clearing your minds and finding true and lasting happiness.” These are the Buddha’s golden speeches on some of the concepts of salvation.

In salvation, Mahayana Buddhism has temporary manifestation for saving, converting and transporting beings. It is difficult for ordinary people like us to understand the teaching with infinite compassion of Buddhas and Bodhisattvas. Sometimes, they use their speech to preach the dharma, but a lot of times they use their way of life such as retreating in peace, strictly following the precepts to show and inspire others to cultivate the way. “Temporary manifestation for saving beings” means temporarily appear to save sentient beings. The power of Buddhas and Bodhisattvas to transform themselves into any kind of temporal body in order to aid beings. Salvation includes converting and Transporting (to teach and save, to rescue and teach). To transform other beings. The region, condition, or environment of Buddha instruction or conversion. Salvation also means any land which a Buddha is converting, or one in which the transformed body of a Buddha. These lands are of two kinds: pure like Tusita heaven and vile or unclean like this world. T’ien-T’ai defines the transformation realm of Amitabha as the Pure Land of the West. Other schools speak of the transformation realm as the realm on which depends the nirmanakaya. According to Tao-Ch’o (562-645), one of the foremost devotees of the Pure Land school, in his *Book of Peace and Happiness*, one of the principal sources of the Pure Land doctrine. All the Buddhas save sentient beings in four ways. First, by oral teachings such recorded in the twelve divisions of Buddhist literature. Second, by their physical features of supernatural beauty. Third, by their wonderful powers and virtues and transformations. Fourth, by recitating of their names, which when uttered by beings, will remove obstacles and result their rebirth in the presence of the Buddha.

According to the *Vimalakirti Sutra*, when Manjusri Bodhisattva called to enquire after Vimalakirti’s health, Vimalakirti told Manjusri about “saving sentient beings”. Manjusri asked: “What should a Bodhisattva wipe out in order to liberate living beings?” Vimalakirti replied: “When liberating living beings, a Bodhisattva should first wipe out their klesa (troubles and causes of troubles)?” Manjusri asked: “What should he do to wipe out klesa?” Vimalakirti replied: “He should uphold right mindfulness.” Manjusri asked: “What should he do to uphold right mindfulness?” Vimalakirti replied: “He should advocate the unborn and the undying.” Manjusri asked: “What is the unborn and what is the undying?” Vimalakirti replied: “The unborn is evil that does not arise and the undying is good that does not end.” Manjusri asked: “What is the root of good and evil?” Vimalakirti replied: “The body is the root

of good and evil.” Manjusri asked: “What is the root of the body?” Vimalakirti replied: “Craving is the root of the body.” Manjusri asked: “What is the root of craving?” Vimalakirti replied: “Baseless discrimination is the root of craving.” Manjusri asked: “What is the root of baseless discrimination?” Vimalakirti replied: “Inverted thinking is the root of discrimination.” Manjusri asked: “What is the root of inverted thinking?” Vimalakirti replied: “Non abiding is the root of inverted thinking.” Manjusri asked: “What is the root of non-abiding?” Vimalakirti replied: “Non abiding is rootless. Manjusri, from this non-abiding root all things arise.”

IX. Sentient Beings Are Subject to Illness, Bodhisattvas Are Ill As Well:

In Buddhism, a person who is not enlightened is “ill” by definition. The healing process into the aspiration to attain enlightenment. According to the Vimalakirti Sutra, at the time of the Buddha, one day Upasaka Vimalakirti was sick, the Buddha asked his great disciples, one after another, to call on Vimalakirti to enquire after his health, but no one dared to accept. Eventually, Manjusri Bodhisattva accepted the Buddha’s command to call on Vimalakirti to enquire after his health. The Buddha then said to Manjusri: “You call on Vimalakirti to enquire after his health.” Manjusri said: “World Honoured One, he is a man of superior wisdom and it is not easy to match him (in eloquence). For he has reached reality, and is a skillful expounder of the essentials of the Dharma. His power of speech is unhindered and his wisdom is boundless. He is well versed in all matters pertaining to Bodhisattva development for he has entered the mysterious treasury of all Buddhas. He has overcome all demons, has achieved all transcendental powers and has realized wisdom by ingenious devices (upaya). Nevertheless, I will obey the holy command and will call on him to enquire after his health.” The Bodhisattvas, the chief disciples of the Buddha and the rulers of the four heavens who were present, thought to themselves: “As the two Mahasattvas will be meeting, they will certainly discuss the profound Dharma.” So, eight thousand Bodhisattvas, five hundred sravakas and hundreds and thousands of devas wanted to follow Manjusri. So, Manjusri, reverently surrounded by the Bodhisattvas, the Buddha’s chief disciples and the deva, made for Vaisali town. Vimalakirti, who knew in advance that Manjusri and his followers would come, used his transcendental powers to empty his house of all attendants and furniture except a sick bed. When entering the house Manjusri saw only Vimalakirti lying on sick bed, and was greeted by the upasaka, who said: “Welcome, Manjusri, you come with no idea of coming and you see with no idea of seeing.” Manjusri replied: “It is so, Venerable Upasaka, coming should not be further tied to (the idea of)

coming, and going should not be further linked with (the concept of) going. Why? Because there is neither whence to come nor whither to go, and that which is visible cannot further be (an object of) seeing. Now, let us put all this aside. Venerable Upasaka, is your illness bearable? Will it get worse by wrong treatment? The World Honoured One sends me to enquire after your health, and is anxious to have good news of you. Venerable Upasaka, where does your illness come from; how long has it arisen, and how will it come to an end?" Vimalakirti replied: "Stupidity leads to love which is the origin of my illness. Because all living beings are subject to illness I am ill as well. When all living beings are no longer ill, my illness will come to an end. Why? A Bodhisattva, because of (his vow to save) living beings, enters the realm of birth and death which is subject to illness; if they are all cured the Bodhisattva will no longer be ill. For instance, when the only son of an elder falls ill, so do his parents, and when he recovers his health, so do they. Likewise, a Bodhisattva loves all living beings as if they were his sons; so, when they fall ill, the Bodhisattva is also ill, and when they recover, he is no longer ill."

(B) The Ideal of Saving All Sentient Beings in the Flower Adornment Sutra

In the whole content of the Flower Adornment Sutra, we always see here and there, Bodhisattvas' images in saving all Sentient beings. According to the Buddha in The Flower Adornment Sutra, chapter 25 (Ten Dedications), Enlightening Beings save other sentient beings without any mental image of sentient beings: *First*, Enlightening Beings think that, they may use these roots of goodness universally to benefit all sentient beings, causing them to be purified, to reach the ultimate shore, and to forever leave the innumerable pains and afflictions of the realms of hells, hungry ghosts, animals and asuras (titans). *Second*, when the great Enlightening Beings plant these roots of goodness, they dedicate their won roots of goodness thus. I should be a hostel for all sentient beings, to let them escape from all painful things. I should be a protector for all sentient beings to let them all be liberated from all afflictions. I should be a refuge for all sentient beings, to free them from all fears. I should be a goal for all sentient beings, to cause them to reach universal knowledge. I should make a resting place for all sentient beings, to enable them to find a place of peace and security. I should be a light for all sentient beings, to enable them to attain the light of knowledge to annihilate the darkness of ignorance. I should be a torch for all sentient beings, to destroy all darkness of nescience. I should be a lamp for all sentient beings, to cause

them to abide in the realm of ultimate purity. I should be a guide for all sentient beings, to lead them into the truth. I should be a great leader for all sentient beings, to give them great knowledge. *Third*, Great Enlightening Beings dedicate all foundations of goodness in this way, to equally benefit all sentient beings and ultimately cause them all to attain universal knowledge. Enlightening Beings' protection of and dedication to those who are not their relatives or friends are equal to those for their relatives and friends. Enlightening Beings enter the equal nature of all things, they do not conceive a single thought of not being relatives or friends. Even if there be sentient beings, who have malicious or hostile intentions toward the Enlightening Beings, still the Enlightening Beings also regard them with the eye of compassion and are never angered. *Fourth*, Enlightened Beings are good friends to all sentient beings. They always explain the right teaching for sentient beings, so that they may learn and practice it. *Fifth*, Enlightening beings dedicate because they are just as the ocean which cannot be changed or destroyed by all poisons. The various oppressive afflictions of all the ignorant, the unwise, the ungrateful, the wrathful, those poisoned by covetousness, the arrogant and conceited, the mentally blind and deaf, those who do not know what is good, and other such evil sentient beings, cannot disturb the Enlightening Beings; they are just as the sun, appearing in the world not concealed because those who are born blind do not see it, not hidden by the obstruction of such things as mirages, eclipses, trees, high mountains, deep ravines, dust, mist, smoke, or clouds, not concealed by the change of seasons. Enlightening Beings dedicate with great virtues, with deep and broad minds. They dedicate because they want ultimate virtue and knowledge, their minds aspire to the supreme truth; the light of truth illumines everywhere and they perceive the meanings of everything. Their knowledge freely commands all avenues of teaching, and in order to benefit all sentient beings they always practice virtuous ways, never mistakenly conceiving the idea of abandoning sentient beings. *Sixth*, Enlightening Beings do not reject sentient beings and fail to cultivate dedication because of the meanness of character of sentient beings, or because their erroneous will, ill-will and confusion are hard to quell. *Seventh*, Enlightening Beings just array themselves with the armor of great vows of Enlightening Beings, saving sentient beings without ever retreating. *Eighth*, Enlightening Beings do not withdraw from enlightening activity and abandon the path of enlightenment just because sentient beings are ungrateful. *Ninth*, Enlightening Beings do not get sick of sentient beings just because ignoramuses altogether give up all the foundations of goodness which accord with reality. *Tenth*, Enlightening Beings do not retreat because sentient beings repeatedly commit excesses and evils which are hard to bear. *Eleventh*, Great Enlightening Beings do not cultivate

roots of goodness and dedicate them to complete perfect enlightenment just for the sake of one sentient being; it is in order to save and safeguard all sentient beings everywhere that they cultivate roots of goodness and dedicate them to unexcelled complete perfect enlightenment. *Twelfth*, it is not purify just one Buddha-land, not because of belief in just one Buddha, not just to see one Buddha, not just to comprehend one doctrine that they initiate the determination for great knowledge and dedicate it to unexcelled complete perfect enlightenment. It is to purify all Buddha-lands, out of faith in all Buddhas, to serve all Buddhas, to understand all Buddha-teachings, that they initiate great vows, cultivate the foundations of goodness, and dedicate them to unexcelled complete perfect enlightenment. *Thirteenth*, Enlightening Beings vow that: “By my roots of goodness, may all creatures, all sentient beings, be purified! May they be filled with virtues which cannot be ruined and are inexhaustible! May they always gain respect! May they have right mindfulness and unfailing recollection! May they attain sure discernment! May they be replete with an immeasurable knowledge. May all virtues of physical, verbal and mental action fully adorn them!” *Fourteenth*, Bodhisattvas use these roots of goodness to cause all sentient beings to serve all Buddhas, to their unfailing benefit, to cause all sentient beings’ pure faith to be indestructible, to cause all sentient beings to hear the true teaching, cut off all doubt and confusion, remember the teaching without forgetting it, to cause all sentient beings to cultivate in accord with the teaching, to cause sentient beings to develop respect for the enlightened, to cause sentient beings to act with purity, to rest securely on innumerable great foundations of goodness, to cause all sentient beings to be forever free from poverty, to cause all sentient beings to be fully equipped with the seven kinds of wealth (faith, vigor, shame, learning, generosity, concentration and wisdom), to cause all sentient beings to always learn from the Buddha, to perfect innumerable roots of goodness, to cause sentient beings to attain impartial understanding, to abide in omniscience, to look upon all sentient beings equally with unobstructed eyes, to adorn their bodies with all marks of greatness, without any flaws, beautiful voices, replete with all fine qualities, to have control over their senses, to accomplish the ten powers, to be filled with good will, to dwell or depend on nothing, to cause all sentient beings to attain the enjoyments of Buddhahood and abide in the abode of Buddhas. *Fifteenth*, seeing sentient beings doing all sorts of bad things and suffering all sorts of misery and pain, and being hindered by this from seeing the Buddha, hearing the teaching and recognizing the community, the enlightening beings vow to enter those states of woe, take on the various miseries in place of the sentient beings, to cause them to be free. *Sixteenth*, Enlightening Beings suffer pain in this way, but they are not discouraged. In the contrary, they vigorously cultivate without

ceasing because they are determined to carry all sentient beings to liberation. They are determined to save all sentient beings and to enable them to attain emancipation, so that they can be free from the realm of pain and troubles of birth, old age, sickness, and death. They are determined to save all sentient beings from revolving in erroneous views, bereft of qualities of goodness. They are determined to save all sentient beings who are wrapped up in the web of attachments, covered by the shroud of ignorance, clinging to all existents, pursuing them unceasingly, entering the cage of suffering, acting like maniacs, totally void of virtue or knowledge, always doubtful and confused, do not perceive the place of peace, do not know the path of emancipation, revolve in birth and death without rest, and always submerged in the mire of suffering. *Seventeenth*, Enlightening Beings are not seeking liberation for themselves, but they want to use what they practice to cause all sentient beings become supreme sovereign of knowledge, attain the omniscient mind, cross over the flow of birth and death, and be free from all suffering. *Eighteenth*, Enlightening Beings vow to accept all sufferings for the sake of all sentient beings, and enable them to escape from the abyss of immeasurable woes of birth and death. *Nineteenth*, Enlightening Beings always vow to accept all sufferings for the sake of all sentient beings in all worlds, in all states of misery forever, but still always cultivate foundations of goodness for the sake of all beings. *Twentieth*, Enlightening Beings vow that they would rather take all these sufferings on themselves than allow sentient beings to fall into hell, animal, hungry ghost, and asura realms. *Twenty-first*, Enlightening Beings vow to protect all sentient beings and never abandon them. This is a sincere vow because they set their mind on enlightenment in order to liberate all sentient beings, not seeking the unexcelled way for their own sake. *Twenty-second*, Enlightening Beings do not cultivate enlightening practice in search of pleasure or enjoyment. Why? Because mundane pleasures are all sufferings and mundane pleasures are the realms of maniacs. Only craved by ignorant people, but scorned by Buddhas because all misery arises from them. The anger, fighting, mutual defamation and such evils of the realms of hells, ghosts, animals and asuras are all caused by greedy attachment to objects of desire. By addiction to desires, one become estranged from the Buddhas and hindered from birth in heaven, to say nothing of unexcelled complete perfect enlightenment. *Twenty-third*, Enlightening Beings vow to dedicate roots of goodness to enable all sentient beings to attain ultimate bliss, beneficial bliss, the bliss of nonreception, the bliss of dispassionate tranquility, the bliss of imperturbability, immeasurable bliss, the bliss of not rejecting birth and death yet not regressing from nirvana, undying bliss, and the bliss of universal knowledge. *Twenty-fourth*, for all sentient beings, Enlightening Beings vow to be a charioteer, to be a leader, to be holding the torch of great knowledge and

showing the way to safety and peace, freeing them from danger, to use appropriate means to inform sentient beings of the truth. In the ocean of birth and death, they are skillful captains of the ship, who know how to deliver sentient beings to the other shore. *Twenty-fifth*, Enlightening Beings dedicate all their roots of goodness and save sentient beings by employing means appropriate to the situation to cause them to emerge from birth and death, to serve and provide for all the Buddhas, to attain unhindered, omniscient knowledge, to abandon all maniacs and bad associates, to approach all Enlightening Beings and good associates, to annihilate all error and wrongdoing, to perfect pure behavior, and to fulfill the great practical vows and innumerable virtues of Enlightening Beings. *Twenty-sixth*, sentient beings cannot save themselves, how can they save others? Only Enlightening Beings have this unique determination of cultivating amass roots of goodness and dedicate them in this way to liberate all sentient beings, to illumine all sentient beings, to guide all sentient beings, to enlighten all sentient beings, to watch over and attend to all sentient beings, to take care of all sentient beings, to perfect all sentient beings, to gladden all sentient beings, to bring happiness to all sentient beings, and to cause all sentient beings to become freed from doubt. *Twenty-seventh*, Enlightening Beings' dedications should be like the sun shining universally on all without seeking thanks or reward; not abandoning all sentient beings because one sentient being is evil, just diligently practicing the dedications of roots of goodness to cause all sentient beings to attain peace and ease. Enlightening Beings are able to take care of all sentient beings even if they are bad, never giving up their vows on this account. Even if their roots of goodness be few, but because they want to embrace all sentient beings, so they always make a great dedication with a joyful heart. If one has roots of goodness but does not desire to benefit all sentient beings that is not called dedication. When every single root of goodness is directed toward all sentient beings that is called dedication. *Twenty-eighth*, Enlightening Beings cultivate dedication to place sentient beings in the true nature of things where there is no attachment. *Twenty-ninth*, Enlightening Beings cultivate dedication to see that the intrinsic nature of sentient beings doesn't move or change. *Thirtieth*, Enlightening Beings cultivate dedication without depending on or grasping dedication. *Thirty-first*, Enlightening Beings cultivate dedication without attachment to the appearances of roots of goodness. *Thirty-second*, Enlightening Beings cultivate dedication without false ideas about essential nature of consequences of actions. *Thirty-third*, Enlightening Beings cultivate dedication without attachment to the characteristics of the five clusters of material and mental existence. *Thirty-fourth*, Enlightening Beings cultivate dedication without destroying the characteristics of the five clusters. *Thirty-fifth*, Enlightening Beings cultivate dedication without grasping action. *Thirty-*

sixth, Enlightening Beings cultivate dedication without seeking reward. *Thirty-seventh*, Enlightening Beings cultivate dedication without attachment to causality. *Thirty-eighth*, Enlightening Beings cultivate dedication without imagining what is producing by causality. *Thirty-ninth*, Enlightening Beings cultivate dedication without attachment to reputation. *Fortieth*, Enlightening beings cultivate dedication without attachment to location. *Forty-first*, Enlightening Beings cultivate dedication without attachment to unreal things. *Forty-second*, Enlightening Beings cultivate dedication without attachment to images of sentient beings, the world, or mind. *Forty-third*, Enlightening Beings cultivate dedication without creating delusions of mind, delusions of concepts, or delusions of views. *Forty-fourth*, Enlightening Beings cultivate dedication without attachment to verbal expression. *Forty-fifth*, Enlightening Beings cultivate dedication observing the true nature of all things. *Forty-sixth*, Enlightening beings cultivate dedication observing the aspects in which all sentient beings are equal. *Forty-seventh*, Enlightening Beings cultivate dedication stamping all roots of goodness with the seal of the realm of truth. *Forty-eighth*, Enlightening Beings cultivate dedication observing all things dispassionately; they understand that all things have no propagation and that roots of goodness are also thus. *Forty-ninth*, Enlightening Beings cultivate dedication observing that things are nondual, unborn, and unperishing. *Fiftieth*, Enlightening Beings use such roots of goodness to cultivate and practice pure methods of curing spiritual ills. *Fifty-first*, all of their roots of goodness are in accord with transcendental principles, but they do not conceive of them dualistically. *Fifty-second*, it is not in their deeds that they cultivate omniscience. *Fifty-third*, Enlightening Beings cultivate omniscience, but it is not apart from deeds that they cultivate omniscience. Omniscience is not identical to action, but omniscience is not attained apart from action either. Because their action is pure as light, the consequences are also pure as light; because the consequences are pure as light, omniscience is also pure as light. They detach from all confusions and thoughts of self and possession, Enlightening Beings skillfully cultivate dedication of all roots of goodness. *Fifty-fourth*, Enlightening Beings cultivate dedication in this way to liberate sentient beings ceaselessly; they do not dwell on appearances. Though they know that in all things there is no action and no consequences, yet they can skillfully produce all deeds and consequences without opposition or contention. Enlightening Beings cultivate dedication, free from all faults and are praised by all Buddhas.

Part Three
Some Important Teachings in
the Flower Adornment Sutra
(Phần Ba: Một Số Giáo Pháp Quan Trọng
Trong Kinh Hoa Nghiêm)

Chapter Twelve

Getting Rid of Demons' Actions

I. A Summary of Demons' Actions in the Avatamsaka Sutra:

According to The Flower Adornment Sutra, Chapter 38, there are ten kinds of demons' actions of Great Enlightening Beings. Enlightening Beings should quickly get away from to seek enlightened action: the first demons' actions include cultivating roots of goodness while forgetting the aspiration for enlightenment; the second demons' actions include giving with ill-will, keeping precepts with hatred, rejecting people of bad character, rejecting the slothful, slighting the confused, despising the ignorant; the third demons' actions include being jealous and stingy with the profound teaching, not explaining the truth to those who are capable of being enlightened, insisting on explaining it to people without the capacity for it as long as wealth and honor are thereby available; the fourth demons' actions include not liking to hear about the ways of transcendence, not practicing them even when hearing about them, tending to negligence even when practicing them, becoming narrow and mean in spirit because of laziness, and not seeking supreme enlightenment; the fifth demons' actions include avoiding good companions, associating with bad companions, craving personal release, not wanting to accept life, wishing for the desirelessness and tranquility of nirvana; the sixth demons' actions include arousing hatred and anger toward enlightening beings, looking at Enlightening Beings with malevolent eyes, looking for faults in enlightening beings, talking of the faults of Enlightening Beings, cutting off their support; the seventh demons' actions include repudiating true teaching and being averse to hearing it, immediately criticizing true teaching when hearing it, having no respect for those who expound true teaching, claiming oneself to be right and others all wrong; the eighth demons' actions include indulging in the study of secular literature, expounding the vehicles of individual salvation while obscuring the profound Teaching, giving subtle doctrines to unsuitable people, straying from enlightenment and persisting in false

paths; the ninth demons' actions include always liking to associate with those who are already liberated and at peace, and giving them offerings, not being willing to approach or edify those who have not yet attained liberation or peace; the tenth demons' actions include developing conceit, having no respect, often troubling or hurting sentient beings, not seeking genuine knowledge of truth, being mean and difficult to awaken.

II. Ten Ways of Getting Rid of Demons' Actions In the Avatamsaka Sutra:

According to chapter 38, those who abide by these can escape all demonic ways. First, associating with the wise and honoring and serving them. Second, not elevating themselves or praising themselves. Third, believing in the profound teaching of Buddha without repudiating it. Fourth, never ever forgetting the determination for omniscience. Fifth, diligently cultivating refined practices, never being lax. Sixth, always seeking all the teachings for enlightening beings. Seventh, always expounding the truth tirelessly. The eighth way of getting rid of demons' actions includes taking refuge with all the Buddhas in the ten directions and thinking of them as saviors and protectors. Faithfully accepting and remembering the support of the spiritual power of the Buddhas. Equally planting the same roots of goodness with all enlightening beings.

Chapter Thirteen

Mind in the Point of View of the Avatamsaka Sutra

I. The Concept of Mind in Buddhist Point of View:

“Citta” is a Sanskrit term, temporarily considering and recognizing mind, thought, mental or Intellectual consciousness. The mind that is attending, observing, thinking, reflecting, imagining (thought, intention, aim, wish, memory, intelligence, reason). Consciousness or mind: This is consciousness itself. It naturally functions in five ways corresponding to the five sense-organs. “Citta” refers to mental processes in general and is commonly said in Indian texts to be synonymous with Manas (sentience) and Vijnana (consciousness). In Tibetan Buddhist epistemology, it is said to refer to a “main mind,” which is accompanied by “mental factors.” The definition of Mind varies with different people in different cultures. If you ask an ordinary Vietnamese where his mind is and chances are he will point to his heart or chest; however, when you ask the same question of a Westerner and he will indicate his head. According to the Buddha, mind (or heart as the seat of thought or intelligence or mental factors) is defined as clarity and knowing. It is formless which no one can see it; however, it is our mind which has created the actions which cause us to experience suffering and to be born in cyclic existence or samsara. All our physical, verbal and mental actions depend on our mind. The function of the mind is to perceive, to apprehend and to know its objects. It discerns and discriminates between forms, qualities, aspects and so forth. The only way to reach Buddhahood is by training in the control and transformation of our mind until we are completely free from all obscurations and defilements. In English “mind” means “heart,” “spirit,” “psyche,” or “soul.” Mind with a small “m” means the seat of the intellect. Mind with a capital “M” stands for absolute reality. From the standpoint of Zen experience, “mind” means total awareness. In other words, just listening when hearing. In Zen, the moon is a symbol of the mind. The mind is just like the moon shining

bright and helping us see all things; but the mind is not a thing we can point at; the mind has neither shadow nor shape. Existence is the mind manifesting; its true nature is the emptiness. We can hear the sound of a pebble hitting the surface of a road; the sound is the mind manifesting. We can see a banner waving in the wind; the flapping is the mind manifesting. That's all!

According to Buddhism, citta or the mind is the root of all dharmas. The "Intent" is the "Discriminating Mind," the sixth consciousness. Not only does the "Mind" make discriminations, it is filled with idle thoughts. The six consciousnesses can also be said to be a perceptive nature. That is, from the six sense organs: eyes, ears, nose, tongue, body, and mind, the functions of seeing, hearing, smelling, tasting, feeling, and knowing arise. When people commit offenses, they do it with the six sense organs. When they cultivate, they also do it with the six sense organs. If you can remain unperturbed by external states, then you are cultivating. If you are turned by external states, then you will fall. In Contemplation of the Mind Sutra, the Buddha taught: "All my tenets are based on the mind that is the source of all dharmas." The mind has brought about the Buddhas, the Heaven, or the Hell. It is the main driving force that makes us happy or sorrowful, cheerful or sad, liberated or doomed. There are several Sanskrit and Pali terms for mind such as Mana, Citta, Vijnana, and Vinnana. "Mind" is another name for Alaya-vijnana. Unlike the material body, immaterial mind is invisible. We are aware of our thoughts and feelings and so forth by direct sensation, and we infer their existence in others by analogy.

According to Most Venerable Dhammananda in *The Gems of Buddhist Wisdom*, mind may be defined as simply the awareness of an object since there is no agent or a soul that directs all activities. It consists of fleeting mental states which constantly arise and perish with lightning rapidity. "With birth for its source and death for its mouth, it persistently flows on like a river receiving from the tributary streams of sense constant accretions to its flood." Each momentary consciousness of this everchanging lifestream, on passing away, transmits its whole energy, all the indelibly recorded impressions, to its successor. Every fresh consciousness therefore consists of the potentialities of its predecessors and something more. As all impressions are indelibly recorded in this everchanging palimpsest-like mind, and as all

potentialities are transmitted from life to life, irrespective of temporary physical disintegrations, reminiscence of past births or past incidents become a possibility. Mind is like a double-edged weapon that can equally be used either for good or evil. One single thought that arises in this invisible mind can even save or destroy the world. One such thought can either populate or depopulate a whole country. It is mind that creates one's paradise and one's hell.

Citta or the mind is also defined as the whole system of vijñanas, originally pure, or mind. Citta is generally translated as "thought." In the Lankavatara Sutra as well as in other Mahayana sutras, citta may better be rendered "mind." When it is defined as "accumulation" or as "store-house" where karma seeds are deposited, it is not mere thought, it has an ontological signification also. In The Dhammapada Sutta, the Buddha taught: "Mind fore-runs deeds; mind is chief, and mind-made are they." In Buddhism, there is no distinction between mind and consciousness. Both are used as synonymous terms. According to Great Master Ying-Kuang: "The mind encompasses all the ten directions of dharma realms, including Buddha dharma realm, Bodhisatva dharma realm, Pratyeka-Buddha dharma realm, Sravaka dharma realm, Heaven dharma realm, Human dharma realm, Asura dharma realm, Animal dharma realm, Hungry Ghost dharma realm, and Hell dharma realm. One mind can give rise to everything. Buddhas arise from within the cultivator's mind, Hells also arise from the cultivator's mind." The mind is so closely linked with the body that mental states affect the body's health and well-being. Some doctors even confirm that there is no such thing as a purely physical disease. Unless these bad mental states are caused by previous evil acts, and they are unalterable, it is possible so to change them as to cause mental health and physical well-being to follow thereafter. Man's mind influences his body profoundly. If allowed to function viciously and entertain unwholesome thoughts, mind can cause disaster, can even kill a being; but it can also cure a sick body. When mind is concentrated on right thoughts with right effort and understanding, the effect it can produce is immense. A mind with pure and wholesome thoughts really does lead to a healthy and relaxed life.

According to Buddhism, mind is the thinking consciousness that coordinates the perceptions of the sense organs, a mind which does not

depend on any of the five sense faculties, but on the immediately preceding continuum of mind. Mental consciousness apprehends not only objects (form, sound, taste, smell, touch) in the present time, but it also apprehends objects in the past and imagines objects even in the future. Mental consciousness will go with us from one life to another, while the first five consciousnesses are our temporary minds. Consciousness is also one of the five skandhas. The function of Manovijnana is by hypothesis to reflect on Manas, as the eye-vijnana reflects on the world of forms and the ear-vijnana on that of sounds; but in fact as soon as Manas evolves the dualism of subject and object out of the absolute unity of the Alaya, Manovijnana and indeed all the other Vijnanas begin to operate. Thus, in the Lankavatara Sutra, the Buddha said: “Buddhist Nirvana consists in turning away from the wrongfully discriminating Manovijnana. For with Manovijnana as cause (hetu) and support (alambana), there takes place the evolution of the seven Vijnanas. Further, when Manovijnana discerns and clings to an external world of particulars, all kinds of habit-energy (vasana) are generated therefrom, and by them the Alaya is nurtured. Together with the thought of “me and mine,” taking hold of it and clinging to it, and reflecting upon it, Manas thereby takes shape and is evolved. In substance (sarira), however, Manas and Manovijnana are not different—the one from the other, they depend upon the Alaya as cause and support. And when an external world is tenaciously held as real which is no other than the presentation of one’s own mind, the mentation-system (citta-kalapa), mutually related, is evolved in its totality. Like the ocean waves, the Vijnanas set in motion by the wind of an external world which is the manifestation of one’s own mind, rise and cease. Therefore, the seven Vijnanas cease with the cessation of Manovijnana.”

It should be noticed that a mind of awareness simply means “being conscious of,” or “remembering,” or “becoming acquainted with.” But we must use it in the sense of “being in the process of being conscious of,” or “being in the process of remembering.” We have learned the word “Awareness” in the sense of recognition, or bare attention, but the meaning doesn’t stop there. In awareness, there are also the elements of concentration (Samadhi) and understanding (prajna). Concentration and understanding together are meditate on the absence

of identity of all things. According to the Satipatthana Sutta, practitioner should “Contemplate the body in the body, contemplate the feelings in the feelings, contemplate the mind in the mind, contemplate the objects of mind in the objects of mind.” This means that practitioner must live in the body in full awareness of it, and not just study like a separate object. Live in awareness with feelings, mind, and objects of mind. Do not just study them. When we meditate on our body, we live with it as truth and give it our most lucid attention; we become one with it. The flower blossoms because sunlight touches and warms its bud, becoming one with it. Meditation reveals not a concept of truth, but a direct view of truth itself. This we call “insight,” the kind of understanding based on attention and concentration. Buddhist practitioners should always remember that in cultivation, cultivation of the mind is the most difficult because everything comes to the mind, from the eyes, ears, noses, tongue and body... They all receive sensations and send them to the mind for needed actions. Mind is the boss of all organs in our system of body-mind. Buddhist practitioners should also always remember that if we want to have a life with more peace, mindfulness, and happiness, and a cultivation that is leading to emancipation, like or dislike, we have no other choice but taming our mind. We must always be mindful at all times, whether walking, standing, reclining, or sitting. This means that while walking we have mindfulness, while standing we have mindfulness, while reclining we have mindfulness, while sitting we have mindfulness. In other words, we must put awareness into our walking, standing, reclining, and sitting at all times and under all circumstances.

Let’s look inside ourselves to see that the mind has no form at all. The image comes and goes; the mind sees the image coming and going. The sound comes and goes; the mind hears the sound coming and going. Because the mind is formless, it can reflect all things coming and going in countless forms. Also, because it is formless, the mind could manifest as the image we see, and as the sound we hear. Practitioners should see that they are all states of mind only. Let’s look at our mind to see that, thoughts coming and going, arising and vanishing. The mind is just like a mirror that shows us the images of all things reflected. All images come and go, but the reflectivity is still there, unmoving and undying. In ancient times, the reason zen

patriarchs awoke their disciples by clapping two hands, for when two hands clap, they cause a sound; the sound comes and goes, but the nature of hearing ability is still there even in our sleep, unchanging, unmoving and undying. Devout Buddhists should always remember that clear mind is like the full moon in the sky. Sometimes clouds come and cover it, but the moon is always behind them. Clouds go away, then the moon shines brightly. So, devout Buddhists should not worry about clear mind. It is always there. Remember, when thinking comes, behind it is clear mind. When thinking goes, there is only clear mind. Thinking comes and goes, comes and goes without any exceptions. We must not be attached to the coming or the going of the thinking. We live together and act together in harmonious spirit. Acting together means cutting off my opinions, cutting off my condition, cutting off my situation. To be able to do this, our mind will naturally become empty mind. When our mind becomes empty mind, it is like a white paper. Then our true opinion, our true condition, our true situation will appear. In our daily cultivation, when we bow together and chant together, recite Buddha names together and eat together, our minds become one mind. It is like on the sea, when the wind comes, naturally there are many waves. When the wind dies down, the waves become smaller. When the wind stops, the water becomes a mirror, in which everything is reflected, mountains, trees, clouds, etc. Our mind is the same. When we have many desires and many opinions, there are many big waves. But after we sit in meditation and act together for some time, our opinions and desires disappear. The waves become smaller and smaller. Then our mind is like a clear mirror, and everything we see or hear or smell or taste or touch or think is the truth.

Practitioners should always be mindful that our body is changing, and our mind is wandering east and west. Let's keep practicing until we can realize that our mind is originally serene like the nature of the water: serene, unchanging and unmoving, despite the waves rising and falling, and despite the bubbles forming and popping. Practitioners should see our mind just like an ox. Meditation is like taming an ox, but as a matter of fact, we do not need to tame anything; just watch the ox constantly. We know we see the mind when a thought arises. Until we no longer see the ox nor the ox keeper, then we have already seen that all things are empty in nature. Devout Buddhists should always

remember that all things are playing in our mind. When we look around we cannot see the mind, but we cannot say there is no mind, because the consciousness arises and vanishes. We cannot say there is something called mind, because there is no trace of it at all. Thoughts come and go just like illusions. If we try to keep thoughts in our mind, we are trying to keep illusions; and there is no way we can get out of the sufferings and afflictions of the Saha World. However, practitioners should not try to empty any thought in our mind, because that is impossible. Just realize the law of dependent origination; just see the emptiness nature of all things. Let's open our eyes and see things, we will see that all things are empty in nature!

In short, in Buddhist point of view, man's mind influences his body profoundly. If allowed to function viciously and indulge in unwholesome thoughts, mind can cause disaster, can even cause one's death. But on the other hand, a mind imbued with wholesome thoughts can cure a sick body. When the mind is concentrated on right thoughts with right effort and right understanding, the effects it can produce are immense. Thus, a mind with pure and wholesome thoughts leads to a healthy and relaxed life. Mind is such a subtle and intricate phenomenon that it is impossible to find two men of the same mind. Man's thoughts are translated into speech and action. Repetition of such speech and action gives rise to habits and finally habits form character. Character is the result of man's mind-directed activities and so the characters of human beings vary. Thus to understand the real nature of life, one has to explore the innermost recesses of one's mind which can only be accomplished by deep self-introspection based on purity of conduct and meditation. The Buddhist point of view is that the mind or consciousness is the core of our existence. Of all forces the force of mind is the most potent. It is the power by itself. All our psychological experiences, such as pain and pleasure, sorrow and happiness, good and evil, life and death, are not attributed to any external agency. They are the result of our own thoughts and their resultant actions. To train our "force of mind" means to try to guide our minds to follow the wholesome path and to stay away from the unwholesome path. According to Buddhism teachings, training the mind doesn't mean to gain union with any supreme beings, nor to bring about any mystical experiences, nor is it for any self-hypnosis. It is for

gaining tranquility of mind and insight for the sole purpose of attaining unshakable deliverance of the mind. For a long long period of time, we all talk about air, land and environment pollution, what about our mind pollution? Should we do something to prevent our minds from wandering far deep into the polluted courses? Yes, we should. We should equally protect and cleanse our mind. The Buddha once taught: “For a long time has man’s mind been defiled by greed, hatred and delusion. Mental defilements make beings impure; and only mental cleansing can purify them.” Devout Buddhists should always keep in mind that our daily life is an intense process of cleansing our own action, speech and thoughts. And we can only achieve this kind of cleansing through practice, not philosophical speculation or logical abstraction. Remember the Buddha once said: “Though one conquers in battle thousand times thousand men, yet he is the greatest conqueror who conquers himself.” This is nothing other than “training of your own monkey mind,” or “self-mastery,” or “control your own mind.” It means mastering our own mental contents, our emotions, likes and dislikes, and so forth. Thus, “self-mastery” is the greatest empire a man can aspire unto, and to be subject to our own passions is the most grievous slavery.

II. Mind in the Point of View of the Avatamsaka Sutra:

Mind-Only Consciousness-Only: Mind-only or idealism, the theory that the only reality is mental, that of the mind. Nothing exists apart from mind. Similar to “Only Mind,” or “Only Consciousness” in the Lamkavatara Sutra. Mind-only is the theory that the only reality is mental, that of the mind. The theory that the only reality is mental, that of the mind. Nothing exists apart from mind. A Sanskrit term for “Mind only.” A term that implies that all of reality is actually a creation of consciousness. It is commonly associated with the Yogacara tradition of Indian Buddhism, although it is only rarely mentioned in Yogacara works, which generally use the term Vijnapti-matra, or “Cognition-only.” Even though the term is rare in Yogacara literature, it is used by Tibetan Buddhism to designate the tradition, instead of the better-attested term “Yogacara,” or “Practice of Yoga.” From the Alaya arise two kinds of consciousness, manyana and vijnapti causes all feelings, perceptions, concepts, and thoughts to appear. It is based in the sense

organs, the nervous system, and the brain. The object of vijñapti is reality in itself and is possible only when feelings and perceptions are pure and direct. When seen through the veil of conceptualization, the same object can be only an image of reality or a pure image such as a dream while asleep or daydream. Although the object of a pure sensation is reality in itself, when this reality is seen through concepts and thoughts, it is already distorted. Reality in itself is a stream of life, always moving. Images of reality produced by concepts are concrete structures framed by the concepts of space-time, birth-death, production-destruction, existence-nonexistence, one-many. Within vijñapti, there are six consciousnesses: consciousness of seeing, hearing, smelling, tasting, touching, and thinking. The mind-consciousness has the broadest field of activity. It can be active in conjunction with the other senses, for example, awareness of seeing. It can also be active on its own, such as in conceptualizing, reflecting, imagining, and dreaming. Following the five consciousnesses of the senses, mind-consciousness is called the sixth consciousness. Manas or manas and alaya are the seventh and eighth consciousnesses. According to the theories of Vijñānavāda, the doctrine of consciousness, or the doctrine of the Yogācāras that only intelligence has reality, not the objects exterior to us. Dharmalakṣaṇa sect, which holds that all is mind in its ultimate nature. The doctrine of Idealism School concerns chiefly with the facts or specific characters (lakṣhaṇa) of all elements on which the theory of idealism was built in order to elucidate that no element is separate from ideation. Although it is usually expressed by saying that all dharmas are mere ideation or that there is nothing but ideation, the real sense is quite different. It is idealistic because all elements are in some way or other always connected with ideation. This doctrine was based on the teaching of the Buddha in the Avatamsaka Sūtra, that the three worlds exist only in ideation. According to Ideation Theory, the outer world does not exist but the internal ideation presents appearance as if it were an outer world. The whole world is therefore of either illusory or causal nature and no permanent reality can be found. The theory of completion of virtues by which the chief and the retinue work together harmoniously and brightly or Theory of Completion of Virtues. If one is the chief, all others will work as his retinue, i.e., according to the one-in-all and all-

in-one principle, they really form one complete whole, penetrating one another. This is one of the ten basic principles (Ten Mysterious Gates) of Hua-yen, by means of which the Hua Yen philosophy of totality is expounded and to elucidate the possibility of the realm of Fact and fact world perfectly harmonized.” In India, two famous monks named Wu-Ch’o and T’ien-Ts’in wrote some sastras on Vijnana. They had an outstanding disciple named Chieh-Hsien, an Indian monk living at Nalanda monastery. Later, Chieh-Hsien established the Vijnanavada school and contributed much to the arrangement of the Buddhist canons. In China, Hsuan-Tsang, to whom Chieh-Hsien handed over the sastra, founded this school in his native land. Later, the school was also called Dharmalaksana (Fa-Tsiang-Tsung) and was led by Kwei-Chi, a great disciple of Hsuan-Tsang.

Simile of the Mind: According to Buddhism, 'outside the mind, there are no other dharmas.‘; the word 'dharma' is used here in the sense of phenomenon. As a matter of fact, Outside the mind, there is no other thing. Mind, Buddha, and all the living, these three are not different (the Mind, the Buddha and sentient beings are not three different things). Zen practitioners should always remember that nothing exists outside the mind (consciousness), since all phenomena are projections of consciousness. In fact, in the Avatamsaka Sutra it is written: “The mind is like an artist, ceaselessly producing the five skandhas. In all the world, there is nothing that is not produced by the mind.”

Heart of Great Compassionate Mind: Mind of Compassion (mercy or benevolence). We ourselves and all sentient beings already possess the virtues, embellishment and wisdom of the Buddhas. However, because we are deluded as to our True Nature, and commit evil deeds, we resolve in Birth and Death, to our immense suffering. Once we have understood this, we should rid ourselves of the mind of love-attachment, hate and discrimination, and develop the mind of repentance and compassion. We should seek expedient means to save ourselves and others, so that all are peaceful, happy and free of suffering. Let us be clear that compassion is different from love-attachment, that is, the mind of affection, attached to forms, which binds us with the ties of passion. Compassion is the mind of benevolence, rescuing and liberating, detached from forms, without

discrimination or attachment. This mind manifests itself in every respect, with the result that we are peaceful, happy and liberated, and possess increased merit and wisdom. If we wish to expand the compassionate mind, we should, taking our own suffering as starting point, sympathize with the even more unbearable misery of others. A benevolent mind, eager to rescue and liberate, naturally develops; the compassionate thought of the Bodhi Mind arises from there. As the Bodhisattva Samantabhadra taught in the Avatamsaka Sutra: “Great Bodhisattvas develop great compassion by ten kinds of observations of sentient beings: they see sentient beings have nothing to rely on for support; they see sentient beings are unruly; they see sentient beings lack virtues; they see sentient beings are asleep in ignorance; they see sentient beings do bad things; they see sentient beings are bound by desires; they see sentient beings drowning in the sea of Birth and Death; they see sentient beings have no desire for goodness; they see sentient beings have lost the way to enlightenment.” Having developed the great compassionate mind, we should naturally develop the Great Bodhi Mind and vow to rescue and liberate. Thus the great compassionate mind and the great Bodhi Mind interpenetrate freely. That is why to develop the compassionate mind is to develop the Bodhi Mind. Only when we cultivate with such great compassion can we be said to have “developed the Bodhi Mind.” According to Most Venerable Thích Thiên Tâm in *The Thirteen Patriarchs of Pureland Buddhism*, what is the ‘compassionate mind?’ To be compassionate is to pity and to be empathetic, wishing to help and rescue others without having discriminations or attachment to various characteristics. This means ‘altruism’ or to have mercy and compassion, wishing to help others but not to have any intention of taking advantages. For instance, seeing someone rich, beautiful, etc, one pretends to be compassionate by helping, but having ulterior motives of self-gain. This is called “Desirous Views,” or developing love and lust when seeing wealth and beauty according to binding ways of sentient beings; thus, to act in this way cannot be called being ‘compassionate.’

Outside the Mind, There Is No Other Thing: The term *Outside the Mind, There Are No Other Dharmas* literally means 'outside the mind, there are no other dharmas'; the word 'dharma' is used here in the sense of phenomenon. As a matter of fact, in the Avatamsaka Sutra,

the Buddha taught, outside the mind, there is no other thing. Mind, Buddha, and all the living, these three are not different (the Mind, the Buddha and sentient beings are not three different things). Zen practitioners should always remember that nothing exists outside the mind (consciousness), since all phenomena are projections of consciousness. In short, the theory that the only reality is mental, that of the mind. Nothing exists apart from mind. Similar to "Only Mind," or "Only Consciousness" in the Lankavatara Sutra. This doctrine was also based on the teaching of the Buddha in the Avatamsaka Sutra, that the three worlds exist only in mind. According to Ideation Theory, the outer world does not exist but the internal mind presents appearance as if it were an outer world. The whole world is therefore of either illusory or causal nature and no permanent reality can be found. Unlike the material body, immaterial mind is invisible. We are aware of our thoughts and feelings and so forth by direct sensation, and we infer their existence in others by analogy. The mind is the root of all dharmas. In Contemplation of the Mind Sutra, the Buddha taught: "All my tenets are based on the mind that is the source of all dharmas." The mind has brought about the Buddhas, the Heaven, or the Hell. It is the main driving force that makes us happy or sorrowful, cheerful or sad, liberated or doomed. The mind is so closely linked with the body that mental states affect the body's health and well-being. Some doctors even confirm that there is no such thing as a purely physical disease. Unless these bad mental states are caused by previous evil acts, and they are unalterable, it is possible so to change them as to cause mental health and physical well-being to follow thereafter. Man's mind influences his body profoundly. If allowed to function viciously and entertain unwholesome thoughts, mind can cause disaster, can even kill a being; but it can also cure a sick body. When mind is concentrated on right thoughts with right effort and understanding, the effect it can produce is immense. A mind with pure and wholesome thoughts really does lead to a healthy and relaxed life. According to Zen Master Taisen Deshimaru in 'Questions to a Zen Master: "It is only your mind that suffers. If you are anxious you suffer, but if you disconnect the roots of your anxiety your suffering disappears... The ego suffers for itself; without it there would be no more suffering." According to the Buddha, in addition to the physical sufferings, there are mental

sufferings such as the suffering of separation from what is dear to us, the suffering of contact with what we despise, and the suffering of not getting what we desire, etc. As a matter of fact, Outside the mind, there is no other thing. Mind, Buddha, and all the living, these three are not different (the Mind, the Buddha and sentient beings are not three different things). Zen practitioners should always remember that nothing exists outside the mind (consciousness), since all phenomena are projections of consciousness.

As a matter of fact, according to Buddhism, outside the mind there is no other thing; mind, Buddha, and all the living, these three are not different. There is no differentiating among these three because all is mind. All are of the same order. This is an important doctrine of the Hua-Yen sutra. The T'ien-T'ai called "The Mystery of the Three Things." Our minds are constantly occupied with a lot of false thoughts, thoughts of worry, happiness, hatred and anger, friends and enemies, and so on, so we cannot discover the Buddha-nature within. The state of mind of 'Higher Meditation' is a state of quietude or equanimity gained through relaxation. To meditate to calm down and to eliminate attachments, the aversions, anger, jealousy and the ignorance that are in our heart so that we can achieve a transcendental wisdom which leads to enlightenment. Once we achieve a state of quietude through higher meditation, we will discover our real nature within; it is nothing new. However, when this happens, then there is no difference between us and the Buddha. In order to achieve the state of quietude through higher meditation, Zen practitioners should cultivate four basic stages in Dhyana. The relinquishing of desires and unwholesome factors achieved by conceptualization and contemplation. In this stage, the mind is full of joy and peace. In this phase the mind is resting of conceptualization, the attaining of inner calm, and approaching the one-pointedness of mind (concentration on an object of meditation). In this stage, both joy and sorrow disappear and replaced by equanimity; one is alert, aware, and feels well-being. In this stage, only equanimity and wakefulness are present.

Mind, Buddha, and All the Living Are Not Different: Outside the mind there is no other thing; mind, Buddha, and all the living, these three are not different. There is no differentiating among these three because all is mind. All are of the same order. This is an important

doctrine of the Hua-Yen sutra. The T'ien-T'ai called "The Mystery of the Three Things." Our minds are constantly occupied with a lot of false thoughts, thoughts of worry, happiness, hatred and anger, friends and enemies, and so on, so we cannot discover the Buddha-nature within. The state of mind of 'Higher Meditation' is a state of quietude or equanimity gained through relaxation. To meditate to calm down and to eliminate attachments, the aversions, anger, jealousy and the ignorance that are in our heart so that we can achieve a transcendental wisdom which leads to enlightenment. Once we achieve a state of quietude through higher meditation, we will discover our real nature within; it is nothing new. However, when this happens, then there is no difference between us and the Buddha. In order to achieve the state of quietude through higher meditation, Zen practitioners should cultivate four basic stages in Dhyana. The relinquishing of desires and unwholesome factors achieved by conceptualization and contemplation. In this stage, the mind is full of joy and peace. In this phase the mind is resting of conceptualization, the attaining of inner calm, and approaching the one-pointedness of mind (concentration on an object of meditation). In this stage, both joy and sorrow disappear and replaced by equanimity; one is alert, aware, and feels well-being. In this stage, only equanimity and wakefulness are present.

The Mind is Functioning Without Limitations or Obstacles:

When we speak of mind, we usually think of psychological phenomena, such as feelings, thoughts, or perceptions. When we speak of objects of mind, we think of physical phenomena, such as mountains, trees, or animals. Speaking this way, we see the phenomenal aspects of mind and its objects, but we don't see their nature. We have observed that these two kinds of phenomena, mind and objects of mind, rely on one another for their existence and are therefore interdependent. But we do not see that they themselves have the same nature. This nature is sometimes called "mind" and sometimes called "suchness." Whatever we call it, we cannot measure this nature using concepts. It is boundless and all inclusive, without limitations or obstacles. From the point of view of unity, it is called Dharmakaya. From the point of view of duality, it is called "mind without obstacle" encountering "world without obstacle." The Avatamsaka Sutra calls it unobstructed mind and unobstructed object. The mind and the world contain each other so completely and perfectly that we call this "perfect unity of mind and object."

Chapter Fourteen

Forty Pure Minds in the Teachings of the Avatamsaka Sutra

I. An Overview of Four Immeasurables in Buddhist Teachings:

The mind is immeasurable. It's not only benefitting immeasurable living beings, bringing immeasurable blessings to them, and producing immeasurable highly spiritual attainments in a world, in one life, but also spreads all over immeasurable worlds, in immeasurable future lives, shaping up immeasurable Buddha. The four immeasurables or infinite Buddha-states of mind. Four Immeasurable Minds. The four virtues of infinite greatness. The four kinds of boundless mind, or four divine abodes. These states are called illimitables because they are to be radiated towards all living beings without limit or obstruction. They are also called brahmaviharas or divine abodes, or sublime states, because they are the mental dwellings of the brahma divinities in the Brahma-world. *The first immeasurable mind* is immeasurable loving kindness (Maitri). Immeasurable loving kindness is the greatest love dedicated to all sentient beings, together with the desire to bring them joy and happiness. Human joy is totally impermanent; it is governed by misery, that is, when our passions such as greed, anger, and ignorance are satisfied, we feel pleased; but when they are not satisfied, we feel sad. To have a permanent joy, we must first sever all sufferings. Loving kindness generally goes together with pity whose role is to help the subjects sever his sufferings, while the role of loving kindness is to save sentient beings from sufferings and to bring them joy. Immeasurable Love, a mind of great kindness, or infinite loving-kindness. Boundless kindness (tenderness), or bestowing of joy or happiness. Here, a monk, with a heart filled with loving-kindness. Thus, he stays, spreading the thought of loving-kindness above, below, and across, everywhere, always with a heart filled with loving-kindness, abundant, magnified, unbounded, without hatred or ill-will. The loving-kindness is also the wish for the welfare and happiness of

all living beings. It helps to eliminate ill-will. To respond to immeasurable human sufferings, we should have immeasurable loving kindness. To accomplish the heart of immeasurable loving kindness, the Bodhisattvas have developed their immeasurable loving kindness by using all means to save mankind. They act so according to two factors, specific case and specific time. Specific case, like the physician who gives a prescription according to the specific disease, the Bodhisattva shows us how to put an end to our sufferings. Specific time means the teachings must always be relevant to the era, period and situation of the sufferers and their needs. The Contemplation of the Mind Sutra teaches that we must avoid four opportune cases: What we say is not at the right place, what we say is not in the right time, what we say is not relevant to the spiritual level of the subject, and what we say is not the right Buddhist Dharma. *The second immeasurable mind* is immeasurable compassion (Karuna). Immeasurable Compassion, a mind of great pity, or infinite compassion. Boundless pity, to save from suffering. Here a monk, with a heart filled with compassion. Thus, he stays, spreading the thought of compassion, above, below, across, everywhere, always with a heart filled with compassion, abundant, magnified, unbounded, without hatred or ill-will. Compassion also makes the heart quiver when others are subject to suffering. It is the wish to remove the suffering of others, and it is opposed to cruelty. *The third immeasurable mind* is immeasurable inner joy (Mudita). Immeasurable Joy, a mind of great joy, or infinite joy. Boundless joy (gladness), on seeing others rescued from suffering. Here a monk, with a heart filled with sympathetic joy. Thus, he stays, spreading the thought of sympathetic joy above, below, across, everywhere, always with a heart filled with sympathetic joy, abundant, magnified, unbounded, without hatred or ill-will. Appreciative joy is the quality of rejoicing at the success and prosperity of others. It is the congratulatory attitude, and helps to eliminate envy and discontent over the success of others. *The fourth immeasurable mind* is perfect equanimity or immeasurable detachment (Upeksha or Upekkha). Detachment is the attitude of those who give up, forget, do not attach any importance for what they have done for the benefit of others. In general, we feel proud, self-aggrandized when we do something to help other people. Quarrels, conflicts, or clashes between men or groups of men are due

to passions such as greed or anger whose source can be appraised as self-attachment or dharma-attachment. The Buddha taught that if there is someone who misjudges us, we must feel pity for him; we must forgive him in order to have peace in our mind. The Bodhisattvas have totally liberated themselves from both self-attachment and dharma-attachment. When people enjoy material or spiritual pleasures, the Bodhisattvas also rejoice, from their sense of compassion, pity, and inner joy. They always consider human beings as their benefactors who have created the opportunities for them to practice the Four Immeasurable Minds on their way to Enlightenment. In terms of the Immeasurable Detachment, the Bodhisattvas consider all men equal, the clever as the stupid, themselves as others, they do everything as they have done nothing, say everything as they have said nothing, attain all spiritual levels as they have attained nothing. Immeasurable Equanimity, a mind of great detachment, or infinite equanimity. Limitless indifference, such as rising above all emotions, or giving up all things. Here a monk, with a heart filled with equanimity. Thus he stays, spreading the thought of equanimity above, below, across, everywhere, always with a heart filled with equanimity, abundant, magnified, unbounded, without hatred or ill-will. Equanimity is also considered as a divine abode. It is the state of mind that regards others with impartiality, free from attachment and aversion. An impartial attitude is its chief characteristic, and it is opposed to favouritism and resentment.

II. A Summary of Forty Pure Minds in the Teachings of the Avatamsaka Sutra:

Ten Kinds of Pure Benevolence: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of pure benevolence of great enlightening beings. Enlightening beings who abide by these can attain the supreme, vast, pure benevolence of Buddhas. First, impartial pure benevolence, caring for all sentient beings without discrimination. Second, helpful pure benevolence, bringing happiness by whatever they do. Third, pure benevolence taking care of people in the same way as oneself, ultimately bringing about emancipation from birth and death. Fourth, pure benevolence not abandoning the world, the mind always focused on accumulating roots of goodness. Fifth, pure

benevolence able to bring liberation, causing all sentient beings to annihilate all afflictions. Sixth, pure benevolence generating enlightenment, inspiring all sentient beings to seek omniscience. Seventh, pure benevolence unobstructed by the world, radiating great light illuminating everywhere equally. Eighth, pure benevolence filling space, reaching everywhere to save sentient beings. Ninth, pure benevolence focused on truth, realizing the truth of Thusness. Tenth, pure benevolence without object, entering enlightening beings's detachment from life.

Ten Kinds of Pure Compassion: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of pure compassion of Great Enlightening Beings. Enlightening Beings who abide by these attain the supremely great compassion of Buddhas. First, pure compassion without companion, as they make their determination independently. Second, tireless pure compassion, not considering it troublesome to endure pain on behalf of all sentient beings. Third, pure compassion taking on birth in difficult situations, for the purpose of liberating sentient beings. Fourth, pure compassion taking on birth on pleasant conditions, to show impermanence. Fifth, pure compassion for the sake of wrongly fixated sentient beings, never give up their vow of universal liberation. Sixth, pure compassion not clinging to personal pleasure, giving happiness to all sentient beings. Seventh, pure compassion not seeking reward, purifying their mind. Eighth, pure compassion able to remove delusion by explaining the truth. The ninth pure compassion includes conceiving great compassion for sentient beings. Great Enlightening Beings know all things are in essence pure and have no clinging or irritation. Suffering is experienced because of afflictions of adventitious defilements. This is called essential purity, as they explain to them the principle of undefiled pure light. The tenth pure compassion states that Great Enlightening Beings know that all phenomena are like the tracks of birds in the sky. They know sentient beings' eyes are clouded by delusion and they cannot clearly realize this. Observing this, Enlightening Beings conceive great compassion, called true knowledge, which teaches sentient beings nirvana.

Ten Kinds of Pure Joy: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of pure joy of Great Enlightening Beings. Enlightening Beings who abide by these can attain the

supremely great pure joy of Buddhas. First, the pure joy of aspiring to enlightenment. Second, the pure joy of relinquishing all possessions. Third, the pure joy of not rejecting undisciplined sentient beings but teaching them and maturing them. Fourth, the pure joy of being able to tolerate evil-doing sentient beings and vowing to save and liberate them. Fifth, the pure joy of giving one's life in search of truth, without regret. Sixth, the pure joy of giving up sensual pleasures and always taking pleasure in truth. Seventh, the pure joy of including sentient beings to give up material pleasures and always take pleasure in truth. Eighth, the pure joy of cosmic equanimity tirelessly honoring and serving all Buddhas they see. Ninth, the pure joy of teaching all sentient beings to enjoy meditations, liberations and concentrations, and freely enter and emerge from them. The tenth pure joy states that Great Enlightening Beings gladly carry out all austere practices that accord with the way of Enlightening Beings; and they realize the tranquil, imperturbable supreme calmness and wisdom of the sages.

Ten Kinds of Pure Equanimity: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of pure equanimity of enlightening beings. Enlightening beings who abide by these can attain the supremely pure equanimity of Buddhas. First, not becoming emotionally attached to sentient beings who honor and support them. Second, not being angered at sentient beings who slight and revile them. Third, always being in the world, but not being affected by the vicissitudes (greed, hatred, anger, pride, wrong views, killing, stealing, adultery, etc) of worldly things. Fourth, instructing sentient beings who are fit for the Teaching at the appropriate times, while not conceiving aversion for sentient beings who are not fit for the Teaching. Fifth, not seeking the states of learning or nonlearning of the two lesser vehicles. Sixth, always being aloof from all desires that are conducive to afflictions. Seventh, not praising the two lesser Vehicles' aversion to birth and death. Eighth, avoiding worldly talks: talk that is not nirvana, talk that is not dispassionate, talk that is not according to truth, talk that disturbs others, talk of individual salvation, and talks that obstruct the Path of enlightening beings. The ninth pure joy states that Great Enlightening Beings wait for the appropriate times to teach sentient beings whose faculties are mature and have developed mindfulness and precise awareness, but do not yet know the supreme truth. They

wait for the appropriate times to teach sentient beings whom the enlightening being has already instructed in the past, but who cannot be tamed until the enlightening being reaches Buddhahood. The tenth pure joy states that Great Enlightening Beings do not consider people as higher or lower. They are being free from grasping and rejection, being aloof from all kinds of discriminatory notions, always being rightly concentrated, penetrating truth, and attaining tolerance.

Chapter Fifteen

Six Pure Paramitas in the Avatamsaka Sutra's Teachings

I. Overview and Meanings of the Transcendental Perfection:

Paramitas means perfected, traversed, perfection, or crossed over, or gone to the opposite shore (reaching the other shore). According to the Sanskrit language, Paramitas mean crossing-over. Paramitas also mean the things that ferry beings beyond the sea of mortality to nirvana. Paramitas mean stages of spiritual perfection followed by the Bodhisattva in his progress to Buddhahood. Paramitas, the virtues of perfection are not only characteristic of Mahayana Buddhism in many ways, they also contain virtues commonly held up as cardinal by all religious systems. They consist of the practice and highest possible development. Thus, practicing the paramitas will lead the practitioner to cross over from the shore of the unenlightened to the dock of enlightenment. The term "Paramita" has been interpreted differently. T. Rhys Davids and William Stede give the meanings: completeness, perfection, highest state. H.C. Warren translates it as perfection. And some other Buddhist scholars translate "Paramita" as transcendental virtue or perfect virtue. The Sanskrit term "Paramita" is transliterated into Chinese as "Po-luo-mi." "Po-luo" is Chinese for "pineapple", and "mi" means "honey." In Buddhism, "Paramita" means to arrive at the other shore, to ferry across, or save, without limit. Paramita also means perfection, or crossed over, or gone to the opposite shore (reaching the other shore). Crossing from Samsara to Nirvana or crossing over from this shore of births and deaths to the other shore. Practice which leads to Nirvana. Paramita also means to achieve, finish, or accomplish completely whatever we do. For instance, if we decide to cultivate to become a Buddha, then the realization of Buddhahood is "Paramita." The (six) practices of the Bodhisattva who has attained the enlightened mind. The term "Paramita" is popular for both Mahayana and Theravada Buddhism. According to the Sanskrit language, Paramita

means crossing-over. There are six Paramitas or six things that ferry one beyond the sea of mortality to nirvana. Six stages of spiritual perfection followed by the Bodhisattva in his progress to Buddhahood. The six virtues of perfection are not only characteristic of Mahayana Buddhism in many ways, they also contain virtues commonly held up as cardinal by all religious systems. They consist of the practice and highest possible development. Thus, practicing the six paramitas will lead the practitioner to cross over from the shore of the unenlightened to the dock of enlightenment. In the Lankavatara Sutra, the Buddha gave three kinds of Paramitas: Super-worldly paramita in the highest sense for Bodhisattvas, Super-worldly paramita for Sravakas and Pratyekabuddhas Worldly paramita. However, according to the Avatamsaka Sutra, there is only one Paramita, that is the Prajna-Paramita Emancipation.

After the Buddha's Great Enlightenment, He discovered that all life is linked together by causes and conditions, and He also saw all the sufferings and afflictions of the world. He saw every sentient beings, from the smallest insect to the greatest king, ran after pleasure, only to end up with sufferings and afflictions. Out of great compassion for all sentient beings, the Buddha renounced the world to become a monk to cultivate to find ways to save beings. After six years of ascetic practices, He finally discovered the Way to cross over from this shore, which is also called "Paramita". According to Buddhism, "Paramita" means to cross over from this shore of births and deaths to the other shore, or nirvana. If we try to cultivate and can see the truth clearly as the Buddha Himself had seen, eventually, we would be able to end all sufferings and afflictions. According to most Mahayana Sutras, the six things that ferry one beyond the sea of birth and death. In addition, the Six Paramitas are also the doctrine of saving all living beings. The six paramitas are also sometimes called the cardinal virtues of a Bodhisattva. Besides, Bodhisattvas use the Six Paramitas as their method of cultivation. Giving that takes stinginess across; moral precepts that takes across transgressions; patience that takes across anger and hatred; vigor that takes across laxness and laziness; meditation that takes across scatterness; and wisdom that takes across stupidity. When these six paramitas have been cultivated to perfection, one can become enlightened.

II. A Summary of Six Pure Paramitas In the Avatamsaka Sutra's Teachings:

According to The Flower Adornment Scripture, Chapter Manifestation of Buddha (37), the Buddha taught: "You should know that there is an even higher path beyond the ranks of these two vehicles, which is called the great vehicle, practiced by enlightening beings, following the six transcendent ways in the teachings of the Avatamsaka, not stopping enlightening practice, not relinquishing the determination for enlightenment, being in the midst of infinite birth and death without getting sick of it. Going beyond the two vehicles of individual liberation, it is called the Great Vehicle, the foremost vehicle, the preeminent vehicle, the supreme vehicle, the highest vehicle, the unexcelled vehicle, the vehicle of benefiting all sentient beings."

Ten Kinds of Pure Almsgivings or Offerings: Charity in Sanskrit is "Dana", meaning "almsgiving." In general, this refers to an attitude of generosity. It involves developing an attitude of willingness to give away whatever one has in order to benefit sentient beings. In Mahayana Buddhism, this is one of the six paramitas or virtues of perfection. Charitable giving, the presentation of gift or alms to monks and nuns (the virtue of alms-giving to the poor and needy or making gifts to a bhikkhu or community of bhikkhus). Voluntary giving of material, energy, or wisdom to others, regarded as one of the most important Buddhist virtues. Dana is one of the six perfections (paramitas) and one of the most important of the meritorious works that a Bodhisattva cultivates during the path to Buddhahood. In Theravada Buddhism, it is one of the ten "contemplations" (anussati) and the most important meritorious activities (punya). It is seen as a key component in the meditative path, as it serves to overcome selfishness and provide benefits in both the present and future lives. Nowadays, the practice of giving alms to monks and nuns by laypeople is also called "dana," and it is one of the most important religious activities for non-monastics in East Asian countries. Laypeople believe that gifts given to the Sangha would bring greater benefits than giving to other people, for besides the Buddha, monks and nuns are also referred as "fields of merit" in Buddhism. However, devout Buddhists should always remember that

once giving alms, we should give alms to all beings, so that they may be happy without investigating whether they are worthy or not. *Ten Kinds of Pure Offerings & Almsgivings in the Flower Adornment Sutra:* According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of pure offerings of Great Enlightening Beings. Enlightening Beings who abide by these ten principles can accomplish the supreme, pure, magnanimous giving of Buddhas: *First*, impartial offerings, not discriminating among sentient beings. *Second*, offerings according to wishes, satisfying others. *Third*, unconfused offerings, causing benefit to be gained. *Fourth*, offerings appropriately, knowing superior, mediocre, and inferior. *Fifth*, offerings without dwelling, not seeking reward. *Sixth*, open offerings, without clinging attachment. *Seventh*, total offerings, being ultimately pure. *Eighth*, offerings dedicated to enlightenment, transcended the created and the uncreated. *Ninth*, offerings teach to sentient beings, never abandoning them, even to the site of enlightenment. *Tenth*, offerings with its three spheres pure, observing the offerer, receiver, and gift with right awareness, as being like space.

Ten Kinds of Pure Discipline: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of pure discipline of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme flawless pure discipline of Buddhas. First, pure discipline of the body, guarding themselves from evil deeds. Second, pure discipline of speech, getting rid of faults of speech. Third, pure discipline of mind, forever getting rid of greed, hatred, and false views. Fourth, the pure discipline of not destroying any subjects of study, being honorable leaders among people. Fifth, the pure discipline of preserving the aspiration for enlightenment, not liking the lesser vehicles of individual salvation. Sixth, the pure discipline of preserving the regulations of the Buddha, greatly fearing even minor offenses. Seventh, the pure discipline of secret protection, skillfully drawing out undisciplined sentient beings. Eighth, the pure discipline of not doing any evil, vowing to practice all virtuous principles. Ninth, the pure discipline of detachment all views of existence, having no attachment to precepts. Tenth, the pure discipline of protecting all sentient beings, activating great compassion.

Ten Kinds of Pure Tolerance: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of pure tolerance of Great Enlightening Beings. Enlightening Beings who abide by these can attain all Buddhas' supreme tolerance of truth, understanding without depending on another. First, pure tolerance calmly enduring slander and vilification, to protect sentient beings. Second, pure tolerance calmly enduring weapons, to protect self and

others. Third, pure tolerance not arousing anger and viciousness, the mind being unshakable. Fourth, pure tolerance not attacking the low, being magnanimous when above. Fifth, pure tolerance saving all who come for refuge, giving up one's own life. Sixth, pure tolerance free from conceit, not slighting the uncultivated. Seventh, pure tolerance not becoming angered at injury, because of observation of illusoriness. Eighth, pure tolerance not revenging offenses, because of not seeing self and other. Ninth, pure tolerance not following afflictions, being detached from all objects. Tenth, pure tolerance knowing all things have no origin, in accord with the true knowledge of Enlightening Beings, entering the realm of universal knowledge without depending on the instruction of another.

Ten Kinds of Pure Energy: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of pure energy of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme great energy of Buddhas. First, the physical energy: attend Buddhas, enlightening beings, teachers, and elders; honoring fields of blessings; and never retreating. Second, pure verbal energy: extensively explaining to others whatever teachings they learn without wearying; and praising the virtues of Buddhahood without wearying. Third, pure mental energy, able to enter and exit the following without cease: kindness, compassion, joy, equanimity, meditations, liberations, and concentrations. Fourth, pure energy of honesty: being free from deceptiveness, flattery, deviousness, and dishonesty; and not regressing in any efforts. Fifth, pure energy of determination on increasing progress: always intent on seeking higher and higher knowledge; and aspiring to embody all good and pure qualities. Sixth, un wasteful pure energy: embodying charity, morality, tolerance, learning, and diligence; and continuing to practice these unceasingly until enlightenment. Seventh, pure energy conquering all demons, able to extirpate greed, hatred, delusion, false views, and all other bonds and veils of afflictions. Eighth, pure energy of fully developing the light of knowledge: being carefully observant in all actions, consummating them all, preventing later regret, and attaining all the unique qualities of Buddhahood. Ninth, pure energy without coming or going: attaining true knowledge, entering the door of the realm of reality, body, speech and mind all impartial, understanding forms are formless, and having no attachments. Tenth, pure energy developing the light of Teaching: transcending all stages, attaining the coronation of Buddhas, with uncontaminated body manifesting the appearances of death and birth, leaving home and attaining enlightenment, teaching and passing away, and fulfilling such tasks of Universal Good.

Ten Kinds of Pure Meditation: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of pure meditation of Great Enlightening

Beings. Enlightening Beings who abide by these can attain the supreme pure meditation of Buddhas. First, pure meditation always gladly leaving home, giving up all possessions. Second, pure meditation finding genuine good companions, to teach the right way. Third, pure meditation living in the forest enduring wind and rain and so on, being detached from self and possessions. Fourth, pure meditation leaving clamorous sentient beings, always enjoying tranquil silence. Fifth, pure meditation with harmonious mental activity, guarding the senses. Sixth, pure meditation with wind and cognition silent, impervious to all sounds and nettles of meditational concentration. The seventh pure meditation states that Great Enlightening Beings are aware of the methods of the Path of enlightenment. They always contemplate them all and actually realizing them. The eighth pure meditation states that Great Enlightening Beings have pure meditation detached from clinging to its experiences. They neither grasp nor reject the realm of desire. The ninth pure meditation states that Great Enlightening Beings are awakening psychic knowledge, and knowing the faculties and natures of all sentient beings. The tenth Pure meditation states that Great Enlightening Beings have freedom of action, and they enter into the concentration of Buddhas, and knowing there is no self.

Ten Kinds of Pure Wisdom: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of pure wisdom of great enlightening beings. Enlightening beings who abide by these can attain the unobstructed great wisdom of Buddhas. First, pure wisdom knowing all causes, not denying consequences. Second, pure wisdom knowing all conditions, not ignoring combination. Third, pure wisdom knowing nonannihilation and nonpermanence, comprehending interdependent origination truly. Fourth, pure wisdom extracting all views, neither grasping nor rejecting characteristics of sentient beings. Fifth, pure wisdom observing the mental activities of all sentient beings, knowing they are illusory. Sixth, pure wisdom with vast intellectual power, distinguishing all truths and being unhindered in dialogue. Seventh, pure wisdom, unknowable to demons, false teachers, or followers of the vehicles of individual salvation, deeply penetrating the knowledge of all Buddha. The eighth pure wisdom states that Great Enlightening Beings see the subtle reality body of all Buddhas; see the essential purity of all sentient beings; see that all phenomena are quiescent; see that all lands are the same as space; and know all characteristics without impediment. The ninth Pure wisdom states that all powers of mental command, analytic abilities, liberative means are ways of transcendence; fostering the attainment of all supreme knowledge. The tenth Pure wisdom states that Great Enlightening Beings instantly unite with adamant knowledge, comprehending the equality of all things, and attaining the most honorable knowledge of all things.

Chapter Sixteen

The Bodhi Mind in the Teachings of the Avatamasaka Sutra

I. An Overview of Bodhicitta in Buddhist Teachings:

Bodhi is the highest state of Samadhi in which the mind is awakened and illuminated. The term “Bodhi” is derived from the Sanskrit root “Budh,” meaning “knowledge,” “Understanding,” or “Perfect wisdom.” A term that is often translated as “enlightenment” by Western translators, but which literally means “Awakening.” Like the term BUDDHA, it is derived from the Sanskrit root buddh, “to wake up,” and in Buddhism it indicates that a person has “awakened” from the sleep of ignorance in which most beings spend their lives. According to Buddhist legend, the Buddha attained bodhi in the town of BODHGAYA while sitting in meditation under the Bodhi Tree or Bodhi-Vrksa. According to the Avatamsaka Sutra, Bodhi (enlightenment) belongs to living beings. Without living beings, no Bodhisattva could achieve Supreme, Perfect Enlightenment. According to the Mahayana, bodhi is mainly understood as enlightened wisdom. The word ‘Bodhi’ also means ‘Perfect Wisdom’ or ‘Transcendental Wisdom,’ or ‘Supreme Enlightenment.’ Bodhi is the state of truth or the spiritual condition of a Buddha or Bodhisattva. The cause of Bodhi is Prajna (wisdom) and Karuna (compassion). According to the Hinayana, bodhi is equated with the perfection of insight into and realization of the four noble truths, which means the cessation of suffering.

Bodhicitta, or the ‘Thought of Enlightenment’ is an important concept in both Theravada and Mahayana Buddhism. Though not directly mentioned, the idea is explicit in the Theravada Buddhism. It was in Mahayana, however, that the Bodhicitta concept developed along both ethical and metaphysical lines and this development is found in Vajrayana too, wherein it also came to be regarded as a state of ‘great bliss’. In Mahayana it developed along with pantheistic lines, for it was held that Bodhicitta is latent in all beings and that it is merely a manifestation of the Dharmakaya, or Bhutatathata in the human

heart. Though the term Bodhicitta does not occur in Pali, this concept is found in Pali canonical literature where, for example, we are told how Gautama after renouncing household life resolved to strive to put an end to all the sufferings. It is this comprehension that came to be known as the Enlightenment, and Gautama came to be known as the Enlightened One, the Buddha. Bodhi Mind, or the altruistic mind of enlightenment is a mind which wishes to achieve attainment of enlightenment for self, spontaneously achieve enlightenment for all other sentient beings. The spirit of Enlightenment, the aspiration to achieve it, the Mind set on Enlightenment. Bodhicitta is defined as the altruistic intention to become fully enlightened for the benefit of all sentient beings. The attainment of enlightenment is necessary for not only in order to be capable of benefitting others, but also for the perfection of our own nature. Bodhi mind is the gateway to Enlightenment and attainment of Buddha. An intrinsic wisdom or the inherently enlightened heart-mind, or the aspiration toward perfect enlightenment. The Buddha taught: “All sentient beings are perfectly equal in that they all possess the Buddha nature. This means that we all have the Bodhi seed or the seed of kindness of a Buddha, and the compassion of a Buddha towards all living beings, and therefore the potential for enlightenment and for perfection lies in each one of us. “Bodhicitta” is a Sanskrit term means “Mind of Awakening.” In Mahayan Buddhism, this refers to Bodhisattva’s aspiration to attain Buddhahood in order to benefit other sentient beings (the aspiration of a bodhisattva for supreme enlightenment for the welfare of all). Therefore, the mind for or of Bodhi (the Mind of Enlightenment, the awakened or enlightened mind) is the mind that perceives the real behind the seeming, believes in moral consequences, and that all have the Buddha-nature, and aims at Buddhahood.

The spirit of enlightenment, the aspiration to achieve it, the mind set on Enlightenment. It involves two parallel aspects. First, the determination to achieve Buddhahood (above is to seek Bodhi). Second, the aspiration to rescue all sentient beings (below is to save or transform all beings). Mind of enlightenment, mind of love, mind of deepest request to realize oneself and work for the well-being of all. The mind of enlightenment or the aspiration of a Bodhisattva for supreme enlightenment for the welfare of all sentient beings. It is often

divided into two aspects: 1) the intention to become awakened; and 2) acting on the intention by pursuing the path to awakening (Bodhi). According to Zen Master Suzuki in the *Outlines of Mahayana Buddhism*, Bodhicitta is the most important characteristic of Bodhisattva, thus on the basis of Nagarjuna's *Discourse on the Transcendentality of the Bodhicitta*, he gives a detailed description of Bodhicitta. First, the Bodhicitta is free from all determinations, the five skandhas, the twelve ayatanas, and the eighteen dhatus. It is not particular, but universal. Second, love is the essence of the Bodhicitta, therefore, all Bodhisattvas find their reason of being in this. Third, the Bodhicitta abides in the heart of sameness (samata) creates individual means of salvation (upaya). Fourth, evidently Maitreya exhausted his power of speech in order to extol the importance of the Bodhicitta in the career of a Bodhisattva, for without this being fully impressed on the mind of the young Buddhist pilgrim Sudhana, he could not have been led into the interior of the Tower of Vairocana. The Tower harbors all the secrets that belong to the spiritual life of the highest Buddhist. If the novice were not quite fully prepared for the initiation, the secrets would have no signification whatever. They may even be grossly misunderstood, and the result will be calamitous indeed. For this reason, Maitreya left not a stone unturned to show Sudhana what the Bodhicitta really meant.

According to the *Avatamsaka Sutra*, the Buddha taught: "Good Buddhists! In Bodhisattvas arise the Bodhi-mind, the mind of great compassion, for the salvation of all beings; the mind of great kindness, for the unity with all beings; the mind of happiness, to stop the mass misery of all beings; the altruistic mind, to repulse all that is not good; the mind of mercy, to protect from all fears; the unobstructed mind, to get rid of all obstacles; the broad mind, to pervade all universes; the infinite mind, to pervade all spaces; the undefiled mind, to manifest the vision of all Buddhas; the purified mind, to penetrate all knowledge of past, present and future; the mind of knowledge, to remove all obstructive knowledge and enter the ocean of all-knowing knowledge. Just as someone in water is in no danger from fire, the Bodhisattva who is soaked in the virtue of the aspiration for enlightenment or Bodhi mind, is in no danger from the fire of knowledge of individual liberation. Just as a diamond, even if cracked, relieves poverty, in the

same way the diamond of the Bodhi mind, even if split, relieves the poverty of the mundane whirl. Just as a person who takes the elixir of life lives for a long time and does not grow weak, the Bodhisattva who uses the elixir of the Bodhi mind goes around the mundane whirl for countless eons without becoming exhausted and without being stained by the ills of the mundane whirl. The Avatamsaka Sutra also says: “To neglect the Bodhi Mind when practicing good deeds is the action of demons.” This teaching is very true indeed. For example, if someone begins walking without knowing the destination or goal of his journey, isn’t his trip bound to be circuitous, tiring and useless? It is the same for the cultivator. If he expends a great deal of effort but forgets the goal of attaining Buddhahood to benefit himself and others, all his efforts will merely bring merits in the human and celestial realms. In the end he will still be deluded and revolved in the cycle of Birth and Death, undergoing immense suffering. If this is not the action of demons, what, then, is it? For this reason, developing the Supreme Bodhi Mind to benefit oneself and others should be recognized as a crucial step.

A Bodhisattva’s Bodhi mind vows not only to destroy the lust of himself, but also to destroy the lust for all other sentient beings. A Bodhisattva who makes the Bodhi mind always vows to be the rain of food and drink to clear away the pain of thirst and hunger during the aeon of famine (to change himself into food and drink to clear away human beings’ famine). That person always vows to be a good doctor, good medicine, or a good nurse for all sick people until everyone in the world is healed. That person always vows to become an inexhaustible treasure for those who are poor and destitute. For the benefiting of all sentient beings, the person with Bodhi mind is willing to give up his virtue, materials, enjoyments, and even his body without any sense of fatigue, regret, or withdrawal. That person always believes that Nirvana is nothing else but a total giving up of everything (giving up does not mean throwing away or discarding, but it means to give out for the benefit of all sentient beings). In daily life, that person always stays calm even though he may get killed, abused or beaten by others. That person always vows to be a protector for those who need protection, a guide for all travellers on the way, a bridge or a boat for those who wish to cross a river, a lamp for those who need light in a dark night.

Devout Buddhists should always have the Bodhi-mind that acts out the vows to save all living beings means to start out for bodhi-mind to act out one's vows to save all living beings (all beings possess Tathagata-garbha nature and can become a Buddha; therefore, vow to save them all). The Mahavairocana Sutra says: "The Bodhi Mind is the cause - Great Compassion is the root - Skillful means are the ultimate." For example, if a person is to travel far, he should first determine the goal of the trip, then understand its purpose, and lastly, choose such expedient means of locomotion as automobiles, ships, or planes to set out on his journey. It is the same for the cultivator. He should first take Supreme Enlightenment as his ultimate goal, and the compassionate mind which benefits himself and others as the purpose of his cultivation, and then, depending on his references and capacities, choose a method, Zen, Pure Land or Esoterism, as an expedient for practice. Expedients, or skillful means, refer, in a broader sense, to flexible wisdom adapted to circumstances, the application of all actions and practices, whether favorable or unfavorable, to the practice of the Bodhisattva Way. For this reason, the Bodhi Mind is the goal that the cultivator should clearly understand before he sets out to practice.

II. Eight Ways to Developing the Bodhi Mind in the Teachings of the Avatamasaka Sutra:

According to The Flower Adornment Scripture, Chapter Manifestation of Buddha (37), the Buddha taught: "You should know that there is an even higher path beyond the ranks of these two vehicles, which is called the great vehicle, practiced by enlightening beings, following the six transcendent ways in the teachings of the Avatamsaka, not stopping enlightening practice, not relinquishing the determination for enlightenment, being in the midst of infinite birth and death without getting sick of it. Going beyond the two vehicles of individual liberation, it is called the Great Vehicle, the foremost vehicle, the preeminent vehicle, the supreme vehicle, the highest vehicle, the unexcelled vehicle, the vehicle of benefiting all sentient beings." In fact, the Buddha and Bodhisattvas broadly explained the virtue of Bodhi Mind in The Avatamsaka Sutra: "The principal door to the Way is development of the Bodhi Mind. The principal criterion of practice is the making of vows." If we do not develop the broad and

lofty Bodhi Mind and do not make firm and strong vows, we will remain as we are now, in the wasteland of Birth and Death for countless eons to come. Even if we were to cultivate during that period, we would find it difficult to persevere and would only waste our efforts. Therefore, we should realize that in following Buddhism, we should definitely develop the Bodhi Mind without delay. That is why Great Master Hsing An composed the essay titled “Developing the Bodhi Mind” to encourage the fourfold assembly to follow when practicing Buddhism. In it, the Master described eight approaches to developing the Bodhi Mind, depending on sentient beings’ vows: “erroneous, correct, true, false, great, small, imperfect, perfect.” Among the eight ways of developing the Bodhi Mind, we should not follow the “erroneous, false, imperfect, and small” ways. We should instead follow the “true, correct, perfect, and great” ways. Such cultivation is called developing the Bodhi Mind in a proper way. The first way of development of the Bodhi Mind is ERRONEOUS. Some individuals cultivate without meditating on the Self-Nature. They just chase after externals or seek fame and profit, clinging to the fortunate circumstances of the present time, or they seek the fruits of future merits and blessings. In life there are cultivators who cultivate only according to the “Practice form characteristics,” refusing to reflect internally to “Examine the True Nature.” Such development of the Bodhi Mind is called “Erroneous,” or “False.” The above is truly the way the majority of cultivators, lay and clergy, develop their minds in the present day Dharma Ending Age. They are everywhere similar to the abundance of sands of the Ganges. The second way of development of the Bodhi Mind is CORRECT. Not seeking fame, profit, happiness, merit or blessings, but seeking only Buddhahood, to escape Birth and Death for the benefit of oneself and others. These are cultivators who, above do not pray for luxury, below do not yearn for fame, not allured by the pleasures of the present, do not think of the merits in the future. In contrast, they are only concerned with the matter of life and death, praying to attain the Bodhi Enlightenment fruit. Such development of the Bodhi Mind is called “Correct,” or “Proper.” The above is the way of developing the mind according to true cultivators praying for enlightenment and liberation. With this way of developing the mind and cultivation, it is difficult to find nowadays.

In hundreds and thousands of cultivators, it would be fortunate to find just one or two such cultivators. The third way of development of the Bodhi Mind is TRUE. Aiming with each thought to seek Buddhahood “above” and save sentient beings “below,” without fearing the long, arduous Bodhi path or being discouraged by sentient beings who are difficult to save, with a mind as firm as the resolve to ascend a mountain to its peak. These cultivators who, thought after thought, above pray for Buddhahood; mind after mind, below rescue sentient beings; hearing to become Buddha will take forever, do not become fearful and wish to regress. Such development of the Bodhi Mind is called “true.” The fourth way of development of the Bodhi Mind is FALSE. Not repenting or renouncing our transgressions, appearing pure on the outside while remaining filthy on the inside, formerly full of vigor but now lazy and lax, having good intentions intermingled with the desire for fame and profit, practicing good deeds tainted by defilements. Such development of the Bodhi Mind is called “false.” This is the way the majority of cultivators develop the mind in the Dharma Ending Age. The fifth way of development of the Bodhi Mind is GREAT. Only when the realm of sentient beings has ceased to exist, would one’s vows come to an end; only when Buddhahood has been realized, would one’s vows be achieved. Such development of the Bodhi Mind is called “great.” Above is the way of developing the mind of those in the rank of Mahayana Great Strength Dharma Body Maha-Bodhisattvas, or Bodhisattva Saintly Masters, who have already attained the “Non-Birth Dharma Tolerance” and have turned the non-retrogressing Dharma Wheel in the ten directions of infinite universes. The sixth way of development of the Bodhi Mind is SMALL. Viewing the Triple World as a prison and Birth and death as enemies, hoping only for swift self-salvation and being reluctant to help others. Such development of the Bodhi Mind is called “small.” The above is the way of developing the mind for those cultivators who practice Hinayana Buddhism or Lesser Vehicle, Sravaka-Yana and Pratyeka-Buddha-Yana. With this method of developing mind, even though liberation from the cycle of rebirths will be attained, escape from the three worlds, and attain Nirvana. However, the Buddha criticized them as traveling outside the path of conducts and vows of rescuing sentient beings of the Bodhisattvas and Buddhas of Mahayana or Greater

Vehicle. The seventh way of development of the Bodhi Mind is IMPERFECTED. Viewing sentient beings and Buddhahood as outside the Self-Nature while vowing to save sentient beings and achieve Buddhahood; engaging in cultivation while the mind is always discriminating. Such development of the Bodhi Mind is called “imperfected” or “biased.” The above way of developing the mind is false, belonging to those who cultivated achievements still leave them trapped in the three worlds of the cycle of rebirths, and they will not find true liberation and enlightenment. These people only cultivate to ascend to higher Heavens of Form and Formlessness because they have not penetrated fully the theory of “outside the mind there is no dharma, outside the dharma there is no mind.” The eighth way of development of the Bodhi Mind is PERFECT. Knowing that sentient beings and Buddhahood are the Self-Nature while vowing to save sentient beings and achieve Buddhahood; cultivating virtues without seeing oneself cultivating, saving sentient beings without seeing anyone being saved. These people use that mind of emptiness similar to space to make vows as great as space, to cultivate conducts as vast as space, and finally to attain and achieve similar to space, yet do not see the characteristics of “emptiness.” Such development of the Bodhi Mind is called “perfect.” The above is the way of developing the mind of those in the rank of those at the Ten Grounds Maha-Bodhisattvas, those who complete Enlightenment Maha-Bodhisattva, and One-Birth Maha-Bodhisattva. And finally, they attain the Ultimate Enlightenment of Buddhahood with ten designations.

III. To Neglect the Bodhi Mind When Practicing Good Deeds Is the Action of Demons:

In Avatamsaka Sutra, the Buddha taught: “To neglect the Bodhi Mind when practicing good deeds is the action of demons.” A concrete example is that if we neglect our Bodhi mind while we give charity; the charity may be made for fame, benefits or praise, and so on; such conduct is the conduct of the demons. Karma-maras, the demons who or the karma which hinders and harms goodness. The demon of actions, able to obstruct and inhibit. In Buddhist teachings, mara means any delusion or force of distraction. Three types of demons. “Demons” are called “mara” in Sanskrit. In Chinese, the word has connotation of

“murderer” because demons usually plunder the virtues and murder the wisdom-life of cultivators. Devil or “mara” includes all creatures that obstruct the righteous way. Mara’s people mean the followers of the devil. They have such great powers that they may appear in succession before those who endeavor to realize the righteous way, lead them into temptation, and confuse them. These devilish people conspire to obstruct and intimidate those who try to practice the righteous way. “Demons” also represent the destructive conditions or influences that cause practitioners to retrogress in their cultivation. Demons can render cultivators insane, making them lose their right thought, develop erroneous views, commit evil karma and end up sunk in the lower realms. These activities which develop virtue and wisdom and lead sentient beings to Nirvana are called Buddha work. Those activities which destroy good roots, causing sentient beings to suffer and revolve in the cycle of Birth and Death, are called demonic actions. The longer the practitioner cultivates, and the higher his level of attainment, the more he discovers how wicked, cunning and powerful the demons are. Also, according to the Flower Adornment Sutra, Chapter 38, there are ten kinds of demons of great enlightening beings. Enlightening beings should apply appropriate means to quickly escape these demons. The demon of the clusters of mental and material elements, giving rise to attachments. The demon of afflictions, perpetually confusing and defiling. The demon of actions, able to obstruct and inhibit. The demon of mind, which gives rise to pride. The demon of death, which abandons life. The demon of heaven, being self-indulgent. The demon of roots of goodness, because of perpetual clinging. The demon of concentration, because of long indulgence in the experience. The demon of spiritual teachers, because of giving rise to feelings of attachment. The demon of phenomenon of enlightenment, because of not wanting to relinquish it.

IV. Supreme Bodhi:

According to the Avatamsaka Sutra, the Buddha taught: “Good Buddhists! In Bodhisattvas arise the Supreme Bodhi or the Bodhi-mind, the mind of great compassion, for the salvation of all beings; the mind of great kindness, for the unity with all beings; the mind of happiness, to stop the mass misery of all beings; the altruistic mind, to repulse all

that is not good; the mind of mercy, to protect from all fears; the unobstructed mind, to get rid of all obstacles; the broad mind, to pervade all universes; the infinite mind, to pervade all spaces; the undefiled mind, to manifest the vision of all Buddhas; the purified mind, to penetrate all knowledge of past, present and future; the mind of knowledge, to remove all obstructive knowledge and enter the ocean of all-knowing knowledge. Just as someone in water is in no danger from fire, the Bodhisattva who is soaked in the virtue of the aspiration for enlightenment or Bodhi mind, is in no danger from the fire of knowledge of individual liberation. Just as a diamond, even if cracked, relieves poverty, in the same way the diamond of the Bodhi mind, even if split, relieves the poverty of the mundane whirl. Just as a person who takes the elixir of life lives for a long time and does not grow weak, the Bodhisattva who uses the elixir of the Bodhi mind goes around the mundane whirl for countless eons without becoming exhausted and without being stained by the ills of the mundane whirl. The Avatamsaka Sutra says: "To neglect the Bodhi Mind when practicing good deeds is the action of demons." This teaching is very true indeed. For example, if someone begins walking without knowing the destination or goal of his journey, isn't his trip bound to be circuitous, tiring and useless? It is the same for the cultivator. If he expends a great deal of effort but forgets the goal of attaining Buddhahood to benefit himself and others, all his efforts will merely bring merits in the human and celestial realms. In the end he will still be deluded and revolved in the cycle of Birth and Death, undergoing immense suffering. If this is not the action of demons, what, then, is it? For this reason, developing the Supreme Bodhi Mind to benefit oneself and others should be recognized as a crucial step.

Chapter Seventeen

Five Divisions in the Hua Yen School

There are five divisions of Buddhism according to the Hua-yen School, which include the Doctrine of the Small Vehicle, the Elementary Doctrine of the Great Vehicle, the Final Mahayana teaching, and the Round Doctrine of the Great Vehicle. ***First, the Doctrine of the Small Vehicle:*** The small or inferior vehicle as compared with the greater teaching (Đại thừa). Hinayana is the form of Buddhism which developed after Sakyamuni's death, at about the beginning of the Christian era, when Mahayana doctrines were introduced. The objective is personal salvation. The term used by Mahayanists to describe their opponents, who cultivate a doctrine different from Mahayana, or whose path is characterized as selfish and inferior, and only for their own benefits.

Second, the Mahayana Elementary Doctrine of the Great Vehicle: The Elementary Doctrine of the Great Vehicle or the primary or elementary stage of Mahayana is divided into two sections. Since neither admits the existence of the Buddha-nature (Buddha-svabhava) in all beings, both are considered to be elementary. The elementary doctrine based on the specific character of all elements (dharma-laksana), e.g., the Idealistic School or Dharmalaksana. Realistic Mahayana which analyzes the specific and distinct character of the dharmas, found in the Yogachara Sutras. The Dharmalaksana School sets forth the theory of causation by ideation-store (Alaya-vijnana) on the basis of phenomenal characteristics (laksana) and does not recognize the unity of fact and principle. Also, since it maintains the basic distinction of five species of men, it does not admit that all men can attain Buddhahood. The elementary doctrine based on negation of all elements or dharma-sunyata, e.g., San-Lun School. This is the Idealistic Mahayana that holds all dharmas are non-substantial, found in Prajna or Wisdom Sutras. The San-Lun holds the one-sided view of "Void" on the basis of "own nature" or no abiding nature, but admitting the unity of being and non-being, it affirms that men of the three vehicles and the five species are all able to attain Buddhahood.

Third, the Final Mahayana Teaching: The Mahayana in its final stage which teaches the Bhutatathata and universal Buddhahood, or the essentially true nature of all things and the ability of all beings to attain Buddhahood. This is the final metaphysical concepts of Mahayana, as presented in the Avatamsaka Sutra, the Lankavatara Sutra, the Mahaparinirvana text, and the Awakening of Faith, etc. This doctrine asserts that all living beings have Buddha-nature and can attain Buddhahood. The T'ien-T'ai School adheres to this doctrine. By this teaching the Ultimate Truth of Mahayana is expounded. Therefore, it is called the Doctrine of Maturity. As it agrees with reality, it also called the True Doctrine. In the elementary doctrine, fact and principle were always separate, while in this final doctrine, fact is always identified with principle, or in short, the two are one. The causation theory by Matrix of the Thuscome is special to this doctrine. It is also called the theory of causation by Thusness or Tathata.

Fourth, the Abrupt Doctrine of the Great Vehicle: Zen practitioners have very close relationship with the Abrupt Doctrine of the Great Vehicle. This means the training without word or order, directly appealing to one's own insight. This teaching emphasized on one's own insight by which one can attain enlightenment all at once. All words and speech will stop at once. Reason will present itself in its purity and action will always comply with wisdom and knowledge. The Mahayana immediate, abrupt, direct, sudden, or intuitive school, by right concentration of thought, or faith, apart from good works (deeds). This teaching expounds the abrupt realization of the ultimate truth without relying upon verbal explanations or progression through various stages of practice, also found in Vimalakirti Sutra. This doctrine holds that if thought ceases to arise in one's mind, the man is a Buddha. Such an attainment may be gained through silence as shown by Vimalakirti, a saintly layman in Vaisali, or through meditation as in the case of Bodhidharma, the founder of Chinese Ch'an School.

Fifth, the Round Doctrine of the Great Vehicle: The Perfect teaching expounds the One Vehicle, or the Buddha Vehicle. The complete or perfect teaching of the Hua-Yen, combining the rest into one all-embracing vehicle, found in the Avatamsaka and Lotus Sutras. There are two grades of the round or perfect doctrine. One Vehicle of the Identical Doctrine in which the One Vehicle is taught an identical

or similar method with the other three Vehicles. The One Vehicle of the Avatamsaka School is inclusive of all Vehicles. However, for the convenience the three vehicles are taught to prepare the aspirants. The three flow out of the One Vehicle and are taught in the identical method as the one. The three Vehicles recognized by the Avatamsaka School: the Small Vehicle, the Gradual Mahayana with the Elementary Mahayana and the Final Mahayana, and the Abrupt Doctrine of the Great Vehicle. One Vehicle of the Distinct Doctrine in which the One Vehicle is set forth entirely distinct or independent from the other Vehicles, as in the case of the teaching of the Avatamsaka School, in which the doctrine of the world of totalistic harmony mutually relating and penetrating is set forth. The One Vehicle is higher than the other three. The One Vehicle is real while the three are considered as temporary.

Chapter Eighteen

Twenty-Six Characteristics of Bodhisattvas in the Gandavyuha Assembly

Twenty-six characteristics of Bodhisattvas in the Gandavyuha Assembly. First, they know that all dharmas are like Maya. Second, they know that all Buddhas are like shadows. Third, they know that all existence with its rise and fall is like a dream. Fourth, they know that all forms of karma are like images in a mirror. Fifth, they know that the rising of all things is like fata-morgana. Sixth, they know that the worlds are mere transformations. Seventh, they are all endowed with the ten powers. Eighth, they are all endowed with knowledge. Ninth, they are all endowed with dignity. Tenth, they are all endowed with faith of the Tathagata, which enable them to roar like lions. Eleventh, they have deeply delved into the ocean of inexhaustible eloquence. Twelfth, they all have acquired the knowledge of how to explain the truths for all beings. Thirteenth, they are complete masters of their conduct so that they move about in the world as freely as in space. Fourteenth, they are in possession of all the miraculous powers belonging to a Bodhisattva. Fifteenth, their strength and energy will crush the army of Mara. Sixteenth, their knowledge power penetrates into the past, present, and future. Seventeenth, they know that all things are like space, they practice non-resistance, and are not attached to them. Eighteenth, though they work indefatigably for others, they know that when things are observed from the point of view of all-knowledge, nobody knows whence they come. Nineteenth, though they recognize an objective world, they know that its existence is something unobtainable. Twentieth, they enter into all the worlds by means of incorruptible knowledge. Twenty-first, they are born in all the worlds, take all forms. Twenty-second, in all the worlds they reveal themselves with the utmost freedom. Twenty-third, they transform a small area into an extended tract of land, and the latter again into a small area. Twenty-fourth, all the Buddhas are revealed in one single moment of their thought. Twenty-fifth, the powers of all the Buddhas are added on

to them. Twenty-sixth, they survey the entire universe in one glance and are not all confused; and they are able to visit all the worlds in one moment.

Chapter Nineteen

Two Aspects of the Buddhist Life

According to the Avatamsaka Sutra, there are two aspects of the Buddhist life. First, raising the desire for supreme enlightenment. The Sanskrit phrase for 'the desire for enlightenment' is 'bodhicittotpada," which is the abbreviation of 'Anuttarayam-samyaksambodhi-cittam-utpadam,' that is, 'to have a mind raised to supreme enlightenment.' In the Avatamsaka Sutra, the Buddha taught: "There are only a few people in this world who can clearly perceive what the Buddha, Dharma, and Sangha are and faithfully follow them; fewer are those who can raise their minds to supreme enlightenment; fewer still are those who practice prajnaparamita; fewer and fewer still are those who, most steadfastly practicing prajnaparamita and finally reaching the stage of no-turning back, abide in the state of Bodhisattvahood. Second, practicing the life of the Bodhisattva, that is, the Bodhisattva Samantabhadra. Sudhana, the young pilgrim had his first awakening of the desire (cittotpada) under the direction of Manjusri, and his later pilgrimage consisted wholly in inquiries into living the life of enlightenment (bodhicarya). So says Manjusri to his disciple when he sends Sudhana off on his long, arduous 'Pilgrim's Progress': "Well done, well done, indeed, son of a good family! Having awakened the desire for supreme enlightenment, you now wish to seek for the life of the Bodhisattva. Oh! Son of a good family, it is a rare thing to see beings whose desire is raised to supreme enlightenment; but it is a still rarer thing to see beings who, having awakened the desire for supreme enlightenment, proceed to seek for the life of the Bodhisattva. Therefore, oh, son of a good family, if you wish to attain the knowledge which is possessed by the All-knowing one, be ever assiduous to get associated with good friends (kalyanamitra). In the Prajnaparamita Sutra, after the awakening of the desire for supreme enlightenment is the practice of Prajnaparamitas. In the Avatamsaka Sutra, this practice is deeply associated with the life of the Bodhisattva known as Samantabhadra, and the Bodhicarya, the life of enlightenment, is identified with the Bhadracarya, the life of Bhadra, that is Samantabhadra.

Chapter Twenty

Enlightenment & Liberation in Point of View of the Avatamsaka Sutra

(A) Necessary Elements and Powers for Attaining Enlightenment in Point of View of the Avatamsaka Sutra

I. An Overview & Meanings of Enlightenment:

The term Enlightenment is from the Sanskrit word of “Bodhi” from the root “Bodha” which means knowing, understanding, and illumination. Buddhiboddhavya also means knowing and knowable. To enlighten means to awaken in regard to the real in contrast to the seeming, as to awake from a deep sleep. To enlighten also means to realize, to perceive, or to apprehend illusions which are harmful to good deeds, or the intuitive awareness or cognition of the Dharma-Nature, the realization of ultimate reality. According to Buddhism, enlightenment is the great avenue that leads practitioners to Nirvana. Enlightenment in Buddhism means we must strive to cultivate until we begin to get a glimmer that the problem in life is not outside ourselves, then we have really stepped on the path of cultivation. Only when, that awakening starts, we can really see that life can be more open and joyful than we had ever thought possible. “Satori” is a Japanese term for “Awakening.” In Japanese, it literally means “to know.” In Zen, this refers to non-conceptual, direct apprehension of the nature of reality, because it is said to transcend words and concepts. It is often equated with another term “Chien-Hsing” in Chinese, both of which signify the experience of awakening to truth, but which are not considered to be the end of the path; rather, the experience must be deepened by further meditation training. In Zen, the state of satori means the state of the Buddha-mind or consciousness of pure consciousness itself. However, go back to the time of the Buddha, Prince Siddhartha, beneath the Bodhi Tree, attained Anuttara-Samyak-Sambodhi. What did he attain?

Very simple, He attained the Truth, the Eternal Truth. The Four Noble Truths and the Eightfold Noble Path are what the Buddha found. Devout Buddhists who want to attain the same peace and happiness, have no other route but cultivating in accordance with these Truths. That is to say, we must learn about these Truths and walk the Path the Buddha showed. As the Buddha told his disciples: “All I did can be done by every one of you; you can find Nirvana and attain joy and happiness any time you give up the false self and destroy the ignorance in your minds.”

Enlightenment is the perfect normal state of mind even the final aim of Zen is the experience of enlightenment, called “Satori.” Satori is not an abnormal state of mind; it is not a trance in which reality disappears. It is not a narcissistic state of mind, as it can be seen in some religious manifestations. If anything, it is a perfect normal state of mind. As Joshu declared, “Zen is your everyday thought,” it all depends on the adjustment of the hinge, whether the door opens in or opens out. Satori has a peculiar effect on the person who experiences it. All your mental activities will now be working in a different key, which will be more satisfying, more peaceful, fuller of joy than anything you ever experienced before. The tone of life will be altered. There is something rejuvenating in the possession of Zen. The spring flowers will look prettier, and the mountain stream runs cooler and more transparent. Enlightenment is the full awakening to reality. It is very important to understand that the state of enlightenment is not a state of dissociation or of a trance in which one believes oneself to be awakened, when one is actually deeply asleep. The Western psychologist, of course, will be prone to believe that “satori” is just a subjective state, an auto-induced sort of trance. A satori is the acquisition of a new viewpoint. The full awakening to reality means to have attained fully “productive orientation.” That means not to relate oneself to the world receptively, exploitatively, hoardingly, or in a marketing fashion, but creatively and actively. In the state of full productiveness, there are no veils which separate me from “not me.” The object is not an object anymore; it does not stand against me, but is with me. The rose I see is not an object for my thought, in the manner that when I say “I see a rose” I only state that the object, a rose, falls under the category “rose,” but in the manner that “a rose is a rose.”

The state of productiveness is at the same time the state of highest activity; I see the object without distortions by my greed and fear. I see it as it or he is, not as I wish it or him to be or not to be. In this mode of perception there are no parataxic distortions. There is complete aliveness, and the synthesis is of subjectivity-objectivity. I experience intensely yet the object is left to be what it is. I bring it to life, and it brings me to life. Satori appears mysterious only to the person who is not aware to what degree his perception of the world is purely mental, or parataxical. If one is aware of this, one is also aware of a different awareness, that which one can also call a fully realistic one. One may have only experienced glimpses of it, yet one can imagine what it is.

II. Necessary Elements and Powers for Attaining Enlightenment in the Point of View of the Avatamsaka Sutra:

Ten Preliminary Conditions That Lead to the Cherishing of the Desire for Supreme Enlightenment in the Point of View of the Avatamsaka Sutra: According to the Avatamsaka Sutra, there are ten preliminary conditions that lead to the cherishing of the desire for supreme enlightenment. The stock of merit is well-filled, deeds of goodness are well practiced, the necessary moral provisions are well stored up, the Buddhas have respectfully served, works of purity are well accomplished, there are good friends kindly disposed, the heart is thoroughly cleansed, broad-mindedness is firmly secured, a deep sincere faith is established, and there is the presence of a compassionate heart. *According to the Avatamsaka Sutra, the desire for supreme enlightenment is so necessary for practitioners, and there are ten reasons related to our daily life which lead practitioners desire for enlightenment:* for the realization of Buddha-knowledge, for the attainment of the ten powers, for the attainment of great fearlessness, for the attainment of the truth of sameness which constitutes Buddhahood, for protecting and securing the whole world, for the purification of a pitying and compassionate heart, for the attainment of a knowledge which leaves nothing unknown in the ten directions of the world, for the purification of all the Buddha-lands so that a state of non-attachment will prevail, for the perception of the past, present, and

future in one moment, and for the revolving of the great wheel of the Dharma in the spirit of fearlessness.

Eleven Minds That Lead to Enlightenment in the Point of View of the Avatamsaka Sutra: Besides, according to The Avatamsaka Sutra, there are eleven minds that lead to enlightenment (desire for enlightenment is really arouse from these minds): *The first mind* is the Maha-karuna-citta. A great loving heart which is desirous of protecting all beings. *The second mind* is the Maha-maitri-citta. A great compassionate heart which ever wishes for the welfare of all beings. *The third mind* is the Sukha-citta. The desire to make others happy, which comes from seeing them suffer all forms of pain. *The fourth mind* is the Hita-citta. The desire to benefit others, and to deliver them from evils and wrong deeds. *The fifth mind* is the Daya-citta. A sympathetic heart which desires to protect all beings from tormenting thoughts. *The sixth mind* is the Asamga-citta. An unimpeded heart which wishes to see all the impediments removed for others. *The seventh mind* is the Vaipulya-citta. A large heart which fills the whole universe. *The eighth mind* is the Ananta-citta. An endless heart which is like space. *The ninth mind* is the Vimala-citta. A spotless heart which sees all the Buddhas. *The tenth mind* is the Visuddha-citta. A mind free from all impurity. *The eleventh mind* is the Jnana-citta. A wisdom-heart by which one can enter the great ocean of all-knowledge.

Thirteen Elements of Supreme Enlightenment in the Point of View of the Avatamsaka Sutra: According to the Avatamsaka Sutra, there are thirteen elements of supreme enlightenment: *The first element* is a great compassionate heart which is the chief factor of the desire. *The second element* is the knowledge born of transcendental wisdom which is the ruling element. *The third element* is the skilful means which works as a protecting agent. *The fourth element* is the deepest heart which gives it a support. *The fifth element* is the Bodhicitta of the same measure with the Tathagata-power. *The sixth element* is the Bodhicitta endowed with the power to discern the power and intelligence of all beings. *The seventh element* is the Bodhicitta directed towards the knowledge of non-obstruction. *The eighth element* is the Bodhicitta in conformity with spontaneous knowledge. *The ninth element* is the Bodhicitta which is capable of instructing all beings in the truths of Buddhism according to knowledge born of transcendental

wisdom. *The tenth element* is the Bodhicitta which is extending to the limits of the Dharmadhatu which is as wide as space itself. *The eleventh element* is the knowledge which belongs to Buddhahood, and which see into everything that is in space and time, the knowledge which goes beyond the realm of relativity and individuation because it penetrates into every corner of the universe and surveys eternity at one glance. *The twelfth element* is the will-power that knocks down every possible obstruction lying athwart its way when it wishes to reach its ultimate end, which is the deliverance of the whole world from the bondage of birth-and-death. *The thirteenth element* is the all-embracing love or compassion which, in combination with knowledge and will-power, never ceases from devising all means to promote the spiritual welfare of every sentient being.

(B) Liberation in Point of View of the Avatamsaka Sutra

I. An Overview & Meanings of Emancipation:

In Buddhism, "Emancipation" means to release from the round of birth and death. The liberation the experiencing of which is the goal of all Buddhists and all meditative training in Buddhism. Liberation is also used as a synonym for enlightenment. To emancipate from the round of birth and death means to deliverance from all the trammels of life, the bondage of the passion and reincarnation. Final emancipation or liberation, eternal liberation, release from worldly existence or the cycle of birth and death. Emancipation means the escaping from bonds and the obtaining of freedom, freedom from transmigration, from karma, from illusion, from suffering of the burning house in the three realms (lokiya). In Buddhism, it is not the Buddha who delivers men, but he teaches them to deliver themselves, even as he delivered himself. Above all, for Buddhist practitioners, emancipation denotes nirvana. Liberation or release from suffering through knowledge of the cause of suffering and the cessation of suffering, through realization of the four noble truths to eliminate defilements. Vimukti is the extinction of all illusions and passions. It is liberation from the karmic cycle of life and death and the realization of nirvana.

Generally speaking, all teachings of the Buddha are aimed at releasing human beings' sufferings and afflictions in this very life. They have a function of helping individual see the way to make arise the skilful thought, and to release the evil thought. For example, using compassion to release ill-will; using detachment or greedlessness to release greediness; using wisdom or non-illusion to release illusion; using perception to release selfishness; using impermanence and suffering to release "conceit." For lay people who still have duties to do in daily life for themselves and their families, work, religion, and country, the Buddha specifically introduced different means and methods, especially the Buddha's teachings in the Advices to Lay People (Sigalaka) Sutra. The Buddha also introduced other methods of cultivation: "To abandon four wrong deeds of not taking life, not taking what is not given, not committing sexual misconduct, not lying, not doing what is caused by attachment, ill-will, or fear, not to waste one's substance by the six ways of not drinking alcohol, not haunting the streets at unfitting time, not attending nonsense affairs, not gambling, not keeping bad company, and not staying idle. In addition, lay people should always live in the six good relationships of their families and society: between parents and children, between husband and wife, between teacher and student, among relatives and neighbors, between monks and lay people, between employer and employee, etc. These relationships should be based on human love, loyalty, sincerity, gratitude, mutual acceptance, mutual understanding and mutual respect because they relate closely to individuals' happiness in the present. Thus, the Buddha's Dharma is called the Dharma of liberation.

II. In Buddhist Point of View Non-Attachment & Letting Go Means Emancipation:

Our world is a world of desire. Every living being comes forth from desire and endures as a combination of desires. We are born from the desires of our father and mother. Then, when we emerge into this world, we become infatuated with many things, and become ourselves well-springs of desire. We relish physical comforts and the enjoyments of the senses. Thus, we are strongly attached to the body. But if we consider this attachment, we will see that this is a potential source of sufferings and afflictions. For the body is constantly changing. We wish

we could remain alive forever, but moment after moment the body is passing from youth to old age, from life to death. We may be happy while we are young and strong, but when we contemplate sickness, old age, and the ever-present threat of death, anxiety overwhelms us. Thus, we seek to elude the inevitable by evading the thought of it. The lust for life and the fear of death are forms of attachment. We are also attached to our clothes, our car, our storied houses, and our wealth. Besides, we are also attached to memories concerning the past or anticipations of the future.

According to Buddhism, practitioners reach a real emancipation when their attitude of detachment really means to give up, forget, do not attach any importance for what they have done for the benefit of others. In general, we feel proud, self-aggrandized when we do something to help other people. Quarrels, conflicts, or clashes between men or groups of men are due to passions such as greed or anger whose source can be appraised as self-attachment or dharma-attachment. The Buddha taught that if there is someone who misjudges us, we must feel pity for him; we must forgive him in order to have peace in our mind. The Bodhisattvas have totally liberated themselves from both self-attachment and dharma-attachment. When people enjoy material or spiritual pleasures, the Bodhisattvas also rejoice, from their sense of compassion, pity, and inner joy. They always consider human beings as their benefactors who have created the opportunities for them to practice the Four Immeasurable Minds on their way to Enlightenment. In terms of the Immeasurable Detachment, the Bodhisattvas consider all men equal, the clever as the stupid, themselves as others, they do everything as they have done nothing, say everything as they have said nothing, attain all spiritual levels as they have attained nothing.

A basic teaching of the Buddha on how to calm and rein in the “monkey” mind. When we feel asleep, just lie down in a quiet place, put the lights out and let go our minds and bodies. The state of mental equilibrium in which the mind has no bent or attachment, and neither meditates nor acts, a state of indifference. Equanimity, one of the most important Buddhist virtues. Upeksha refers to a state that is neither joy nor suffering but rather independent of both, the mind that is in equilibrium and elevated above all distinctions. In Buddhism, we have

always been hearing about letting go and not clinging to anything. What does the Buddha mean on letting go? He means, in daily activities, no way we can let go everything. We have to hold on things; however, try not to cling to them. For example, we try to make money for our living expenses, but not try to cling on making a lot of money to accumulate regardless of the means of making the money. Practitioners do everything with a mind that lets go. Do not expect any praise or reward. ***If we let go and have non-attachment a little, we will have a little liberation. If we let go and have non-attachment a lot, we will have a lot of liberation. If we completely let go and have non-attachment, we will know complete liberation.***

After the Buddha realized all nature of life and human suffering in life; all living beings kill one another to survive, and that is a great source of suffering, Crown Prince Siddhattha stopped enjoying worldly pleasures. Furthermore, he himself saw an old man, a sick man, and a corpse that led him to ponder why it was; he also felt unsettled by these sights. Clearly, he himself was not immune to these conditions, but was subject to the inevitable succession of old age, sickness and death. Thus, He thought of leaving the world in search of truth and peace. In the silence of that moonlit and breezy night (it was the full-moon day of July) such thoughts as these arose in him “Youth, the prime of life ends in old age and man’s senses fail him at a time when they are most needed. The health is weakened when diseases suddenly creep in. Finally, death comes, sudden perhaps and unexpected, and puts an end to this brief span of life. Surely there must be an escape from this unsatisfactoriness, from aging and death.” Then, at the age of twenty-nine, in the flower of youthful manhood, on the day Princess Yasodara had given birth to Rahula, Prince Siddhartha Gotama, discarding and disdaining the enchantment of the royal life, scorning and spurning joys that most young people yearn for, the prince renounced wife and child, and a crown that held the promise of power and glory. He cut off his long locks of hair with his sword, doffed his royal robes, and putting on a hermit’s robe retreated into forest solitude to seek solution to those problems of life that so deeply stirred his mind. He became a penniless wandering ascetic to struggle for enlightenment. First, He sought guidance from two famous sages at the time, Alara Kalama and Uddaka Ramaputta, hoping that they, being famous masters of

meditation, would teach him all they know, leading him to the heights of concentrative thought. He practiced concentration and reached the highest meditative attainments, but was not satisfied with anything less than a Supreme Enlightenment. These teachers' range of knowledge and experience, however, was insufficient to grant him what he so earnestly sought. Though both sages asked him to stay to teach their followers, he declined and left. He continued to practice many penances and underwent much suffering. He practiced many forms of severe austerity. However, he got no hope after six years of torturing his body so much that it was reduced to almost a skeleton. He changed his method as his penances proved useless. He gave up extremes and adopted the Middle Path and became a Buddha at the age of 35. It is extremely important to remember that renunciation in Buddhism is never caused by despair in the ordinary course of life. As for the Buddha, he enjoyed the greatest possible happiness and privilege known in his day; however, he recognized the suffering inherent in sentient existence, and realized that, no matter how much we may indulge ourselves in pleasures of the sense, eventually we must face the realities of old age, sickness, and death. In short, renunciation in Buddhism means to renounce the worldly pleasures (which will eventually cause sufferings and afflictions) to seek the truth of life which is absent of greed, anger and ignorance, so that we can obtain a life of eternal happiness.

According to Buddhist tradition, there are seven abandonments or riddances: First, cherishing none and nothing. Second, no relations with others. Third, riddance of love and hate. Fourth, riddance of anxiety about the salvation of others. Fifth, riddance of the clinging of form. Sixth, giving to others. Seventh, benefitting others without hope of return. According to the Flower Adornment Sutra, Chapter 27, there are ten kinds of nonattachment of Great Enlightening Being. Great enlightening beings abide in the concentration of the differentiated bodies of all sentient beings can attain ten kinds of non-attachment: *First*, non-attachment in all lands. *Second*, non-attachment in all places. *Third*, non-attachment in all times. *Fourth*, non-attachment in respect to all beings. *Fifth*, non-attachment in respect to all phenomena. *Sixth*, non-attachment in respect in respect to all Enlightening Beings. *Seventh*, non-attachment in respect to all Enlightening Beings' vows.

Eighth, non-attachment in respect to all concentrations. *Ninth*, non-attachment in respect to all Buddhas. *Tenth*, non-attachment in respect to all the stages of enlightenment. Enlightening Beings who abide by these can quickly overturn all concepts and attain supreme pure wisdom: Non-attachment to all worlds; non-attachment to all sentient beings; non-attachment to all phenomena; non-attachment to all actions; non-attachment to all roots of goodness; non-attachment to all place of birth; non-attachment to all vows; non-attachment to all practices; non-attachment to all Enlightening Beings; non-attachment to all Buddhas. Also, according to the Flower Adornment Sutra, Chapter 38, there are ten kinds of equanimity of Great Enlightening Beings: *First*, Equanimity in accumulating all virtues. *Second*, Equanimity in undertaking all different vows. *Third*, Equanimity in regard to all living beings. *Fourth*, Equanimity in regard to the consequences of actions of all living beings. *Fifth*, Equanimity in regard to all phenomena. *Sixth*, Equanimity in regard to all pure and defiled lands. *Seventh*, Equanimity in regard to understandings of all sentient beings. *Eighth*, Equanimity in regard to nonconceptualization of all practices. *Ninth*, Equanimity in regard to the nondifference of all Buddhas' powers. *Tenth*, Equanimity in regard the wisdom of all Buddhas. Enlightening beings rest in these will attain the supreme great equanimity of Buddhas.

III. Wisdom of Emancipation of Reaching the Shore of Enlightenment & Emancipation in the Avatamsaka Sutra:

According to the Avatamsaka Sutra, there is only one kind of paramita that is the Wisdom of Emancipation of Reaching the Other Shore or Prajna-Paramita Emancipation. One day, Sudhana asked Sucandra: "How does one come to the Prajna-paramita emancipation face to face? How does one get this realization?" Sucandra answered: "A man comes to this emancipation face to face when his mind is awakened to Prajnaparamita and stands in a most intimate relationship to it; for then he attains self-realization in all that he perceives and understands." Sudhana asked: "Does one attain self-realization by listening to the talks and discourses on Prajnaparamita?" Sucandra replied: "That is not so. Because Prajnaparamita sees intimately into the truth and reality of all things." Sudhana asked: Is it not that thinking

comes from hearing and that by thinking and reasoning one comes to perceive what Suchness is? And is this not self-realization?" Sucandra said: "That is not so. Self-realization never comes from mere listening and thinking. O son of a good family, I will illustrate the matter by analogy. Listen! In a great desert there are no springs or wells; in the spring time or summer time when it is warm, a traveller comes from the west going eastward; he meets a man coming from the east and asks him: 'I am terribly thirsty, please tell me where I can find a spring and a cool refreshing shade where I may drink, bathe, rest, and get revived.' The man from the east gives the traveller, as desired, all the information in detail, saying: 'When you go further east the road divides itself into two, right and left. You take the right one, and going steadily further on you will surely come to a fine spring and a refreshing shade. Now, son of a good family, do you think that the thirsty traveller from the west, listening to the talk about the spring and the shady trees, and thinking of going to that place as quickly as possible, can be relieved of thirst and heat and get refreshed? Sudhana replied: "No, he cannot; because he is relieved of thirst and heat and gets refreshed only when, as directed by the other, he actually reaches the fountain and drinks of it and bathes in it." Sucandra added: "Son of a good family, even so with the Bodhisattva. By merely listening to it, thinking of it, and intellectually understanding it, you will never come to the realization of any truth. Son of a good family, the desert means birth and death; the man from the west means all sentient beings; the heat means all forms of confusion; thirst is greed and lust; the man from the east who knows the way is the Buddha or the Bodhisattva who, abiding in all-knowledge has penetrated into the true nature of all things and the reality of sameness; to quench the thirst and to be relieved of the heat by drinking of the refreshing fountain means the realization of the truth by oneself. Sucandra added: "O son of a good family, the realm of self-realization where all the wise ones are living is free from materiality, free from purities as well as from defilements, free from grasped and grasping, free from murky confusion; it is most excellently pure, and in its nature indestructible; whether the Buddha appears on earth or not, it retains its eternal oneness in the Dharmadhatu. O son of a good family, the Bodhisattva because of this truth has disciplined himself in innumerable forms of austerities, and

realizing this Reality within himself has been able to benefit all beings so that they find herein the ultimate abode of safety. O son of a good family, truth of self-realization is validity itself, something unique, reality-limit, the substance of all-knowledge, the inconceivable, non-dualistic Dharmadhatu, and the perfection of emancipation.” Thus, to Prajnaparamita emancipation must be personally experienced by us, and that mere hearing about it, mere learning of it, does not help us to penetrate into the inner nature of Reality itself.

IV. Eighth, Ten Kinds of Doors of Liberation of Great Enlightening Beings in the Flower Adornment Sutra:

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of doors of liberation of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme door of liberation of Buddhas. *First*, pervading all worlds with one body. *Second*, showing infinite various forms in all worlds. *Third*, putting all worlds in one Buddha-field. *Fourth*, universally supporting all realms of sentient beings. *Fifth*, filling all worlds with the adornment bodies of all Buddhas. *Sixth*, seeing all worlds in one’s own body. *Seventh*, seeing all worlds through one thought. *Eighth*, showing the emergence of all Buddhas in one world. *Ninth*, filling all worlds with one body. *Tenth*, showing the free play of spiritual powers of all Buddhas in a single instant.

Chapter Twenty-One

Ten Kinds of Attainment of Powers of the Enlightened of Enlightening Beings

It literally means one “thus come,” the “thus” or “thusness,” indicating the enlightened state. Therefore, Tathagata can be rendered as “Thus enlightened I come,” and would apply equally to all Buddhas other than Sakyamuni. One of the ten titles of the Buddha, which he himself used when speaking of himself or other Buddhas. In Mahayana Buddhism, Tathagata is the Buddha in his nirmanakaya, the intermediary between the essential and the phenomenal world. Tathagata also means “Absolute,” “Prajna” or “Emptiness Shunyata.” The Tathagata who has gone beyond all plurality and categories of thought can be said to be neither permanent nor impermanent. He is untraceable. Permanent and impermanent can be applied only where there is duality, not in the case of non-dual. And because Tathata is the same in all manifestation, therefore all beings are potential Tathagaatas. It is the Tathagata within us who makes us long for Nibbana and ultimately sets us free. In chapter 38 of the Avatamsaka Sutra, those who acquire these ten powers are called Buddhas, truly awake. First, attain the powers of the enlightened because they transcend the afflictive activities of all demons. Second, fulfill all enlightening practices and master all concentrations of enlightening beings. Third, accomplish all the far-reaching meditations of enlightening beings. Fourth, fulfill all the pure means of fostering enlightenment. Fifth, attain illumination of knowledge of all things and can think and analyze well. Sixth, their bodies pervade all worlds. Seventh, can support all by spiritual powers. Eight, their utterances are equal to the minds of all sentient beings. Ninth, they are physically, verbally, mentally equal to the Buddhas of all times, and can comprehend the things of all times in a single thought. Tenth, attain concentration of precisely aware knowledge and are imbued with the ten powers of the enlightened, from knowledge of what is so and what is not so up to knowledge of extinction of contaminations.

Chapter Twenty-Two

Ten Kinds of Skill in Means In the Avatamsaka Sutra's Teachings

According to the Flower Adornment Sutra, Chapter 33, there are ten kinds of skill in means of all Buddhas. The first kind of skill in means states that all Buddhas know all things are beyond idle philosophizing, yet can demonstrate the roots of goodness. The second kind of skill in means states that all Buddhas know all things have no vision; they are unknown to each other; they have no bondage or release, and no reception or assembly; no consummation, and independently ultimately reach the other shore. Meanwhile they know the true reality of all things is unvarying, not different, and they attain freedom; selflessly, without grasping, not destroying ultimate truth, having reached the state of great freedom. They always observe all realms of reality. The third kind of skill in means states that all Buddhas are forever aloof from all appearances; their minds do not dwell on anything, yet they know all appearances without confusion or error. While they know all appearances have no intrinsic nature of their own, yet they are able to perceive them all in accord with their essence. They also manifest the infinite appearances of the various adornments of innumerable physical bodies and pure Buddha-lands. They gather lamps of knowledge and wisdom, and destroy the delusions of sentient beings. The fourth kind of skill in means states that all Buddhas abide in the realm of reality; they do not dwell in the past, future or present, because in Thusness as such there are no marks of the three-time frames of past, future or present. Yet they can speak about the emergence in the world of innumerable Buddhas of past, future and present, causing those who hear to see the realms of all the Buddhas. The fifth kind of skill in means states that all Buddhas, in their physical, verbal, and mental actions, do not create anything, have no coming or going, and no abiding; beyond all categories, they reach the other shore of all things. Yet they are treasuries of all truths, imbued with immeasurable knowledge, comprehending all kinds of

mundane and transmundane things, their knowledge and wisdom unhindered, manifesting immeasurable autonomous spiritual powers, edifying the sentient beings of all realms. The sixth kind of skill in means states that all Buddhas know that all things cannot be seen, are neither one nor different, are neither finite nor infinite, are not coming or going, all being without inherent nature of their own, yet they do not contravene the phenomena of the world. The all-knowers see all things in the midst of nonexistence of own-being or inherent nature; being independent of things, they extensively explain things while always abiding steadily in the real nature of True Thusness. The seventh kind of skill in means states that all Buddhas know all times in one time, endowed with pure virtues and they enter the absolute state, yet without any attachment to it. In regard to time frames such as day, month, year, eon, becoming, and decomposition, they neither remain within them nor abandon them. Yet they are able to show day or night, beginning, middle, and end, one day, one week, a fortnight, a month, a year, a century, an eon, many eons, inconceivable eons, inexpressible eons, as far as all the eons throughout the future always turning the wheel of the sublime Teaching for the sake of sentient beings, without interruption, without retreating, without pause. The eighth kind of skill in means states that all Buddhas always remain in the realm of reality, develop the infinite fearlessness of the Buddhas as well as their following intellectual powers: countless, measureless, inexhaustible, ceaseless, boundless, unique, endless, and true intellectual powers. Yet they appropriately demonstrate and explain all expressions and explanation of all principles. Delivering untold millions of discourses using various doctrines adapted to faculties and nature, inclinations and understandings, all ultimately good in the beginning, the middle, and the end. The ninth kind of skill in means states that all Buddhas, abiding in the pure realm of reality, know all things originally have no names; there being no name of past, present, or future; no name of sentient beings, no name of inanimate beings; no name of country or land, no name of noncountry; no name of law or nonlaw; no name of virtue or nonvirtue; no name of enlightening being, no name of Buddha; no name of sets, no name of nonsets; no name of birth, no name of extinction; no name of existence, no name of nonexistence; no name of unity, no name of variety. The essential nature of things is

inexpressible. All things are without location or position, cannot be explained as assembling or dispersing, as one or as many, no verbalization can reach them, all words fail. Though the Buddhas speak in various ways according to conventional usage, they do not cling to anything as mental objects, do not make anything up, and avoid all false conceptual attachments; in this way they ultimately reach the other shore. The tenth kind of skill in means states that all Buddhas know the fundamental nature of all things is null because it has no birth nor manifestation; it is not form nor sensation; it has no name nor categories; it is not conception; it has no action; it is not conditioning; it has no grasping; it is not consciousness. It has no access; it is not sense mediums; it apprehends nothing; it is not sense elements. Yet it does not destroy things because the original nature has no origination, is like space. All phenomena are empty and quiescent; there is no action nor effect, no cultivation, no accomplishment, no production. They are not in sets, yet not out of order; not existent or nonexistent; not born or annihilated; not defiled nor pure; not entering or exiting; not abiding, not transitory; not edifying, not unedifying; not beings, not not beings; not living, not lifeless; not cause, not causeless. While knowing this, the Buddhas know all sentient beings, whether they are rightly stabilized, wrongly stabilized, or not stabilized, and teach them the subtle truth to enable them to reach the other shore, attain the ten powers and the four fearlessnesses, be able to roar the lion's roar, be imbued with universal knowledge, and abide in the realm of Buddhahood.

Chapter Twenty-Three

The Theory of Causation in the Point of View of the Avatamsaka Sutra

I. An Overview of the Theory of Causation (Dependent origination):

Everything arises from conditions and not being spontaneous and self-contained has no separate and independent nature. According to Buddhism, human beings and all living things are self-created or self-creating. The universe is not homocentric; it is a co-creation of all beings. Buddhism does not believe that all things came from one cause, but holds that everything is inevitably created out of more than two causes. The creations or becomings of the antecedent causes continue in time-series, past, present and future, like a chain. This chain is divided into twelve divisions and is called the Twelve Divisioned Cycle of Causation and Becomings. Since these divisions are interdependent, the process is called Dependent Production or Chain of causation. The formula of this theory is as follows: From the existence of this, that becomes; from the happening of this, that happens. From the non-existence of this, that does not become; from the non-happening of this, that does not happen. According to the doctrine of the Hua-Yen sect, there are four principal uses of conditional causation. First, the conditional causation of the Hinayana, i.e. under the influence of karma the conditions of reincarnation arise. Second, the doctrine of the conditional causation of the Mahayana that all things arise from the Alaya or fundamental store. Third, the doctrine of conditional causation of the advancing Mahayana that all things arise from the Tathagata-Garbha or Bhutatathata. Fourth, the doctrine of conditional causation of Complete Mahayana, in which one is all and all are one, each being a universal cause.

II. Ten Mysterious Aspects of Dependent Origination:

According to The Avatamsaka School, there are ten theories that independently cause the manifestation of the ideal world: Four doors of

the principle of “One-in-all and all-in-one. First, because all beings as well as all things are manifested from ideation, the source is one. Second, because all beings as well as all things have no determinate nature, all move freely, selflessness being the ultimate truth. Third, because the causation theory means interdependence or interrelation, all are co-related. Fourth, because the Dharma-nature (dharmata) or the Buddha-nature (Buddha-svabhava) is possessed in common by all, they have similar liability. Six miscellaneous mysterious aspects: Fifth, because the phenomenal world is said to be as a dream or illusion, the world of One-Truth can be molded in any way without restraint. Sixth, because the phenomenal world is said to be as shadow or image, the world of One-Truth can be molded in any way. Seventh, since the Enlightenment of the Buddha, the causes of production are known to be boundless, the effects are manifold or limitless, but they do not hinder each other; rather they cooperate to form a harmonious whole. Eighth, because the Buddha’s Enlightenment is ultimate and absolute, the transformation of the world is at his will. Ninth, because of the function of the Buddha’s profound meditation the transformation of the world is at his will. Tenth, because of the supernatural power originating from deliverance, the transformation of the world is free.

III. Interbeing Endlessly Interwoven:

Interbeing Endlessly Interwoven, name of a kind of meditation on the manifestation of all phenomena as interdependent. This meditation can help free us from the concept of “unity and diversity,” or “one and all.” This meditation can dissolve the concept of “me” because the concept of “self” is built on the opposition of unity and diversity. When we think of a speck of dust, a flower, or a human being, our thinking cannot break loose from the idea of unity, of one, of calculation. We see a line between one and many, between one and not one. In daily life we need this just as a train needs a track. But if we truly realize the interdependent nature of the dust, the flower, and the human being, we see that unity cannot exist without diversity. Unity and diversity interpenetrate each other freely. Unity is diversity. This is the principle of interbeing and interpenetration of the Avatamsaka Sutra. Interbeing means “This is that,” “That is this.” Interpenetration means “This is in that,” and “That is in this.” When we meditate deeply on interbeing and

interpenetration, we see that the idea of “one and many” is only a mental construct which we use to contain reality, much as we use a bucket to hold water. Once we have escaped the confinement of this construct, we are like a train breaking free of its rails to fly freely in space. Just as when we realize that we are standing on a spherical planet which is rotating around its axis and around the sun, our concepts of above and below disintegrate, so when we realize the interdependent nature of all things,” we are freed from the idea of “one and many.” The image of a Indra’s Jeweled net is used in the Avatamsaka Sutra to illustrate the infinite variety of interactions and intersections of all things. The net is woven of an infinite variety of brilliant gems, each with countless facets. Each gem reflects in itself every other gem. In this vision, each gem contains all the other gems. To envision the interwoven nature of relationships, which illustrate the character of interbeing and interpenetration, we can picture a sphere which is composed of all the points on its surface and all the points within its volume. There are extremely many points, yet without each of them the sphere does not exist. Now let us imagine connecting each point with all the other points. First we connect point A to each of the other points. Then we connect point B with each of the others, including A, and so on until all the points are connected. As you can see we have woven the points are connected. As you can see we have woven and extremely dense net intertwining all the points. The principle of the Interbeing and interpenetration in the Avatamsaka Sutra refuses to accept the concept of inner/outer, big/small, one/many as real, it also refuses the concept of space as an absolute reality. With respect to time, the conceptual distinction between past, present, and future is also destroyed. The Avatamsaka Sutra says that past and future can be put into the present, present and past into future, present and future into past, and finally all eternity into one ksana, the shortest possible moment. To summarize, time, like space, is stamped with the seal of interdependence, and one instant contains three times: past, present and future. Not only does a speck of dust contain in itself, infinite space, it also contains endless time; in one ksana we find both infinite time and endless space. According to the Avatamsaka Sutra, in the Interdependence of all things or interbeing, cause and effect are no longer perceived as linear, but as a net, not a two-dimensional one, but

a system of countless nets interwoven in all directions in multi-dimensional space. Not only do the organs contain in themselves the existence of all the other organs, but each cell contains in itself all the other cells. One is present in all and all are present in each one. This is expressed clearly in the Avatamsaka Sutra as “One is all, all is one.” When we fully grasp this, we are freed from the pitfall of thinking of “one” and “many,” a habit that has held us trapped for so long. When we say, “One cell contains in itself all the other cells,” do not misunderstand that there is some way that one cell’s capacity can be stretched to fit all the others inside of it. We mean that the presence of one cell implies the presence of all the others, since they cannot exist independently, separate of the others.

Chapter Twenty-Four

Dharma Realms in the Point of View of the Avatamsaka Sutra

I. An Overview of Dharma Realms in Buddhist Teachings:

Dharma realm is a name for “things” in general, noumenal or phenomenal; for physical universe, or any portion or phase of it. In the phenomenal world (dharmadhatu), there are three worlds of desire, form and mind. All created things or beings, both noble and ignoble, both cause and effect, are within the dharmadhatu. The idea in this text is practically identical with the diagram given above. The Realm of Principle (Dharma-dhatu) has a double meaning: First, the actual universe. Second, the indeterminate world or Nirvana. It is identical with the Thusness of the Buddha. Nirvana or flamelessness means, on the one hand, the death of a human body and, on the other hand, the total extinction of life conditions (negatively) or the perfect freedom of will and action (positively). According to Prof. Junjiro Takakusu in the *Essentials of Buddhist Philosophy*, Dharmadhatu, in its double meaning as Realm of Principle and Element of all Elements, is a synonym with Matrix of the Thus-come (Tathagata-garbha) and also with the universe or the actual world, i.e., the realm of all elements. According to the Madhyamaka philosophy, the word ‘Dharmadhatu’ is also called ‘Tathata’ or Reality, or Nirvana. Here the word ‘Dhatu’ means the inmost nature, the ultimate essence. Dharmadhatu or Tathata is both transcendent and immanent. It is transcendent as ultimate Reality, but it is present in every one as his inmost ground and essence.

II. Summaries of Four Dharma Realms in the Point of View of the Avatamsaka Sutra:

According to the Hua Yen School, there are four kinds of dharma realms. ***First, Dharma Realm of Phenomena:*** Factual world, Realm of phenomena, World of actual life, or the real world. The phenomenal world or phenomenal existence, one of the four dharma-realms. This is the idea of looking at the Dharmadhatu as a world of individual objects,

in which case the term “dhatu” means “something separated.” This is the world of reality, the factual, practical world, or the phenomenal realm, phenomenal world. The realm of events (specifics). It represents the Realistic Doctrine of Hinayana.

Second, Dharma Realm of Noumena: In the dharma-realm of noumena, that of the common essence or dharmakaya of all beings. This is the idea of looking at the Dharmadhatu as a manifestation of one spirit (ekacitta) or one elementary substance (ekadhatu). This is the noumenal realm, or noumenal world. The realm of principles. This is the world of principle or theoretical world. It is represented by the Sam-Lun and Dharmalaksana Schools which teach that principle is separate from facts.

Third, Dharma Realm of Non-obstructions of Noumena and Phenomena (principles and specifics): Interdependence of phenomenal and noumenal realm or Ideal realized world. The ideal realized, or the world in which the principle is applied in actual life, or the fact and the principle harmonized. The world in which phenomena are identical with noumena: The idea of looking at the Dharmadhatu as a world where all its particular existences (vastu) are identifiable with one underlying spirit. This Dharmadhatu is the interdependence of phenomenal and noumenal realm. The realm of principles against events perfectly fused in unimpeded freedom. The Awakening of Faith and the T'ien-T'ai School believe the identity of fact and principle. That means the world of principle and reality united, or the ideal world realized.

Fourth, Realm of Non-obstruction Between Phenomena or Dharma Realm of Non-obstruction of Phenomena and Phenomena: According to the Avatamsaka terminology, which is a Sanskrit term “Vatsu” meaning “matter,” or “event,” or “happening,” or “an individual thing or substance.” However, its general idea is “an event.” We, Buddhists, do not believe in the reality of an individual existence, for there is nothing in our world of experience that keeps its identity even for a moment; it is subject to constant change. The changes are, however, imperceptively gradual as far as our human senses are concerned, and are not noticed until they pass through certain stages of modification. Human sensibility is bound up with the

notion of time-divisions; it translates time into space; a succession of events is converted into a spatial system of individual realities. The idea of “perfectly unimpeded interpenetration Dharmadhatu” is attained only when our consciousness is thoroughly pervaded with a feeling for a never-ending process of occurrences mentioned above. This is the idea of looking at the Dharmadhatu as a world where each one of its particular objects is identifiable with every other particular object, with whatever lines of separation there may be between them all removed. This is the world of all realities or practical facts interwoven or identified in perfect harmony. It is to say phenomena are also interdependent. The world in which phenomena interpenetrate one another without hindrances. The realm of events against events (specifics and specifics) perfectly fused in unimpeded freedom. It represents by the Hua-Yen School which teaches that all distinct facts or realities will, and ought to, form a harmonious whole by mutual penetration and mutual identification so as to realize the ideal world of “One-True.” According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, it should not be difficult to make practice adapted to theory, but such being the evil of men, some make too much of theory while others make too much of practice. So a rational solution becomes necessary. Moreover, in the world of realities (fact), practice often goes against practice, fact against fact, business, against business, individual against individual, class against class, nation against nation. Such is the feature of the world of individualism and thus the whole world goes to pieces. Mere collectivism or solidarity will not prevent the evil of life. To harmonize such a state of being and to make all things go smoothly, the world of mutual reliance or interdependence ought to be created. Such an ideal world is called “the fact and fact world perfectly harmonized.”

Chapter Twenty-Five

The Principle of Universal Causation in the Teachings of the Avatamasaka Sutra

I. Dharmadhatu in the Avatamsaka Sutra:

The term “Dharmadhatu” is sometimes used as a synonym of the ultimate truth. Therefore, the translation “the Element of the Element” is quite fitting. But at other times it means the universe, “the Realm of All Elements.” The double meaning, the universe and the universal principle must always be borne in mind whenever we use the term. Either meaning will serve as the name of the causation theory. In the phenomenal world (dharmadhatu), there are three worlds of desire, form and mind. All created things or beings, both noble and ignoble, both cause and effect, are within the dharmadhatu. The idea in this text is practically identical with the diagram given above. The Dharmadhatu as the environmental cause of all phenomena (everything is being dependent on everything else, therefore one is in all and all is in one). According to the principle of universal causation, no one being will exist by itself and for itself, but the whole world will move and act in unison as if the whole were under general organization. Such an idea world is called ‘the World One-and-True’ or ‘the Lotus-store.’ The principle of universal causation is based upon the universal causation of the Realm of Principle (Dharmadhatu) which we may regard as the self-creation of the universe itself. One should not forget that it is nothing but a causation by the common action-influence of all brings, and that the principle is also based on the theory of selflessness. In the Buddhist terminology, the principle of totality is called ‘the Avatamsaka’ (Wreath).

II. The Principle of Universal Causation in the Teachings of the Avatamasaka Sutra:

The term “Dharmadhatu” is sometimes used as a synonym of the ultimate truth. Therefore, the translation “the Element of the Element” is quite fitting. But at other times it means the universe, “the Realm of

All Elements.” The double meaning, the universe and the universal principle must always be borne in mind whenever we use the term. Either meaning will serve as the name of the causation theory. The Dharmadhatu as the environmental cause of all phenomena (everything is being dependent on everything else, therefore one is in all and all is in one). Zen practitioners should always remember that according to the principle of universal causation, no one being will exist by itself and for itself, but the whole world will move and act in unison as if the whole were under general organization. Such an idea world is called ‘the World One-and-True’ or ‘the Lotus-store’. The principle of universal causation is based upon the universal causation of the Realm of Principle (Dharmadhatu) which we may regard as the self-creation of the universe itself. One should not forget that it is nothing but a causation by the common action-influence of all brings, and that the principle is also based on the theory of selflessness. In the Buddhist terminology, the principle of totality is called ‘the Avatamsaka’ (Wreath). Furthermore, Zen practitioners should remember that Hua-Yen school believes that there is one mind which makes possible the world of particulars, but one of its greatest monks, Fa-Tsang (643-712), went beyond the Mind-Only doctrine by claiming that everything has the following three marks: Existentially, each particular object, even a particle of dust, contains in itself the whole realm of reality or dharmadhatu in its entirety. Creationally, each particular object, even a particle of dust, can generate all possible kinds of virtue, and any object may therefore reveal the secrets of the entire world. In each particular object, even a particle of dust, the emptiness of true reality is perceivable.

The term “Dharmadhatu” is sometimes used as a synonym of the ultimate truth. Therefore, the translation “the Element of the Element” is quite fitting. But at other times it means the universe, “the Realm of All Elements.” The double meaning, the universe and the universal principle must always be borne in mind whenever we use the term. Either meaning will serve as the name of the causation theory. The Dharmadhatu as the environmental cause of all phenomena (everything is being dependent on everything else; therefore, one is in all and all is in one). According to the principle of universal causation, no one being will exist by itself and for itself, but the whole world will

move and act in unison as if the whole were under general organization. Such an idea world is called 'the World One-and-True' or 'the Lotus-store.' The principle of universal causation is based upon the universal causation of the Realm of Principle (Dharmadhatu) which we may regard as the self-creation of the universe itself. One should not forget that it is nothing but a causation by the common action-influence of all beings, and that the principle is also based on the theory of selflessness. In the Buddhist terminology, the principle of totality is called 'the Avatamsaka' (Wreath).

According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, the theory of causation has the following meanings: conditioned arising: Arising from the secondary causes, in contrast with arising from the primal nature or *bhutatatha* (Tánh giác); everything arises from conditions and not being spontaneous and self-contained has no separate and independent nature. Buddhism does not give importance to the idea of the Root-Principle or the First Cause as other systems of philosophy often do; nor does it discuss the idea of cosmology. Naturally such a branch of philosophy as theology did not have grounds to develop in Buddhism. One should not expect any discussion of theology from a Buddhist philosopher. As for the problem of creation, Buddhism is ready to accept any theory that science may advance, for Buddhism does not recognize any conflict between religion and science. According to Buddhism, human beings and all living things are self-created or self-creating. The universe is not homocentric; it is a co-creation of all beings. Buddhism does not believe that all things came from one cause, but holds that everything is inevitably created out of more than two causes. The creations or becomings of the antecedent causes continue in time-series, past, present and future, like a chain. This chain is divided into twelve divisions and is called the Twelve Divisioned Cycle of Causation and Becomings. Since these divisions are interdependent, the process is called Dependent Production or Chain of causation. The formula of this theory is as follows: From the existence of this, that becomes; from the happening of this, that happens. From the non-existence of this, that does not become; from the non-happening of this, that does not happen. Thus, the term "Causation" indicates the following: a thing arises from or is produced through the agency of a condition or a secondary cause.

A thing does not take form unless there is an appropriate condition. This truth applies to all existence and all phenomena in the universe. The Buddha intuitively perceived this so profoundly that even modern science cannot probe further. When we look carefully at things around us, we find that water, stone, and even human beings are produced each according to a certain pattern with its own individual character. Through what power or direction are the conditions generated that produce various things in perfect order from such an amorphous energy as “sunyata?” When we consider this regularity and order, we cannot help admitting that some rule exists. It is the rule that causes all things exist. This indeed is the Law taught by the Buddha.

The Dependent Arising Dharma is an essential corollary to the second and third of the Four Noble Truths, and is not, as some are inclined to think, a later addition to the teaching of the Buddha. This Dependent Arising, this doctrine of conditionality, is often explained severely practical terms, but it is not a mere pragmatism, though it may appear to be so, owing to the shortness of the explanations. Those conversant with the Buddhist Canon know that in the doctrine of Dependent Arising is found that which brings out the basic principles of knowledge and wisdom in the Dhamma. In this teaching of the conditionality of everything in the world, can be realized the essence of the Buddha’s outlook on life. This conditionality goes on uninterrupted and uncontrolled by self-agency or external agency of any sort. The doctrine of conditionality can not be labelled as determinism, because in this teaching both the physical environment and the moral causation (psychological causation) of the individual function together. The physical world influences man’s mind, and mind, on the other hand, influences the physical world, obviously in a higher degree, for as the Buddha taught in the Samyutta-Nikaya: “The world is led by the mind.” If we fail to understand the real significance and application to life of the Dependent Arising, we mistake it for a mechanical law of causality or even a simple simultaneous arising, a first beginning of all things, animate and inanimate. As there is no origination out of nothing in Buddhist thought, Dependent Arising shows the impossibility of a first cause. The first beginning of existence, of the life stream of living beings is inconceivable and as the Buddha says in the Samyutta-Nikaya:

“Notions and speculations concerning the world may lead to mental derangement. O Monks! This wheel of existence, this cycle of continuity is without a visible end, and the first beginning of beings wandering and hurrying round, wrapt in ignorance and fettered by craving is not to be perceived.” In fact, it is impossible to conceive of a first beginning. None can trace the ultimate origin of anything, not even of a grain of sand, let alone of human beings. It is useless and meaningless to seek a beginning in a beginningless past. Life is not an identity; it is a becoming. It is a flux of physiological and psychological changes.

Does the Theory of Dependent Arising have anything to do with the so-called Creator? Twenty centuries ago, the Buddha said: “Humanity and the world are the cause and conditions to be linked and to become.” His words have denied the presence of a Creator or God. They give us a scientific and objective outlook of the present world, related to the law of Conditioning. It means that everything is dependent upon conditions to come into being or survive. In other words, there is nothing that can be self-creating and self-existing, independent from others. All sentient beings, objects, elements, etc., in this world are determined by the law of conditioning, under the form of formation, stabilization, deterioration, and annihilation. Man is a small cosmos. He comes into being not by himself but by the activation of the law of transformation. The meaning of the Twelve Conditions of Cause-and-Effect are extremely deep and profound. They are important doors for cultivators to step into the realm of enlightenment, liberation from the cycle of birth, death, bondage, sufferings, and afflictions from the three worlds and six paths, and to attain Pratyeka-Buddhahood.

According to Prof. Junjiro Takakusu in the *Essentials of Buddhist Philosophy*, the theory of causation by Dharmadhatu is the climax of all the causation theories; it is actually the conclusion of the theory of causation origination, as it is the universal causation and is already within the theory of universal immanence, pansophism, cosmotheism, or whatever it may be called. The causation theory was explained first by action-influence, but as action originates in ideation, we had, secondly, the theory of causation by ideation-store. Since the ideation-store as the repository of seed-energy must originate from something

else, we had, thirdly, the causation theory explained by the expression “Matrix of the Thus-come” (Tathagata-garbha) or Thusness. This curious term means that which conceals the Buddha. Because of concealment it has an impure side, but because of Buddhahood it has a pure side as well. It is a synonym of Thusness (Tathatva or Tathata, not Tattva=Thisness or Thatness) which has in its broadest sense both pure and impure nature. Through the energy of pure and impure causes it manifests the specific character of becoming as birth and death, or as good and evil. Thusness pervades all beings, or better, all beings are in the state of Thusness. Here, as the fourth stage, the causation theory by Dharmadhatu (universe) is set forth. It is the causation by all beings themselves and is the creation of the universe itself, or we can call it the causation by the common action-influence of all beings. Intensively considered the universe will be a manifestation of Thusness or the Matrix of Tathagata (Thus-come). But extensively considered it is the causation of the universe by the universe itself and nothing more.

Just consider that billions of years ago, the earth had no life; volcanoes poured forth torrents of lava, and vapor and gas filled the sky. However, when the earth cooled about two billions years ago, microscopic one-celled living creatures were produced. It goes without saying that they were produced through the working of the Law. They were born when the energy of “sunyata” forming the foundation of lava, gas, and vapor came into contact with appropriate conditions or a secondary cause. It is the Law that provided the conditions for the generation of life. Therefore, we realize that the Law is not cold, a mere abstract rule, but is full of vivid power causing everything to exist and live. Conversely, everything has the power of desiring to exist and to live. During the first two billion years of the development of the earth, even lava, gas, and vapor possessed the urge to live. That is why one-celled living creatures were generated from them when the conditions were right. These infinitesimal creatures endured all kinds of trials, including extreme heat and cold, tremendous floods, and torrential rains, for about two billion years, and continued to live. Moreover, they gradually evolved into more sophisticated forms, culminating in man. This evolution was caused by the urge to live of these first microscopic creatures. Life had mind, through which it desired to live, from the time even before it existed on earth. Such a

will exists in everything in the universe. This will exists in man today. From the scientific point of view, man is formed by a combination of elementary particles; and if we analyze this still more deeply, we see that man is an accumulation of energy. Therefore, the mind desiring to live must surely exist in man.

We all know what dependent means, and what origination or arising means. However, according to the Buddha, the theory of independent origination was very deep. Many people believe that the theory of independent origination is one of the most difficult subjects in Buddhism. As a matter of fact, on one occasion Ananda remarked that despite its apparent difficulty, the teaching of independent origination was actually quite simple; and the Buddha rebuked Ananda saying that in fact the teaching of independent origination was very deep, not that simple. However, the theory of independent origination in Buddhism is very clear and easy to understand. The Buddha gave two examples to make it clear for the Assembly. The Buddha has said the flame in an oil lamp burns dependent upon the oil and the wick. When the oil and the wick are present, the flame in an oil lamp burns. Besides, the wind factor is also important, if the wind blows strongly, the oil lamp cannot continue to burn. The second example on the sprout. The sprout is not only dependent on the seed, but also dependent on earth, water, air and sunlight. Therefore, there is no existing phenomenon that is not effect of dependent origination. All these phenomena cannot arise without a cause and one or more conditions. All things in the phenomenal world are brought into being by the combination of various cause and conditions (Twelve links of Dependent Origination), they are relative and without substantially or self-entity. The Buddha always expressed that his experience of enlightenment in one of two ways: either in terms of having understood the Four Noble Truths, or in terms of having understood interdependent origination. Zen practitioners who want to attain enlightenment, must understand the meaning of these truths.

According to the Buddha, a cause refers to the cause you have planted, from which you reap a corresponding result without any exception. If you plant a good cause, you will get a good result. And if you plant a bad cause, you will obtain a bad result. So if you plant a certain cause with other conditions assemble, a certain retribution or

result is brought about without any exception. The Buddha taught: “Because of a concatenation of causal chains there is birth, there is disappearance.” Cause and effect in Buddhism are not a matter of belief or disbelief. Even though you don’t believe in “cause and effect,” they just operate the way they are suppose to operate. The cause is the seed, what contributes to its growth is the conditions. Planting a seed in the ground is a cause. Conditions are aiding factors which contribute to the growth such as soil, water, sunlight, fertilizer, and the care of the gardener, etc. All things in the phenomanal world are brought into being by the combination of various causes and conditions (twelve links of Dependent Origination), they are relative and without substantiality or self-entity. According to the Majjhima Nikaya Sutra, the Buddha taught: “Depending on the oil and wick does the light of the lamp burn; it is neither in the one, nor in the other, nor anything in itself; phenomena are, likewise, nothing in themselves. So do we, we do not exist accidentally, but exist and live by means of this Law. As soon as we realize this fact, we become aware of our firm foundation and set our minds at ease. Far from being capricious, this foundation rests on the Law, with which nothing can compare firmness. This assurance is the source of the great peace of mind that is not agitated by anything. It is the Law that imparts life of all of us. The Law is not something cold but is full of vigor and vivid with life. All things are unreal; they are deceptions; Nirvana is the only truth.”

According to Buddhism, whoever perceives the interdependent nature of reality sees the Dharma, and whoever sees the Dharma sees the Buddha. The principle of interdependent origination means that all conditioned things, phenomena, or events in the universe come into being only as a result of the interaction of various causes and conditions. Buddhism does not accept the argument that things can arise from nowhere, with no cause and conditions; nor does it accept another argument that things can arise on account of an almighty creator. According to Buddhism, all material objects are composed by parts to make the whole, and the whole depends upon the existence of part to exist. In other words, all things and events (everything) arise solely as a result of the mere coming together of the many factors which make them up. Therefore, there is nothing that has any independent or intrinsic identity of its own in this universe. However,

this is not to say that things do not exist; things do exist, but they do not have an independent or autonomous reality. When we understand the principle of interdependent origination or the fundamental insight into the nature of reality, we will realize that everything we perceive and experience arises as a result of the interaction and coming together of causes and conditions. In other words, when we thoroughly understand the principle of interdependent origination, we also understand the law of cause and effect.

Buddhism does not agree with the existence of a so-called “self,” nor a so-called Creator. But this doesn’t mean that all beings and things do not exist. They do not exist with a substratum or a permanent essence in them, as people often think, but according to Buddhism beings and things do exist as causal relatives or combinations. All becomings, either personal or universal, originate from the principle of causation, and exist in causal combinations. The center of causation is one’s own action, and the action will leave it latent energy which decides the ensuing existence. Accordingly, our past forms our present, and the present forms the future. In this world, we are continuously creating and changing ourselves as a whole. According to the Madhyamaka philosophy, the doctrine of causal law (Pratityasamutpada) is exceedingly important in Buddhism. It is the causal law both of the universe and the lives of individuals. It is important from two points of view. Firstly, it gives a very clear idea of the impermanent and conditioned nature of all phenomena. Secondly, it shows how birth, old age, death and all the miseries of phenomenal existence arise in dependence upon conditions, and how all the miseries cease in the absence of these conditions. The rise and subsidence of the elements of existence is not the correct interpretation of the causal law. According to the Madhyamaka philosophy, the causal law (pratityasamutpada) does not mean the principle of temporal sequence, but the principle of essential dependence of things on each other. In one word, it is the principle of relativity. Relativity is the most important discovery of modern science. What science has discovered today, the Buddha had discovered more than two thousand five hundred years before. In interpreting the causal law as essential dependence of things on each other or relativity of things, the Madhyamaka means to controvert another doctrine of the Hinayanists.

The Hinayanists had analyzed all phenomena into elements (dharmas) and believed that these elements had a separate reality of their own. The Madhyamika says that the very doctrine of the causal law declares that all the dharmas are relative, they have no separate reality of their own. Without a separate reality is synonymous with devoid of real (sunyata), or independent existence. Phenomena are devoid of independent reality. The most importance of the causal law lies in its teaching that all phenomenal existence, all entities in the world are conditioned, are devoid of real (sunya), independent existence (svabhava). There is no real, dependent existence of entities. All the concrete content belongs to the interplay of countless conditions. Nagarjuna sums up his teaching about the causal law in the following words: "Since there is no elements of existence (dharma) which comes into manifestation without conditions, therefore there is no dharma which is not 'sunya,' or devoid of real independent existence."

Part Four
Relationships Between the
Flower Adornment Sutra & Zen
(Phần Bốn: Sự Liên Hệ Giữa Kinh
Hoa Nghiêm Và Thiền)

Chapter Twenty-Six

Summaries of the Relationships Between the Flower Adornment Sutra and Zen in the Early Times

I. An Overview of the Flower Ornament Sutra (Avatamsaka-sutra-skt):

Avatamsaka is a Sanskrit term for “Flower Garland Sutra.” A voluminous Mahayana text that contains a disparate (khác hẳn nhau) collection of parts. Among its more important sections are the Sutra on the Ten Levels (Dasabhumika-sutra), which describes the ten Bodhisattva levels (bhumi), and the Flower Array Sutra (Gandavyuha-sutra) which tells the story of Sudhana’s quest (tìm kiếm) to attain buddhahood. The Avatamsaka is the philosophical basis of the Chinese Hua-Yen (Kegon-jap; Hwaom-kor) school, which particularly emphasizes the sutra’s teachings concerning the interpretation and connectedness of all phenomena. The Avatamsaka Sutra is the second highest sutra of the Mahayana Tradition, teaching the unfathomable and incomprehensible (for the human mind) world of the Maha-Bodhisattvas. As a matter of fact, the sutra mentions a lot on the “Mind” which makes it relate more closely with the practices of Zen practitioners. The Sutra of the Garland of Buddhas constitutes the basis of the teachings of the Avatamsaka school (Hua-Yen), which emphasizes above all “mutually unobstructed interpenetration.” The sutra also teaches that the human mind is the universe itself and is identical with the Buddha. Indeed, the mind, Buddha and all sentient beings are one and the same. The Basic text of the Avatamsaka school. It is one of the longest sutras in the Buddhist Canon and records the highest teaching of Buddha Shakyamuni, immediately after enlightenment. It is traditionally believed that the sutra was taught to the Bodhisattvas and other high spiritual beings while the Buddha was in samadhi. The sutra has been described as the “epitome of Buddhist thought, Buddhist sentiment, and Buddhist experience” and is quoted by all schools of Mahayana Buddhism.

II. Summaries of the Relationships Between the Flower Adornment Sutra and Zen & Zen Schools in the Early Times:

The Sanskrit title is Avatamsaka, but it is Gandavyuha according to Fa-Tsang's commentary on the sixty-fascicle Garland Sutra. Avatamsaka means a 'garland,' while in Gandavyuha, ganda means 'a flower of ordinary kind,' and vyuha 'an orderly arrangement' or 'array.' Gandavyuha means 'flower-decoration.' Avatamsaka is one of the profound Mahayana sutras embodying the sermons given by the Buddha immediately following his perfect enlightenment. The Gandavyuha is the Sanskrit title for a text containing the account of Sudhana, the young man, who wishing to find how to realize the ideal life of Bodhisattvahood, is directed by Manjusri the Bodhisattva to visit spiritual leaders one after another in various departments of life and in various forms of existence, altogether numbering fifty-three. This is the basic text of the Avatamsaka school. It is one of the longest and most profound sutras in the Buddhist Canon and records the highest teaching of Buddha Sakyamuni, immediately after enlightenment. It is traditionally believed that the sutra was taught to the Bodhisattvas and other high spiritual beings while the Buddha was in samadhi. The sutra has been described as the "epitome of Buddhist thought, Buddhist sentiment, and Buddhist experiences" and is quoted by all schools of Mahayana Buddhism. The sutra compares the whole Universe to the realization of Vairocana Buddha. Its basic teaching is that myriad things and phenomena are the oneness of the Universe, and the whole Universe is myriad things and phenomena. After examining the sutra, we find that there were in the beginning many independent sutras which were later compiled into one encyclopaedic collection, as the subject-matters treated in them are all classified under one head, and they came to be known as Avatamsaka. Although the Adornment Sutra has three main concepts: Bodhicitta, Bodhisattva way, and abodes of Bodhisattva; however, as mentioned above, the sutra mentions a lot on the "Mind" which makes it relates more closely with the practices of Zen practitioners. **The Sutra of the Garland of Buddhas constitutes the basis of the teachings of the Avatamsaka school (Hua-Yen),**

which emphasizes above all “mutually unobstructed interpenetration.” The sutra also teaches that the human mind is the universe itself and is identical with the Buddha. Indeed, the mind, Buddha and all sentient beings are one and the same. These aspects were stressed by the Chinese Hua Yen Zen tradition. The most important thing that Zen practitioners should always remember is that “Outside the mind there is no other thing; mind, Buddha, and all the living, these three are not different.” There is no differentiating among these three because all is mind. All are of the same order. This is an important doctrine of the Hua-Yen sutra. The T’ien-T’ai called “The Mystery of the Three Things.” At the beginning, Zen had no close connection with the Adornment Sutra as did the Lankavatara Sutra and the Diamond Sutra; however, later, the influence of the Adornment Sutra on Zen kept increasing in China, especially under the T’ang Dynasty. Zen master T’a-T’ong was one of the most typical example. Even though leaving home to study under a Zen master named Man-Bao-T’ang, but sometime later T’a-T’ong read the Flower Garland Sutra and proceeded to study under Shui-Wei-Wu-Xue. In the Adornment Sutra, the relationship between “dark” and “bright” seems limit each other, but at the same time the boundary between “dark” and “bright” is very clear as in two concepts of “ignorance” and “enlightenment”. Tung-Shan-Lieng-Chieh was born in 807 A.D. He was the first Patriarch of the T’ao-Tung Sect and formulator of the Five Degrees. When Tung-Shan came to see Hui-chao of Shu-Shan, and the latter asked: “You re already master of a monastery, and what do you want here?” Tung-Shan said: “I am distressed with a doubt and do not know what to do, hence my coming here.” The master called out: “O Liang-Chieh!” which was Tung-Shan’s real name, and Liang Chieh replied at once, “Yes, sir.” Hui-Chao asked: “What is that?” Chieh failed to answer, and Hui-Chao gave this judgment, “Fine Buddha no doubt, and what a pity he has no flames.” According to the Transmission of the Lamps, as he has no flames, his ignorance is not illuminating. When he becomes conscious of the fact, there is enlightenment.

Zen Practitioners Should Always Have the Mind of Compassion (heart of pity) That the Buddha Taught in the Adornment Sutra: The Buddha taught we ourselves and all sentient beings already possess the virtues, embellishment and wisdom of the

Buddhas. However, because we are deluded as to our True Nature, and commit evil deeds, we resolve in Birth and Death, to our immense suffering. Once we have understood this, we should rid ourselves of the mind of love-attachment, hate and discrimination, and develop the mind of repentance and compassion. We should seek expedient means to save ourselves and others, so that all are peaceful, happy and free of suffering. Let us be clear that compassion is different from love-attachment, that is, the mind of affection, attached to forms, which binds us with the ties of passion. Compassion is the mind of benevolence, rescuing and liberating, detached from forms, without discrimination or attachment. This mind manifests itself in every respect, with the result that we are peaceful, happy and liberated, and possess increased merit and wisdom. If we wish to expand the compassionate mind, we should, taking our own suffering as starting point, sympathize with the even more unbearable misery of others. A benevolent mind, eager to rescue and liberate, naturally develops; the compassionate thought of the Bodhi Mind arises from there. As the Bodhisattva Samantabhadra taught in the Avatamsaka Sutra: “Great Bodhisattvas develop great compassion by ten kinds of observations of sentient beings: they see sentient beings have nothing to rely on for support; they see sentient beings are unruly; they see sentient beings lack virtues; they see sentient beings are asleep in ignorance; they see sentient beings do bad things; they see sentient beings are bound by desires; they see sentient beings drowning in the sea of Birth and Death; they see sentient beings have no desire for goodness; they see sentient beings have lost the way to enlightenment.” Having developed the great compassionate mind, we should naturally develop the Great Bodhi Mind and vow to rescue and liberate. Thus the great compassionate mind and the great Bodhi Mind interpenetrate freely. That is why to develop the compassionate mind is to develop the Bodhi Mind. Only when we cultivate with such great compassion can we be said to have “developed the Bodhi Mind.”

Chapter Twenty-Seven

Summaries of the Relationships Between the Flower Adornment Sutra & Zen Practitioners' Mind In Zen Schools in the Early Times

I. Zen Practitioners and the Mind is Functioning Without Limitations or Obstacles in the Adornment Sutra:

When we speak of mind, we usually think of psychological phenomena, such as feelings, thoughts, or perceptions. When we speak of objects of mind, we think of physical phenomena, such as mountains, trees, or animals. Speaking this way, we see the phenomenal aspects of mind and its objects, but we don't see their nature. We have observed that these two kinds of phenomena, mind and objects of mind, rely on one another for their existence and are therefore interdependent. But we do not see that they themselves have the same nature. This nature is sometimes called "mind" and sometimes called "suchness." Whatever we call it, we cannot measure this nature using concepts. It is boundless and all inclusive, without limitations or obstacles. From the point of view of unity, it is called Dharmakaya. From the point of view of duality, it is called "mind without obstacle" encountering "world without obstacle." The Avatamsaka Sutra calls it unobstructed mind and unobstructed object. The mind and the world contain each other so completely and perfectly that we call this "perfect unity of mind and object." In other words, the expression "mind and environment are one" is accurate, but it does not mean getting lost in a state of drunken ecstasy. Rather, it means to put all your energy into your work.

II. Zen in the View of the Theories of Vijnanavada Which Was Based on the Teachings of the Buddha in the Avatamsaka Sutra:

The doctrine of consciousness. The doctrine of the Yogacaras that only intelligence has reality, not the objects exterior to us. Dharmalaksana sect, which holds that all is mind in its ultimate nature.

The doctrine of Idealism School concerns chiefly with the facts or specific characters (lakshana) of all elements on which the theory of idealism was built in order to elucidate that no element is separate from ideation. Although it is usually expressed by saying that all dharmas are mere ideation or that there is nothing but ideation, the real sense is quite different. It is idealistic because all elements are in some way or other always connected with ideation. This doctrine was based on the teaching of the Buddha in the Avatamsaka Sutra, that the three worlds exist only in ideation. According to Ideation Theory, the outer world does not exist but the internal ideation presents appearance as if it were an outer world. The whole world is therefore of either illusory or causal nature and no permanent reality can be found. In India, two famous monks named Wu-Ch'o and T'ien-Ts'in wrote some sastras on Vijnana. They had an outstanding disciple named Chieh-Hsien, an Indian monk living at Nalanda monastery. Later, Chieh-Hsien established the Vijnanavada school and contributed much to the arrangement of the Buddhist canons. In China, Hsuan-Tsang, to whom Chieh-Hsien handed over the sastra, founded this school in his native land. Later, the school was also called Dharmalaksana (Fa-Tsiang-Tsung) and was led by Kwei-Chi, a great disciple of Hsuan-Tsang.

Chapter Twenty-Eight

Zen Fragrance in the Flower Adornment Sutra

I. Ten Kinds of Pure Meditation of Great Enlightening Beings:

In chapter 38, there are ten kinds of pure meditation of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme pure meditation of Buddhas. First, pure meditation always gladly leaving home, giving up all possessions. Second, pure meditation finding genuine good companions, to teach the right way. Third, pure meditation living in the forest enduring wind and rain and so on, being detached from self and possessions. Fourth, pure meditation leaving clamorous sentient beings, always enjoying tranquil silence. Fifth, pure meditation with harmonious mental activity, guarding the senses. Sixth, pure meditation with wind and cognition silent, impervious to all sounds and nettles of meditational concentration. The seventh pure meditation includes aware of the methods of the Path of enlightenment and contemplating them all and actually realizing them. The eighth pure meditation: pure meditation detached from clinging to its experiences and neither grasping nor rejecting the realm of desire. The ninth pure meditation includes awakening psychic knowledge and knowing the faculties and natures of all sentient beings. The tenth Pure meditation includes freedom of action, entering into the concentration of Buddhas and knowing there is no self.

II. Zen Practitioners Should Always Cultivate “Ten Ways of Getting Rid of Demons’ Actions”:

According to chapter 38, those who abide by these can escape all demonic ways. First, associating with the wise and honoring and serving them. Second, not elevating themselves or praising themselves. Third, believing in the profound teaching of Buddha without repudiating it. Fourth, never ever forgetting the determination for omniscience. Fifth, diligently cultivating refined practices, never being

lax. Sixth, always seeking all the teachings for enlightening beings. Seventh, always expounding the truth tirelessly. The eighth way of getting rid of demons' actions includes taking refuge with all the Buddhas in the ten directions and thinking of them as saviors and protectors. Faithfully accepting and remembering the support of the spiritual power of the Buddhas. Equally planting the same roots of goodness with all enlightening beings.

III. Zen Practitioners Should Always Cultivate “Ten Kinds of Attainment of Powers of the Enlightened of Enlightening Beings”:

In chapter 38, those who acquire these ten powers are called Buddhas, truly awake. First, attain the powers of the enlightened because they transcend the afflictive activities of all demons. Second, fulfill all enlightening practices and master all concentrations of enlightening beings. Third, accomplish all the far-reaching meditations of enlightening beings. Fourth, fulfill all the pure means of fostering enlightenment. Fifth, attain illumination of knowledge of all things and can think and analyze well. Sixth, their bodies pervade all worlds. Seventh, can support all by spiritual powers. Eight, their utterances are equal to the minds of all sentient beings. Ninth, they are physically, verbally, mentally equal to the Buddhas of all times, and can comprehend the things of all times in a single thought. Tenth, attain concentration of precisely aware knowledge and are imbued with the ten powers of the enlightened, from knowledge of what is so and what is not so up to knowledge of extinction of contaminations.

IV. Zen Practitioners Should Always Cultivate “Ten Kinds of Grasping”:

In chapter 38, there are ten kinds of grasping by which they perpetuate the practices of Enlightening Beings. Enlightening Beings who abide by these can perpetuate the practices of Enlightening Beings and attain the Buddhas' supreme state of not grasping anything. First, they grasp all realms of sentient beings, to ultimately enlighten them. Second, they grasp all worlds, to ultimately purify them. Third, they grasp Buddha, cultivating the practices of Enlightening Beings as

offerings. Fourth, they grasp roots of goodness, accumulating the virtues that mark and embellish the Buddhas. Fifth, they grasp great compassion, to extinguish the pains of all sentient beings. Sixth, they grasp great benevolence, to bestow on all beings the happiness of omniscience. Seventh, they grasp the transcendent ways, to accumulate the adornments of Enlightening Beings. Eighth, they grasp skill in means, to demonstrate them everywhere. Ninth, they grasp enlightenment, to obtain unobstructed knowledge. Tenth, they grasp all things, to comprehend them everywhere with clear knowledge.

V. Zen Practitioners Should Always Cultivate “Ten Kinds of Cultivation of Great Enlightening Beings”:

In chapter 38, there are ten kinds of cultivation of Great Enlightening Beings and who abide by these can achieve the supreme cultivation and practice all truths. These cultivations include cultivate the ways of transcendence, learning, wisdom, purpose, righteousness, emancipation, manifestation, diligence, accomplishment of true awakening, and operation of right teaching.

VI. Zen Practitioners Should Always Cultivate “Ten Kinds of Diligent Practices”:

According to chapter 38, there are ten kinds of diligent practices of Great Enlightening Beings, those who abide by these can attain the supreme practice of great knowledge and wisdom of Buddhas. First, diligent practice of giving, relinquishing all without seeking reward. Second, diligent practice of self-control, practicing austerities, having few desires, and being content. Third, diligent practice of forbearance, detaching from notions of self and other, tolerating all evils without anger or malice. Fourth, diligent practice of vigor, their thoughts, words and deeds never confused, not regressing in what they do, reaching the ultimate end. Fifth, diligent practice of meditation, liberations, and concentrations, discovering spiritual powers, leaving behind all desires, afflictions, and contention. Sixth, diligent practice of wisdom, tirelessly cultivating and accumulating virtues. Seventh, diligent practice of great benevolence, knowing that all sentient beings have no nature of their own. Eighth, diligent practice of great compassion, knowing that all

things are empty, accepting suffering in place of all sentient beings without wearying. Ninth, diligent practice to awaken the ten powers of enlightenment, realizing them without obstruction, manifesting them for sentient beings. Tenth, diligent practice of the non receding wheel of teaching, proceeding to reach all sentient beings.

VII. Zen Practitioners Should Always Cultivate “Ten Kinds of Enjoyment”:

In chapter 38, there are ten kinds of enjoyment; those who abide by these can attain the supreme enjoyment of truth of all Buddhas. First, they enjoy right mindfulness because their minds are not distracted. Second, they enjoy knowledge, distinguishing all things. Third, they enjoy visiting all Buddhas, listening to the teaching tirelessly. Fourth, they like the Buddhas because they fill the ten directions without bound. Fifth, they like enlightening beings because they freely appear in infinite ways for the benefit of sentient beings. Sixth, they enjoy the doors of concentration because in one door of concentration they enter all doors of concentration. Seventh, they enjoy mental command of mnemonic formula because they hold all the doctrines without forgetting and hand them on to others. Eighth, they enjoy unhindered powers of analysis and elucidation, expounding a single saying inexhaustibly. Ninth, they enjoy attaining true enlightenment, manifesting bodies in infinite ways, attaining true enlightenment for the sake of sentient beings. Tenth, they enjoy turning the wheel of true teaching, destroying all misleading doctrines.

VIII. Zen Practitioners Should Always Cultivate “Ten Kinds of Nonattachment”:

According to chapter 27, there are ten kinds of nonattachment; those who abide in the concentration of the differentiated bodies of all sentient beings can attain ten kinds of non-attachment. First, non-attachment in all lands. Second, non-attachment in all places. Third, non-attachment in all times. Fourth, non-attachment in respect to all beings. Fifth, non-attachment in respect to all phenomena. Sixth, non-attachment in respect to all Enlightening Beings. Seventh, non-attachment in respect to all Enlightening Beings' vows. Eighth,

non-attachment in respect to all concentrations. Ninth, non-attachment in respect to all Buddhas. Tenth, non-attachment in respect to all the stages of enlightenment.

IX. Zen Practitioners Should Always Cultivate “Ten Kinds of Nonattachment”:

In chapter 38, there are ten kinds of nonattachment of great enlightening beings; those who abide by these can quickly overturn all concepts and attain supreme pure wisdom. First, non-attachment to all worlds. Second, non-attachment to all sentient beings. Third, non-attachment to all phenomena. Fourth, non-attachment to all actions. Fifth, non-attachment to all roots of goodness. Sixth, non-attachment to all place of birth. Seventh, non-attachment to all vows. Eighth, non-attachment to all practices. Ninth, non-attachment to all Enlightening Beings. Tenth, non-attachment to all Buddhas.

X. Zen Practitioners Should Always Cultivate “Ten Kinds of Sufficiency of Insight”:

According to chapter 38, there are ten kinds of sufficiency of insight of Great Enlightening Beings; those who abide by these can attain the supreme illumination of all teachings of the Buddhas. First, skillfully analyzing all things. Second, not grasping or clinging to anything. Third, divorcing all deluded views. Fourth, illuminating all senses with the light of knowledge. Fifth, skillfully generating rightly directed energy. Sixth, being able to penetrate knowledge of absolute truth. The seventh sufficiency of insight includes extinguishing the actions of afflictions and developing the knowledge of extinction and knowledge of birthlessness. Eighth, observing everywhere with the knowledge of the celestial eye. Ninth, knowing the purity of the past by recollection of past states. Tenth, annihilating the contaminations of sentient beings by the spiritual knowledge of ending contamination.

XI. Zen Practitioners Should Always Cultivate “Ten Kinds of Speech of Great Enlightening Beings”:

In chapter 38, there are ten kinds of speech of Great Enlightening Beings; those who abide by these can attain the supreme subtle speech

of Buddhas. First, gentle speech, causing all sentient beings to be calm. Second, sweet elixir speech, causing all sentient beings to be clear and cool. Third, nondeceptive speech, everything they say being true. Fourth, truthful speech, not lying even in dreams. Fifth, great speech, being honored by all the gods. Sixth, profound speech, revealing the essence of things. Seventh, steadfast speech, expounding truth inexhaustibly. Eighth, straightforward speech, their statements being easy to understand. Ninth, various speech, being spoken according to the occasion. Tenth, speech enlightening all sentient beings, enabling them to understand according to their inclinations.

XII. Zen Practitioners Should Always Cultivate “Ten Things Which Cause the Practices of Enlightening Beings to Be Pure”:

According to chapter 18, there are ten things which cause the practices of Enlightening Beings to be pure. First, giving up all possessions to satisfy the wishes of sentient beings. Second, adhering to pure morality, not transgressing. Third, being inexhaustibly gentle and tolerant. Fourth, cultivating practices diligently without regressing. Fifth, being free from confusion and mental disturbance, through the power of correct mindfulness. Sixth, analyzing and comprehending the innumerable teachings. Seventh, cultivating all practices without attachment. Eighth, being mentally imperturbable, like a great mountain. Ninth, extensively liberating living beings, like a bridge. Tenth, knowing that all living beings are in essence the same as the Buddhas.

XIII. Zen Practitioners Should Always Cultivate “Ten Things Which Cause Enlightening Beings to Quickly Enter the Stages”:

According to chapter 18, there are ten things which cause Enlightening Beings to quickly enter the stages. First, skillfully fulfilling the twin practices of virtue and knowledge. Second, ability to greatly adorn the path of transcendent practices. Third, knowledge clearly comprehending, not follow others' words. Fourth, serving good friends, never abandoning them. Fifth, always practicing perseverance, without laziness. Sixth, skillful ability to abide in the psychic powers of

Buddhas. Seventh, cultivating roots of goodness without growing wearied. Eighth, with a deep mind and incisive knowledge, adorning oneself with teaching of the Great Vehicle. Ninth, the mind not dwelling on the teaching of each stage. Tenth, being of the same essential nature as all Buddhas of all times in virtue and liberative means.

XIV. Zen Practitioners Should Always Cultivate “Ten Kinds of Mastery of All Buddhas”:

According to chapter 33, there are ten kinds of mastery of all Buddhas. The first kind of master is that all Buddhas have command of all the teachings; clearly comprehend all kinds of bodies of expression and nuance; explain all things with unhindered intellect. The second kind of mastery is that all Buddhas teach sentient beings without ever missing the appropriate timing; endlessly explaining the right teaching to them in accord with their state of mind; and causing them all to become receptive to truth. The third kind of mastery is that all Buddhas are able to cause all worlds throughout space arrayed in countless different ways, to quake in six ways; causing those worlds to rise or fall, to expand or contract, to combine or dissolve without ever harming a single living being; the creatures in those worlds being unaware, not cognizant of this happening, not even suspecting it. The fourth kind of mastery is that all Buddhas are able to beautify and purify all worlds by means of spiritual powers. In the space of an instant manifesting the adornments of all worlds; these adornments beyond recounting even in countless eons, all free from defilement, incomparably pure; all the adornments and purities of all Buddha-fields they cause to equally enter one field. The fifth kind of mastery is that all Buddhas, seeing a single sentient being capable of being taught, extend their lives indefinitely for that being, sitting without fatigue of body or mind, concentrating single-mindedly on that being, without ever becoming heedless or forgetful, guiding that being by appropriate means, with appropriate timing; also do the same for all living beings as they do for one. The sixth kind of mastery is that all Buddhas can go to all worlds, to the realms of action of all enlightening ones, without ever leaving behind any phenomenal realms. The ten directions each different, there being in each direction incalculable oceans of worlds, there being

in each ocean of worlds incalculable world systems; by spiritual powers Buddhas reach all of them in a single instant, and turn the wheel of the unobstructed pure Teaching. The seventh kind of mastery is that all Buddhas, in order to civilize all sentient beings, to attain unexcelled complete perfect enlightenment in each mental instant. Yet in regard to all elements of Buddhahood, yet they have not already cognized them, do not cognize them, and are not yet to cognize them, and also do not dwell in the state of learning, yet they know them all, see them all, mastering them without hindrance. With immeasurable knowledge and freedom, they teach and tame all sentient beings. The eighth kind of mastery is that all Buddhas can do the Buddha-work of the ears with their eyes; can do the Buddha-work of the nose with their ears; can do the Buddha-work of the tongue with their nose, can do the Buddha-work of the body with their tongue; can do the Buddha-work of the mind with the body with the mind can sojourn in all kinds of realms, mundane and transcendental in all worlds, able to perform immeasurable great Buddha-works in each realm. The ninth kind of mastery is that all Buddhas can contain sentient beings in each pore of their bodies, each sentient being's body equal to untold Buddha-lands, yet there is no crowding, each sentient being can pass countless worlds with every step and go on for countless eons. Seeing all the Buddhas emerging in the world and edifying beings, turning the wheel of pure Teaching, showing untold phenomena of past, future, and present; The embodiments of sentient beings in various realms of existence throughout space, their comings and goings and deportment, their needs all fully supplied, yet without any obstruction therein. The tenth kind of mastery is that all Buddhas, in the space of an instant, manifest as many Buddhas as atoms in all worlds. Each Buddhas attaining enlightenment in all universes, sitting on a lotus lion throne in a world of vast arrays of exquisite lotus blossoms showing the miraculous powers of Buddhas as in the world of vast arrays of exquisite lotus blossoms, so in untold worlds in all universes, variously arrayed adornments, with various realms of objects, various shapes and forms, various manifestations, and various numbers of ages. As in one instant so in each instant of immeasurable, boundless, incalculable eons, all appearing in one instant, with infinite abodes in one instant, yet without using the slightest power of expedient means.

XV. Zen Practitioners Should Always Cultivate “Ten Kinds of Skill in Means of All Buddhas”:

According to chapter 33, there are ten kinds of skill in means of all Buddhas. The first kind of skill in means is that all Buddhas know all things are beyond idle philosophizing, yet can demonstrate the roots of goodness. The second kind of skill in means is that all Buddhas know all things have no vision, are unknown to each other, have no bondage or release, no reception or assembly, no consummation, and independently ultimately reach the other shore. Meanwhile they know the true reality of all things is unvarying, not different, and they attain freedom, selflessly, without grasping, not destroying ultimate truth, having reached the state of great freedom. They always observe all realms of reality. The third kind of skill in means is that all Buddhas are forever aloof from all appearances. Their minds do not dwell on anything, yet they know all appearances without confusion or error. While they know all appearances have no intrinsic nature of their own, yet they are able to perceive them all in accord with their essence. Also manifest the infinite appearances of the various adornments of innumerable physical bodies and pure Buddha-lands. Gather lamps of knowledge and wisdom, and destroy the delusions of sentient beings. The fourth kind of skill in means is that all Buddhas abide in the realm of reality; they do not dwell in the past, future or present, because in Thusness as such there are no marks of the three timeframes of past, future or present. Yet they can speak about the emergence in the world of innumerable Buddhas of past, future and present, causing those who hear to see the realms of all the Buddhas. The fifth kind of skill in means is that all Buddhas, in their physical, verbal, and mental actions, do not create anything, have no coming or going, and no abiding; beyond all categories, they reach the other shore of all things. Yet they are treasuries of all truths, imbued with immeasurable knowledge, comprehending all kinds of mundane and transmundane things, their knowledge and wisdom unhindered, manifesting immeasurable autonomous spiritual powers, edifying the sentient beings of all realms. The sixth kind of skill in means is that all Buddhas know that all things cannot be seen, are neither one nor different, are neither finite nor infinite, are not coming or going, all being without inherent nature of

their own, yet they do not contravene the phenomena of the world. The all-knowers see all things in the midst of nonexistence of own-being or inherent nature; being independent of things, they extensively explain things while always abiding steadily in the real nature of True Thusness. The seventh kind of skill in means is that all Buddhas know all times in one time, endowed with pure virtues. They enter the absolute state, yet without any attachment to it. In regard to time frames such as day, month, year, eon, becoming, and decomposition, they neither remain within them nor abandon them. Yet they are able to show day or night, beginning, middle, and end, one day, one week, a fortnight, a month, a year, a century, an eon, many eons, inconceivable eons, inexpressible eons, as far as all the eons throughout the future always turning the wheel of the sublime Teaching for the sake of sentient beings, without interruption, without retreating, without pause. The eighth kind of skill in means is that all Buddhas always remain in the realm of reality, develop the infinite fearlessness of the Buddhas as well as their following intellectual powers: countless, measureless, : inexhaustible, ceaseless, boundless, unique, endless, and true intellectual powers. Yet they appropriately demonstrate and explain all expressions and explanation of all principles. Delivering untold millions of discourses using various doctrines adapted to faculties and nature, inclinations and understandings, all ultimately good in the beginning, the middle, and the end. The ninth kind of skill in means is that all Buddhas, abiding in the pure realm of reality, know all things originally have no names; there being no name of past, present, or future; no name of sentient beings, no name of inanimate beings, no name of country or land, no name of noncountry, no name of law or nonlaw, no name of virtue or nonvirtue, no name of enlightening being, no name of Buddha, no name of sets, no name of nonsets, no name of birth, no name of extinction, no name of existence, no name of nonexistence, no name of unity, no name of variety. The essential nature of things is inexpressible. All things are without location or position, cannot be explained as assembling or dispersing, as one or as many, no verbalization can reach them, all words fail. Though the Buddhas speak in various ways according to conventional usage, they do not cling to anything as mental objects, do not make anything up, and avoid all false conceptual attachments; in this way they ultimately

reach the other shore. The tenth kind of skill in means is that all Buddhas know the fundamental nature of all things is null, because it has no birth nor manifestation; it is not form nor sensation; it has no name nor categories; it is not conception; it has no action; it is not conditioning; it has no grasping; it is not consciousness; it has no access; it is not sense mediums; it apprehends nothing; it is not sense elements. Yet it does not destroy things because the original nature has no origination, is like space. All phenomena are empty and quiescent; there is no action nor effect, no cultivation, no accomplishment, no production. They are not in sets, yet not out of order, not existent or nonexistent, not born or annihilated, not defiled nor pure, not entering or exiting, not abiding, not transitory, not edifying, not unedifying, not beings, not not beings, not living, not lifeless, not cause, not causeless. While knowing this, the Buddhas know all sentient beings, whether they are rightly stabilized, wrongly stabilized, or not stabilized, and teach them the subtle truth to enable them to reach the other shore, attain the ten powers and the four fearlessnesses, be able to roar the lion's roar, be imbued with universal knowledge, and abide in the realm of Buddhahood.

XVI. Zen Practitioners Should Always Cultivate “Ten Kinds of Observation of Great Enlightening Beings”:

According to chapter 38, there are ten kinds of observation of Great Enlightening Beings. Those who abide by these can attain the supreme great observational knowledge of Buddhas. First, observation knowing all acts, seeing all details. Second, observation knowing various tendencies, not grasping sentient beings. Third, observation knowing faculties, comprehending the nonexistence of faculties. Fourth, observation knowing phenomena, not violating the realm of reality. Fifth, observation seeing the verities of Buddhahood, cultivating the enlightened eye. Sixth, observation attaining wisdom, explaining things as they really are. Seventh, observation accepting the nonorigination of things, definitely comprehending the teaching of Buddha. Eighth, observation in the state of nonregression, destroying all afflictions and transcending the three worlds and the stages of the lesser vehicles. Ninth, observation in the stage of coronation, by virtue of unshakable mastery of all Buddha teachings. Tenth, observation in concentration

with hyperconscious knowledge, practicing charity everywhere as Buddhist service.

XVII. Zen Practitioners Should Always Cultivate “Ten Kinds of Observation of Dharmas”:

According to chapter 38, there are ten kinds of observations of sentient beings which help Enlightening Beings to arouse their great compassion. First, they see sentient beings have nothing to rely on for support. Second, they see sentient beings are unruly. Third, they see sentient beings lack virtues. Fourth, they see sentient beings are asleep in ignorance. Fifth, they see sentient beings do bad things. Sixth, they see sentient beings are bound by desires. Seventh, they see sentient beings are sunk in the sea of birth and death. Eighth, they see sentient beings chronically suffer from illness. Ninth, they see sentient beings have no desires for goodness. Tenth, they see sentient beings have lost the way to enlightenment.

XVIII. Zen Practitioners Should Always Cultivate “Ten Kinds of Unshakable Mind”:

According to chapter 38, there are ten kinds of unshakable mind. Those who abide by these can attain the supreme unshakable mind of omniscience. First, to be able to give up all possessions. Second, pondering and examining all teachings. Third, recollecting and honoring all Buddhas. Fourth, pledging not to harm living beings. Fifth, caring for all sentient beings without choosing between enemies and friends. Sixth, ceaselessly seeking all attributes of Buddhahood. Seventh, carrying out the practice of Enlightening Beings for untold ages without wearying or regressing. Eighth, perfecting well-rooted faith, clear faith, unpolluted faith, pure faith, extremely pure faith, undefiled faith, faith respecting and honoring all Buddhas, unregressing faith, inexhaustible faith, indestructible faith, ecstatic faith. Ninth, perfecting means of renunciation and supreme wisdom. Tenth, believing, accepting and not repudiating the methods of practice of Enlightening Beings.

XIX. Zen Practitioners Should Always Cultivate “Ten Kinds of Sublime Mind”:

According to chapter 36, there are ten kinds of sublime mind. First, the sublime mind of both worlds of speech nor nonspeech. Second, the sublime mind in which none of the perceptions and thoughts of sentient beings can abide. Third, the sublime mind of ultimate realm of space.

Fourth, the sublime mind of the boundless cosmos. Fifth, the sublime mind of all the profound esoteric principles of Buddhahood. Sixth, the sublime mind of the extremely profound state of nondifferentiation. Seventh, the sublime mind annihilating all doubt and confusion. Eighth, the sublime mind of the nondifferentiated equality of all worlds. Ninth, the sublime mind of the equality of all Buddhas of past, present, and future. Tenth, the sublime mind of the infinity of the power of all Buddhas.

XX. Zen practitioners should always cultivate “Ten kinds of pure compassion”:

According to chapter 38, there are ten kinds of pure compassion of Great Enlightening Beings. Those who abide by these attain the supremely great compassion of Buddhas. First, pure compassion without companion, as they make their determination independently. Second, tireless pure compassion, not considering it troublesome to endure pain on behalf of all sentient beings. Third, pure compassion taking on birth in difficult situations, for the purpose of liberating sentient beings. Fourth, pure compassion taking on birth on pleasant conditions, to show impermanence. Fifth, pure compassion for the sake of wrongly fixated sentient beings, never give up their vow of universal liberation. Sixth, pure compassion not clinging to personal pleasure, giving happiness to all sentient beings. Seventh, pure compassion not seeking reward, purifying their mind. Eighth, pure compassion able to remove delusion by explaining the truth. The ninth pure compassion is that to conceive great compassion for sentient beings. Know all things are in essence pure and have no clinging or irritation. Suffering is experienced because of afflictions of adventitious defilements. This is called essential purity, as they explain to them the principle of undefiled pure light. The tenth pure compassion is that to know that all phenomena are like the tracks of birds in the sky, but sentient beings’ eyes are clouded by delusion and they cannot clearly realize this. Observing this, Enlightening Beings conceive great compassion, called true knowledge, which teaches sentient beings nirvana.

XXI. Zen Practitioners Should Always Cultivate “Ten Kinds of Pure Discipline”:

According to chapter 38, there are ten kinds of pure discipline of Great Enlightening Beings. Those who abide by these can attain the supreme flawless pure discipline of Buddhas. First, pure discipline of

the body, guarding themselves from evil deeds. Second, pure discipline of speech, getting rid of faults of speech. Third, pure discipline of mind, forever getting rid of greed, hatred, and false views. Fourth, the pure discipline of not destroying any subjects of study, being honorable leaders among people. Fifth, the pure discipline of preserving the aspiration for enlightenment, not liking the lesser vehicles of individual salvation. Sixth, the pure discipline of preserving the regulations of the Buddha, greatly fearing even minor offenses. Seventh, the pure discipline of secret protection, skillfully drawing out undisciplined sentient beings. Eighth, the pure discipline of not doing any evil, vowing to practice all virtuous principles. Ninth, the pure discipline of detachment all views of existence, having no attachment to precepts. Tenth, the pure discipline of protecting all sentient beings, activating great compassion.

XXII. Zen Practitioners Should Always Cultivate These “Ten Kinds of Profound Minds”:

There are ten profound minds that those who have already purified the second ground, and wishes to enter the third ground, should bring forth these ten kinds of profound minds: a purified mind, a peacefully dwelling mind, a mind of disgust and renunciation, a mind free of greed, an unretreating mind, a solid mind, a mind of flourishing brightness, a courageous mind, a vast mind, and a great mind.

XXIII. Zen Practitioners Should Always Cultivate “Ten Other Kinds of Profound Minds”:

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of profound mind of Great Enlightening Beings. **Those** who abide by these can attain the supreme, pure, profound mind of omniscience. First, a profound mind not stained by any worldly things. Second, a profound mind not alloyed with the ways of the lesser vehicles of individual salvation. Third, a profound mind comprehending the enlightenment of all Buddhas of past, present, and future. Fourth, a profound mind following the path of omniscience. Fifth, a profound mind unmoved by any demons or heretics. Sixth, a profound mind clarifying the comprehensive knowledge of all Enlightened Ones. Seventh, a profound mind accepting and holding all truths heard. Eighth, a profound mind not clinging to any state of life. Ninth, a profound mind imbued with all subtle knowledge. Tenth, a profound mind cultivating all qualities of Buddhahood.

Chapter Twenty-Nine

Summaries of Immediate & Gradual In Zen Schools in the Early Times

I. An Overview of Northern Gradual & Southern Immediate:

Northern Gradual & Southern Immediate are names of two Zen Schools in China after the time of Great Master Hung-Jen. The southern of the Sixth Patriarch Hui-Neng came to be considered the orthodox Intuitional school or the immediate method, the northern of the great monk Shen-Hsiu came to be considered as the gradual method. The interpretation of the two teachings of sudden and gradual enlightenment was first stated in the writings of Zen master Tsung-mi, a noted Ch'an and Hua-yen theoretician. According to Tsung-mi, Shen-hsiu taught: "Although sentient beings are in fundamental possession of Buddha-nature, it is obscured and rendered invisible because of their beginningless ignorance... One must depend on the oral instructions of one's teacher, reject the realms of perception, and contemplate the mind, putting an end to false thoughts. When these thoughts are exhausted one experiences enlightenment, there being nothing one does not know. It is like a mirror darkened by dust; one must strive to polish it. When the dust is gone the brightness of the mirror appears, there being nothing it does not illuminate." While Hui-neng's understanding is regarded as superior to Shen-hsiu's because it can be achieved by anyone in a sudden and complete transformation. The assertion in Hui-neng's poem that "fundamentally there is not a single thing" is valued as a practical expression of the teaching of "emptiness" (sunyata), the essential emptiness or nonsubstantiality of all things. In the usual interpretation, two verses, one from Shen-hsiu and one from Hui-neng, represent a significant conflict. Zen master Tsung-mi believed that such interpretation was based on the assumption that Shen-hsiu and Hui-neng were the leading figures of the Northern and Southern groups, respectively. Also, according to Tsung-mi, the biographies of Shen-hsiu and Hui-neng reveal that the two men were

not at Hung-jen's side at the same time, and probably neither of them was with him near the end of his life. Hence an exchange of verses between Shen-hsiu and Hui-neng, or any other form of competition between the two men for succession to Hung-jen's position simply never happened. The two verses cannot be simplistically interpreted as representing opposed gradual and sudden positions, or as having some kind of symbolic accuracy with regard to the teachings of Shen-hsiu and Hui-neng. All monks in both the Northern and Southern China know that Shen-hsiu did not advocate a gradualist method of approaching enlightenment, but rather a "perfect" teaching that emphasized constant practice. For Hui-neng, although he did espouse the sudden teaching, it was not exclusively a Southern school doctrine. In fact, it was presented in the context of Northern school ideas until the fourth decade of the eighth century. It is really illegitimate to consider the verses separately, since they clearly form a single unit. In other words, the verse attributed to Hui-neng is not an independent statement of the idea of suddenness but is heavily dependent on the verse attributed to Shen-hsiu. According to Kenneth Kraft in "Zen: Tradition and Transition," maybe the unnamed author of the Platform Sutra wrote the verses as a matched pair in order to circumscribe a single doctrinal position. In fact, the original author drafted two versions of Hui-neng's verse, both of which were slightly different from the later version. Furthermore, the Platform Sutra was written around the year 780, more than a century after Hung-jen's death, and the story of the verse competition is not known in any earlier source. Hence the image of Hung-jen's community and the contest he supposedly set in motion are not valid for the end of the seventh century, but must rather be understood within the context of late eighth century Ch'an. Finally, there is good evidence that both verses, including the famous line, "Fundamentally there is not a single thing," were strongly influenced by Northern school sources. In fact, nowadays scholars can no longer accept the view of this phrase expressed by Zen master D.T. Suzuki when he called it "the first proclamation made by Hui-neng" and "a bomb thrown into the camp of great master Shen-hsiu and his predecessors." Zen master Kuei-feng disdained the sectarianism between Zen schools of his age. He claimed to regard the division between Northern "gradualist" and Southern "sudden" viewpoints as

fundamentally artificial. He was impatient with the extreme teaching methods that he felt resulted from overemphasis on "sudden" teaching methods. He thus especially criticized the Hanzhou of Mazu and its descendents, disdaining some teachers' repudiation of established Buddhist practices. What follow is an excerpt from the introduction to *The Complete Compilation of the Sources of Zen*. Zen is an Indian word. It comes from the complete word "Cha-na" (dhyana). Here, we say that this word means "the practice of mind" or "quiet contemplation." These meanings can all be put under the title of "meditation." The source of Zen is the true enlightened nature of all beings, which is also called "Buddha-nature," or "mind-ground." Enlightenment is called "wisdom." Practice is called "meditation." "Chan" is the unity of these two terms. According to Zen master Kuei-Feng Tsung Mi, Zen practitioners have very close relationship with the Abrupt Doctrine of the Great Vehicle. This means the training without word or order, directly appealing to one's own insight. This teaching emphasized on one's own insight by which one can attain enlightenment all at once. All words and speech will stop at once. Reason will present itself in its purity and action will always comply with wisdom and knowledge. The Mahayana immediate, abrupt, direct, sudden, or intuitive school, by right concentration of thought, or faith, apart from good works (deeds). This teaching expounds the abrupt realization of the ultimate truth without relying upon verbal explanations or progression through various stages of practice, also found in *Vimalakirti Sutra*. This doctrine holds that if thought ceases to arise in one's mind, the man is a Buddha. Such an attainment may be gained through silence as shown by *Vimalakirti*, a saintly layman in *Vaisali*, or through meditation as in the case of *Bodhidharma*, the founder of Chinese Ch'an School.

II. A Summary of the Northern Gradual Zen School & the Five Means of This School After the Time of Great Master Hung-Jen:

An Overview of the Northern Gradual Zen School After the Time of Great Master Hung-Jen: It should be noted that from *Bodhidharma* to the fifth patriarch *Hung-Jen*, the school was undivided.

From the sixth patriarch Hui-Neng, began a division: Hui-Neng founded the southern school, which prevailed; while Shen-Hsiu established the northern which died out decades later. Hung-Jen was a great Zen Master, and had many capable followers, but Hui-Neng and Shen-Hsiu stood far above the rest. During that time Zen came to be divided into two schools, the Northern and Southern. The Northern School teaches that all beings are originally endowed with Enlightenment, just as it is the nature of a mirror to illuminate. When the passions veil the mirror it is invisible, as thought obscured with dust. If, according to the instructions of Shen-Hsiu, erroneous thoughts are subdued and annihilated, they cease to rise. The the mind is enlightened as to its own nature, leaving nothing unknown. It is like brushing the mirror. When there is no more dust the mirror shines out, leaving nothing unilluminated. Therefore, Shen-Hsiu, the great Master of the Northern School, writes, in his gatha presented to the Fifth Patriarch:

“This body is the Bodhi tree
The mind is like a mirror bright;
Take heed to keep it always clean
And let not dust collect upon it.”

The Northern school placed great value on the study and intellectual penetration of the scriptures of Buddhism, especially the Lankavatara Sutra, and held the view that enlightenment is reached 'gradually' through slow progress on the path of meditative training; the Southern stresses the 'suddenness' of the enlightenment experience and the primacy of direct insight into the true nature of existence over occupation with conceptual affirmations about this. This dust-wiping attitude of Shen-Hsiu and his followers inevitably leads to the quietistic method of meditation, and it was indeed the method which they recommended. They taught the entering into a samadhi by means of concentration, and the purifying of the mind by making it dwell on one thought. They further taught that by awakening of thoughts an objective world was illuminated, and that when they were folded up an inner world was perceived.

The Five Means by the Northern School: When we understand Shen-Hsiu and what was taught by him, it will be easier to understand Hui-Neng. Unfortunately, however, we are not in possession of much

of the teaching of Shen-Hsiu, for the fact that this School failed to prosper against its competitor led to the disappearance of its literature. The Teaching of the Five Means by the Northern School, one of the preserved writings of the Northern School, which is incomplete and imperfect in meaning, and not written by Shen-Hsiu. They were notes taken by his disciples of the Master's lectures. Here the word "Means" or method, upaya in Sanskrit, is not apparently used in any special sense, and the five means are five heads of reference to the Mahayana Sutras as to the teaching in the Northern School: First, Buddhahood is enlightenment, and enlightenment is not awakening the mind. Second, when the mind is kept immovable, the senses are quietened, and in this state the gate of supreme knowledge opens. Third, this opening of supreme knowledge leads to a mystical emancipation of mind and body. This, however, does not mean the absolute quietism of the Nirvana of the Hinayanists, for the supreme knowledge attained by Bodhisattvas involved unattached activity of the senses. Fourth, this unattached activity means being free from the dualism of mind and body, wherein the true character of things is grasped. Fifth, finally, there is the path of Oneness, leading to a world of Suchness which knows no obstructions, no differences. This is Enlightenment.

III. Southern Zen School of Hui Neng After the Time of Great Master Hung-Jen:

An Overview of Great Master Hui Neng & the Southern Zen School After the Time of Great Master Hung-Jen: The Southern sect, or Bodhidharma school, divided into northern and southern, the northern under Shen-Hsiu, the southern under Hui-Neng, around 700 A.D. The school of Zen derives from Hui-Neng, the sixth patriarch of Chinese Zen. The name "Nam Tông" was used to distinguish with the Northern school founded by Shen-Hsiu. While the Northern school was still strongly influenced by traditional Indian Meditation of gradual enlightenment (enlightenment is reached gradually through slow progress) and placed great value on study and intellectual penetration of the scriptures of Buddhism, the Southern uprooted the Northern school's beliefs, down played the value of study, and stressed the "Sudden enlightenment." The Southern school flourished, survived until today, while the Northern school declined just right after Shen-

Hsiu and died out together within a few generations. The Southern School is often referred to as “Patriarch Ch’an” because it claims descent from Hui Neng. It should be reminded that Hui-Neng was born in 638 A.D., one of the most distinguished of the Chinese masters during the T’ang dynasty, the sixth patriarch of Intuitionist or meditation sect (Zen Buddhism) in China. We do have a lot of detailed documents on this Great Zen Master; however, there is some interesting information on him in *The Records of the Transmission of the Lamp (Ch’uan-Teng-Lu)*, Volume V. Hui-Neng came from Hsin-Chou in the southern parts of China. His father died when he was very young. It is said that he was very poor that he had to sell firewood to support his widowed mother; that he was illiterate; that he became enlightened in his youth upon hearing a passage from the Diamond sutra. One day, he came out of a house where he sold some fuel, he heard a man reciting a Buddhist Sutra. The words deeply touched his heart. Finding what sutra it was and where it was possible to get it, a longing came over him to study it with the master. Later, he was selected to become the Sixth Patriarch through a verse someone wrote for him to respond to Shen-Hsiu demonstrating his profound insight. As leader of the Southern branch of Ch’an school, he taught the doctrine of Spontaneous Realization or Sudden Enlightenment, through meditation in which thought, objectively and all attachment are eliminated. The Sixth Patriarch Hui-Neng never passed on the patriarchy to his successor, so it lapsed. However, the outstanding masters of succeeding generations, both in China, Vietnam (especially Lin-Chi) and Japan, were highly respected for their high attainments.

When he reached Wang-Mei, he came and bowed before the patriarch. The patriarch asked: “Where do you come from?” Hui-Neng replied: “I am a farmer from Hsin-Chou from the southern part of China.” The patriarch asked: “What do you want here?” Hui-Neng replied: “I come here to wish to become a Buddha and nothing else.” The patriarch said: “So you are a southerner, but the southerners have no Buddha-nature; how could you expect to attain Buddhahood?” Hui-Neng immediately responded: “There may be southerners and northerners, but as far as Buddha-nature goes, how could you make such a distinction in it?” This pleased the master very much. Hui-Neng was given an office as rice-pounder for the Sangha in the temple. More than eight months, it is said, he was employed in this menial labour, when the fifth patriarch wished to select

his spiritual successor from among his many disciples. One day the patriarch made an announcement that any one who could prove his thorough comprehension of the religion would be given the patriarchal robe and proclaimed as his legitimate heir. At that time, Shen-Hsiu, who was the most learned of all the disciples and thoroughly versed in the lore of his religion, and who was therefore considered by his fellow monks to be the heir of the school, composed a stanza expressing his view, and posted it on the outside wall of the meditation hall, which read:

The body is like the bodhi tree,
 The mind is like a mirror bright,
 Take heed to keep it always clean,
 And let no dust accumulate on it.

All those who read these lines were greatly impressed and secretly cherished the idea that the author of this gatha would surely be awarded the prize. But when they awoke the next morning they were surprised to see another gatha written alongside of it. The gatha read:

The Bodhi is not like the tree,
 (Bodhi tree has been no tree)
 The mirror bright is nowhere shining,
 (The shining mirror was actually none)
 As there is nothing from the first,
 (From the beginning, nothing has existed)
 Where can the dust itself accumulate?
 (How would anything be dusty?)

The writer of these lines was an insignificant layman in the service of the monastery, who spent most of his time inpounding rice and splitting wood for the temple. He has such an unassuming air that nobody ever thought much of him, and therefore the entire community was now set astir to see this challenge made upon its recognized authority. But the fifth patriarch saw in this unpretentious monk a future leader of mankind, and decided to transfer to him the robe of his office. He had, however, some misgivings concerning the matter; for the majority of his disciples were not enlightened enough to see anything of deep religious intuition in the lines by the rice-pounder, Hui-Neng. If he were publicly awarded the honour they might do him harm. So the fifth patriarch gave a secret sign to Hui-Neng to come to his room at midnight, when the rest of the monks were still asleep. Then he gave him the robe as insignia of his authority and in acknowledgement of his unsurpassed spiritual attainment, and with the assurance that the future of their faith would be brighter than ever. The patriarch then advised him that it would be wise for him to hide his own light under a bushel until the proper time arrived for the public appearance and active propaganda, and also that the robe which was

handed down from Bodhi-Dharma as a sign of faith should no more be given up to Hui-Neng" successors, because Zen was now fully recognized by the outside world in general and there was no more necessity to symbolize the faith by the transference of the robe. That night Hui-Neng left the monastery.

Three days after Hui-Neng left Wang-Mei, the news of what had happened in secret became noised abroad throughout the monastery, and a group of indignant monks, headed by Hui-Ming, pursued Hui-Neng, who, in accordance with his master's instructions, was silently leaving the monastery. When he was overtaken by the pursuers while crossing a mountain-pass far from the monastery, he laid down his robe on a rock near by and said to Hui-Ming: "This robe symbolizes our patriarchal faith and is not to be carried away by force. Take this along with you if you desired to." Hui-Ming tried to lift it, but it was as heavy as a mountain. He halted, hesitated, and trembled with fear. At last he said: "I come here to obtain the faith and not the robe. Oh my brother monk, please dispel my ignorance." The sixth patriarch said: "If you came for the faith, stop all your hankerings. Do not think of good, do not think of evil, but see what at this moment your own original face even before you were born does look like." After this, Hui-Ming at once perceived the fundamental truth of things, which for a long time he had sought in things without. He now understood everything, as if had taken a cupful of cold water and tasted it to his own satisfaction. Out of the immensity of his feeling he was literally bathed in tears and perspirations, and most reverently approaching the patriarch he bowed and asked: "Besides this hidden sense as is embodied in these significant words, is there anything which is secret?" The patriarch replied: "In what I have shown to you there is nothing hidden. If you reflect within yourself and recognize your own face, which was before the world, secrecy is in yourself." He also said:

"It was beyond my doubt that:

The True Nature has originally been serene

The True Nature has never been born nor extinct.

The True Nature has been self-fulfilled.

The True Nature has never been changed.

The True Nature has been giving rise

to all things in the world."

One day, a monk asked the Sixth Patriarch, "Who has attained the secrets of Huang-mei?" Hui-neng said, "One who understands Buddhism has attained to the secrets of Huang-mei." The monk asked, "Have you then attained them?" Hui-neng said, "No, I have not." The monk asked, "How is it that you have not?" Hui-neng said, "I do not understand Buddhism." Hui-neng was the Sixth Patriarch of the Zen sect in China, who flourished late in the seventh and early in the eighth centuries, and it was a well-known fact that Hui-neng

studied Zen under Hung-jen and succeeded him in the orthodox line of transmission to be the sixth patriarch. Did he not really understand Buddhism? Or is it that not to understand is to understand? In this case, the question was therefore really not a plain regular one, seeking an information about facts. It had quite an ulterior object. As a matter of fact, the truth of Zen requires such contradictions and denials; for Zen has a standard of its own, which, to our common-sense minds, consists just in negating everything we properly hold true and real. In spite of these apparent confusions, the philosophy of Zen is guided by a thorough-going principle which, when once grasped, its topsyturviness (perversion of the universe) becomes the plainest truth.

In the Transmission of the Lamp, after returning from his study-pilgrimage, a disciple drew a circle in front of the Master, Hui-neng, stood within it, and bowed. Hui-neng asked, 'Do you wish to make of it a Buddha or not?' The monk answered, 'I do not know how to fabricate the eyes.' Hui-neng remarked, 'I cannot do any better than you.' The disciple made no response." His words are preserved in a work called the Platform Sutra, the only sacred Chinese Buddhist writing which has been honoured with the title Ching or Sutra. He died in 713 A.D. In the Platform Sutra, the Chinese Patriarch Hui Neng relates that after inheriting the Dharma, robes, and bowl from the Fifth Patriarch, he spent years in seclusion with a group of hunters. At mealtimes, they cooked meat in the same pot with the vegetables. If he was asked to share, he would pick just only the vegetables out of the meat. He would not eat meat, not because he was attached to vegetarianism, or non-vegetarianism, but because of his limitless compassion.

“Sudden Teachings” According to the Sixth Patriarch’s Point of View: Sudden-enlightened Zen is a teaching which enables one to attain Enlightenment immediately. It is usually associated with the Avatamsaka and Zen schools. Sudden teaching expounds the abrupt realization of the ultimate truth without relying upon verbal explanations or progression through various stages of practice. The doctrine of “Sudden” Enlightenment (instantly to apprehend, or attain to Buddha-enlightenment) associated with the Southern school of Zen in China, in contrast with the Northern school of “Gradual” Enlightenment, or Hinayana or other methods of gradual attainment. This school was founded by the sixth patriarch Hui-Neng. Immediate awakening or Immediate teaching or practice for awakening for the advanced. When one finally breaks down a mental barrier and suddenly penetrates into the meaning of reality, the resulting experience is called “Sudden enlightenment”. A deep intuitive experience such as “sudden enlightenment” is not a goal in itself, but rather is called to further practice. After a sudden enlightenment, one still needs to reveal one’s Buddha nature even more. Although Zen talks about “sudden enlightenment”, it seems like realizations are gained in a gradual

manner. What is sudden is the collapsing of the last barrier in a series and the experience of new insight. Zen sect transmitted from Bodhidharma. According to Zen master D.T. Suzuki in the *Essays in Zen Buddhism*, Book I, the differentiation of two schools under the fifth patriarch, by Hui-Neng and Shen-Hsiu, helped the further progress of pure Zen by eliminating unessential or rather undigested elements. Eventually the school of Hui-Neng survived the other proves that his Zen was in perfect accord with Chinese psychology and modes of thinking. Sudden-enlightened Zen is distinguished by four characteristics: It is not established by words; it is a special transmission outside the teachings; it directly points to the human mind; and through it one sees one's own nature and becomes a Buddha. In the *Dharma Jewel Platform Sutra*, Chapter Four, the Sixth Patriarch taught: "Good Knowing Advisors, when people of limited faculties hear this Sudden Teaching, they are like the plants and trees with shallow roots which, washed away by the great rain, are unable to grow. But at the same time, the Prajna wisdom which people of limited faculties possess is fundamentally no different from the Prajna that men of great wisdom possess. Hearing this Dharma, why do they not become enlightened? It is because the obstacle of their deviant views is a formidable one and the root of their afflictions is deep. It is like when thick clouds cover the sun. If the wind does not blow, the sunlight will not be visible. 'Prajna' wisdom is itself neither great nor small. Living beings differ because their own minds are either confused or enlightened. Those of confused minds look outwardly to cultivate in search of the Buddha. Not having awakened to their self-nature yet, they have small roots. When you become enlightened to the Sudden Teaching, you do not grasp onto the cultivation of external things. When your own mind constantly gives rise to right views, afflictions and defilement can never stain you. That is what is meant by seeing your own nature. Good Knowing Advisors, those of future generations who obtain my Dharma, should take up this Sudden Teaching. The Dharma door including those of like views and like practice should vow to receive and uphold it as if serving the Buddhas. To the end of their lives, they should not retreat, and they will certainly enter the holy position. In this way, it should be transmitted from generation to generation. It is silently transmitted. Do not hide away the orthodox Dharma and do not transmit it to those of different views and different practice, who believe in other teachings, since it may harm them and ultimately be of no benefit. I fear that deluded people may misunderstand and slander this Dharma-door and, therefore will cut off their own nature, which possesses the seed of Buddhahood for hundreds of ages and thousands of lifetimes."

Chapter Thirty

The Fifth Patriarch Was Zen Master Kuei-Feng-Tsung-Mi: Intensively Engaged Teachings of the Hua Yen School with the Practice of Ch'an

Zen Master Kuei-feng Tsung-mi, name of a Chinese Zen monk in the ninth century. We do not have detailed documents on this Zen Master; however, there is some brief information on him in *The Records of the Transmission of the Lamp (Ch'uan-Teng-Lu)*, Volume XIII: Tsung-mi grew up in a Confucianist family. In 807 he intended to take the examination for a career as a civil service functionary. However, he met a Zen master who so impressed him that he became a monk. First, he studied the teachings of Ch'an. After he had read a commentary on the Buddha-vatamsaka Sutra, he became a student of Ch'eng-kuan, and important representative of the Hua-yen school. Soon thereafter, he began his teaching career, in which he concentrated on expounding this sutra. Nonetheless, his whole life he was also intensively engaged teachings of the Hua Yen School with the practice of Ch'an. His reputation as a Hua-yen master was so great that he was invited to the imperial court several times and was honored with the title 'Master of the Purple Robe.' He is known less as a Zen master than as the fifth patriarch of the Hua-yen school of Buddhism. This school, in China as well as in the early period in Japan, always stood in close relationship to Zen. Tsung-mi wrote many books. He explained the complicated theories of Hua-yen, particularly those of Fa-tsang, in an understandable fashion. His treatise, the 'Original Nature of Humanity' (Yuan-jen Lun) became one of the standard works for the training of Buddhist monks in Japan. In it he presents the teachings of the individual Buddhist schools of his time systematically and critically and distinguishes them from other spiritual currents. Kuei-feng disdained the sectarianism between Zen schools of his age. He claimed to regard the division between Northern "gradualist" and Southern "sudden" viewpoints as fundamentally artificial. He was impatient with the extreme teaching methods that he felt resulted from overemphasis on

"sudden" teaching methods. He thus especially criticized the Hanzhou of Mazu and its descendents, disdaining some teachers' repudiation of established Buddhist practices. What follow is an excerpt from the introduction to The Complete Compilation of the Sources of Zen. Zen is an Indian word. It comes from the complete word "Cha-na" (dhyana). Here, we say that this word means "the practice of mind" or "quiet contemplation." These meanings can all be put under the title of "meditation." The source of Zen is the true enlightened nature of all beings, which is also called "Buddha-nature," or "mind-ground." Enlightenment is called "wisdom." Practice is called "meditation." "Chan" is the unity of these two terms. Zen Master Kuei-feng Tsung-mi passed away in 841. He received the posthumous name "Meditation Wisdom."

Part Five
Lives & Acts of Bodhisattvas
In the Flower Adornment Sutra
(Phần Năm: Hành Trạng Của Những
Vị Bồ Tát Trong Kinh Hoa Nghiêm)

Chapter Thirty-One

Summaries of Great Bodhisattvas' Actions & Departments in Buddhism

I. An Overview of Great Bodhisattvas' Actions & Departments:

According to the Lotus Sutra, there are three Vehicles, or conveyances, or three divisions of Buddha's Teachings, which carry living beings across samsara or mortality (births-and-deaths). They are Hearer-Yana, Pratyeka-Buddha-Yana, and Bodhisattva-Yana. The word "Vehicle" symbolizes carrying and transporting sentient beings to enlightenment. Three Yanas are only expedient means that Buddha had taught based on the capacity of his disciples or hearers. In Buddhism, there are also five vehicles conveying to the karma-reward which differs according to the vehicle. They are summed up as: According to the Mahayana: Narayana, Devayana, Arava-kayanam, Pratyeka-Buddhayanam, and Bodhisattva-yanam. According to the Hinayana: Buddha, Sravakas, Pratyeka-buddhas, the gods of the brahma-heavens, and those of desire realm. According to the Esoteric cult: men, corresponding with earth; devas, corresponding with water, sravakas, corresponding with fire; pratyeka-buddhas, corresponding with wind; and Bodhisattvas, corresponding with the "void." Bodhisattvayana or Bodhisattva Vehicle or Bodhisattva way is one of the five vehicles which teaches the observance of the six paramitas the perfecting of the self and the benefits of others. The objective is the salvation of all beings and attaining of Buddhahood. The aim of Bodhisattvayana is the attainment of Supreme Buddhahood. Therefore, it is also called the Buddhayana or Tathagatayana.

As mentioned above, Bodhisattva is one whose beings or essence is bodhi whose wisdom is resulting from direct perception of Truth with the compassion awakened thereby. Enlightened being who is on the path to awakening, who vows to forego complete enlightenment until he or she helps other beings attain enlightenment. For example, Bodhisattva of Universal Worthy or Bodhisattva of Great Conduct or Samantabhadra Bodhisattva foremost in practice, a Bodhisattva who personifies the transcendental practices and vows of the Buddhas,

usually depicted seated on a six-tusked elephant (six paramitas). He is best known for his ten great vows which we recite every day in Daily reciting Sutra. Persisting in all practices of Enlightening Beings, freely exercising spiritual powers and attaining mastery of them all, is a palace of enlightening beings because they autonomously and skillfully exercise the knowledge of meditations, liberations, and concentrations. Bodhisattva practice (Bodhisattva's practising) according to the tradition of Northern Buddhism. In the Surangama Sutra, the Buddha reminded Ananda about the ten necessary activities, or practices of a Bodhisattva: the conduct of happiness, the conduct of benefitting, the conduct of non-opposition, the conduct of endlessness, the conduct of freedom from deluded confusion, the conduct of wholesome manifestation, the conduct of non-attachment, the conduct of veneration, the conduct of wholesome Dharma, and the conduct of true actuality. *According to the Buddha in The Flower Adornment Sutra, Chapter 38, Great Enlightening Beings have ten kinds of practice which help them attain the practice of the unexcelled knowledge and wisdom of Buddhas: First, practice dealing with all sentient beings, to develop them all to maturity. Second, practice seeking all truths, to learn them all. Third, practice of all roots of goodness, to cause them all to grow. Fourth, practice of all concentration, to be single-minded, without distraction. Fifth, practice of all knowledge, to know everything. Sixth, practice of all cultivations, to be able to cultivate them all. Seventh, practice dealing with all Buddha-lands, to adorn them all. Eighth, practice dealing with all good companions, respecting and supporting them. Ninth, practice dealing with all Buddhas, honoring and serving them. Tenth, practice all supernatural powers, to be able to transform anywhere, anytime to help sentient beings. In Bodhisattvas' actions and deportments, there are ten vows of conduct of Samantabhadra Bodhisattva: First, worship and respect all Buddhas. Second, praise the Thus Come Ones. Third, make abundant offerings. Fourth, repent misdeeds and hindrances. Fifth, rejoice at others' merits and virtues. Sixth, request the Buddha to turn the Dharma Wheel. Seventh, request the Buddha to remain in the world. Eighth, follow the teachings of the Buddha at all times. Ninth, accommodate and benefit all sentient beings. Tenth, transfer merits and virtues universally. Also according to The Flower Adornment Sutra, Chapter 38, there are ten other kinds of*

action of Great Enlightening Beings. Enlightening Beings who abide by these can achieve the action of Buddhas that has no coming or going: First, hearing the Teaching, out of fondness for truth. Second, expounding the Teaching to benefit sentient beings. Third, getting rid of covetousness, anger, delusion, and fear, by taming their own minds. Fourth, action in the realm of desire, to teach beings in that realm. Fifth, concentration in the realm of form and formlessness, to foster quick return to noncontamination. Sixth, aiming for the meaning of the Teaching, to quickly attain wisdom. Seventh, action in the realm of life, to freely edify sentient beings. Eighth, action in all Buddha-lands, honoring all Buddhas. Ninth, Nirvanic action, not cutting off the continuity of birth and death. Tenth, fulfilling all qualities of Buddhahood without giving up application of the principles of Enlightening Beings.

II. A Bodhisattva Always Vow to Devote the Mind to Bodhi (Bodhicita):

In Buddhism, the supreme state of enlightenment is called “Bodhi”. Bodhi is the highest state of Samadhi in which the mind is awakened and illuminated. The term “Bodhi” is derived from the Sanskrit root “Budh,” meaning “knowledge,” “Understanding,” or “Perfect wisdom” and the practice of the four noble truths to eliminate sufferings. Bodhi is derived from the Sanskrit root “Budh,” meaning “knowledge,” “Understanding,” or “Perfect wisdom.” A term that is often translated as “enlightenment” by Western translators, but which literally means “Awakening.” Like the term BUDDHA, it is derived from the Sanskrit root buddh, “to wake up,” and in Buddhism it indicates that a person has “awakened” from the sleep of ignorance in which most beings spend their lives. According to Buddhist legend, the Buddha attained bodhi in the town of BODHGAYA while sitting in meditation under the Bodhi Tree or Bodhi-Vrksa. The word ‘Bodhi’ means ‘Perfect Wisdom’ or ‘Transcendental Wisdom,’ or ‘Supreme Enlightenment.’ Bodhi is the state of truth or the spiritual condition of a Buddha or Bodhisattva. The cause of Bodhi is Prajna (wisdom) and Karuna (compassion). The highest state of Samadhi in which the mind is awakened and illuminated. According to the Hinayana, bodhi is equated with the perfection of insight into and realization of the four

noble truths, which means the cessation of suffering. According to the Mahayana, bodhi is mainly understood as enlightened wisdom. ***There are three kinds of bodhi:*** *First*, the enlightenment of sravakas. *Second*, the enlightenment of Pratyeka-buddhas. *Third*, the enlightenment of Buddhas. ***To talk about Bodhi-mind, there are three kinds of Bodhi-mind:*** *First*, to start out for bodhi-mind to act out one's vows to save all living beings. *Second*, Bodhi-mind which is beyond description, and which surpasses mere earthly ideas. And *third*, Samadhi-bodhi mind. ***Besides, there are five bodhi or stages of enlightenment:*** *First*, resolve on supreme bodhi. *Second*, mind control the passions and observance of the paramitas. *Third*, mental enlightenment, study and increase in knowledge and in the prajnaparamitas. *Fourth*, mental expansion, freedom from the limitations of reincarnation and attainment of complete knowledge. *Fifth*, attainment of a passionless condition and of supreme perfect enlightenment.

Bodhi is the highest state of Samadhi in which the mind is awakened and illuminated. The term "Bodhi" is derived from the Sanskrit root "Budh," meaning "knowledge," "Understanding," or "Perfect wisdom." A term that is often translated as "enlightenment" by Western translators, but which literally means "Awakening." Like the term BUDDHA, it is derived from the Sanskrit root buddh, "to wake up," and in Buddhism it indicates that a person has "awakened" from the sleep of ignorance in which most beings spend their lives. According to Buddhist legend, the Buddha attained bodhi in the town of BODHGAYA while sitting in meditation under the Bodhi Tree or Bodhi-Vrksa. According to the Avatamsaka Sutra, Bodhi (enlightenment) belongs to living beings. Without living beings, no Bodhisattva could achieve Supreme, Perfect Enlightenment. According to the Mahayana, bodhi is mainly understood as enlightened wisdom. The word 'Bodhi' also means 'Perfect Wisdom' or 'Transcendental Wisdom,' or 'Supreme Enlightenment.' Bodhi is the state of truth or the spiritual condition of a Buddha or Bodhisattva. The cause of Bodhi is Prajna (wisdom) and Karuna (compassion). According to the Hinayana, bodhi is equated with the perfection of insight into and realization of the four noble truths, which means the cessation of suffering.

Bodhicitta, or the 'Thought of Enlightenment' is an important concept in both Theravada and Mahayana Buddhism. Though not

directly mentioned, the idea is explicit in the Theravada Buddhism. It was in Mahayana, however, that the Bodhicitta concept developed along both ethical and metaphysical lines and this development is found in Vajrayana too, wherein it also came to be regarded as a state of 'great bliss'. In Mahayana it developed along with pantheistic lines, for it was held that Bodhicitta is latent in all beings and that it is merely a manifestation of the Dharmakaya, or Bhutatathata in the human heart. Though the term Bodhicitta does not occur in Pali, this concept is found in Pali canonical literature where, for example, we are told how Gautama after renouncing household life resolved to strive to put an end to all the sufferings. It is this comprehension that came to be known as the Enlightenment, and Gautama came to be known as the Enlightened One, the Buddha. Bodhi Mind, or the altruistic mind of enlightenment is a mind which wishes to achieve attainment of enlightenment for self, spontaneously achieve enlightenment for all other sentient beings. The spirit of Enlightenment, the aspiration to achieve it, the Mind set on Enlightenment. Bodhicitta is defined as the altruistic intention to become fully enlightened for the benefit of all sentient beings. The attainment of enlightenment is necessary for not only in order to be capable of benefitting others, but also for the perfection of our own nature. Bodhi mind is the gateway to Enlightenment and attainment of Buddha. An intrinsic wisdom or the inherently enlightened heart-mind, or the aspiration toward perfect enlightenment. The Buddha taught: "All sentient beings are perfectly equal in that they all possess the Buddha nature. This means that we all have the Bodhi seed or the seed of kindness of a Buddha, and the compassion of a Buddha towards all living beings, and therefore the potential for enlightenment and for perfection lies in each one of us. "Bodhicitta" is a Sanskrit term means "Mind of Awakening." In Mahayan Buddhism, this refers to Bodhisattva's aspiration to attain Buddhahood in order to benefit other sentient beings (the aspiration of a bodhisattva for supreme enlightenment for the welfare of all). Therefore, the mind for or of Bodhi (the Mind of Enlightenment, the awakened or enlightened mind) is the mind that perceives the real behind the seeming, believes in moral consequences, and that all have the Buddha-nature, and aims at Buddhahood.

The spirit of enlightenment, the aspiration to achieve it, the mind set on Enlightenment. It involves two parallel aspects. First, the determination to achieve Buddhahood (above is to seek Bodhi). Second, the aspiration to rescue all sentient beings (below is to save or transform all beings). Mind of enlightenment, mind of love, mind of deepest request to realize oneself and work for the well-being of all. The mind of enlightenment or the aspiration of a Bodhisattva for supreme enlightenment for the welfare of all sentient beings. It is often divided into two aspects: 1) the intention to become awakened; and 2) acting on the intention by pursuing the path to awakening (Bodhi). According to Zen Master Suzuki in the Outlines of Mahayana Buddhism, Bodhicitta is the most important characteristic of Bodhisattva, thus on the basis of Nagarjuna's Discourse on the Transcendentality of the Bodhicitta, he gives a detailed description of Bodhicitta. First, the Bodhicitta is free from all determinations, the five skandhas, the twelve ayatanas, and the eighteen dhatus. It is not particular, but universal. Second, love is the essence of the Bodhicitta, therefore, all Bodhisattvas find their reason of being in this. Third, the Bodhicitta abides in the heart of sameness (samata) creates individual means of salvation (upaya). Fourth, evidently Maitreya exhausted his power of speech in order to extol the importance of the Bodhicitta in the career of a Bodhisattva, for without this being dully impressed on the mind of the young Buddhist pilgrim Sudhana, he could not have been led into the interior of the Tower of Vairocana. The Tower harbors all the secrets that belong to the spiritual life of the highest Buddhist. If the novice were not quite fully prepared for the initiation, the secrets would have no signification whatever. They may even be grossly misunderstood, and the result will be calamitous indeed. For this reason, Maitreya left not a stone unturned to show Sudhana what the Bodhicitta really meant.

According to the Avatamsaka Sutra, the Buddha taught: "Good Buddhists! In Bodhisattvas arise the Bodhi-mind, the mind of great compassion, for the salvation of all beings; the mind of great kindness, for the unity with all beings; the mind of happiness, to stop the mass misery of all beings; the altruistic mind, to repulse all that is not good; the mind of mercy, to protect from all fears; the unobstructed mind, to get rid of all obstacles; the broad mind, to pervade all universes; the

infinite mind, to pervade all spaces; the undefiled mind, to manifest the vision of all Buddhas; the purified mind, to penetrate all knowledge of past, present and future; the mind of knowledge, to remove all obstructive knowledge and enter the ocean of all-knowing knowledge. Just as someone in water is in no danger from fire, the Bodhisattva who is soaked in the virtue of the aspiration for enlightenment or Bodhi mind, is in no danger from the fire of knowledge of individual liberation. Just as a diamond, even if cracked, relieves poverty, in the same way the diamond of the Bodhi mind, even if split, relieves the poverty of the mundane whirl. Just as a person who takes the elixir of life lives for a long time and does not grow weak, the Bodhisattva who uses the elixir of the Bodhi mind goes around the mundane whirl for countless eons without becoming exhausted and without being stained by the ills of the mundane whirl. The Avatamsaka Sutra also says: “To neglect the Bodhi Mind when practicing good deeds is the action of demons.” This teaching is very true indeed. For example, if someone begins walking without knowing the destination or goal of his journey, isn’t his trip bound to be circuitous, tiring and useless? It is the same for the cultivator. If he expends a great deal of effort but forgets the goal of attaining Buddhahood to benefit himself and others, all his efforts will merely bring merits in the human and celestial realms. In the end he will still be deluded and revolved in the cycle of Birth and Death, undergoing immense suffering. If this is not the action of demons, what, then, is it? For this reason, developing the Supreme Bodhi Mind to benefit oneself and others should be recognized as a crucial step.

A Bodhisattva’s Bodhi mind vows not only to destroy the lust of himself, but also to destroy the lust for all other sentient beings. A Bodhisattva who makes the Bodhi mind always vows to be the rain of food and drink to clear away the pain of thirst and hunger during the aeon of famine (to change himself into food and drink to clear away human beings’ famine). That person always vows to be a good doctor, good medicine, or a good nurse for all sick people until everyone in the world is healed. That person always vows to become an inexhaustible treasure for those who are poor and destitute. For the benefiting of all sentient beings, the person with Bodhi mind is willing to give up his virtue, materials, enjoyments, and even his body without any sense of fatigue, regret, or withdrawal. That person always believes that

Nirvana is nothing else but a total giving up of everything (giving up does not mean throwing away or discarding, but it means to give out for the benefit of all sentient beings). In daily life, that person always stays calm even though he may get killed, abused or beaten by others. That person always vows to be a protector for those who need protection, a guide for all travellers on the way, a bridge or a boat for those who wish to cross a river, a lamp for those who need light in a dark night.

Devout Buddhists should always have the Bodhi-mind that acts out the vows to save all living beings means to start out for bodhi-mind to act out one's vows to save all living beings (all beings possess Tathagata-garbha nature and can become a Buddha; therefore, vow to save them all). The Mahavairocana Sutra says: "The Bodhi Mind is the cause - Great Compassion is the root - Skillful means are the ultimate." For example, if a person is to travel far, he should first determine the goal of the trip, then understand its purpose, and lastly, choose such expedient means of locomotion as automobiles, ships, or planes to set out on his journey. It is the same for the cultivator. He should first take Supreme Enlightenment as his ultimate goal, and the compassionate mind which benefits himself and others as the purpose of his cultivation, and then, depending on his references and capacities, choose a method, Zen, Pure Land or Esoterism, as an expedient for practice. Expedients, or skillful means, refer, in a broader sense, to flexible wisdom adapted to circumstances, the application of all actions and practices, whether favorable or unfavorable, to the practice of the Bodhisattva Way. For this reason, the Bodhi Mind is the goal that the cultivator should clearly understand before he sets out to practice.

III.A Bodhisattva Always Practises the Four Immeasurable Minds:

In Buddhism, an immeasurable mind is a mind of greatness, a mind that cannot be measurable. It not only benefit immeasurable living beings, bringing immeasurable blessings to them, and producing immeasurable highly spiritual attainments in a world, in one life, but also spreads all over immeasurable worlds, in immeasurable future lives, shaping up immeasurable Buddha. The four immeasurables or infinite Buddha-states of mind (Four Immeasurable Minds or the four

virtues of infinite greatness). The four kinds of boundless mind, or four divine abodes. These states are called illimitables because they are to be radiated towards all living beings without limit or obstruction. They are also called brahmaviharas or divine abodes, or sublime states, because they are the mental dwellings of the brahma divinities in the Brahma-world. Immeasurable Minds are subjects of meditation that bring great benefits to practitioners. Buddhist practitioners should always observe these four immeasurable minds, for they are four excellent virtues conducive to noble living. They banish selfishness and disharmony and promote altruism with other beings, unity in the family, and good brotherhood in communities. In meditation practice, they are four minds of deliverance, for through them we can recognize the good of others. Therefore, the four immeasurable minds can also be considered as excellent subjects of meditation, through them practitioners can develop more sublime states. By cultivating these noble virtues, practitioners can maintain a calm and pure mind.

In the history of Buddhism, it was the spirit of love and compassion taught by the Buddha that touched the heart of King Asoka, the great Buddhist Emperor of India in the third century B.C. Before he became a Buddhist he was a warlike monarch like his father, King Bimbisara, and his grandfather, King Candragupta. Wishing to extend his territories he invaded and conquered Kalinga. In this war thousands were slain, while many more were wounded and taken captive. Later, however, when he followed the Buddha's creed of compassion he realized the folly of killing. He felt very sad when he thought of the great slaughter, and gave up warfare. He is the only military monarch on record who after victory gave up conquest by war and inaugurated conquest by righteousness. As his Rock Edict XIII says, 'he sheathed the sword never to unsheath it, and wish no harm to living beings.' The spread of the Buddha's creed of compassion throughout the Eastern world was largely due to the enterprise and tireless efforts of Asoka the Great. The Buddha-law made Asia mild and non-aggressive. However, modern civilization is pressing hard on Asian lands. It is known that with the rise and development of the so-called civilization, man's culture deteriorates and he changes for the worse. With the march of modern science very many changes have taken place, and all these changes and improvements, being material and external, tend to make

modern man more and more worldly minded and sensuous with the result that he neglects the qualities of the mind, and becomes self-interested and heartless. The waves of materialism seem to influence mankind and affect their way of thinking and living. People are so bounded by their senses, they live so exclusively in the material world that they fail to contact the good within. Only the love and compassion taught by the Buddha can establish complete mental harmony and well-being.

The immeasurable is a mind that is inconceivably vast. It is not only benefitting immeasurable living beings, bringing immeasurable blessings to them, and producing immeasurable highly spiritual attainments in a world, in one life, but also spreads all over immeasurable worlds, in immeasurable future lives, shaping up immeasurable Buddha. The four immeasurables or infinite Buddha-states of mind. Four Immeasurable Minds. The four virtues of infinite greatness. The four kinds of boundless mind, or four divine abodes. These states are called illimitables because they are to be radiated towards all living beings without limit or obstruction. They are also called brahmaviharas or divine abodes, or sublime states, because they are the mental dwellings of the brahma divinities in the Brahma-world. In fact, there are a lot of small virtues that Buddhist practitioners need to prepare before and during practicing meditation. Buddhist practitioners should cultivate to a point that they would be happy with other's success and sympathy with other's miseries. They would keep themselves modest when achieving success. However, the Buddha pointed out four immeasurable minds. These four immeasurable minds are not only benefit immeasurable living beings, bringing immeasurable blessings to them, and producing immeasurable highly spiritual attainments in a world, in one life, but also spreads all over immeasurable worlds, in immeasurable future lives, shaping up immeasurable Buddha.

Mind of Immeasurable Loving Kindness: Kindness, benevolence, one of the principal Buddhist virtues. Maitri is a benevolence toward all beings that is free from attachment. Maitri can be developed gradually through meditation, first toward persons who are close to us, then to others, and at last to those who are indifferent and ill-disposed to us, for the mind of loving-kindness is the wish for the welfare and

happiness of all beings. *Mind of Immeasurable Compassion*: Immeasurable Compassion means sympathy, or pity (compassion) for another in distress and desire to help him or to deliver others from suffering out of pity. The compassion is selfless, non-egoistic and based on the principle of universal equality. 'Karuna' means pity or compassion. In Pali and Sanskrit, 'Karuna' is defined as 'the quality which makes the heart of the good man tremble and quiver at the distress of others.' The quality that rouses tender feelings in the good man at the sight of others' suffering. *Mind of Immeasurable Inner Joy*: Immeasurable Joy, a mind of great joy, or infinite joy. Boundless joy (gladness), on seeing others rescued from suffering. Here a cultivator, with a heart filled with sympathetic joy. Thus he stays, spreading the thought of sympathetic joy above, below, across, everywhere, always with a heart filled with sympathetic joy, abundant, magnified, unbounded, without hatred or ill-will. Appreciative joy is the quality of rejoicing at the success and prosperity of others. It is the congratulatory attitude, and helps to eliminate envy and discontent over the success of others. Immeasurable inner joy also means to rejoice in all good, to rejoice in the welfare of others, or to do that which one enjoys, or to follow one's inclination. *Mind of Perfect Equanimity*: One of the chief Buddhist virtues, that of renunciation, leading to a state of indifference without pleasure or pain, or independence of both. It is defined as the mind in equilibrium, i.e. above the distinction of things or persons, of self or others; indifferent, having abandoned the world and all things, and having no affections or desires.

Buddhist practitioners should always observe these four immeasurable minds, for they are four excellent virtues conducive to noble living. They banish selfishness and disharmony and promote altruism with other beings, unity in the family, and good brotherhood in communities. In meditation practice, they are four minds of deliverance, for through them we can recognize the good of others. Therefore, the four immeasurable minds can also be considered as excellent subjects of meditation, through them practitioners can develop more sublime states. By cultivating these noble virtues, practitioners can maintain a calm and pure mind. The Zen method of self-analysis, self-reflection, and self-discovery should never be taken to imply that we are to shut ourselves off from communion with our

fellow men. To follow the way of Zen is not to become isolated in a cage or cell, but to become free and open in our relations with our fellow beings. The search for self-realization always has its counterpart the development of a new way of relating to others, a way imbued with compassion, love and sympathy with all that live.

IV. A Bodhisattva Always Practises the Six Paramitas:

Paramitas means perfected, traversed, perfection, or crossed over, or gone to the opposite shore (reaching the other shore). According to the Sanskrit language, Paramitas mean crossing-over. Paramitas also mean the things that ferry beings beyond the sea of mortality to nirvana. Paramitas mean stages of spiritual perfection followed by the Bodhisattva in his progress to Buddhahood. Paramitas, the virtues of perfection are not only characteristic of Mahayana Buddhism in many ways, they also contain virtues commonly held up as cardinal by all religious systems. They consist of the practice and highest possible development. Thus, practicing the paramitas will lead the practitioner to cross over from the shore of the unenlightened to the dock of enlightenment. The term "Paramita" has been interpreted differently. T. Rhys Davids and William Stede give the meanings: completeness, perfection, highest state. H.C. Warren translates it as perfection. And some other Buddhist scholars translate "Paramita" as transcendental virtue or perfect virtue. The Sanskrit term "Paramita" is transliterated into Chinese as "Po-luo-mi." "Po-luo" is Chinese for "pineapple", and "mi" means "honey." In Buddhism, "Paramita" means to arrive at the other shore, to ferry across, or save, without limit. Paramita also means perfection, or crossed over, or gone to the opposite shore (reaching the other shore). Crossing from Samsara to Nirvana or crossing over from this shore of births and deaths to the other shore. Practice which leads to Nirvana. Paramita also means to achieve, finish, or accomplish completely whatever we do. For instance, if we decide to cultivate to become a Buddha, then the realization of Buddhahood is "Paramita." The (six) practices of the Bodhisattva who has attained the enlightened mind. The term "Paramita" is popular for both Mahayana and Theravada Buddhism. According to the Sanskrit language, Paramita means crossing-over. There are six Paramitas or six things that ferry one beyond the sea of mortality to nirvana. Six stages of spiritual

perfection followed by the Bodhisattva in his progress to Buddhahood. The six virtues of perfection are not only characteristic of Mahayana Buddhism in many ways, they also contain virtues commonly held up as cardinal by all religious systems. They consist of the practice and highest possible development. Thus, practicing the six paramitas will lead the practitioner to cross over from the shore of the unenlightened to the dock of enlightenment. In the Lankavatara Sutra, the Buddha gave three kinds of Paramitas: Super-worldly paramita in the highest sense for Bodhisattvas, Super-worldly paramita for Sravakas and Pratyekabuddhas, and Worldly paramita. However, according to the Avatamsaka Sutra, there is only one Paramita, that is the Prajna-Paramita Emancipation.

After the Buddha's Great Enlightenment, He discovered that all life is linked together by causes and conditions, and He also saw all the sufferings and afflictions of the world. He saw every sentient being, from the smallest insect to the greatest king, ran after pleasure, only to end up with sufferings and afflictions. Out of great compassion for all sentient beings, the Buddha renounced the world to become a monk to cultivate to find ways to save beings. After six years of ascetic practices, He finally discovered the Way to cross over from this shore, which is also called "Paramita". According to Buddhism, "Paramita" means to cross over from this shore of births and deaths to the other shore, or nirvana. If we try to cultivate and can see the truth clearly as the Buddha Himself had seen, eventually, we would be able to end all sufferings and afflictions. According to most Mahayana Sutras, the six things that ferry one beyond the sea of birth and death. In addition, the Six Paramitas are also the doctrine of saving all living beings. The six paramitas are also sometimes called the cardinal virtues of a Bodhisattva. Besides, Bodhisattvas use the Six Paramitas as their method of cultivation. Giving that takes across stinginess; moral precepts that takes across transgressions; patience that takes across anger and hatred; vigor that takes across laxness and laziness; meditation that takes across scatterness; and wisdom that takes across stupidity. When these six paramitas have been cultivated to perfection, one can become enlightened.

V. A Bodhisattva Always Practise the Four All-Embracing Virtues:

Four all-embracing virtues are four ways of leading human beings to emancipation or four bases of popularity: giving, pleasant speech, beneficial conduct, and engaging in the same work. *First, Dana or Charity:* Giving, generosity, or giving unsparingly what others need in order to lead them to love and receive the truth. *Second, Priyavacana or Kindly Talk:* Kind speech, or pleasant words, or affectionate speech, or kind communication, or kind words which help beings love and receive the truth. *Third, Artha-carya or Useful Deeds:* Beneficial action, useful conduct, or beneficial action, conduct profitable to others, beneficial conduct which helps others love and receive the truth. *Fourth, Samana-arthata or Engaging in the Same Work:* Cooperation, comradeship and accommodation, like work, sharing a common aim, or cooperation with and adaptation of oneself to others, to lead them into the truth. The four elements of sociability is a gate of Dharma illumination; for with them we accept all living beings and after we have attained the truth of bodhi, we bestow upon all living beings the Dharma. Four ways of leading human beings to emancipation. Also called four means of integration, four integrative methods, four means of integration, four attractions, four Dharmas of attraction, or four all-embracing virtues.

Chapter Thirty-Two

Bodhisattvas' Entry into Ages- Birth-Entry into Worlds

As mentioned above, Bodhisattvas are enlightening beings who, deferring their own full Buddhahood, dedicate themselves to helping others attain liberation, and vow to forego complete enlightenment until they help all other beings attain enlightenment. In their self-mastery, wisdom, and compassion Bodhisattvas represent a high stage of Buddhahood, but they are not yet the supreme enlightened, or fully perfected Buddha. Bodhisattvas have numerous different ways of entry into ages, entry into worlds and births into worlds to help beings, but here, we only mention some typical ways that Bodhisattvas have practiced. If practitioners want to follow in the footsteps of Bodhisattvas, we should try to cultivate some typical methods of Bodhisattvas' ways of cultivation.

Ten Kinds of Entry into Ages by Enlightening Beings: According to The Flower Adornment Sutra, there are ten kinds of entry into ages by Enlightening Beings mentioned by the Buddha. This means they enter all ages. *First*, they enter into past ages. *Second*, they enter into future ages. *Third*, they enter into present ages. *Fourth*, they enter into countable ages. *Fifth*, they enter into uncountable ages. *Sixth*, they enter into countable ages as uncountable ages. *Seventh*, they enter into uncountable ages as countable ages. *Eighth*, they enter all ages as not ages. *Ninth*, they enter nonages as all ages. *Tenth*, they enter all ages as one instant.

Ten Kinds of Birth of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of birth of Great Enlightening Beings which they manifest in order to pacify sentient beings. *First*, birth with right awareness and right knowledge, free from folly and delusion. *Second*, birth radiating great networks of light beams illuminating the whole universe. *Third*, birth in the final existence, never to be reincarnated. *Fourth*, unborn, unoriginated birth. *Fifth*, birth knowing the triple world to be like an illusion. *Sixth*, birth appearing corporeally everywhere in all worlds in the ten directions.

Seventh, birth in a body realizing omniscience. *Eighth*, birth in a body emanating the lights of all Buddhas and awakening all sentient beings. *Ninth*, birth in a body entering contemplative concentration with great knowledge. *The tenth birth of Great Enlightening Beings*: When Great Enlightening Beings are born, they shake all Buddha-lands; liberate all sentient beings; annihilate all states of misery; eclipse all demons; and innumerable enlightening beings come and gather around them.

Ten Kinds of Entry into Worlds of Enlightening Beings: According to the Buddha in the Flower Adornment Sutra, Great Enlightening Beings have ten kinds of entry into worlds or ten directions. *First*, they enter defiled worlds. *Second*, they enter pure worlds. *Third*, they enter small worlds. *Fourth*, they enter large worlds. *Fifth*, they enter worlds within atoms. *Sixth*, they enter subtle worlds. *Seventh*, they enter inverted worlds. *Eighth*, they enter upright worlds. *Ninth*, they enter the worlds where there are Buddhas. *Tenth*, they enter the worlds where there are no Buddhas.

Chapter Thirty-Three

Reasons of Great Bodhisattvas' Appearance- Renounce of the World-Saving Beings

Appearance to Save and Support All Sentient Beings: There are many reasons for the appearance of Enlightening Beings in order to save other sentient beings from the cycle of births and deaths. They take the roots of goodness universally benefit all sentient beings. They help sentient beings to be purified and to reach the ultimate shore. They help sentient beings forever leave the innumerable pains and afflictions in the paths of sufferings of the realms of hells, hungry ghosts, animals and asuras (titans), etc. Furthermore, salvation may be understood as the deliverance of someone from destruction, sufferings, afflictions, and so on, and to bring that person to the state of being safe from destructive forces, natural or supernatural. To other religions, salvation means deliverance from sin and death, and admission to a so-called “Eternal Paradise”. These are religions of deliverance because they give promise of some form of deliverance. They believe that a person’s will is important, but grace is more necessary and important to salvation. Those who wish to be saved must believe that they see a supernatural salvation of an almighty creator in their lives. In Buddhism, the concept of salvation is strange to all sincere Buddhists. One time, the Buddha told His disciples: “The only reason I have come into the world is to teach others. However, one very important thing is that you should never accept what I say as true simply because I have said it. Rather, you should test the teachings yourselves to see if they are true or not. If you find that they are true and helpful, then practice them. But do not do so merely out of respect for me. You are your own savior and no one else can do that for you.” One other time, the Buddha gently patted the crazy elephant and turned to tell Ananda: “The only way to destroy hatred is with love. Hatred cannot be defeated with more hatred. This is a very important lesson to learn.” Before Nirvana, the Buddha himself advised his disciples: “When I am gone, let my teachings be your guide. If you have understood them in your heart, you have no more need of me. Remember what I have

taught you. Craving and desire are the cause of all sufferings and afflictions. Everything sooner or later must change, so do not become attached to anything. Instead devote yourselves to clearing your minds and finding true and lasting happiness.” These are the Buddha’s golden speeches on some of the concepts of salvation.

Ten Reasons Great Enlightening Beings Show the Act of Walking Seven Steps: According to the Flower Adornment Sutra, there are ten reasons Great Enlightening Beings show the act of walking seven steps. For these ten reasons they show the act of walking seven steps after birth; they manifest this to pacify sentient beings. *First*, to manifest the power of enlightening beings. *Second*, to manifest the giving of the seven kinds of wealth. *Third*, to satisfy the wishes of the spirits of the earth. *Fourth*, to manifest the appearance of transcending the three worlds. *Fifth*, to manifest the supreme walk of the enlightening being, beyond the walk of the elephant, the bull, or the lion. *Sixth*, to manifest the characteristics of adamant ground. *Seventh*, to manifest the desire to give sentient beings courageous strength. *Eighth*, to manifest the practice of the seven jewels of awakening. *Ninth*, to show that the truth they have realized does not come from the instruction of another. *Tenth*, to manifest supreme peerless in the world.

Ten Reasons Great Enlightening Beings Practice Austerities: According to the Flower Adornment Sutra, Chapter 38, there are ten reasons Great Enlightening Beings practice austerities. Enlightening Beings use these expedient means of austerities to pacify all sentient beings. *First*, to develop sentient beings with low understanding. *Second*, to remove false views from sentient beings. *Third*, to show the consequences of action to sentient beings who do not believe in consequences of action. *Fourth*, to do so in accord with the adulterated and polluted world. *Fifth*, to show the ability to endure toil and diligently work on the way. *Sixth*, to cause sentient beings to want to seek the truth. *Seventh*, for the sake of sentient beings who are attached to sensual pleasures and selfish pleasure. *Eighth*, in order to show that enlightening beings’ effort is supreme, continuing to the very last life. *Ninth*, to induce sentient beings to enjoy the state of calm and tranquility and increase roots of goodness. *Tenth*, to wait until the time is ripe to develop people’s immature faculties.

Ten Reasons Enlightening Beings Appear As Children: According to the Flower Adornment Sutra, Chapter 38, there are ten reasons Enlightening Beings appear as children: *First*, to manifest the learning of all worldly arts and sciences. *Second*, to manifest the learning of riding military arts and various worldly occupations. *Third*, to manifest the learning of all kinds of worldly things such as literature, conversation, games, and amusements. *Fourth*, to manifest the shedding of errors and faults of word, thought, and deed. *Fifth*, to manifest entering concentration, staying in the door of nirvana, and pervading infinite worlds in the ten directions. *Sixth*, to show that their power goes beyond all creatures, celestials, human, and nonhuman. *Seventh*, to show that the appearance and majesty of enlightening beings goes beyond all deities. *Eighth*, to cause sentient beings addicted to sensual pleasures to joyfully take pleasure in truth. *Ninth*, to show the reception of truth and respectfully make offerings to all Buddhas. *Tenth*, to show empowerment of Buddhas and being bathed in the light of truth.

Ten Reasons Enlightening Beings Appear to Live in a Royal Palace: According to the Flower Adornment Sutra, Chapter 38, there are ten reasons Enlightening Beings appear to live in a royal palace: *First*, to cause roots of goodness of their colleagues of the past to develop to maturity. *Second*, to show the power of roots of goodness of Enlightening Beings. *Third*, to show the comforts of great spiritual power of enlightening beings to humans and celestials who are obsessed with comforts. *Fourth*, to adapt to the minds of sentient beings in the polluted world. *Fifth*, to manifest the spiritual power of Enlightening Beings, able to enter concentration in the heart of the palace. *Sixth*, to enable those who had the same aspiration in the past to fulfill their aims. *Seventh*, to enable their parents, family and relatives to fulfill their wishes. *Eighth*, to use music to produce the sounds to the sublime teaching to offer to all Buddhas. *Ninth*, to dwell in the subtle concentration while in the palace and show everything from the attainment of Buddhahood to final extinction. *Tenth*, to accord with and preserve the teaching of the Buddhas.

Ten Reasons Great Enlightening Beings Smile and Make a Promise to Tame and Pacify Sentient Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten reasons why Great

Enlightening Beings smile and make a promise in their hearts to tame and pacify sentient beings. *First*, Great Enlightening Beings think that all worldlings are sunk in the mire of craving, and no one but Enlightening Beings can rescue them. *Second*, all worldlings are blinded by passion and afflictions, and only Enlightening Beings have wisdom. *Third*, based on this so-called body, Enlightening Beings will attain the supreme reality-body of Buddhas, which fills all times. *Fourth*, then the Enlightening Beings, with unobstructed eyes, look over all the Brahma heavens and all the controlling heavens, and think: These sentient beings all think they have the power of knowledge. *Fifth*, the Enlightening Beings observe sentient beings who have long planted roots of goodness and who now are regressing and sinking. *Sixth*, the Enlightening Beings observe that though the seeds sown in the world be few, the fruits reaped are many. *Seventh*, the Enlightening Beings see that all sentient beings who receive the teaching of Buddha will surely gain benefit. *Eighth*, the Enlightening Beings see that Enlightening Beings who were their colleagues in past ages have become obsessed with other things and cannot attain the great virtues of the Buddha teaching. *Ninth*, the Enlightening Beings see that the celestials and humans who were in the same communities with them in the past still are in mundane states, unable to detach from them, and not tiring of them either. *Tenth*, then Enlightening Beings are bathed in the lights of all Buddhas and are even more joyful.

Ten Reasons Great Enlightening Beings Renounce the World:
 According to the Flower Adornment Sutra, Chapter 38, there are ten reasons great enlightening beings renounce the world: *First*, to reject living at home. *Second*, to cause sentient beings attached to their homes give up their attachment. *Third*, to follow and appreciate the path of Saints. *Fourth*, to publicize and praise the virtues of leaving home. *Fifth*, to demonstrate enternal detachment from extreme views. *Sixth*, to cause sentient beings to detach from sensual and selfish pleasures. *Seventh*, to show the apearance of transcending the world. *Eighth*, to show indepedence, not being subject to another. *Ninth*, to show that they are going to attain the ten powers and fearlessnesses of Buddhas. *Tenth*, it is natural that Enlightening Beings in their final life should do so.

Ten Purposes of Conquering of Demons of Great Bodhisattvas:

According to the Flower Adornment Sutra, Chapter 38, there are ten purposes of conquering of demons. First, because sentient beings in times of confusion are bellicose, enlightening beings want to show their spiritual power. *Second*, to cut off the doubts of people in celestial and mundane states who have doubts. *Third*, to civilize and tame the armies of demons. *Fourth*, to cause people who like the military to come and observe demon quelling, so their minds will be subdued. Fifth, to show that no one in the world can oppose the powers of enlightening beings. *Sixth*, to arouse the courage and strength of all sentient beings. *Seventh*, out of pity for sentient beings of degenerate times. *Eighth*, to show that even up to the site of enlightenment there are still hordes of demons who come to create disturbance, and only this does one finally manage to get beyond the reach of demons. *Ninth*, to show that the force of afflictions is weak and inferior compared with the mighty power of great compassion and virtue. *Tenth*, to do what must be done in a polluted, evil world.

Fifty-Four Reasons and/or Vows That Cause Great Enlightening Beings to Appear: According to the Buddha in The Flower Adornment Sutra, chapter 25, Ten Dedications Chapter, Enlightening Beings save other sentient beings without any mental image of sentient beings, Enlightening Beings think that: *First*, they may use these roots of goodness universally to benefit all sentient beings, causing them to be purified, to reach the ultimate shore, and to forever leave the innumerable pains and afflictions of the realms of hells, hungry ghosts, animals and asuras (titans). *Second*, when the great Enlightening Beings plant these roots of goodness, they dedicate their won roots of goodness thus. I should be a hostel for all sentient beings, to let them escape from all painful things. I should be a protector for all sentient beings, to let them all be liberated from all afflictions. I should be a refuge for all sentient beings, to free them from all fears. I should be a goal for all sentient beings, to cause them to reach universal knowledge. I should make a resting place for all sentient beings, to enable them to find a place of peace and security. I should be a light for all sentient beings, to enable them to attain the light of knowledge to annihilate the darkness of ignorance. I should be a torch for all sentient beings, to destroy all darkness of nescience. I

should be a lamp for all sentient beings, to cause them to abide in the realm of ultimate purity. I should be a guide for all sentient beings, to lead them into the truth. I should be a great leader for all sentient beings, to give them great knowledge. *Third*, Great Enlightening Beings dedicate all foundations of goodness in this way, to equally benefit all sentient beings and ultimately cause them all to attain universal knowledge. Enlightening Beings' protection of and dedication to those who are not their relatives or friends are equal to those for their relatives and friends. Enlightening Beings enter the equal nature of all things, they do not conceive a single thought of not being relatives or friends. Even if there be sentient beings, who have malicious or hostile intentions toward the Enlightening Beings, still the Enlightening Beings also regard them with the eye of compassion and are never angered. *Fourth*, Enlightened Beings are good friends to all sentient beings. They always explain the right teaching for sentient beings, so that they may learn and practice it. *Fifth*, Enlightening beings dedicate because they are just as the ocean which cannot be changed or destroyed by all poisons. The various oppressive afflictions of all the ignorant, the unwise, the ungrateful, the wrathful, those poisoned by covetousness, the arrogant and conceited, the mentally blind and deaf, those who do not know what is good, and other such evil sentient beings, cannot disturb the Enlightening Beings; they are just as the sun, appearing in the world not concealed because those who are born blind do not see it, not hidden by the obstruction of such things as mirages, eclipses, trees, high mountains, deep ravines, dust, mist, smoke, or clouds, not concealed by the change of seasons. Enlightening Beings dedicate with great virtues, with deep and broad minds. They dedicate because they want ultimate virtue and knowledge, their minds aspire to the supreme truth; the light of truth illumines everywhere and they perceive the meanings of everything. Their knowledge freely commands all avenues of teaching, and in order to benefit all sentient beings they always practice virtuous ways, never mistakenly conceiving the idea of abandoning sentient beings. *Sixth*, Enlightening Beings do not reject sentient beings and fail to cultivate dedication because of the meanness of character of sentient beings, or because their erroneous will, ill-will and confusion are hard to quell. *Seventh*, Enlightening Beings just array themselves with the armor of great vows of Enlightening Beings, saving sentient beings without ever retreating. *Eighth*, Enlightening Beings do not withdraw from enlightening activity and abandon the path of enlightenment just because sentient beings are ungrateful. *Ninth*, Enlightening Beings do not get sick of sentient beings just because ignoramuses altogether give up all the foundations of goodness which accord with reality. *Tenth*, Enlightening Beings

do not retreat because sentient beings repeatedly commit excesses and evils which are hard to bear. *Eleventh*, Great Enlightening Beings do not cultivate roots of goodness and dedicate them to complete perfect enlightenment just for the sake of one sentient being; it is in order to save and safeguard all sentient beings everywhere that they cultivate roots of goodness and dedicate them to unexcelled complete perfect enlightenment. *Twelfth*, it is not purify just one Buddha-land, not because of belief in just one Buddha, not just to see one Buddha, not just to comprehend one doctrine that they initiate the determination for great knowledge and dedicate it to unexcelled complete perfect enlightenment. It is to purify all Buddha-lands, out of faith in all Buddhas, to serve all Buddhas, to understand all Buddha-teachings, that they initiate great vows, cultivate the foundations of goodness, and dedicate them to unexcelled complete perfect enlightenment. *Thirteenth*, Enlightening Beings vow that: “By my roots of goodness, may all creatures, all sentient beings, be purified, may they be filled with virtues which cannot be ruined and are inexhaustible. May they always gain respect. May they have right mindfulness and unailing recollection. May they attain sure discernment. May they be replete with immeasurable knowledge. May all virtues of physical, verbal and mental action fully adorn them.” *Fourteenth*, Bodhisattvas use these roots of goodness to cause all sentient beings to serve all Buddhas, to their unailing benefit, to cause all sentient beings’ pure faith to be indestructible, to cause all sentient beings to hear the true teaching, cut off all doubt and confusion, remember the teaching without forgetting it, to cause all sentient beings to cultivate in accord with the teaching, to cause sentient beings to develop respect for the enlightened, to cause sentient beings to act with purity, to rest securely on innumerable great foundations of goodness, to cause all sentient beings to be forever free from poverty, to cause all sentient beings to be fully equipped with the seven kinds of wealth (faith, vigor, shame, learning, generosity, concentration and wisdom), to cause all sentient beings to always learn from the Buddha, to perfect innumerable roots of goodness, to cause sentient beings to attain impartial understanding, to abide in omniscience, to look upon all sentient beings equally with unobstructed eyes, to adorn their bodies with all marks of greatness, without any flaws, beautiful voices, replete with all fine qualities, to have control over their senses, to accomplish the ten powers, to be filled with good will, to dwell or depend on nothing, to cause all sentient beings to attain the enjoyments of Buddhahood and abide in the abode of Buddhas. *Fifteenth*, seeing sentient beings doing all sorts of bad things and suffering all sorts of misery and pain, and being hindered by this from seeing the Buddha, hearing the teaching and recognizing the community, the enlightening beings vow to enter those states of woe, take on the various miseries in place of the sentient beings, to cause

them to be free. *Sixteenth*, Enlightening Beings suffer pain in this way, but they are not discouraged. In the contrary, they vigorously cultivate without ceasing because they are determined to carry all sentient beings to liberation. They are determined to save all sentient beings and to enable them to attain emancipation, so that they can be free from the realm of pain and troubles of birth, old age, sickness, and death. They are determined to save all sentient beings from revolving in erroneous views, bereft of qualities of goodness. They are determined to save all sentient beings who are wrapped up in the web of attachments, covered by the shroud of ignorance, clinging to all existents, pursuing them unceasingly, entering the cage of suffering, acting like maniacs, totally void of virtue or knowledge, always doubtful and confused, do not perceive the place of peace, do not know the path of emancipation, revolve in birth and death without rest, and always submerged in the mire of suffering. *Seventeenth*, Enlightening Beings are not seeking liberation for themselves, but they want to use what they practice to cause all sentient beings become supreme sovereign of knowledge, attain the omniscient mind, cross over the flow of birth and death, and be free from all suffering. *Eighteenth*, Enlightening Beings vow to accept all sufferings for the sake of all sentient beings, and enable them to escape from the abyss of immeasurable woes of birth and death. *Nineteenth*, Enlightening Beings always vow to accept all sufferings for the sake of all sentient beings in all worlds, in all states of misery forever, but still always cultivate foundations of goodness for the sake of all beings. *Twentieth*, Enlightening Beings vow that they would rather take all this suffering on themselves than allow sentient beings to fall into hell, animal, hungry ghost, and asura realms. *Twenty-first*, Enlightening Beings vow to protect all sentient beings and never abandon them. This is a sincere vow because they set their mind on enlightenment in order to liberate all sentient beings, not seeking the unexcelled way for their own sake. *Twenty-second*, Enlightening Beings do not cultivate enlightening practice in search of pleasure or enjoyment. Why? Because mundane pleasures are all sufferings and mundane pleasures are the realms of maniacs. Only craved by ignorant people, but scorned by Buddhas because all misery arises from them. The anger, fighting, mutual defamation and such evils of the realms of hells, ghosts, animals and asuras are all caused by greedy attachment to objects of desire. By addiction to desires, one become estranged from the Buddhas and hindered from birth in heaven, to say nothing of unexcelled complete perfect enlightenment. *Twenty-third*, Enlightening Beings vow to dedicate roots of goodness to enable all sentient beings to attain ultimate bliss, beneficial bliss, the bliss of nonreception, the bliss of dispassionate tranquility, the bliss of imperturbability, immeasurable bliss, the bliss of not rejecting birth and death yet not regressing from nirvana, undying bliss, and the bliss of universal

knowledge. *Twenty-fourth*, for all sentient beings, Enlightening Beings vow to be a charioteer, to be a leader, to be holding the torch of great knowledge and showing the way to safety and peace, freeing them from danger, to use appropriate means to inform sentient beings of the truth. In the ocean of birth and death, they are skillful captains of the ship, who know how to deliver sentient beings to the other shore. *Twenty-fifth*, Enlightening Beings dedicate all their roots of goodness and save sentient beings by employing means appropriate to the situation to cause them to emerge from birth and death, to serve and provide for all the Buddhas, to attain unhindered, omniscient knowledge, to abandon all maniacs and bad associates, to approach all Enlightening Beings and good associates, to annihilate all error and wrongdoing, to perfect pure behavior, and to fulfill the great practical vows and innumerable virtues of Enlightening Beings. *Twenty-sixth*, sentient beings cannot save themselves, how can they save others? Only Enlightening Beings have this unique determination of cultivating amass roots of goodness and dedicate them in this way to liberate all sentient beings, to illumine all sentient beings, to guide all sentient beings, to enlighten all sentient beings, to watch over and attend to all sentient beings, to take care of all sentient beings, to perfect all sentient beings, to gladden all sentient beings, to bring happiness to all sentient beings, and to cause all sentient beings to become freed from doubt. *Twenty-seventh*, Enlightening Beings' dedications should be like the sun shining universally on all without seeking thanks or reward; not abandoning all sentient beings because one sentient being is evil, just diligently practicing the dedications of roots of goodness to cause all sentient beings to attain peace and ease. Enlightening Beings are able to take care of all sentient beings even if they are bad, never giving up their vows on this account. Even if their roots of goodness be few, but because they want to embrace all sentient beings, so they always make a great dedication with a joyful heart. If one has roots of goodness but does not desire to benefit all sentient beings that is not called dedication. When every single root of goodness is directed toward all sentient beings that is called dedication. *Twenty-eighth*, Enlightening Beings cultivate dedication to place sentient beings in the true nature of things where there is no attachment. *Twenty-ninth*, Enlightening Beings cultivate dedication to see that the intrinsic nature of sentient beings doesn't move or change. *Thirtieth*, Enlightening Beings cultivate dedication without depending on or grasping dedication. *Thirty-first*, Enlightening Beings cultivate dedication without attachment to the appearances of roots of goodness. *Thirty-second*, Enlightening Beings cultivate dedication without false ideas about essential nature of consequences of actions. *Thirty-third*, Enlightening Beings cultivate dedication without attachment to the characteristics of the five clusters of

material and mental existence. *Thirty-fourth*, Enlightening Beings cultivate dedication without destroying the characteristics of the five clusters. *Thirty-fifth*, Enlightening Beings cultivate dedication without grasping action. *Thirty-sixth*, Enlightening Beings cultivate dedication without seeking reward. *Thirty-seventh*, Enlightening Beings cultivate dedication without attachment to causality. *Thirty-eighth*, Enlightening Beings cultivate dedication without imagining what is producing by causality. *Thirty-ninth*, Enlightening Beings cultivate dedication without attachment to reputation. *Fortieth*, Enlightening beings cultivate dedication without attachment to location. *Forty-first*, Enlightening Beings cultivate dedication without attachment to unreal things. *Forty-second*, Enlightening Beings cultivate dedication without attachment to images of sentient beings, the world, or mind. *Forty-third*, Enlightening Beings cultivate dedication without creating delusions of mind, delusions of concepts, or delusions of views. *Forty-fourth*, Enlightening Beings cultivate dedication without attachment to verbal expression. *Forty-fifth*, Enlightening Beings cultivate dedication observing the true nature of all things. *Forty-sixth*, Enlightening beings cultivate dedication observing the aspects in which all sentient beings are equal. *Forty-seventh*, Enlightening Beings cultivate dedication stamping all roots of goodness with the seal of the realm of truth. *Forty-eighth*, Enlightening Beings cultivate dedication observing all things dispassionately; they understand that all things have no propagation and that roots of goodness are also thus. *Forty-ninth*, Enlightening Beings cultivate dedication observing that things are nondual, unborn, and unperishing. *Fiftieth*, Enlightening Beings use such roots of goodness to cultivate and practice pure methods of curing spiritual ills. *Fifty-first*, all of their roots of goodness are in accord with transcendental principles, but they do not conceive of them dualistically. *Fifty-second*, it is not in their deeds that they cultivate omniscience. *Fifty-third*, Enlightening Beings cultivate omniscience, but it is not apart from deeds that they cultivate omniscience. Omniscience is not identical to action, but omniscience is not attained apart from action either. Because their action is pure as light, the consequences are also pure as light; because the consequences are pure as light, omniscience is also pure as light. They detach from all confusions and thoughts of self and possession, Enlightening Beings skillfully cultivate dedication of all roots of goodness. *Fifty-fourth*, Enlightening Beings cultivate dedication in this way to liberate sentient beings ceaselessly; they do not dwell on appearances. Though they know that in all things there is no action and no consequences, yet they can skillfully produce all deeds and consequences without opposition or contention. Enlightening Beings cultivate dedication, free from all faults and are praised by all Buddhas.

Chapter Thirty-Four

Faculties of a Bodhisattva in the Spirit of the Flower Adornment Sutra

I. An Overview of Faculties of a Bodhisattva in Buddhist Teachings:

Faculty of sense means the power of the senses or organs of sense. Some people believe that faculties only mean spiritual faculties or power of the spirituality. However, faculty also means bodily and mental power. According to the Sangiti Sutta in the Long Discourses of the Buddha, there are five roots or faculties (indriyani) or the five organs of the senses, or five spiritual faculties: eyes, ears, nose, tongue, and body. As mentioned above, Bodhisattvas are enlightening beings who, deferring their own full Buddhahood, dedicate themselves to helping others attain liberation, and vow to forego complete enlightenment until they help all other beings attain enlightenment. In their self-mastery, wisdom, and compassion Bodhisattvas represent a high stage of Buddhahood, but they are not yet the supreme enlightened, or fully perfected Buddha. Bodhisattvas have numerous different ways of entry into ages, entry into worlds and births into worlds to help beings, but here, we only mention some typical ways that Bodhisattvas have practiced. The five sense-organs can be entrances to the hells; at the same time, they can be some of the most important entrances to the great enlightenment; for with them, we, ordinary people, create karmas and sins, but also with them, Bodhisattvas can practise the right way and reach the Buddhahood. For devout Buddhists, if practitioners want to follow in the footsteps of Bodhisattvas, we should try to cultivate some typical methods of Bodhisattvas' ways of cultivation.

II. Summaries of Faculties of a Bodhisattva In the Spirit of the Flower Adornment Sutra:

First, Ten Kinds of Guts of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of guts

of Great Enlightening Beings. Enlightening Beings who abide by these can acquire the supreme vast guts of Buddhas, able to contain all sentient beings. *First*, guts free from deception, their hearts being pure. *Second*, guts free from falsehood, being honest by nature. *Third*, nonprevericating guts, having no crookedness. *Fourth*, nonswindling guts, having no greed for anything. *Fifth*, guts cutting off afflictions, being full of wisdom. *Sixth*, pure-minded guts, being free from all evils. *Seventh*, guts examining food and drink, remembering reality. *Eighth*, guts observing noncreation, being aware of interdependent origination. *Ninth*, guts aware of all ways of emancipation, fully developing the will. *Tenth*, guts rid of the defilement of all extreme views, enabling all sentient beings to enter into the guts of Buddha.

Second, Ten Kinds of Faculties of Great Enlightening Beings: According to the Flower Adornment Sutra, there are ten kinds of faculties of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme faculties of fulfillment of great knowledge of Buddhas. *First*, joyful faculties, seeing all Buddhas, with faith indestructible. *Second*, hopeful faculties, understanding whatever Buddha teachings they hear. *Third*, nonregressing faculties, consummating all their tasks. *Fourth*, steadfast faculties, not stopping the practices of Enlightening Beings. *Fifth*, subtle faculties, entering the subtle principle of transcendent wisdom. *Sixth*, unceasing faculties, consummating the tasks of all sentient beings. *Seventh*, adamant faculties, realizing the nature of all things. *Eighth*, indestructible glowing faculties, illuminating all spheres of Buddhahood. *Ninth*, undifferentiated faculties, being the same one body as all Buddhas. *Tenth*, unobstructed faculties, deeply penetrating the ten powers of the enlightened.

Third, Ten Kinds of Feet of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of feet of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme feet of Buddhas, which can reach all worlds in one step. *First*, the feet of discipline, fulfilling all higher aspirations. *Second*, the feet of energy, assembling all of enlightenment without regreasing. *Third*, the feet of spiritual knowledge, gladdening all sentient beings according to their desires. *Fourth*, the feet of psychic powers, going to all Buddha-lands without leaving one Buddha-land.

Fifth, the feet of determination, seeking all higher laws. *Sixth*, the feet of resolute commitment, fulfilling all their tasks. *Seventh*, the feet of accord, not opposing the teachings of all the honorable. *Eighth*, the feet of delight in truth, tirelessly hearing and holding all teachings spoken by Buddhas. *Ninth*, the feet of rain of teaching, lecturing to the masses without timidity. *Tenth*, the feet of cultivation, getting rid of all evils.

Fourth, Ten Kinds of Head of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of head of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme head of knowledge and wisdom of Buddhas. *First*, the head of nirvana, as no one can see the top. *Second*, the head of honor, respected by all humans and celestials. *Third*, the head of universal higher understanding, being supreme in the universe. *Fourth*, the head of foremost roots of goodness, honored by the sentient beings of the three worlds. *Fifth*, the head bearing sentient beings, developing an indestructible crown. *Sixth*, the head of not despising others, in all places always respectful. *Seventh*, the head of transcendent wisdom, nurturing all virtuous qualities. *Eighth*, the head of union of knowledge and skill in means, everywhere appearing in compatible forms. *Ninth*, the head of teaching all sentient beings, taking all sentient beings as disciples. *Tenth*, the head of preservation of the eye of reality of Buddhas, able to perpetuate the seeds of the three treasures.

Fifth, Ten Kinds of Tongue of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of tongue of Great Enlightening Beings. Enlightening Beings who accomplish these will acquire the supreme tongue of Buddhas, which covers all Buddha lands. *First*, a tongue that reveals and explains the acts of infinite sentient beings. *Second*, a tongue that reveals and explains infinite doors to truth. *Third*, a tongue that sings the praises of the infinite virtues of Buddhas. *Fourth*, a tongue of infinite eloquence. *Fifth*, a tongue that expounds aids to the Path of the Great vehicle. *Sixth*, a tongue that covers all space. *Seventh*, a tongue that illuminates all Buddha-fields. *Eighth*, a tongue that awakens the understanding of all sentient beings. *Ninth*, a tongue that causes all to praise the Buddhas. *Tenth*, a tongue that defeats all demons and false

teachers, destroys all afflictions of birth and death, and fosters arrival at nirvana.

Sixth, Ten Kinds of Eye of Great Enlightening Beings: According to the Flower Adornment Sutra, chapter 38, there are ten kinds of eye of Great Enlightening Beings. Enlightening Beings who abide by these attain the eye of supreme knowledge of Buddhas. *First*, the flesh eye, seeing all forms. *Second*, the celestial eye, seeing the minds of all sentient beings. *Third*, the wisdom-eye, seeing the ranges of the faculties of all sentient beings. *Fourth*, the reality-eye, seeing the true characters of all things. *Fifth*, the Buddha-eye, seeing the ten powers of the enlightened. *Sixth*, the eye of knowledge, knowing and seeing all things. *Seventh*, the eye of light, seeing the light of Buddha. *Eighth*, the eye of leaving birth-and-death, seeing nirvana. *Ninth*, the unobstructed eye, its vision without hindrance. *Tenth*, the eye of omniscience, seeing the realm of reality in its universal aspect.

Seventh, Ten Kinds of Nose of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of nose of Great Enlightening Beings. Enlightening Beings who accomplish these will acquire the infinite, boundless nose of Buddhas. *First*, when they smell foul things, they do not consider them foul. *Second*, when they smell fragrances, they do not consider them fragrant. *Third*, they smell both fragrance and foulness, their minds are equanimous. *Fourth*, neither fragrance nor foulness, abiding in relinquishment. *Fifth*, if they smell the fragrance and foulness of people's clothes, bedding, or bodies, they can discern their conditions of greed, anger, and delusion. *Sixth*, if they smell the scents of hidden repositories, plants and trees and so on, they can discern them as if they were right before their eyes. *Seventh*, if they smell scents from the hells below to the heaven above, they know the past deeds of the beings there. *Eighth*, if they smell the fragrance of generosity, morality, learning, and wisdom of Buddhas' disciples, they remain steady in the will for omniscience and do not let it be distracted. *Ninth*, if they smell the fragrance of all enlightening practices, they enter the state of Buddhahood by impartial wisdom. *Tenth*, if they smell the fragrance of the sphere of knowledge of all Buddhas, they still do not give up the practices of Enlightening Beings.

Eighth, Ten Kinds of Ear of Great Enlightening Beings:

According to The Flower Adornment Sutra, Chapter 38, there are ten kinds of ear of Great Enlightening Beings. Enlightening beings accomplish these will attain the supreme ear of great wisdom of Buddhas. *First*, hearing the voice of praise, they eliminate craving. *Second*, hearing the voice of criticism, they eliminate anger. *Third*, hearing explanation of the two lesser vehicles of individual salvation, they do not cling to or seek them. *Fourth*, hearing the path of Enlightening Beings, they rejoice greatly. *Fifth*, hearing of places of pain and trouble, such as the hells, animals and hungry ghosts, they arouse great compassion and make vows of universal salvation. *Sixth*, hearing tell of wonderful things of the human and celestial worlds, they know these are impermanent phenomena. *Seventh*, hearing praise of the virtues of Buddhas, they work diligently to quickly fulfill them. *Eighth*, hearing tell of practices as the six ways of transcendence and four means of integration, they determine to practice them and reach their ultimate end. *Ninth*, hearing all sounds of the world, they know these are all like echoes and penetrating untold profound meanings. *Tenth*, from the time of their first determination until they reach the site of enlightenment, always hear the true Teaching, yet do not give up the work of transforming sentient beings.

Ninth, Ten Kinds of Internal Organs of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of internal organs of Great Enlightening Beings. Enlightening Beings who abide by these can attain the indestructible internal organs of great knowledge with supreme virtues of Buddhas. First, perpetuating the seed of Buddhas is an organ of Enlightening Beings, manifesting the immeasurable spiritual power of the Buddha teaching. Second, causing the seed of the Teaching to grow is an organ of Enlightening Beings, generating the immense light of knowledge. Third, preserving the seed of the spiritual community is an organ of Enlightening Beings, enabling them to gain access to the irreversible wheel of teaching. Fourth, awakening those who are rightly stabilized is an organ of Enlightening Beings, instantly adapting to the time. Fifth, fully developing unstable sentient beings is an organ of Enlightening Beings, producing continuity of causal basis. Sixth, conceiving compassion for wrongly stabilized sentient beings is an organ of

Enlightening Beings, causing thorough development of causal basis for the future. Seventh, fulfilling the indestructible bases of the ten powers of Buddhas is an organ of Enlightening Beings, with unopposable roots of goodness and that conquer the armies of demons. Eighth, the supremely fearless lion's roar is an organ of Enlightening Beings, gladdening all sentient beings. Ninth, attaining the eighteen unique qualities of Buddhas is an organ of Enlightening Beings, with knowledge penetrating everywhere. Tenth, knowing all sentient beings, all lands, all things and all Buddhas, is an organ of Enlightening Beings, clearly seeing all in a single instant.

Tenth, Ten Boundless Stores or Ten Inexhaustible Treasures of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 18, there are ten inexhaustible treasures attained by enlightening beings once they have fulfilled ten vows: perception of all the Buddhas, perfect memory power, certain understanding of all the teachings, compassion salvation, various states of concentration, extensive blessings and virtues satisfying the hearts of all beings, profound knowledge to expound all truths, spiritual powers gained as a consequences of practice, subsistence for immeasurable eons, and entry into boundless worlds.

Eleventh, Ten Kinds of Hand of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of hand of Great Enlightening Beings. Enlightening Beings who abide by these can acquire the supreme hands of Buddhas covering all worlds in the ten directions. First, hands of deep faith, wholeheartedly accepting and ultimately taking up the teaching of Buddhas. Second, hands of giving, satisfying all those who seek, according to their desires. Third, hands of initiating greetings, extending their right palm to welcome and lead. Fourth, hands of honoring Buddhas, tirelessly gathering blessings and virtues. Fifth, hands of learning and skillfulness, cutting off the doubts of all sentient beings. Sixth, hands of fostering transcendence of the triple world, extending them to sentient beings and extricating them from the mire of craving. Seventh, hands of settlement on the Other Shore, saving drowning sentient beings from the four torrents. Eighth, hands of generosity with right teaching, revealing all sublime principles. Ninth, hands of skillful use of philosophies, quelling diseases of body and mind with the medicine of knowledge and wisdom. Tenth, hands always holding jewels of knowledge, unfolding the light of truth to obliterate the darkness of afflictions.

Chapter Thirty-Five

Bodhisattvas' Ten Kinds of Fruitfulness In the Spirit of the Avatamsaka Sutra

With the eye of light, Bodhisattvas can see the light of Buddha. It should be reminded that the illuminated mind is the mind of clear light of the Buddha who presides the kingdom of light and virtue (glorious virtue), in which Mahakasyapa is to be reborn as a Buddha, under the name of Rasmiprabhasa. If practitioners want to follow in the footsteps of Bodhisattvas, we should try to cultivate to attain the mind of clear light as did Bodhisattvas' ways of cultivation. ***According to the Flower Adornment Sutra, Chapter 27, There Are Ten Kinds of Fruitfulness Great Enlightening Beings:*** *First*, Fruitful seeing, because of causing sentient beings to develop roots of goodness. *Second*, Fruitful hearing, causing sentient beings to gain maturity. *Third*, Fruitful association, causing sentient beings' minds to be pacified. *Fourth*, Fruitful aspiration, causing sentient beings to do as they say and master the meanings of all the teachings. *Fifth*, Fruitful action, causing boundless worlds to be purified. *Sixth*, Fruitful companionship, cutting off countless beings' doubts in the presence of the Buddhas of countless worlds. *Seventh*, Fruitful vows, causing whatever sentient beings are thought of to make excellent offerings and accomplish undertakings. *Eighth*, Fruitful skillful methods, causing all to be able to abide in pure knowledge of unobstructed liberation. *Ninth*, Fruitful showering of the rain of teaching, expediently revealing the practice of universal knowledge to countless beings of various faculties and causing them to abide in the path of Buddhahood. *Tenth*, Fruitful appearance, manifesting boundless forms, causing all sentient beings to be bathed in illumination.

Chapter Thirty-Six

In the Spirit of the Avatamsaka Sutra, Bodhisattvas Clearly See & Understand Ordinary People

The key word which occurs on almost each page of the Mahayana writings is the word “Bodhisattva”. What then is the first of all a Bodhisattva? A Buddha is one who is enlightened. A Bodhisattva is literally an Enlightening being. He is a Buddha-to-be, one who wishes to become a Buddha, that is to say, an Enlightened One. So far for the literal meaning. It would be a mistake to assume that the conception of a Bodhisattva was a creation of the Mahayana. For all Buddhists each Buddha had been, for a long period before his enlightenment, a Bodhisattva. The Sarvastivadins, in particular, had given much thought to the career of a Bodhisattva. The Abhidharmakosa gives a fine description of the mentality of a Bodhisattva: “But why do the Bodhisattvas, once they had taken the vow to obtain the supreme enlightenment, take such a long time to obtain it? Because the supreme enlightenment is very difficult to obtain: one needs a vast accumulation of knowledge and merit, innumerable heroic deeds in the course of three immeasurable kalpas. One could understand that the Bodhisattva seeks for this enlightenment, which is so difficult to obtain, if this enlightenment were his only means of arriving at deliverance. But this is not the case. Why then do they undertake such infinite labor? For the good of others, because they want to become capable of pulling others out of this great flood of suffering. But what personal benefit do they find in the benefit of others? The benefit of others is their own benefit, because they desire it. Who could believe that? It is true that men devoid of pity and who think only of themselves, find it hard to believe in the altruism of the Bodhisattva. But compassionate men do so easily. Do we not see that certain people, confirmed in the absence of pity, find pleasure in the suffering of others, even when it is not useful to them? As well one must admit that the Bodhisattvas, confirmed in pity, find pleasure in doing good things to others without any egoistic preoccupation. Do we not see that certain people, ignorant of the true nature of the conditioned Dharmas which constitute their so-called

‘Self,’ attach themselves to these Dharmas by force of habit, however, completely these Dharmas may be devoid of personality, and suffer a thousand pains because of this attachment? Likewise, one must admit that the Bodhisattvas, by the force of habit, detach themselves from the Dharmas which constitute their so-called ‘Self,’ do no longer consider these Dharmas as ‘I’ or ‘mine,’ growing in pitying solicitude for others, and are ready to suffer a thousand pains for this solicitude.”

Meanwhile, ordinary people are common people or people of lower caste of character or profession. An ordinary person is an unenlightened person by Buddhism, an unbeliever, sinner; childish, ignorant, foolish; the lower orders. In Mahayana, ordinary people are all of those who have not reached the path of seeing (darsana-marga), and so have not directly perceived emptiness (sunyata). Due to this, they assent (tán thành) to the false appearances of things and do not perceive them in terms of their true nature, i.e., emptiness. In Theravada, this refers to beings who have worldly aspirations (loka-dharma). They are contrasted with noble people, which includes those who have attained one of the supramundane paths, from stream-enterers up to Arhats and Bodhisattvas. In short, an ordinary man is a common man with fleshy eyes, i.e., one with no spiritual awakening. The seed-nature of common people is in the foolish and ignorant nature. There are four pairs of inverted (upside-down, or false) beliefs which common people usually have: The first pair, permanent: Buddhist doctrine emphasizes that all is impermanent, only Nirvana is permanent; mistaking the impermanent for the permanent. The second pair, joy: All is suffering, only Nirvana is joy; mistaking what is not bliss for bliss. The third pair, self or personal: All is non-self or without a soul; mistaking what is not self for self. The fourth pair, purity: All is impure, only Nirvana is pure; mistaking what is impure for pure. For these reasons, Bodhisattvas and Buddhas appear to save ordinary beings. According to Buddhism, this world is the world where saints and sinners dwell together. The Land of Common Residence of Beings and Saints, or the land where all beings, saints and Ordinary Beings of the six lower worlds, dwell together (hells, hungry ghosts, animals, asuras, men, devas, Bodhisattvas, and Buddhas).

Regarding the basic knowledge, according to the Flower Adornment Sutra, Chapter 38, Enlightening beings have ten kinds of

certain understanding of the realm of sentient beings. Enlightening beings who abide by these can attain the supremely powerful certain understanding of Buddhas. *First*, know that all realms of sentient beings essentially have no reality. *Second*, know that all realms of sentient beings enter the body of one sentient being. *Third*, know that all realms of sentient beings enter the body of an Enlightening Being. *Fourth*, know that all realms of sentient beings enter the matrix of enlightenment. *Fifth*, know that the body of one sentient being enters all realms of sentient beings. *Sixth*, know that all realms of sentient beings can be vessels of the Buddhas' teaching. *Seventh*, know all realms of sentient beings and manifest the bodies of celestial beings for them according to their desires. *Eighth*, know all realms of sentient beings and manifest the tranquil, composed behavior of saints and individual illuminates for them, according to their inclinations. *Ninth*, know all realms of sentient beings and manifest to them the bodies of Enlightening Beings adorned with virtues. *Tenth*, know all realms of sentient beings and show them the marks and embellishments and the tranquil comportment of Buddhas, and enlighten sentient beings.

Regarding the law of cause and effect, there is no difference between Bodhisattvas and ordinary people. It is not only ordinary people cannot escape cause and effect, even the Bodhisattvas cannot avoid them. However, Bodhisattvas are enlightening beings who have far-ranging vision. They know bad causes will surely end up in bad results. Thus, Bodhisattvas are afraid of bad consequences in the future, not only they avoid planting evil-causes or evil karma in the present, but they also diligently cultivate to gradually diminish their karmic obstructions; at the same time to accumulate their virtues and merits, and ultimately to attain Buddhahood. However, sentient beings complete constantly to gather evil-causes; therefore, they must suffer evil effect. When ending the effect of their actions, they are not remorseful or willing to repent. Not only do they blame Heaven and other people, but they continue to create more evil karma in opposition and retaliation. Therefore, enemies and vengeance will continue to exist forever in this vicious cycle. Sincere Buddhists should always remember that by planting more good causes, we will surely reap good consequences in the future. In the contrary, if we only see the present, and engage in immoral practices by not planting good roots and

accumulating merits and virtues, we will surely bear bad consequences, without any exception.

Chapter Thirty-Seven

Bodhisattvas' Realms in the Spirit of the Flower Adornment Sutra

Sphere is a prospect, region, territory, surroundings, views, circumstances, environment, area, field, sphere, environments and conditions, i.e. the sphere of mind, the sphere of form for the eye, of sound for the ear, etc.: Visaya, artha, or gocara (skt). According to Most Venerable Thích Thiên Tâm in *The Pure Land Buddhism in Theory and Practice*, if we are not diligent and do not exert efforts along the path of cultivation, nothing usually happens; however, if we are diligent and exert a great deal of effort, we will definitely witness different realms. Bodhisattva is an enlightening being who, deferring his own full Buddhahood, dedicates himself to helping others attain liberation. In his self-mastery, wisdom, and compassion a Bodhisattva represents a high stage of Buddhahood, but he is not yet a supreme enlightened, fully perfected Buddha. Bodhisattvas have numerous different realms, but here, we only mention some typical realms that Bodhisattvas have reached. ***First, Ten Spheres of Great Enlightening Beings:*** According to the Flower Adornment Sutra, Chapter 38, there are ten spheres of Great Enlightening Beings. Enlightening Beings who abide by these will attain the supreme sphere of great knowledge of Buddhas. *First*, showing infinite ways of access to the realm of reality so that sentient beings can enter. *Second*, showing the infinite wonderful arrays of all worlds, so that sentient beings can enter. *Third*, traveling by projection to the realms of all sentient beings to enlighten them all by appropriate means. *Fourth*, producing embodiments of Enlightening Beings from the body of Buddhas, producing embodiment of Buddha from the body of an enlightening being. *Fifth*, manifesting the world in the realm of space, manifesting the realm of space in the world. *Sixth*, manifesting the realm of nirvana in the realm of birth and death, manifesting the realm of birth and death in the realm of nirvana. *Seventh*, producing verbalizations of all Buddha teachings in the language of one sentient being. *Eighth*, showing all bodies as one body, one body as all different bodies. *Ninth*, filling all universe with one

body. *Tenth*, in one instant causing all sentient beings to rouse the will for enlightenment, each manifesting infinite bodies attaining enlightenment.

Second, Ten Kinds of Unimpeded Function Relating to Realms: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of unimpeded function relating to realms. *First*, abide in the realm of reality without abandoning the realm of sentient beings. *Second*, abide in the realm of Buddhas without abandoning the realm of demons. *Third*, abide in the realm of nirvana without abandoning the realm of birth and death. *Fourth*, enter the realm of omniscience without putting an end to the realm of the nature of Enlightening Beings. *Fifth*, abide in the realm of tranquility and calm without abandoning the realm of distraction. *Sixth*, abide in the spacelike realm where there is no coming or going, no conceptualization, no form, no essence, no verbalization. Yet Enlightening Beings still do not abandon the realm of all sentient beings, conceptual representations. *Seventh*, dwell in the realm of occult powers and liberation, yet without abandoning the realm of specific locations. *Eighth*, enter the realm of ultimate nonexistence of sentient beings, yet they do not give teaching all sentient beings. *Ninth*, dwell in the realm of meditation, liberation, spiritual powers, and higher knowledges, quiet and peaceful, yet they manifest birth in all worlds. *Tenth*, dwell in the realm of realization of true enlightenment adorned by all the deeds of Buddhas, yet they manifest the composed, tranquil comportment of the personally liberated and individually illuminated.

Third, Ten Kinds of Peerless Inconceivable Realms: According to the Flower Adornment Sutra, Chapter 33, there are ten kinds of peerless inconceivable realms of all Buddhas. *First*, all Buddhas, once sitting, pervade infinite worlds in the ten directions. *Second*, all Buddhas, uttering one logical statement, can express all Buddha teachings. *Third*, all Buddhas, emanating one light, can illuminate all worlds. *Fourth*, all Buddhas, in one body, can manifest all bodies. *Fifth*, all Buddhas can show all worlds in one place. *Sixth*, all Buddhas can ascertain all things within one knowledge without any impediment. *Seventh*, all Buddhas can travel to all worlds in the ten directions in a single moment of thought. *Eighth*, all Buddhas can manifest the infinite spiritual powers of the enlightened in a single instant. *Ninth*, all Buddhas can focus on all Buddhas and sentient beings of past, present and future in a single instant without confusion of mind. *Tenth*, all Buddhas are in one instant essentially the same as all Buddhas of past, future and present.

Chapter Thirty-Eight

Great Bodhisattvas' Abiding in the Spirit of the Flower Adornment Sutra

I. An Overview of Great Bodhisattvas' Abiding in Buddhist Teachings:

As mentioned above, Bodhisattvas are enlightening beings who, deferring their own full Buddhahood, dedicate themselves to helping others attain liberation, and vow to forego complete enlightenment until they help all other beings attain enlightenment. In their self-mastery, wisdom, and compassion Bodhisattvas represent a high stage of Buddhahood, but they are not yet the supreme enlightened, or fully perfected Buddha. Bodhisattvas have numerous different abidings, but here, we only mention some typical abidings that Bodhisattvas have taken as abiding places on their path of cultivation. If practitioners want to follow in the footsteps of Bodhisattvas, we should also try to enter into some typical abidings of Bodhisattvas on their way of salvation of beings. According to the Sangiti Sutta (Sutra) in the Long Discourses, the Buddha taught that there were **Ten Ariyan Dispositions** (Ariyavasa (p)). *The first Ariyan dispositions, a monk who has got rid of five factors: sensuality, ill-will, sloth and torpor, worry and flurry, and doubt. The second Ariyan dispositions, a monk who possesses six factors: First, on seeing object with the eye, he is neither pleased nor displeased, but remains equable, mindful and clearly aware. Second, on hearing a sound with the ear, he is neither pleased nor displeased, but remains equable, mindful and clearly aware. Third, on smelling a smell with the nose, he is neither pleased nor displeased, but remains equable, mindful and clearly aware. Fourth, on tasting a flavour with the tongue, he is neither pleased nor displeased, but remains equable, mindful and clearly aware. Fifth, on touching a tangible object, he is neither pleased nor displeased, but remains equable, mindful and clearly aware. Sixth, on cognising a mental object with the mind, he is neither pleased nor displeased, but remains equable, mindful and clearly aware. The third Ariyan dispositions, a monk who has*

established the guard by guarding his mind with mindfulness. *The fourth Ariyan dispositions*, a monk who practices the Four Supports. *The fifth Ariyan dispositions*, a monk who has got rid of individual beliefs. Whatever individual beliefs are held by the majority of ascetics and Brahmins, a monk has dismissed, abandoned, rejected, let go. *The sixth Ariyan dispositions*, a monk who has quite abandoned quests for sense-desires, for rebirth, and for the holy life. *The seventh Ariyan dispositions*, a monk who is pure of motive: has abandoned thoughts of sensuality; has abandoned ill-will; and has abandoned cruelty. *The eighth Ariyan dispositions*, a monk who has tranquillized his emotions once he has given up pleasure and pain with the disappearance of former gladness and sadness, he enters into a state beyond pleasure and pain which is purified by equanimity, and this is the fourth jhana. *The ninth Ariyan dispositions*, a monk who is well emancipated in heart. He is liberated from the thought of greed, hatred and delusion. *The tenth Ariyan dispositions*, a monk who is well liberated by wisdom. He understands that for him greed, hatred and delusion are abandoned, cut off at the root, like a sala-tree stump, destroyed and incapable of growing again. In Buddhism, Bodhisattvas are those who observe the six paramitas the perfecting of the self and the benefits of others. The objective is the salvation of all beings and attaining of Buddhahood. The ultimate aim of Bodhisattvas is the attainment of Supreme Buddhahood. Wherever Bodhisattvas come, their priority aim is to benefit self and benefit others, leading to Buddhahood. In general, Bodhisattvas' goal is that above to seek bodhi, and below to transform all beings. Bodhisattvas have reached many different places, here we only mention some typical places on their path of practicing Bodhisattva Way.

II. Summaries of of Great Bodhisattvas' Abiding in the Flower Adornment Sutra:

First, Ten Kinds of Abiding of Great Enlightening Beings:

According to The Flower Adornment Sutra, Chapter 38, there are ten kinds of abiding of Great Enlightening Beings. Enlightening Beings who abide by these can reach the Buddhas' supreme abiding in omniscience. *First*, abiding in the will for enlightenment, never forgetting it. *Second*, abiding in the transcendent ways, not tiring for

fostering enlightenment. *Third*, abiding in the teaching of truth, increasing wisdom. *Fourth*, abiding in dispassion, realizing great meditational concentration. *Fifth*, abiding in conformity to universal knowledge, austerity, contentment, moderation in food, clothing, and dwelling, getting rid of evil, and few desires mean few concerns. *Sixth*, abiding in deep faith, bearing the true Teaching. *Seventh*, abiding in the company of the enlightened, to learn the conduct of Buddhas. *Eighth*, abiding in generation of spiritual powers, to fulfill great knowledge. *Ninth*, abiding in attainment of acceptance, fulfilling the forecast of enlightenment. *Tenth*, abiding in the site of enlightenment, fulfilling powers, fearlessness, and all aspects of Buddhahood.

Second, Ten Kinds of Reclining of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of reclining of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme reclining of the great teaching of Buddhas and be able to awaken all sentient beings. *First*, the reclining of silent tranquility, because of practicing in accord with principle. *Second*, the reclining of meditation, because of practicing in accord with the truth. *Third*, the reclining of concentration, because of body and mind being supple. *Fourth*, the reclining of good works, because of not having regrets afterward. *Fifth*, the reclining of Brahma, because of not disturbing self or others. *Sixth*, the reclining of true faith, because of being unshakable. *Seventh*, the reclining of the right path, because of awakening by good companions. *Eighth*, the reclining of sublime aspirations, because of skillful dedication. *Ninth*, the reclining of completion of all tasks, because of having accomplished all that is to be done. *Tenth*, the reclining of relinquishment of all effort, because of thorough training.

Third, Ten Kinds of Sitting of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of sitting of Great Enlightening Beings. Enlightening Beings who abide by these can attain the Buddhas' supreme sitting of true awareness. *First*, the sitting of universal monarchs, promoting all virtuous behavior. *Second*, the sitting of guardian deities, independently establishing the Buddha teaching in all worlds. *Third*, the sitting of Indra, king of gods, being superior lords of all sentient beings. *Fourth*, the sitting of Brahma, being in control of their own and others' minds.

Fifth, the sitting of lions, being able to expound the truth. *Sixth*, the sitting of right teaching, holding forth by means of mental command and intellectual powers. *Seventh*, steadfast sitting, vowing to reach the ultimate end. *Eighth*, the sitting of great benevolence, bringing happiness to all evil sentient beings. *Ninth*, the sitting of great compassion, tirelessly enduring all pains. *Tenth*, adamantine sitting, Conquering demons and false teachers.

Fourth, Ten Kinds of Sphere of Action of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of sphere of action of Great Enlightening Beings. Enlightening Beings who abide by these can reach the supreme sphere of action of great wisdom of Buddhas. *First*, they take right mindfulness as their sphere of action, as they fulfill the points of mindfulness. *Second*, they take all realms of beings as their sphere of action, as they become truly aware of this implication of the Teaching. *Third*, they take wisdom as their sphere of action, gaining the joy of Buddhas. *Fourth*, they take the transcendent ways as their sphere of action, as they fulfill omniscience. *Fifth*, they take the four integrative practices as their sphere of action, as they educate sentient beings. *Sixth*, they take birth and death as their sphere of action, as they accumulate roots of goodness. *Seventh*, they take bantering with all sentient beings as their sphere of action, as they teach them according to their needs and cause them to become free. *Eighth*, they take spiritual powers as their sphere of action, as they know the realms of the senses of all sentient beings. *Ninth*, they take skill in means as their sphere of action, uniting them with transcendent wisdom. *Tenth*, they take the site of enlightenment as their sphere of action, as they attain universal knowledge, without stopping the practices of Enlightening Beings.

Fifth, Ten Kinds of Abode of Great Enlightening Beings: According to The Flower Adornment Sutra, Chapter 38, there are ten kinds of abode of Great Enlightening Beings. Enlightening Beings who abide by these can reach the supreme abode of Buddhas where there is no obstruction. *First*, the abode of great goodwill, being impartial toward all sentient beings. *Second*, the abode of great compassion, not slighting the uncultivated. *Third*, the abode of great joy, aloof from all vexations. *Fourth*, the abode of great equanimity, regarding the created

and uncreated equally. *Fifth*, the abode of transcendent ways, being led by the aspiration for enlightenment. *Sixth*, the abode of universal emptiness, by virtue of skillful analysis. *Seventh*, the abode of signlessness, not leaving the absolute state. *Eighth*, the abode of wishlessness, examining the experience of taking on life. *Ninth*, the abode of recollection and awareness, by virtue of full development of recognition of truth. *Tenth*, the abode of equality of all things, by virtue of having gained the prediction of Buddhahood.

Sixth, Ten Kinds of Palace of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of palace of Great Enlightening Beings. Enlightening Beings who abide by these can attain coronation by truth and freedom of spiritual powers in all worlds. *First*, the determination is a palace of Enlightening Beings because they never forget it. *Second*, the blessing and wisdom of virtuous conduct are a palace for Enlightening Beings because they civilize sentient beings in the realm of desire. *Third*, the meditative concentrations of pure benevolence, compassion, joy, and equanimity are a palace of Enlightening Beings because they teach the sentient beings in the realm of form. *Fourth*, birth in the heaven of pure abodes is a palace of Enlightening Beings because no afflictions can affect them. *Fifth*, birth in the formless realm is a palace of Enlightening Beings because they enable sentient beings to escape difficult situations. *Sixth*, birth in the world of defilement is a palace of Enlightening Beings because they enable all sentient beings to cut off afflictions. *Seventh*, appearing to abide in a mansion with spouse, children, and retinue, is a palace of Enlightening Beings, because they develop their past associates. *Eighth*, appearing to dwell in the rank of ruler, celestial world guardian, Indra, or Brahma is a palace of Enlightening Beings, in order to tame beings with the mentality of controllers. *Ninth*, persisting in all practices of Enlightening Beings, freely exercising spiritual powers and attaining mastery of them all, is a palace of enlightening beings because they autonomously and skillfully exercise the knowledge of meditations, liberations, and concentrations. *Tenth*, the guarantee that all Buddhas receive of coronation as a monarch of all knowledge, supremely independent, is a palace of Enlightening Beings because they abide among the

adornments of the ten powers and perform the autonomous deeds of all mornachs of truth.

Seventh, Great Bodhisattvas' Ten Kinds of Grove: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of grove of Great Enlightening Beings. Enlightening Beings who abide by these can achieve the Buddhas' unexcelled peaceful, happy action, free from sorrow and affliction. *First*, birth and death is a grove for Enlightening Beings because they do not reject it. *Second*, teaching sentient beings is a grove for Enlightening Beings because they do not tire of it. *Third*, living in all ages is a grove of Enlightening Beings because they embrace all great deeds. *Fourth*, purifying the world is a grove for Enlightening Beings because it is where they themselves sojourn. *Fifth*, all abodes of demons are a grove for Enlightening Beings because they conquer them all. *Sixth*, thinking about the teaching they hear is a grove for Enlightening Beings because they examine them truthfully. *Seventh*, the six ways of transcendence, four means of integration, and thirty-seven aids to enlightenment are a grove for Enlightening Beings because they succeed to the domain of the Buddha. *Eighth*, the ten powers, four fearlessnesses, eighteen unique qualities, and all other aspects of Buddhahood are a grove for Enlightening Beings because they do not think of anything else. *Ninth*, manifesting the autonomous spiritual capacities of all Enlightening Beings is a grove for enlightening beings because they use great spiritual powers to turn the wheel of teaching unceasingly and civilize sentient beings. *Tenth*, instantly showing all sentient beings the attainment of true enlightenment in all places is a grove of Enlightening Beings because the body of reality pervades all worlds in space.

Eighth, Ten Kinds of Doors of Liberation of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of doors of liberation of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme door of liberation of Buddhas. *First*, pervading all worlds with one body. *Second*, showing infinite various forms in all worlds. *Third*, putting all worlds in one Buddha-field. *Fourth*, universally supporting all realms of sentient beings. *Fifth*, filling all worlds with the adornment bodies of all Buddhas. *Sixth*, seeing all worlds in one's own body. *Seventh*, seeing all worlds through one thought. *Eighth*, showing the emergence of all Buddhas in one world. *Ninth*, filling all worlds with one body. *Tenth*, showing the free play of spiritual powers of all Buddhas in a single instant.

Chapter Thirty-Nine

Boshisattvas' Bodhi Mandala In the Spirit of the Avatamsaka Sutra

An Overview of Bodhi Mandala: In Buddhism, Bodhi-mandala is a place, or seat where Buddha attained enlightenment. A place of truth where we strive in pursuit of the truth. A place for teaching, learning, or practising religion. Usually, the training of a Zen practitioner takes place at the Bodhi-mandala which also means the "seat of perfect wisdom" specifically built for this purpose. In reality, "Bodhi-mandala" has lost its original meaning and is nowadays used to designate any place of training; however, it still retains its primary connotation when it is applied to the Zen monastery. In Japan, a Bodhi-mandala is generally attached to all the principal Zen temples, used as the training place for Zen monks. He was allowed to teach Zen to his disciples. In Japan, all Zen monks who are ordained after the rite of the Zen school of Buddhism are supposed once in their life to enter a Dojo. A Zen master is no Zen master unless he goes through at least a few years of severe discipline at a so-called Dojo.

There Are Ten Things Occur When Great Enlightening Beings Go to the Site of Enlightenment: According to the Flower Adornment Sutra, Chapter 38, there are ten things occur when Great Enlightening Beings go to the site of enlightenment. Enlightening Beings utilize these ten to teach and influence sentient beings. *First*, they illuminate all worlds. *Second*, they cause all worlds to quake. *Third*, they manifest bodies in all worlds. *Fourth*, they awaken all Enlightening Beings and their colleagues in the past. *Fifth*, they manifest all the adornments of the site of enlightenment. *Sixth*, they manifest various kinds of deportment and all the adornments of the tree of enlightenment, showing them according to the inclinations of the minds of sentient beings. *Seventh*, they see all the Buddhas of the ten directions. *Eighth*, they continually enter concentration with every step and become Buddhas moment to moment, without interruption. *Ninth*, the leaders of all creatures, unaware of each other, produce all kinds of wonderful

offerings. *Tenth*, with unobstructive knowledge they observe all the Buddhas carrying out the deeds of Enlightening Beings in all worlds and fulfilling true enlightenment.

There Are Ten Things Occur When Great Enlightening Beings

Sit on the Site of Enlightenment: According to the Flower Adornment Sutra, Chapter 38, there are ten things occur when Great Enlightening Beings sit on the site of enlightenment: *First*, they cause all worlds shake in various ways. *Second*, they equally illuminate all worlds. *Third*, they remove all the sufferings of miserable states. *Fourth*, they cause all worlds to be adamant. *Fifth*, they gaze on the lion thrones of all Buddhas. *Sixth*, their minds are like space, without conceptualization. *Seventh*, they manifest comportment as appropriate. *Eighth*, they rest in adamant concentration. *Ninth*, they receive the pure, sublime place sustained by the spiritual power of all Buddhas. *Tenth*, they can strengthen all sentient beings with the power of their own roots of goodness.

There Are Ten Extraordinary and Unexpected Events Occur When Great Enlightening Beings Sit on the Site of Enlightenment:

According to the Flower Adornment Sutra, Chapter 38, there are ten extraordinary, unprecedented events occur when Great Enlightening Beings sit on the site of enlightenment. *The first extraordinary unprecedented event:* All the Buddhas of the worlds of ten directions appear before them and raise their right hands and praise them as unexcelled guides! *Second*, all Buddhas watch over them and give them the power. *Third*, the Enlightening Beings who were their colleagues in the past come and surround them and respectfully present various adornments. *Fourth*, the plants and trees and all insentient things bend toward the site of enlightenment. *The fifth extraordinary unprecedented event:* Great Enlightening Beings enter a concentration called observing the cosmos and the power of such concentration can cause all enlightening practices to be fulfilled. *The sixth extraordinary unprecedented event:* They attain a spell called oceanic treasury of supreme pure light and they are able to receive the rain from the great clouds of teaching of all Buddhas. *Seventh*, by spiritual powers they produce superb offerings throughout all worlds which they present to the Buddhas. *Eighth*, they rest in highest knowledge and actually know the faculties and mental patterns of all sentient beings. *The ninth extraordinary unprecedented event:* They enter a concentration called 'well aware' and the power of which concentration enables their bodies to fill all worlds in all spaces and in all times. *The tenth extraordinary unprecedented event:* They attain pure illumination and unobstructed great knowledge and such knowledge enables their physical actions to penetrate past, present, and future.

Chapter Forty

Bodhisattvas' Teaching & Saving Sentient Beings In the Spirit of the Avatamsaka Sutra

I. An Overview of Bodhisattvas' Teaching & Saving Living Beings in the Spirit of Buddhist Teachings:

An Overview of Bodhisattvas and Living Beings: “Enlightened Being” (Bodhisattva) is a Chinese Buddhist term that means an enlightened being (bodhi-being), or a Buddha-to-be, or a being who desires to attain enlightenment, or a being who seeks enlightenment, including Buddhas, Pratyeka-buddhas, or any disciples of the Buddhas. An enlightened being who does not enter Nirvana but chosen to remain in the world to save other sentient beings. Any person who is seeking Buddhahood, or a saint who stands right on the edge of nirvana, but remains in this world to help others achieve enlightenment. One who vows to live his or her life for the benefit of all sentient beings, vowing to save all sentient beings from affliction and aspiring to attainment of the Buddha-hood. One whose being or essence is bodhi whose wisdom is resulting from direct perception of Truth with the compassion awakened thereby. Enlightened being who is on the path to awakening, who vows to forego complete enlightenment until he or she helps other beings attain enlightenment. A Bodhisattva is one who adheres to or bent on the ideal of enlightenment, or knowledge of the Four Noble Truths (Bodhi), especially one who is aspirant for full enlightenment (samma sambodhi). A Bodhisattva fully cultivates ten perfections (thập thiện: Parami) which are essential qualities of extremely high standard initiated by compassion, understanding and free from craving, pride and false views. There are five Bodhisattvas who have cultivated over countless lifetimes and expand in his life for the benefit of others. Therefore, a Bodhisattva is one who is enlightened, literally he is an Enlightenment-being, a Buddha-to-be, or one who wishes to become a Buddha. It would be a mistake to assume that the conception of a Bodhisattva was a creation of the Mahayana. For all Buddhists each Buddha had been, for a long period before his enlightenment, a Bodhisattva. But why does a Bodhisattva have such a vow? Why does he want to undertake such infinite labor? For the good of others, because they want to become capable of pulling others out of this great flood of sufferings and afflictions. But what personal benefit does he find in the benefit of others? To a Bodhisattva, the benefit of others is his own benefit, because he desires it that way. Who could believe

that? It is true that people devoid of pity and who think only of themselves, find it hard to believe in the altruism of the Bodhisattva. But compassionate people do so easily.

The term "Living Beings" refer to all creatures that possess life-force. Each individual living being comes into being as the result of a variety of different causes and conditions. The smallest living beings as ants, mosquitoes, or even the tiniest parasites are living beings. Every being is a combination of five elements: rupa, vedana, sanna, sankhara, and vinnana. Hence, one being is not essentially different from another, an ordinary man is not different from a perfect saint. But is the nature and proportion of each of the five constituents existing in an individual be taken into account, then one being is different from another, an ordinary man is different from a perfect saint. The combination of elements is the outcome of Karma and is happening every moment, implying that the disintegration of elements always precedes it. The elements in a combined state pass as an individual, and from time immemorial he works under misconception of a self and of things relating to a self. His vision being distorted or obscured by ignorance of the truth he can not perceive the momentary combination and disintegration of elements. On the other hand, he is subject to an inclination for them. A perfect man with his vision cleared by the Buddhist practices and culture realizes the real state of empirical things that an individual consists of the five elements and does not possess a permanent and unchanging entity called soul. In the "Song of Meditation," Hakuin Zenji says, "All sentient beings are intrinsically Buddhas." We are all right to begin with. So, when called, just answer. If you cannot answer, that, too, is okay. Regardless of whether you answer or not, you are this fundamentally, originally enlightened ground. We practice on this ground of original enlightenment because that is our life. We do not need to look for anything else because everything is already right here. This life itself, your life itself, is the valley that has no echo. When you look for something else, you are putting another head on top of your own. How do we appreciate the life that we have? Unfortunately, we often experience this life as if it were a roller coaster, spinning around in the six realms. Sometimes you feel marvelous. The next day, you hit bottom. You go from heaven to hell and all kinds of spheres in between from day to day, maybe even in one day. What are you doing with this life? You wonder, "Am I really the same as the Buddhas?" Many of you respond, "Hardly." So what will you do? This is a very common dilemma. That is why if we just rely on one perspective, such as "We are all okay, be just as you are." we fall into a trap. It sounds good, but unfortunately, not all of us can live like that. Something is not quite right. We, Zen practitioners, must examine who we are and truly see what this life is, what is the very nature of existence. This is a very natural inquiry.

The two words of “Cause and Effect”, not only living beings who cannot escape them (cause and effect); even the Buddhas (before becoming enlightened) and Bodhisattvas cannot avoid them either. However, because Bodhisattvas have far-ranging vision, they avoid creating bad causes and only receive joyful rewards. Living beings, on the other hand, are very short-sighted. Seeing only what is in front of them, they often plant evil causes, and so they must often suffer the bitter retribution. Because the Bodhisattvas are afraid of bad consequences in the future, not only they avoid planting evil-causes or evil karma in the present, but they also diligently cultivate to gradually diminish their karmic obstructions; at the same time to accumulate their virtues and merits, and ultimately to attain Buddhahood. However, sentient beings complete constantly to gather evil-causes; therefore, they must suffer evil effect. When ending the effect of their actions, they are not remorseful or willing to repent. Not only do they blame Heaven and other people, but they continue to create more evil karma in opposition and retaliation. Therefore, enemies and vengeance will continue to exist forever in this vicious cycle.

Great Bodhisattvas See That Sentient Beings Are Subject to Illness, So Bodhisattvas Are Ill As Well: How Do Bodhisattvas Look At Living Beings?: According to the Vimalakirti Sutra, Chapter Seven, Looking at Living Beings, Manjusri asked Vimalakirti: “How should a Bodhisattva look at living beings?” Vimalakirti replied: “ A Bodhisattva should look at living beings like an illusionist does at the illusory men (he has created); and like a wise man looking at the moon’s reflection in water; at his own face in a mirror; at the flame of a burning fire; at the echo of a calling voice; at flying clouds in the sky; at foam in a liquid; at bubbles on water; at the (empty) core of a banana tree; at a flash of lightning; at the (non-existent) fifth element (beside the four that make the human body); at the sixth aggregate (beside the five that make a sentient being); at the seventh sense datum (beside the six objects of sense); at the thirteenth entrance (ayatana-beside the twelve involving the six organs and six sense date); at the nineteenth realm of sense (beside the eighteen dhatus or fields of sense); at form in the formless world; at the (non-existent) sprout of a charred grain of rice; at a body seen by a srota-apanna (who has wiped out the illusory body to enter the holy stream); at the entry of an anagamin (or a non-returning sravaka) into the womb of a woman (for rebirth); at an arhat still preserving the three poisons (of desire, anger and stupidity which he has eliminated forever); at a Bodhisattva realizing the patient endurance of the uncreate who is still greedy, resentful and breaking the prohibitions; at a Buddha still suffering from klesa (troubles); at a blind man seeing things; at an adept who still breathes air in and out while in the state of nirvanic imperturbability; at the tracks of birds flying in the air; at the progeny

of a barren woman; at the suffering of an illusory man; at a sleeping man seeing he is awake in a dream; at a devout man realizing nirvana who takes a bodily form for (another) reincarnation; and at a smokeless fire. This is how a Bodhisattva should look at living beings.”

At that time, Manjusri asked Vimalakirti: “When a Bodhisattva so meditates how should he practise kindness (maitri)? Vimalakirti replied: When a Bodhisattva has made this meditation, he should think that: a) Ought to teach living beings to meditate in the same manner; this is true kindness. b) Should practise causeless (nirvanic) kindness which prevents creativeness. c) Should practice unheated kindness which puts an end to klesa (troubles and causes of troubles). d) Should practice impartial kindness which covers all the three periods of time (which means that it is eternal involving past, future and present). e) Should practice passionless kindness which wipes out disputes. f) Should practice non-dual kindness which is beyond sense organs within and sense data without. g) Should practice indestructible kindness which eradicates all corruption. h) Should practice stable kindness which is a characteristic of the undying self-mind. i) Should practice pure and clean kindness which is spotless like Dharmata. j) Should practice boundless kindness which is all-pervasive like space. k) Should practice the kindness of the arhat stage which destroys all bondage. l) Should practice the Bodhisattva kindness which gives comfort to living beings. m) Should practice the Tathagata kindness which leads to the state of thatness. n) Should practice the Buddha kindness which enlightens all living beings. o) Should practice spontaneous kindness which is causeless. p) Should practice Bodhi kindness which is one flavour (i.e. uniform and unmixed wisdom). q) Should practice unsurpassed kindness which cuts off all desires. r) Should practice merciful kindness which leads to the Mahayana (path). s) Should practice untiring kindness because of deep insight into the void and non-existent ego. t) Should practice Dharma-bestowing (dana) kindness which is free from regret and repentance. u) Should practice precepts (sila) upholding kindness to convert those who have broken the commandments. v) Should practice patient (ksanti) kindness which protects both the self and others. w) Should practice Zealous (virya) kindness to liberate all living beings. aa) Should practice serene (dhyana) kindness which is unaffected by the five senses. bb) Should practice wise (prajna) kindness which is always timely. cc) Should practice expedient (upaya) kindness to appear at all times for converting living beings. dd) Should practice unhidden kindness because of the purity and cleanliness of the straightforward mind. ee) Should practice profound minded kindness which is free from discrimination. ff) Should practice undeceptive kindness which is without fault. gg) Should practice joyful kindness which bestows the Buddha joy (in nirvana). “Such are the specialities of Bodhisattva kindness.”

Manjusri asked Vimalakirti: “What should be his compassion (karuna)?” Vimalakirti replied: “His compassion should include sharing with all living beings all the merits he has won.” Manjusri asked: “What should be his joy (mudita)?” Vimalakirti replied: He should be filled with joy on seeing others win the benefit of the Dharma with no regret whatsoever.” Manjusri asked “What should he relinquish (upeksa)?” Vimalakirti replied: “In his work of salvation, he should expect nothing (i.e. no gratitude or reward) in return.” Manjusri asked: “On what should he rely in his fear of birth and death?” Vimalakirti replied: “He should rely on the power of the Tathagata’s moral merits.” Manjusri asked: “What should he do to win support from the power of the Tathagata’s moral merits?” Vimalakirti replied: “He should liberate all living beings in order to win support from the power of the Tathagata’s moral merit.” Manjusri asked: “What should he wipe out in order to liberate living beings?” Vimalakirti replied: “When liberating living beings, a Bodhisattva should first wipe out their klesa (troubles and causes of troubles)?” Manjusri asked: “What should he do to wipe out klesa?” Vimalakirti replied: “He should uphold right mindfulness.” Manjusri asked: “What should he do to uphold right mindfulness?” Vimalakirti replied: “He should advocate the unborn and the undying.” Manjusri asked: “What is the unborn and what is the undying?” Vimalakirti replied: “The unborn is evil that does not arise and the undying is good that does not end.” Manjusri asked: “What is the root of good and evil?” Vimalakirti replied: “The body is the root of good and evil.” Manjusri asked: “What is the root of the body?” Vimalakirti replied: “Craving is the root of the body.” Manjusri asked: “What is the root of craving?” Vimalakirti replied: “Baseless discrimination is the root of craving.” Manjusri asked: “What is the root of baseless discrimination?” Vimalakirti replied: “Inverted thinking is the root of discrimination.” Manjusri asked: “What is the root of inverted thinking?” Vimalakirti replied: “Non abiding is the root of inverted thinking.” Manjusri asked: “What is the root of non-abiding?” Vimalakirti replied: “Non abiding is rootless. Manjusri, from this non-abiding root all things arise.” A goddess (devakanya) who had watched the gods (devas) listening to the Dharma in Vimalakirti’s room appeared in bodily form to shower flowers on the Bodhisattvas and the chief disciples of the Buddha (in their honour). When the flowers fell on the Bodhisattvas, they fell to the ground, but when they fell on the chief disciples, they stuck to their bodies and did not drop in spite of all their efforts to shake them off.

At that time, the goddess asked Sariputra why he tried to shake the flowers off. Sariputra replied: “I want to shake off these flowers which are not in the state of suchness.” The goddess said: “Do not say these flowers are not in the state of suchness. Why? Because they do not differentiate, and it is you (alone) who give rise to differentiation. If you (still) differentiate after leaving

home in your quest of Dharma, this is not the state of suchness, but if you no longer give rise to differentiation, this will be the state of suchness. Look at the Bodhisattvas whose bodies do not retain the flowers this is because they have put an end to differentiation. This is like a man taking fright who invites trouble for himself is like a man taking right and evil (people). So, if a disciple fears birth and death, then form, sound, smell, taste and touch can trouble him, but if he is fearless, he is immune from all the five sense data. (in your case). It is because the force of habit still remains that these flowers cleave to your body but if you cut it off, they will not stick to it.” Sariputra asked: “How long have you been in this room?” The goddess replied: “My stay in this room is just like the Venerable Elder’s liberation.” Sariputra asked: “Do you then mean that you have stayed here for a long time?” The goddess retorted: “Does your liberation also involve time?” Sariputra kept silent and did not reply. The goddess then asked: “Why is the wise elder silent on this point?” Sariputra replied: “He who wins liberation does not express it in words; hence I do not know what to say!” The goddess said: “Spoken and written word reveal liberation. Why? For liberation is neither within nor without nor in between, and words also are neither inside nor outside nor in between. Therefore, Sariputra, liberation cannot be preached without using words. Why? Because all things point to liberation.” Sariputra asked: “Do you then mean that thee is no need to keep from carnality, hatred and stupidity to win liberation?” The goddess replied: “In the presence of those who are proud (of their superior knowledge) the Buddha said it is important to keep from carnality, hatred and stupidity in the quest of liberation; but where they are absent, He said that the underlying nature of carnality, hatred and stupidity (i.e. the self-nature) is identical with liberation. Sariputra exclaimed: “Excellent, goddess, excellent, what have you gained and experienced that gives you such an eloquence?” The goddess replied: “The fact that I neither gain nor experience anything gives me this eloquence. Why is it so? Because he who (claims to) have won and experienced (something) is arrogant in the eye of the Buddha Dharma.” Sariputra asked: “Which of the three vehicles is your aim?” The goddess replied: “When I preach the sravaka Dharma to convert people, I appear as a sravaka; when I expound the (twelve) links in the chain of existence I appear as a pratyeka-buddha; and when I teach great compassion to convert them, I appear as a (teacher of) Mahayana. Sariputra, like those entering a campa grove who smell only the fragrance of campas to the exclusion of all other odours, those entering this room smell only the fragrance of Buddha merits and no longer like the aroma of achievements by sravakas and pratyeka-buddha.” Sariputra, when Indra, Brahma, the four deva kings of the four heavens (guardians of the world), heavenly dragons, ghosts and spirits, etc. entered the room and heard this Upasaka (Vimalakirti) expound the right

Dharma, they all took delight in smelling the fragrance of Buddha merits and developed the Mahayana mind before returning to their worlds. Sariputra, I have stayed here for twelve years during which I have never heard the Dharmas of sravakas and pratyeka-buddhas but only the doctrine of great kindness (maitri) and great compassion (karuna) of the Bodhisattvas and the inconceivable Buddha Dharma. Sariputra, in this room there are always eight unusual manifestations: First, this room is illuminated by a golden light, which is the same by day and by night and does not depend on either sunlight or moonlight to light it up. Second, he who enters it is immune from all troubles caused by defilements. Third, this room is visited by Indra, Brahma, the four deva kings of the four heavens and Bodhisattvas from other realms. Fourth, the never-receding Dharma of the six paramitas is always expounded in it. Fifth, the most melodious heavenly music intoning countless Dharma doors (to enlightenment) is heard in it. Sixth, this room contains the four canons (of sutras, vinaya, sastras and miscellaneous scriptures) full of inexhaustible precious treasures for those who are (spiritually) poor. Seventh, when the Venerable Upasaka thinks of Sakyamuni Buddha, Amitabha Buddha, Aksobhya Buddha, the Buddha of Precious Virtues, the Buddha of Precious Flame, the Buddha of Precious Moonshine, the Buddha of Precious Majesty, the Invincible Buddha, the Buddha of the Lion's Roar, the Buddha of All-Perfection, and countless other Buddhas in the ten directions, they all come to expound the secrets of the esoteric Buddha Dharma, after which they return to their realms. Eighth, all majestic heavenly palaces and all pure lands of Buddhas appear in this room.

Sariputra, after witnessing these eight remarkable things in this room, who still seeks the sravaka Dharma?" Sariputra asked: "Why do not you change your female bodily form?" The goddess replied: "For the last twelve years, I have been looking in vain for a female bodily form; so what do you want me to change? This is like an illusionist who creates an illusory woman; is it correct to ask him to change this unreal woman?" Sariputra said: "No, because it is not a real body; into what then can it be changed?" The goddess said: "All phenomena (including forms) are also unreal. So why have you asked me to change my unreal female body?" At that time, she used her supernatural powers to change Sariputra into a heavenly goddess and herself into a man similar to Sariputra, and asked him: "Why do you change your female form?" Sariputra replied: "I do not know why I have turned into a goddess." The goddess said: "Sariputra, if you can change your female body, all women should also be able to turn into men. Like Sariputra who is not a woman but appears in female bodily form, all women are the same and though they appear in female form, they are fundamentally not women. Hence the Buddha said: 'All things are neither male nor female'." At that time, the goddess again

used her supernatural powers to change Sariputra back to his (original) male body, and asked: “Where is your female body now?” Sariputra replied: “The form of a woman neither exists nor is non-existent.” The goddess then declared: “Likewise, all things are fundamentally neither existing nor non-existent, and that which neither exists nor is non-existent is proclaimed by the Buddha.” Sariputra asked: “When will you leave (die) here and where will you be reborn?” The goddess replied: “I shall be reborn like a Buddha by transformation.” Sariputra interjected: “The Buddha’s transformation body implies neither birth nor death.” The goddess said: “Likewise, all living beings (fundamentally) are subject to neither death nor birth.” Sariputra asked: “When will you realize supreme enlightenment (anuttara-samyak-sambodhi)?” The goddess replied: “I shall realize supreme enlightenment when Sariputra returns to the worldly way of life.” Sariputra retorted: “There is no such thing as myself (a holy man at the sravaka stage) returning to the worldly way of life.” The goddess said: “There is also no such thing as myself realizing enlightenment. Why? Because bodhi (or enlightenment) is not an objective, which can be realized.” Sariputra retorted: “There are Buddhas as countless as sand grains in the Ganges, who have realized and will win supreme enlightenment; what will you say of them?” The goddess said: “The three periods of time (the past, future and present) are spoken of (to the common man) as being in line with worldly thinking but this does not mean that bodhi (which is timeless or eternal) is tied to the past, future and present.” She then asked Sariputra: “Sariputra, have you realized arhatship?” Sariputra replied: “I have realized it because I hold no concept of winning anything.” The goddess said: “Likewise, all Buddhas and great Bodhisattvas achieved their goals because they were free from the idea of winning supreme enlightenment.” At that time, Vimalakirti said to Sariputra: “This goddess has made offering to ninety-two lacs of Buddhas. She is able to play with the Bodhisattva transcendental powers, has fulfilled all her vows, has realized the patient endurance of the uncreate and has reached the never-receding Bodhisattva stage. In fulfillment of a vow, she appears at will (everywhere) to teach and convert living beings.”

Bodhisattvas See That Sentient Beings Are Subject to Illness, So Bodhisattvas Are Ill As Well: In Buddhism, a person who is not enlightened is “ill” by definition. The healing process into the aspiration to attain enlightenment. According to the Vimalakirti Sutra, at the time of the Buddha, one day Upasaka Vimalakirti was sick, the Buddha asked his great disciples, one after another, to call on Vimalakirti to enquire after his health, but no one dared to accept. Eventually, Manjusri Bodhisattva accepted the Buddha’s command to call on Vimalakirti to enquire after his health. The Buddha then said to Manjusri: “You call on Vimalakirti to enquire after his health.”

Manjusri said: “World Honoured One, he is a man of superior wisdom and it is not easy to match him (in eloquence). For he has reached reality, and is a skillful expounder of the essentials of the Dharma. His power of speech is unhindered and his wisdom is boundless. He is well versed in all matters pertaining to Bodhisattva development for he has entered the mysterious treasury of all Buddhas. He has overcome all demons, has achieved all transcendental powers and has realized wisdom by ingenious devices (upaya). Nevertheless, I will obey the holy command and will call on him to enquire after his health.” The Bodhisattvas, the chief disciples of the Buddha and the rulers of the four heavens who were present, thought to themselves: “As the two Mahasattvas will be meeting, they will certainly discuss the profound Dharma.” So, eight thousand Bodhisattvas, five hundred sravakas and hundreds and thousands of devas wanted to follow Manjusri. So Manjusri, reverently surrounded by the Bodhisattvas, the Buddha’s chief disciples and the deva, made for Vaisali town. Vimalakirti, who knew in advance that Manjusri and his followers would come, used his transcendental powers to empty his house of all attendants and furniture except a sick bed. When entering the house Manjusri saw only Vimalakirti lying on sick bed, and was greeted by the upasaka, who said: “Welcome, Manjusri, you come with no idea of coming and you see with no idea of seeing.” Manjusri replied: “It is so, Venerable Upasaka, coming should not be further tied to (the idea of) coming, and going should not be further linked with (the concept of) going. Why? Because there is neither whence to come nor whither to go, and that which is visible cannot further be (an object of) seeing. Now, let us put all this aside. Venerable Upasaka, is your illness bearable? Will it get worse by wrong treatment? The World Honoured One sends me to enquire after your health, and is anxious to have good news of you. Venerable Upasaka, where does your illness come from; how long has it arisen, and how will it come to an end?” Vimalakirti replied: “Stupidity leads to love which is the origin of my illness. Because all living beings are subject to illness I am ill as well. When all living beings are no longer ill, my illness will come to an end. Why? A Bodhisattva, because of (his vow to save) living beings, enters the realm of birth and death which is subject to illness; if they are all cured the Bodhisattva will no longer be ill. For instance, when the only son of an elder falls ill, so do his parents, and when he recovers his health, so do they. Likewise, a Bodhisattva loves all living beings as if they were his sons; so, when they fall ill, the Bodhisattva is also ill, and when they recover, he is no longer ill.”

Bodhisattvas' Teaching & Saving Sentient Beings In the Spirit of Buddhist Teachings: Salvation may be understood as the deliverance of someone from destruction, sufferings, afflictions, and so on, and to bring that person to the state of being safe from destructive forces, natural or

supernatural. To other religions, salvation means deliverance from sin and death, and admission to a so-called "Eternal Paradise". These are religions of deliverance because they give promise of some form of deliverance. They believe that a person's will is important, but grace is more necessary and important to salvation. Those who wish to be saved must believe that they see a supernatural salvation of an almighty creator in their lives. In Buddhism, the concept of salvation is strange to all sincere Buddhists. One time, the Buddha told His disciples: "The only reason I have come into the world is to teach others. However, one very important thing is that you should never accept what I say as true simply because I have said it. Rather, you should test the teachings yourselves to see if they are true or not. If you find that they are true and helpful, then practice them. But do not do so merely out of respect for me. You are your own savior and no one else can do that for you." One other time, the Buddha gently patted the crazy elephant and turned to tell Ananda: "The only way to destroy hatred is with love. Hatred cannot be defeated with more hatred. This is a very important lesson to learn." Before Nirvana, the Buddha himself advised his disciples: "When I am gone, let my teachings be your guide. If you have understood them in your heart, you have no more need of me. Remember what I have taught you. Craving and desire are the cause of all sufferings and afflictions. Everything sooner or later must change, so do not become attached to anything. Instead devote yourselves to clearing your minds and finding true and lasting happiness." These are the Buddha's golden speeches on some of the concepts of salvation.

In salvation, Mahayana Buddhism has temporary manifestation for saving, converting and transporting beings. It is difficult for ordinary people like us to understand the teaching with infinite compassion of Buddhas and Bodhisattvas. Sometimes, they use their speech to preach the dharma, but a lot of times they use their way of life such as retreating in peace, strictly following the precepts to show and inspire others to cultivate the way. "Temporary manifestation for saving beings" means temporarily appear to save sentient beings. The power of Buddhas and Bodhisattvas to transform themselves into any kind of temporal body in order to aid beings. Salvation includes converting and Transporting (to teach and save, to rescue and teach). To transform other beings. The region, condition, or environment of Buddha instruction or conversion. Salvation also means any land which a Buddha is converting, or one in which the transformed body of a Buddha. These lands are of two kinds: pure like Tusita heaven and vile or unclean like this world. T'ien-T'ai defines the transformation realm of Amitabha as the Pure Land of the West. Other schools speak of the transformation realm as the realm on which depends the nirmanakaya. According to Tao-Ch'o (562-645), one of the foremost devotees of the Pure Land school, in his Book of Peace and

Happiness, one of the principal sources of the Pure Land doctrine. All the Buddhas save sentient beings in four ways. First, by oral teachings such recorded in the twelve divisions of Buddhist literature. Second, by their physical features of supernatural beauty. Third, by their wonderful powers and virtues and transformations. Fourth, by recitating of their names, which when uttered by beings, will remove obstacles and result their rebirth in the presence of the Buddha.

According to the Vimalakirti Sutra, when Manjusri Bodhisattva called to enquire after Vimalakirti's health, Vimalakirti told Manjusri about "saving sentient beings". Manjusri asked: "What should a Bodhisattva wipe out in order to liberate living beings?" Vimalakirti replied: "When liberating living beings, a Bodhisattva should first wipe out their klesa (troubles and causes of troubles)?" Manjusri asked: "What should he do to wipe out klesa?" Vimalakirti replied: "He should uphold right mindfulness." Manjusri asked: "What should he do to uphold right mindfulness?" Vimalakirti replied: "He should advocate the unborn and the undying." "Manjusri asked: "What is the unborn and what is the undying?" Vimalakirti replied: "The unborn is evil that does not arise and the undying is good that does not end." Manjusri asked: "What is the root of good and evil?" Vimalakirti replied: "The body is the root of good and evil." Manjusri asked: "What is the root of the body?" Vimalakirti replied: "Craving is the root of the body." Manjusri asked: "What is the root of craving?" Vimalakirti replied: "Baseless discrimination is the root of craving." Manjusri asked: "What is the root of baseless discrimination?" Vimalakirti replied: "Inverted thinking is the root of discrimination." Manjusri asked: "What is the root of inverted thinking?" Vimalakirti replied: "Non abiding is the root of inverted thinking." Manjusri asked: "What is the root of non-abiding?" Vimalakirti replied: "Non abiding is rootless. Manjusri, from this non-abiding root all things arise."

II. Bodhisattvas Save and Support All Sentient Beings In the Spirit of the Avatamsaka Sutra:

According to the Buddha in The Flower Adornment Sutra, chapter 25 (Ten Dedications), Enlightening Beings save other sentient beings without any mental image of sentient beings: *First*, Enlightening Beings think that, they may use these roots of goodness universally to benefit all sentient beings, causing them to be purified, to reach the ultimate shore, and to forever leave the innumerable pains and afflictions of the realms of hells, hungry ghosts, animals and asuras (titans). *Second*, when the great Enlightening Beings plant these roots of goodness, they dedicate their won roots of goodness thus. I should be a hostel for all sentient beings, to let them escape from all painful things. I should be a protector for all sentient beings to let them all be liberated from all afflictions. I should be a refuge for all sentient beings, to free them from all

fears. I should be a goal for all sentient beings, to cause them to reach universal knowledge. I should make a resting place for all sentient beings, to enable them to find a place of peace and security. I should be a light for all sentient beings, to enable them to attain the light of knowledge to annihilate the darkness of ignorance. I should be a torch for all sentient beings, to destroy all darkness of nescience. I should be a lamp for all sentient beings, to cause them to abide in the realm of ultimate purity. I should be a guide for all sentient beings, to lead them into the truth. I should be a great leader for all sentient beings, to give them great knowledge. *Third*, Great Enlightening Beings dedicate all foundations of goodness in this way, to equally benefit all sentient beings and ultimately cause them all to attain universal knowledge. Enlightening Beings' protection of and dedication to those who are not their relatives or friends are equal to those for their relatives and friends. Enlightening Beings enter the equal nature of all things, they do not conceive a single thought of not being relatives or friends. Even if there be sentient beings, who have malicious or hostile intentions toward the Enlightening Beings, still the Enlightening Beings also regard them with the eye of compassion and are never angered. *Fourth*, Enlightened Beings are good friends to all sentient beings. They always explain the right teaching for sentient beings, so that they may learn and practice it. *Fifth*, Enlightening beings dedicate because they are just as the ocean which cannot be changed or destroyed by all poisons. The various oppressive afflictions of all the ignorant, the unwise, the ungrateful, the wrathful, those poisoned by covetousness, the arrogant and conceited, the mentally blind and deaf, those who do not know what is good, and other such evil sentient beings, cannot disturb the Enlightening Beings; they are just as the sun, appearing in the world not concealed because those who are born blind do not see it, not hidden by the obstruction of such things as mirages, eclipses, trees, high mountains, deep ravines, dust, mist, smoke, or clouds, not concealed by the change of seasons. Enlightening Beings dedicate with great virtues, with deep and broad minds. They dedicate because they want ultimate virtue and knowledge, their minds aspire to the supreme truth; the light of truth illumines everywhere and they perceive the meanings of everything. Their knowledge freely commands all avenues of teaching, and in order to benefit all sentient beings they always practice virtuous ways, never mistakenly conceiving the idea of abandoning sentient beings. *Sixth*, Enlightening Beings do not reject sentient beings and fail to cultivate dedication because of the meanness of character of sentient beings, or because their erroneous will, ill-will and confusion are hard to quell. *Seventh*, Enlightening Beings just array themselves with the armor of great vows of Enlightening Beings, saving sentient beings without ever retreating. *Eighth*, Enlightening Beings do not withdraw from enlightening activity and abandon the path of enlightenment just because sentient beings are ungrateful. *Ninth*, Enlightening Beings do not get sick of sentient beings just because ignoramus altogether give up all the foundations of goodness which accord

with reality. *Tenth*, Enlightening Beings do not retreat because sentient beings repeatedly commit excesses and evils which are hard to bear. *Eleventh*, Great Enlightening Beings do not cultivate roots of goodness and dedicate them to complete perfect enlightenment just for the sake of one sentient being; it is in order to save and safeguard all sentient beings everywhere that they cultivate roots of goodness and dedicate them to unexcelled complete perfect enlightenment. *Twelfth*, it is not purify just one Buddha-land, not because of belief in just one Buddha, not just to see one Buddha, not just to comprehend one doctrine that they initiate the determination for great knowledge and dedicate it to unexcelled complete perfect enlightenment. It is to purify all Buddha-lands, out of faith in all Buddhas, to serve all Buddhas, to understand all Buddha-teachings, that they initiate great vows, cultivate the foundations of goodness, and dedicate them to unexcelled complete perfect enlightenment. *Thirteenth*, Enlightening Beings vow that: “By my roots of goodness, may all creatures, all sentient beings, be purified! May they be filled with virtues which cannot be ruined and are inexhaustible! May they always gain respect! May they have right mindfulness and unfailing recollection! May they attain sure discernment! May they be replete with an immeasurable knowledge. May all virtues of physical, verbal and mental action fully adorn them!” *Fourteenth*, Bodhisattvas use these roots of goodness to cause all sentient beings to serve all Buddhas, to their unfailing benefit, to cause all sentient beings’ pure faith to be indestructible, to cause all sentient beings to hear the true teaching, cut off all doubt and confusion, remember the teaching without forgetting it, to cause all sentient beings to cultivate in accord with the teaching, to cause sentient beings to develop respect for the enlightened, to cause sentient beings to act with purity, to rest securely on innumerable great foundations of goodness, to cause all sentient beings to be forever free from poverty, to cause all sentient beings to be fully equipped with the seven kinds of wealth (faith, vigor, shame, learning, generosity, concentration and wisdom), to cause all sentient beings to always learn from the Buddha, to perfect innumerable roots of goodness, to cause sentient beings to attain impartial understanding, to abide in omniscience, to look upon all sentient beings equally with unobstructed eyes, to adorn their bodies with all marks of greatness, without any flaws, beautiful voices, replete with all fine qualities, to have control over their senses, to accomplish the ten powers, to be filled with good will, to dwell or depend on nothing, to cause all sentient beings to attain the enjoyments of Buddhahood and abide in the abode of Buddhas. *Fifteenth*, seeing sentient beings doing all sorts of bad things and suffering all sorts of misery and pain, and being hindered by this from seeing the Buddha, hearing the teaching and recognizing the community, the enlightening beings vow to enter those states of woe, take on the various miseries in place of the

sentient beings, to cause them to be free. *Sixteenth*, Enlightening Beings suffer pain in this way, but they are not discouraged. In the contrary, they vigorously cultivate without ceasing because they are determined to carry all sentient beings to liberation. They are determined to save all sentient beings and to enable them to attain emancipation, so that they can be free from the realm of pain and troubles of birth, old age, sickness, and death. They are determined to save all sentient beings from revolving in erroneous views, bereft of qualities of goodness. They are determined to save all sentient beings who are wrapped up in the web of attachments, covered by the shroud of ignorance, clinging to all existents, pursuing them unceasingly, entering the cage of suffering, acting like maniacs, totally void of virtue or knowledge, always doubtful and confused, do not perceive the place of peace, do not know the path of emancipation, revolve in birth and death without rest, and always submerged in the mire of suffering. *Seventeenth*, Enlightening Beings are not seeking liberation for themselves, but they want to use what they practice to cause all sentient beings become supreme sovereign of knowledge, attain the omniscient mind, cross over the flow of birth and death, and be free from all suffering. *Eighteenth*, Enlightening Beings vow to accept all sufferings for the sake of all sentient beings, and enable them to escape from the abyss of immeasurable woes of birth and death. *Nineteenth*, Enlightening Beings always vow to accept all sufferings for the sake of all sentient beings in all worlds, in all states of misery forever, but still always cultivate foundations of goodness for the sake of all beings. *Twentieth*, Enlightening Beings vow that they would rather take all these sufferings on themselves than allow sentient beings to fall into hell, animal, hungry ghost, and asura realms. *Twenty-first*, Enlightening Beings vow to protect all sentient beings and never abandon them. This is a sincere vow because they set their mind on enlightenment in order to liberate all sentient beings, not seeking the unexcelled way for their own sake. *Twenty-second*, Enlightening Beings do not cultivate enlightening practice in search of pleasure or enjoyment. Why? Because mundane pleasures are all sufferings and mundane pleasures are the realms of maniacs. Only craved by ignorant people, but scorned by Buddhas because all misery arises from them. The anger, fighting, mutual defamation and such evils of the realms of hells, ghosts, animals and asuras are all caused by greedy attachment to objects of desire. By addiction to desires, one become estranged from the Buddhas and hindered from birth in heaven, to say nothing of unexcelled complete perfect enlightenment. *Twenty-third*, Enlightening Beings vow to dedicate roots of goodness to enable all sentient beings to attain ultimate bliss, beneficial bliss, the bliss of nonreception, the bliss of dispassionate tranquility, the bliss of imperturbability, immeasurable bliss, the bliss of not rejecting birth and death yet not regressing from nirvana, undying

bliss, and the bliss of universal knowledge. *Twenty-fourth*, for all sentient beings, Enlightening Beings vow to be a charioteer, to be a leader, to be holding the torch of great knowledge and showing the way to safety and peace, freeing them from danger, to use appropriate means to inform sentient beings of the truth. In the ocean of birth and death, they are skillful captains of the ship, who know how to deliver sentient beings to the other shore. *Twenty-fifth*, Enlightening Beings dedicate all their roots of goodness and save sentient beings by employing means appropriate to the situation to cause them to emerge from birth and death, to serve and provide for all the Buddhas, to attain unhindered, omniscient knowledge, to abandon all maniacs and bad associates, to approach all Enlightening Beings and good associates, to annihilate all error and wrongdoing, to perfect pure behavior, and to fulfill the great practical vows and innumerable virtues of Enlightening Beings. *Twenty-sixth*, sentient beings cannot save themselves, how can they save others? Only Enlightening Beings have this unique determination of cultivating a mass roots of goodness and dedicate them in this way to liberate all sentient beings, to illumine all sentient beings, to guide all sentient beings, to enlighten all sentient beings, to watch over and attend to all sentient beings, to take care of all sentient beings, to perfect all sentient beings, to gladden all sentient beings, to bring happiness to all sentient beings, and to cause all sentient beings to become freed from doubt. *Twenty-seventh*, Enlightening Beings' dedications should be like the sun shining universally on all without seeking thanks or reward; not abandoning all sentient beings because one sentient being is evil, just diligently practicing the dedications of roots of goodness to cause all sentient beings to attain peace and ease. Enlightening Beings are able to take care of all sentient beings even if they are bad, never giving up their vows on this account. Even if their roots of goodness be few, but because they want to embrace all sentient beings, so they always make a great dedication with a joyful heart. If one has roots of goodness but does not desire to benefit all sentient beings that is not called dedication. When every single root of goodness is directed toward all sentient beings that is called dedication. *Twenty-eighth*, Enlightening Beings cultivate dedication to place sentient beings in the true nature of things where there is no attachment. *Twenty-ninth*, Enlightening Beings cultivate dedication to see that the intrinsic nature of sentient beings doesn't move or change. *Thirtieth*, Enlightening Beings cultivate dedication without depending on or grasping dedication. *Thirty-first*, Enlightening Beings cultivate dedication without attachment to the appearances of roots of goodness. *Thirty-second*, Enlightening Beings cultivate dedication without false ideas about essential nature of consequences of actions. *Thirty-third*, Enlightening Beings cultivate dedication without attachment to the characteristics of the five clusters of

material and mental existence. *Thirty-fourth*, Enlightening Beings cultivate dedication without destroying the characteristics of the five clusters. *Thirty-fifth*, Enlightening Beings cultivate dedication without grasping action. *Thirty-sixth*, Enlightening Beings cultivate dedication without seeking reward. *Thirty-seventh*, Enlightening Beings cultivate dedication without attachment to causality. *Thirty-eighth*, Enlightening Beings cultivate dedication without imagining what is producing by causality. *Thirty-ninth*, Enlightening Beings cultivate dedication without attachment to reputation. *Fortieth*, Enlightening beings cultivate dedication without attachment to location. *Forty-first*, Enlightening Beings cultivate dedication without attachment to unreal things. *Forty-second*, Enlightening Beings cultivate dedication without attachment to images of sentient beings, the world, or mind. *Forty-third*, Enlightening Beings cultivate dedication without creating delusions of mind, delusions of concepts, or delusions of views. *Forty-fourth*, Enlightening Beings cultivate dedication without attachment to verbal expression. *Forty-fifth*, Enlightening Beings cultivate dedication observing the true nature of all things. *Forty-sixth*, Enlightening beings cultivate dedication observing the aspects in which all sentient beings are equal. *Forty-seventh*, Enlightening Beings cultivate dedication stamping all roots of goodness with the seal of the realm of truth. *Forty-eighth*, Enlightening Beings cultivate dedication observing all things dispassionately; they understand that all things have no propagation and that roots of goodness are also thus. *Forty-ninth*, Enlightening Beings cultivate dedication observing that things are nondual, unborn, and unperishing. *Fiftieth*, Enlightening Beings use such roots of goodness to cultivate and practice pure methods of curing spiritual ills. *Fifty-first*, all of their roots of goodness are in accord with transcendental principles, but they do not conceive of them dualistically. *Fifty-second*, it is not in their deeds that they cultivate omniscience. *Fifty-third*, Enlightening Beings cultivate omniscience, but it is not apart from deeds that they cultivate omniscience. Omniscience is not identical to action, but omniscience is not attained apart from action either. Because their action is pure as light, the consequences are also pure as light; because the consequences are pure as light, omniscience is also pure as light. They detach from all confusions and thoughts of self and possession, Enlightening Beings skillfully cultivate dedication of all roots of goodness. *Fifty-fourth*, Enlightening Beings cultivate dedication in this way to liberate sentient beings ceaselessly; they do not dwell on appearances. Though they know that in all things there is no action and no consequences, yet they can skillfully produce all deeds and consequences without opposition or contention. Enlightening Beings cultivate dedication, free from all faults and are praised by all Buddhas.

Chapter Forty-One

Bodhisattvas' Purity in the Spirit of the Flower Adornment Sutra

There Are Ten Pure vows of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 18, there are ten pure vows of Enlightening Beings. Vow to develop living beings to maturity, without wearying. Vow to fully practice all virtues and purify all worlds. Vow to serve the enlightened, always engendering honor and respect. Vow to keep and protect the true teaching, not begrudging their lives. Vow to observe with wisdom and enter the lands of the Buddhas. Vow to be of the same essence as all Enlightening Beings. Vow to enter the door of realization of Thusness and comprehend all things. Vow that those who see them will develop faith and all be benefited. Vow to stay in the world forever by spiritual power. Vow to fulfill the practice of Universal Good and master the knowledge of all particulars and all ways of liberation.

Ten Kinds of Purity Enlightening Beings: According to the Flower Adornment Sutra, chapter 18, there are ten kinds of purity Enlightening Beings attain when they persist in nonindulgence. *First*, acting in accord with what they say. *Second*, consummation of attention and discernment. *Third*, abiding in deep concentration without torpor or agitation. *Fourth*, gladly seeking Buddha-teachings without flagging. *Fifth*, contemplating the teaching heard according to reason, fully developing skillfully flexible knowledge. *Sixth*, entering deep meditation and attaining psychic powers of Buddhas. *Seventh*, their minds are equanimous, without sense of high or low status. *Eighth*, in regard to superior, middling, and inferior types of beings, their minds are unobstructed and like the earth, they benefit all equally. *Ninth*, if they see any beings who have even once made the determination for enlightenment, they honor and serve them as teachers. *Tenth*, they always respect, serve, and support their preceptors and tutors, and all Enlightening Beings, wise friends and teachers. ***According to the Flower Adornment Sutra, chapter 36, there are ten kinds of***

purity: When Great Enlightening Beings are living by ten principles, they are able to embody ten kinds of purity. *First*, purity of comprehension of the most profound truth. *Second*, purity of association with good associates. *Third*, purity of preserving the Buddha teachings. *Fourth*, purity of comprehension of the realm of space. *Fifth*, purity of profound penetration of the realm of reality. *Sixth*, purity of observation of infinite minds. *Seventh*, purity of having the same roots of goodness as all Enlightening Beings. *Eighth*, purity of observation of past, present and future. *Ninth*, purity of nonattachment to the various ages. *Tenth*, purity of practice of all Buddha Dharmas of all Enlightening Beings. ***Also according to the Flower Adornment Sutra, chapter 38, there are ten kinds of purity attained by great Enlightening Beings who arouse ten kinds of spirit:*** *First*, purity of profound determination, reaching the ultimate end without corruption. *Second*, purity of physical embodiment, appearing according to need. *Third*, purity of voice, comprehending all speech. *Fourth*, purity of intellectual powers, skillfully explaining boundless Buddha teachings. *Fifth*, purity of wisdom, getting rid of the darkness of all delusion. *Sixth*, purity of taking on birth, being imbued with the power of freedom of Enlightening Beings. *Seventh*, purity of company, having fully developed the roots of goodness of sentient beings they worked with the past. *Eighth*, purity of rewards, having removed all obstructions caused by past actions. *Ninth*, purity of great vows, being one in essence with all Enlightening Beings. *Tenth*, purity of practices, riding the vehicle of Universal Good to emancipation. There are also other ten kinds of purity attained by great Enlightening Beings: purity of determination, purity of cutting through doubts, purity of detachment from views, purity of perspective, purity of the quest for omniscience, purity of intellectual powers, purity of fearlessness, purity of living by the knowledge of all Enlightening Beings, purity of accepting all the guidelines of behavior of Enlightening Beings, purity of full development of the felicitous characteristics, pure qualities, and all fundamental virtues of unexcelled enlightenment.

Ten Kinds of Pure Benevolence of Great Enlightening Beings:

According to the Flower Adornment Sutra, there are ten kinds of pure benevolence of Great Enlightening Beings. Enlightening beings who abide by these can attain the supreme, vast, pure benevolence of

Buddhas. *First*, impartial pure benevolence, caring for all sentient beings without discrimination. *Second*, helpful pure benevolence, bringing happiness by whatever they do. *Third*, pure benevolence taking care of people in the same way as oneself, ultimately bringing about emancipation from birth and death. *Fourth*, pure benevolence not abandoning the world, the mind always focused on accumulating roots of goodness. *Fifth*, pure benevolence able to bring liberation, causing all sentient beings to annihilate all afflictions. *Sixth*, pure benevolence generating enlightenment, inspiring all sentient beings to seek omniscience. *Seventh*, pure benevolence unobstructed by the world, radiating great light illuminating everywhere equally. *Eighth*, pure benevolence filling space, reaching everywhere to save sentient beings. *Ninth*, pure benevolence focused on truth, realizing the truth of Thusness. *Tenth*, pure benevolence without object, entering enlightening beings's detachment from life.

Ten Kinds of Pure Compassion of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of pure compassion of Great Enlightening Beings. Enlightening Beings who abide by these attain the supremely great compassion of Buddhas. *First*, pure compassion without companion, as they make their determination independently. *Second*, tireless pure compassion, not considering it troublesome to endure pain on behalf of all sentient beings. *Third*, pure compassion taking on birth in difficult situations, for the purpose of liberating sentient beings. *Fourth*, pure compassion taking on birth on pleasant conditions, to show impermanence. *Fifth*, pure compassion for the sake of wrongly fixated sentient beings, never give up their vow of universal liberation. *Sixth*, pure compassion not clinging to personal pleasure, giving happiness to all sentient beings. *Seventh*, pure compassion not seeking reward, purifying their mind. *Eighth*, pure compassion able to remove delusion by explaining the truth. *The ninth pure compassion:* All Bodhisattvas conceive great compassion for sentient beings because they know all things are in essence pure and have no clinging or irritation; and suffering is experienced because of afflictions of adventitious defilements. This is called essential purity, as they explain to them the principle of undefiled pure light. *The tenth pure compassion:* All Bodhisattvas know that all phenomena are like the tracks of birds in the sky. They also

know that sentient beings' eyes are clouded by delusion and they cannot clearly realize this. Observing this, Enlightening Beings conceive great compassion, called true knowledge, which teaches sentient beings nirvana.

Ten Kinds of Pure Joy of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of pure joy of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supremely great pure joy of Buddhas. *First*, the pure joy of aspiring to enlightenment. *Second*, the pure joy of relinquishing all possessions. *Third*, the pure joy of not rejecting undisciplined sentient beings but teaching them and maturing them. *Fourth*, the pure joy of being able to tolerate evil-doing sentient beings and vowing to save and liberate them. *Fifth*, the pure joy of giving one's life in search of truth, without regret. *Sixth*, the pure joy of giving up sensual pleasures and always taking pleasure in truth. *Seventh*, the pure joy of including sentient beings to give up material pleasures and always take pleasure in truth. *Eighth*, the pure joy of cosmic equanimity tirelessly honoring and serving all Buddhas they see. *Ninth*, the pure joy of teaching all sentient beings to enjoy meditations, liberations and concentrations, and freely enter and emerge from them. *The tenth pure joy* includes gladly carrying out all austere practices that accord with the way of Enlightening Beings and realizing the tranquil, imperturbable supreme calmness and wisdom of the sages.

Ten Kinds of Pure Equanimity of Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of pure equanimity of Enlightening Beings. Enlightening beings who abide by these can attain the supremely pure equanimity of Buddhas. *First*, not becoming emotionally attached to sentient beings who honor and support them. *Second*, not being angered at sentient beings who slight and revile them. *Third*, always being in the world, but not being affected by the vicissitudes (greed, hatred, anger, pride, wrong views, killing, stealing, adultery, etc) of worldly things. *Fourth*, instructing sentient beings who are fit for the Teaching at the appropriate times, while not conceiving aversion for sentient beings who are not fit for the Teaching. *Fifth*, not seeking the states of learning or nonlearning of the two lesser vehicles. *Sixth*, always being aloof from all desires that are conducive to afflictions. *Seventh*, not

praising the two lesser vehicles' aversion to birth and death. *The eighth pure equanimity* includes avoiding worldly talks, talk that is not nirvana, talk that is not dispassionate, talk that is not according to truth, talk that disturbs others, talk of individual salvation, and talks that obstruct the Path of enlightening beings. *The ninth pure equanimity* includes waiting for the appropriate times to teach sentient beings whose faculties are mature and have developed mindfulness and precise awareness, but do not yet know the supreme truth and waiting for the appropriate times to teach sentient beings whom the enlightening being has already instructed in the past, but who cannot be tamed until the enlightening being reaches Buddhahood. *The tenth pure equanimity* includes not considering people as higher or lower, being free from grasping and rejection, being aloof from all kinds of discriminatory notions, always being rightly concentrated by penetrating truth and attaining tolerance.

Ten Kinds of Pure Giving of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of pure giving of Great Enlightening Beings. Enlightening Beings who abide by these ten principles can accomplish the supreme, pure, magnanimous giving of Buddhas. Pure charity in which the giver expects no return, nor fame, nor blessing in this world, but only desire to sow Nirvana-seed, one of the two kinds of charity. *First*, impartial giving, not discriminating among sentient beings. *Second*, giving according to wishes, satisfying others. *Third*, unconfused giving, causing benefit to be gained. *Fourth*, giving appropriately, knowing superior, mediocre, and inferior. *Fifth*, giving without dwelling, not seeking reward. *Sixth*, open giving, without clinging attachment. *Seventh*, total giving, being ultimately pure. *Eighth*, giving dedicated to enlightenment, transcended the created and the uncreated. *Ninth*, giving teach to sentient beings, never abandoning them, even to the site of enlightenment. *Tenth*, giving with its three spheres pure, observing the giver, receiver, and gift with right awareness, as being like space.

Ten Kinds of Pure Discipline of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of pure discipline of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme flawless pure

discipline of Buddhas. *First*, pure discipline of the body, guarding themselves from evil deeds. *Second*, pure discipline of speech, getting rid of faults of speech. *Third*, pure discipline of mind, forever getting rid of greed, hatred, and false views. *Fourth*, pure discipline of not destroying any subjects of study, being honorable leaders among people. *Fifth*, pure discipline of preserving the aspiration for enlightenment, not liking the lesser vehicles of individual salvation. *Sixth*, pure discipline of preserving the regulations of the Buddha, greatly fearing even minor offenses. *Seventh*, pure discipline of secret protection, skillfully drawing out undisciplined sentient beings. *Eighth*, pure discipline of not doing any evil, vowing to practice all virtuous principles. *Ninth*, pure discipline of detachment all views of existence, having no attachment to precepts. *Tenth*, pure discipline of protecting all sentient beings, activating great compassion.

Ten Kinds of Pure Tolerance of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of pure tolerance of Great Enlightening Beings. Enlightening Beings who abide by these can attain all Buddhas' supreme tolerance of truth, understanding without depending on another. *First*, pure tolerance calmly enduring slander and vilification, to protect sentient beings. *Second*, pure tolerance calmly enduring weapons, to protect self and others. *Third*, pure tolerance not arousing anger and viciousness, the mind being unshakable. *Fourth*, pure tolerance not attacking the low, being magnanimous when above. *Fifth*, pure tolerance saving all who come for refuge, giving up one's own life. *Sixth*, pure tolerance free from conceit, not slighting the uncultivated. *Seventh*, pure tolerance not becoming angered at injury, because of observation of illusoriness. *Eighth*, pure tolerance not revenging offenses, because of not seeing self and other. *Ninth*, pure tolerance not following afflictions, being detached from all objects. *Tenth*, pure tolerance knowing all things have no origin, in accord with the true knowledge of Enlightening Beings, entering the realm of universal knowledge without depending on the instruction of another.

Ten Kinds of Pure Energy of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of pure energy of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme great energy of Buddhas. *First*, the physical energy, which includes attending Buddhas, enlightening beings, teachers, and

elders, honoring fields of blessings, and never retreating. *The second pure energy* is the pure verbal energy, which includes extensively explaining to others whatever teachings they learn without wearying, and praising the virtues of Buddhahood without wearying. *Third*, pure mental energy, able to enter and exit the following without cease: kindness, compassion, joy, equanimity, meditation, liberations and concentrations. *The fourth pure energy* is the pure energy of honesty, which includes being free from deceptiveness, flattery, deviousness, and dishonesty and not regressing in any efforts. *The fifth pure energy* is the pure energy of determination on increasing progress which includes always intent on seeking higher and higher knowledge and aspiring to embody all good and pure qualities. *The sixth pure energy* is the un wasteful pure energy, which includes embodying charity, morality, tolerance, learning, and diligence and continuing to practice these unceasingly until enlightenment. *Seventh*, pure energy conquering all demons, able to exterminate greed, hatred, delusion, false views, and all other bonds and veils of afflictions. *The eighth pure energy* is the pure energy of fully developing the light of knowledge, which includes being carefully observant in all actions, consummating them all, preventing later regret, and attaining all the unique qualities of Buddhahood. *The ninth pure energy* is the pure energy without coming or going, which includes attaining true knowledge, entering the door of the realm of reality, body, speech and mind all impartial, understanding forms are formless and having no attachments. *The tenth pure energy* is the pure energy developing the light of Teaching which includes transcending all stages, attaining the coronation of Buddhas, with uncontaminated body manifesting the appearances of death and birth, leaving home and attaining enlightenment, teaching and passing away, fulfilling such tasks of Universal Good.

Ten Kinds of Pure Meditation of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of pure meditation of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme pure meditation of Buddhas. *First*, pure meditation always gladly leaving home, giving up all possessions. *Second*, pure meditation finding genuine good companions, to teach the right way. *Third*, pure meditation living in the forest enduring wind and rain and so on, being detached from self and possessions. *Fourth*, pure meditation leaving clamorous sentient beings, always enjoying tranquil silence. *Fifth*, pure meditation with harmonious mental activity, guarding the senses. *Sixth*, pure meditation with wind and cognition silent, impervious to all sounds and nettles of meditational concentration. *The seventh pure meditation* includes being aware of the methods of the Path of enlightenment and contemplating them all and actually realizing them. *The eighth pure meditation* includes pure

meditation detached from clinging to its experiences, and neither grasping nor rejecting the realm of desire. *The ninth pure meditation* includes being awakening psychic knowledge and knowing the faculties and natures of all sentient beings. *The tenth pure meditation* includes freedom of action, entering into the concentration of Buddhas, and knowing there is no self.

Ten Kinds of Pure Wisdom of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of pure wisdom of Great Enlightening Beings. Enlightening beings who abide by these can attain the unobstructed great wisdom of Buddhas. *First*, pure wisdom knowing all causes, not denying consequences. *Second*, pure wisdom knowing all conditions, not ignoring combination. *Third*, pure wisdom knowing nonannihilation and nonpermanence, comprehending interdependent origination truly. *Fourth*, pure wisdom extracting all views, neither grasping nor rejecting characteristics of sentient beings. *Fifth*, pure wisdom observing the mental activities of all sentient beings, knowing they are illusory. *Sixth*, Pure wisdom with vast intellectual power, distinguishing all truths and being unhindered in dialogue. *Seventh*, pure wisdom unknowable to demons, false teachers, or followers of the vehicles of individual salvation, deeply penetrating the knowledge of all Buddha. *The eighth pure wisdom* includes seeing the subtle reality body of all Buddhas, seeing the essential purity of all sentient beings, seeing that all phenomena are quiescent, seeing that all lands are the same as space, and knowing all characteristics without impediment. *The ninth Pure wisdom* includes all powers of mental command, analytic abilities, liberative means are ways of transcendence; fostering the attainment of all supreme knowledge. *The tenth pure wisdom* includes instantly uniting with adamant knowledge, comprehending the equality of all things, and attaining the most honorable knowledge of all things.

Ten Kinds of Ultimate Purity of all Buddhas: According to the Flower Adornment Sutra, Chapter 33, there are ten kinds of ultimate purity of all Buddhas. *First*, all Buddhas' past great vows are ultimately pure. *Second*, the religious conduct maintained by all Buddhas is ultimately pure. *Third*, all Buddhas' separation from the confusion of worldly beings is ultimately pure. *Fourth*, all Buddhas' adorned lands are ultimately pure. *Fifth*, all Buddhas' followings are ultimately pure. *Sixth*, all Buddhas' families are ultimately pure. *Seventh*, all Buddhas' physical characteristics and refinements are ultimately pure. *Eighth*, the nondefilement of the reality-body of all Buddhas is ultimately pure. *Ninth*, all Buddhas' omniscient knowledge, without obstruction, is ultimately pure. *Tenth*, all Buddhas' liberation, freedom, accomplishment of their tasks, and arrival at completion are ultimately pure.

Chapter Forty-Two

Bodhisattvas' Abiding Places In the Spirit of the Flower Adornment Sutra

I. An Overview of Bodhisattvas' Abiding Places In Buddhist Teachings:

According to Buddhism, dwelling place means abiding place in the Truth, i.e. the acquirement by faith of a self believing in the dharma and producing its fruits. In the Surangama Sutra, book Eight, the Buddha reminded Ananda about the Ten Grounds or the ten stages (periods) in Bodhisattva-wisdom as follows: the purposive stage, clear understanding and mental control or the dwelling of the ground of regulation, unhampered liberty in every direction or dwelling of cultivation, acquiring the Tathagata nature or seed or dwelling of noble birth, perfect adaptability and resemblance in self-development and development of others or dwelling with endowment with skill-in-means, the whole mind becoming Buddha-like or dwelling of the rectification of the mind, non-retrogression (perfect unity and constant progress or dwelling of irreversibility), as a Buddha-son now, or the stage of youth in Buddhahood or dwelling of pure youth, as prince of the law or dwelling of a Dharma Prince, and baptism as the summit of attainment of the conception of Buddhahood or dwelling anointing the crown of the head. A Bodhisattva firmly fixed, or abiding in certainty. After a Bodhisattva has completed three great asamkhyeya kalpas he has still one hundred great kalpas to complete. This period is called abiding in fixity or firmness, divided into sixth kinds: First, certainty of being born in a good gati such as in the deva realms or in the realms of human beings. Second, certainty of being born in a noble family. Third, certainty of being born with a good body. Fourth, certainty of being born as a man. Fifth, certainty of being born knowing the abiding places of his transmigrations. Sixth, certainty of being born knowing the abiding character of his good work. In short, anywhere Bodhisattvas abide, they all wish to let sentient beings realize that things of the world are all illusions, impermanent, and perishable, and become

deeply disillusioned, avoid creating attachments, forever cut off the affliction of worldly craving, cultivate purifying practices, and benefit living beings.

II. Some Bodhisattvas' Typical Abiding Places in the Spirit of the Flower Adornment Sutra:

Great Enlightening Beings have many different abiding places. The followings are some typical ones: ***Ten Kinds of Abode of Great Enlightening Beings:*** According to The Flower Adornment Sutra, Chapter 38, there are ten kinds of abode of Great Enlightening Beings. Enlightening Beings who abide by these can reach the supreme abode of Buddhas where there is no obstruction. *First*, the abode of great goodwill, being impartial toward all sentient beings. *Second*, the abode of great compassion, not slighting the uncultivated. *Third*, the abode of great joy, aloof from all vexations. *Fourth*, the abode of great equanimity, regarding the created and uncreated equally. *Fifth*, the abode of transcendent ways, being led by the aspiration for enlightenment. *Sixth*, the abode of universal emptiness, by virtue of skillful analysis. *Seventh*, the abode of signlessness, not leaving the absolute state. *Eighth*, the abode of wishlessness, examining the experience of taking on life. *Ninth*, the abode of recollection and awareness, by virtue of full development of recognition of truth. *Tenth*, the abode of equality of all things, by virtue of having gained the prediction of Buddhahood. ***Great Bodhisattvas' Ten Kinds of Jewel-Like State in Unexcelled Complete Perfect Enlightenment:*** According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of jewel-like state in unexcelled complete perfect enlightenment. Enlightening Beings who abide by these can attain the jewel of supreme great knowledge and wisdom of Buddhas. *The first jewel-like state:* Great Enlightening Beings go to the Buddhas in countless worlds, behold all Buddhas, pay obeisance to all Buddhas, serve and honor all Buddhas with offerings. *The second jewel-like state:* Great Enlightening Beings listen to true teaching from inconceivably many Buddhas, absorb and remember the true teaching, analyze and ponder the true teaching, increase in awareness and wisdom, carry out the true teaching everywhere. *The third jewel-like state:* Great Enlightening Beings disappear from this land and appear to be born elsewhere, yet have no

confusion about the Buddha teaching. *The fourth jewel-like state:* Great Enlightening Beings know how to elicit all principles from one principle, for the various meanings of all principles are ultimately all one meaning, be able to analyze and explain each of the principles. *The fifth jewel-like state:* Great Enlightening Beings know how to reject afflictions, know how to stop afflictions, know how to prevent afflictions, know how to extirpate afflictions, cultivate the practices of Enlightening Beings, do not experience absolute truth but ultimately arrive at the further shore of ultimate truth, with expedient skill they learn well what is to be learned, cause their past vows to reach fulfillment, without physical fatigue. *The sixth jewel-like state:* Great Enlightening Beings know that all objects of mental discriminations of Enlightening Beings have no locations, yet they still say there are various locations to make more means to save sentient beings; though they have no discrimination and do not create anything, yet because they want to tame all sentient beings, they do cultivate practices and do act. *The seventh jewel-like state:* Great Enlightening Beings know all things are of one and the same essence, which is: what is error, what is without error, what is error, what is without error, no essence, no variety, no infinity, no calculability, no measurability, no form, no characteristics, whether one or many, all are ungraspable. Know for certain all of the above are the norms of: Buddhas' teachings, Enlightening beings', Individual illuminates', Hearers', Ordinary people's, what things are good, what things are not good, what is mundane, what is supramundane, what is contaminated, what is uncontaminated, what is compounded, what is uncompounded. *The eighth jewel-like state:* Great enlightening beings find that the Buddhas cannot be grasped, Enlightening Beings cannot be grasped, phenomena cannot be grasped, sentient beings cannot be grasped. Great Enlightening Beings do not give up the vow to tame sentient beings; on the contrary, they always try to enable sentient beings to attain true enlightenment. Why? Great enlightening beings are skillful observers, they know the mentalities of all sentient beings, know the perspective of all sentient beings, and guide sentient beings accordingly, so that they can attain nirvana. They practice the deeds of Enlightening Beings zealously in order to fulfill their vow to enlighten sentient beings. *The ninth jewel-like state:* Great Enlightening Beings know that tactful instructions, manifestation of nirvana, and all means of liberating sentient beings are construed by mind and thought, and are not aberrant or false.

Enlightening Beings realize that all things are equal in all times, they do not move from Thusness, yet do not abide in ultimate truth. Enlightening Beings do not see there are any sentient being who ever have received, will receive or do receive teaching. Enlightening Beings know themselves have nothing to practice, there being nothing at all born or perishing that can be grasped, they still cause their vows not to be in vain by means of all things. *The tenth jewel-like state:* Great Enlightening Beings hear from countless Buddhas predictions of future Buddhas, each with different names, living in different ages. They listen to this for untold eons and, having heard, cultivate practice, not startled or frightened, not lost or confused because Enlightening Beings know the knowledge of Buddhas is inconceivable, the predictions of the Buddhas have no ambiguity in their words, the extraordinary power of their own active commitment, foster perfect enlightenment in all who are capable of being taught, fulfilling all their vows, equal in extent to the cosmos. ***Ten Peerless States of Great Enlightening Beings:*** According to the Flower Adornment Sutra, Chapter 38, there are ten peerless states (of Great Enlightening Beings) which no listeners or individual illuminates can equal. Enlightening Beings who abide by these can attain the peerless state of supremely great knowledge and all qualities of Buddhahood. *First*, though see absolute truth, they do not grasp it as their realization because all their vows are not yet fulfilled. *Second*, plant all good roots of goodness, equal to all realities, yet do not have the slightest attachment to them. *Third*, cultivating the practices of Enlightening Beings, know they are like phantoms because all things are still and void, yet they have no doubt about the way of Buddhahood. *Fourth*, though free from the false ideas of the world, still are able to focus their attention and carry out the deeds of Enlightening Beings for innumerable eons, fulfill their great undertakings, and never give rise a feeling of weariness therein. *Fifth*, do not grasp anything because the essence of all things is void, yet they do not experience nirvana because the path of omniscience is not yet fulfilled. *Sixth*, know that all periods of time are not periods of time, yet they innumerate periods of time. *Seventh*, know nothing creates anything, yet they do not give up making the way in search of Buddhahood. *Eighth*, know that the realms of desire, form, and formless are only mind, and the past, present and future are only mind, yet they know perfectly well that mind has no measure and no bounds. *Ninth*, carry out enlightening actions for untold eons for sentient beings one and all, wishing to settle them in the state of omniscience, and yet they never tire or get fed up. *Tenth*, though their cultivation of practice is completely fulfilled, still do not realize Enlightenment, because they reflect, ‘What I do is basically for sentient beings, so I should remain in birth-and-death and help them by expedient means, to settle them on the supreme path of enlightenment?’

Chapter Forty-Three

Bodhisattvas' Wisdom In the Spirit of the Flower Adornment Sutra

I. An Overview of Wisdom in Buddhist Teachings:

An Overview of Wisdom in Buddhist Teachings: Knowing reveals itself in many ways. Knowing can be active whenever there is hearing, seeing, feeling, comparing, remembering, imagining, reflecting, worrying, hoping and so forth. In the Vijnanavadin school of Buddhism, which specialized in the study of “consciousnesses,” many more fields of activity were attributed to knowing. For instance, in alayavijnana, or “storehouse of consciousness,” the fields of activity of knowing are maintaining, conserving, and manifesting.” Also according to the Vijnanavadins, all sensation, perception, thought, and knowledge arise from this basic store-house consciousness. Manyana is one of the ways of knowing based on this consciousness and its function is to grasp onto the object and take it as a “self.” Manovijnana serves as the headquarters for all sensations, perceptions, and thoughts, and makes creation, imagination, as well as dissection of reality possible. Amala is the consciousness that shines like a pure white light on the store-house consciousness. In any phenomena, whether psychological, physiological, or physical, there is dynamic movement, life. We can say that this movement, this life, is the universal manifestation, the most commonly recognized action of knowing. We must not regard “knowing” as something from the outside which comes to breathe life into the universe. It is the life of the universe itself.

According to Buddhism, understanding is not an accumulation of knowledge. To the contrary, it is the result of the struggle to become free of knowledge. Understanding shatters old knowledge to make room for the new that accords better with reality. When Copernicus discovered that the Earth goes around the sun, most of the astronomical knowledge of the time had to be discarded, including the ideas of above and below. Today, physics is struggling valiantly to free itself from the ideas of identity and cause effect that underlie classical science. Science, like the Way, urges us to get rid of all preconceived notions. Understanding, in human, is translated into concepts, thoughts,

and words. Understanding is not an aggregate of bits of knowledge. It is a direct and immediate penetration. In the realm of sentiment, it is feeling. In the realm of intellect, it is perception. It is an intuition rather than the culmination of reasoning. Every now and again it is fully present in us, and we find we cannot express it in words, thoughts, or concepts. “Unable to describe it,” that is our situation at such moments. Insights like this are spoken of in Buddhism as “impossible to reason about, to discuss, or to incorporate into doctrines or systems of thought.” Besides, understanding also means a shield to protect cultivator from the attack of greed, hatred and ignorance. A man often does wrong because of his ignorance or misunderstanding about himself, his desire of gaining happiness, and the way to obtain happiness. Understanding will also help cultivators with the ability to remove all defilements and strengthen their virtues.

Higher intellect or spiritual wisdom; knowledge of the ultimate truth (reality). Jnana is the essential clarity and unerring sensibility of a mind that no longer clings to concepts of any kind. It is direct and sustained awareness of the truth, for a Bodhisattva, that meaning and existence are found only in the interface between the components of an unstable and constantly shifting web of relationships, which is everyday life, while prajna is the strength of intellectual discrimination elevated to the status of a liberating power, a precision tool capable of slicing through obstructions that take the form of afflictions and attachments to deeply engrained hereditary patterns of thought and action. Jnana is a very flexible term, as it means sometimes ordinary worldly knowledge, knowledge of relativity, which does not penetrate into the truth of existence, but also sometimes transcendental knowledge, in which case being synonymous with Prajna or Arya-jnana.

Wisdom is described as the understanding of the Four Noble Truths, the understanding of interdependent origination, and the like. The attainment of wisdom is the ability of transformation of these doctrinal items from mere objects of intellectual knowledge into real, personal experience. In other words, according to Buddhism, wisdom is the ability to change our knowledge of the four Noble Truths and the like from mere sutra learning into actual, living truth. To attain wisdom, we must first cultivate good conduct, then cultivate mental development. It should be noted that reading and understanding the meaning of a sutra doesn't mean attaining wisdom. Wisdom

means reading, understanding, and transforming doctrinal items from sutras into real, personal experience. Wisdom gives us the ability of “seeing the truth” or “seeing things as they really are” because the attainment of wisdom is not an intellectual or academic exercise, it is understanding or seeing these truths directly.

In Buddhism, wisdom is the highest virtue of all. It is usual to translate the Sanskrit term “Prajna” (pali-Panna) by “wisdom,” and that is not positively inaccurate. When we are dealing with the Buddhist tradition, however, we must always bear in mind that there Wisdom is taken in a special sense that is truly unique in the history of human thought. “Wisdom” is understood by Buddhists as the methodical contemplation of ‘Dharmas.’ This is clearly shown by Buddhaghosa’s formal and academic definition of the term: “Wisdom has the characteristic of penetrating into dharmas as they are themselves. It has the function of destroying the darkness of delusion which covers the own-being of dharmas. It has the manifestation of not being deluded. Because of the statement: ‘He who is concentrated knows, sees what really is,’ concentration is its direct and proximate cause.”

Wisdom understanding that emptiness of inherent existence is the ultimate nature of all phenomena. This specific type of wisdom is the sole means to eliminate our ignorance and other disturbing states. It is also the most powerful tool for purifying negative karmic imprints. In addition, it enables us to benefit others effectively, for we can then teach them how to gain this wisdom themselves. This is also the first key to liberation and enlightenment. In order to be able to obtain this type of wisdom, we must invest all our efforts in cultivating Buddhist laws and practicing Buddhist meditation. Conventional intelligence knowing, logic, science, arts, and so forth. This type of wisdom is from birth; however, the person who possesses this type of wisdom is believed that in previous lives, he or she had already cultivated or practiced so many good deeds.

Fundamental wisdom which is inherent in every man and which can manifest itself only after the veil of ignorance, which screens it, has been transformed by means of self-cultivation as taught by the Buddha. According to the Buddha, wisdom is extremely important for it can be commensurate with enlightenment itself. It is wisdom that finally opens the door to freedom, and wisdom that removes ignorance, the fundamental cause of suffering. It is said that while one may sever the branches of a tree and even cut down its trunk, but if the root is not removed, the tree will grow again. Similarly, although one may remove attachment by means of renunciation, and aversion by means of love and compassion, as long as ignorance is not removed by means of wisdom, attachment and aversion will sooner or later arise again. As for the Buddha, immediately after witnessing the unhappy incident involving

the worm and the bird at the plowing ceremony, the prince sat under a nearby rose-apple tree and began to contemplate. This is a very early experience of meditation of the Buddha. Later, when he renounced the world and went forth to seek the ultimate truth, one of the first disciplines he developed was that of meditation. Thus, the Buddha himself always stressed that meditation is the only way to help us to achieve wisdom.

In the Dharmapada Sutra, the Buddha taught: “Long is the night to the wakeful; long is the road to him who is tired; long is samsara to the foolish who do not know true Law (Dharmapada 60). If a traveler does not meet a companion who is better or at least equal, let him firmly pursue his solitary career, rather than being in fellowship with the foolish (Dharmapada 61). These are my sons; this is my wealth; with such thought a fool is tormented. Verily, he is not even the owner of himself. Whence sons? Whence wealth? (Dharmapada 62). A foolish man who knows that he is a fool, for that very reason a wise man; the fool who think himself wise, he is indeed a real fool (Dharmapada 63). If a fool associates with a wise man even all his life, he will understand the Dharma as little as a spoon tastes the flavour of soup (Dharmapada 64). An intelligent person associates with a wise man, even for a moment, he will quickly understand the Dharma, as the tongue tastes the flavour of soup (Dharmapada 65). The knowledge and fame that the fool gains, so far from benefiting; they destroy his bright lot and cleave his head (Dharmapada 72). Swans can only fly in the sky, man who has supernatural powers can only go through air by their psychic powers. The wise rise beyond the world when they have conquered all kinds of Mara (Dharmapada 175).”

In summary, in Buddhism, wisdom is of the highest importance; for purification comes through wisdom, through understanding; and wisdom in Buddhism is the key to enlightenment and final liberation. But the Buddha never praised mere intellect. According to him, knowledge should go hand in hand with purity of heart, with moral excellence (*vijja-caranasampanna-p*). Wisdom gained by understanding and development of the qualities of mind and heart is wisdom par excellence (*bhavanamaya panna-p*). It is saving knowledge, and not mere speculation, logic or specious reasoning. Thus, it is clear that Buddhism is neither mere love of, nor inducing the search after wisdom, nor devotion, though they have their significance and bearing on mankind, but an encouragement of a practical application of the teaching that leads the follower to dispassion, enlightenment and final deliverance. Wisdom in Buddhism is also a sole means to eliminate our ignorance and other disturbing attitudes. It is also a tool for purifying negative karmic imprints. Many people say that wisdom is gained from information or knowledge. The Buddha told us the opposite! He taught us that wisdom is already within our self-nature; it does not come from the outside. In the world, there are some

very intelligent and wise people, such as scientists and philosophers, etc. However, the Buddha would not recognize their knowledge as the proper Buddhist enlightenment, because they have not severed their afflictions. They still dwell on the rights and wrongs of others, on greed, anger, ignorance and arrogance. They still harbor wandering discriminatory thoughts and attachments. In other words, their minds are not pure. Without the pure mind, no matter how high the level of realization one reaches, it is still not the proper Buddhist enlightenment. Thus, our first hindrance to enlightenment and liberation is ego, our self-attachment, our own wandering thoughts. Only the wisdom that is based on concentration has the ability to eliminate attachments and ignorance. That is to say the wisdom that arises from a pure mind, not the wisdom that is attained from reading and studying books, for this wisdom is only worldly knowledge, not true wisdom. Thus, the Buddha said: "He who is concentrated knows and sees what really is." According to the Flower Adornment Sutra, all sentient beings possess the same wisdom and virtuous capabilities as the Buddha, but these qualities are unattainable due to wandering thoughts and attachments. Practicing Buddhism will help us rid of wandering, discriminating thoughts and attachments. Thus, we uncover our pure mind, in turn giving rise to true wisdom. Sincere Buddhists should always remember that our innate wisdom and abilities are temporarily lost due to the cloud of ignorance, attachments and wandering discriminatory thoughts, but are not truly or permanently lost. Our goal in Practicing Buddhism is to break through this cloud and achieve enlightenment.

Some Typical Characteristics of Bodhisattvas' Wisdoms In Buddhist teachings: The resulting wisdom, or training in wisdom. Even though wisdom involves cause and effect. Those who cultivated and planted good roots in their past lives would have a better wisdom. However, in this very life, if you want to get rid of greed, anger, and ignorance, you have no choice but cultivating discipline and samadhi so that you can obtain wisdom paramita. With wisdom paramita, you can destroy these thieves and terminate all afflictions. Wisdom is one of the three studies in Buddhism. The other two are precepts and meditation. According to Bhikkhu Piyadassi Mahathera in *The Spectrum of Buddhism*, high concentration is the means to the acquisition of wisdom or insight. Wisdom consists of right understanding and right thought, the first two factors of the path. This is called the training in wisdom or panna-sikkha. Wisdom helps us get rid of the clouded view of things, and to see life as it really is, that is to see life and things pertaining to life as arising and passing.

Owing to the wisdom, Bodhisattvas understand profoundly, they have the insight that the four noble truths to understand the true aspects of reality. Bodhisattvas use the one truth to understand the true aspects of reality. The

wisdom of the Bodhisattva is always acute, so they often have a broad compassionate mind. Wisdom is the knowledge of things and realization of truth. Wisdom is arosen from perception or knowing. Wisdom is based on right understanding and right thought. Decision or judgment as to phenomena or affairs and their principles, of things and their fundamental laws. Prajna is often interchanged with wisdom. Wisdom means knowledge, the science of the phenomenal, while prajna more generally to principles or morals. The difference between Buddhi and Jnana is sometimes difficult to point out definitively, for they both signify worldly relative knowledge as well as transcendental knowledge. While Prajna is distinctly pointing out the transcendental wisdom. The Prajna-paramita-sutra describes “prajna” as supreme, highest, incomparable, unequalled, unsurpassed. Wisdom or real wisdom. According to the Mahayana Buddhism, only an immediate experienced intuitive wisdom, not intelligence can help man reach enlightenment. Therefore, to achieve prajna is synonymous with to reach enlightenment. One of the two perfections required for Buddhahood. The wisdom which enables us to transcend disire, attachment and anger so that we will be emancipated (not through the mercy of any body, but rather through our own power of will and wisdom) and so that we will not be reborn again and again in “samsara” or transmigration.

II. Bodhisattvas' Wisdom in the Spirit of the Flower Adornment Sutra in the Spirit of the Flower Adornment Sutra:

Ten Kinds of Knowledge of Differentiation of Entry into Concentration:

According to the Flower Adornment Sutra, Chapter 27, there are ten kinds of knowledge of differentiation of entry into concentration of Great Enlightening Beings. *First*, Knowledge of Differentiation of Entering concentration in the east and emerging in the west. *Second*, Knowledge of Differentiation of Entering concentration in the west and emerging in the east. *Third*, Knowledge of Differentiation of Entering concentration in the south and emerging in the north. *Fourth*, Knowledge of Differentiation of Entering concentration in the north and emerging in the south. *Fifth*, Knowledge of Differentiation of Entering concentration in the northeast and emerging in the southwest. *Sixth*, Knowledge of Differentiation of Entering the concentration in the southwest emerging in the northeast. *Seventh*, Knowledge of Differentiation of Entering the concentration in the northwest and emerging in the southeast. *Eighth*, Knowledge of Differentiation of Entering the concentration in the southeast and emerging in the northwest. *Ninth*, Knowledge of Differentiation of Entering the concentration in the nadir and

emerging in the zenith. *Tenth*, Knowledge of Differentiation of Entering the concentration in the zenith and emerging in the nadir.

Great Bodhisattvas' Ten Kinds of Knowledge of Differentiation: These are ten kinds of knowledge of differentiation of Enlightening Beings mentioned by the Buddha in The Flower Adornment Sutra, Chapter 38, Detachment from The World. Enlightening Beings who rest on these principles will attain the Buddha's unexcelled, far-reaching knowledge of differentiation: *First*, knowledge of differentiations of sentient beings. *Second*, knowledge of differentiations of faculties. *Third*, knowledge of differentiations of consequences of actions. *Fourth*, knowledge of differentiations of forms of birth. *Fifth*, knowledge of differentiations of worlds. *Sixth*, knowledge of differentiations of spheres of reality. *Seventh*, knowledge of differentiations of Buddhas. *Eighth*, knowledge of differentiations of phenomena. *Ninth*, knowledge of differentiations of time. *Tenth*, knowledge of differentiations of all ways of speaking.

Great Bodhisattvas' Ten Kinds of Actions of Knowledge: According to The Flower Adornment Sutra, there are ten kinds of actions of knowledge. Enlightening Beings who abide by these ten actions of knowledge can attain the supreme action of great knowledge of Buddhas, including all skillful means of liberation. *First*, believing in consequences of action and not denying causality. *Second*, not giving up the determination for enlightenment, always remembering the Buddhas. *Third*, attending the wise (good-knowing advisors), respecting and providing for them, honoring them tirelessly. *The fourth action of knowledge* includes enjoying the teachings and their meaning tirelessly, getting rid of wrong awareness, and always cultivating true awareness. *The fifth action of knowledge* states that getting rid of haughtiness toward all sentient beings, thinking of Enlightening Beings as Buddhas, valuing the true Teaching as much as one's own being, honoring The Enlightened as though protecting one's own life, and thinking of practitioners as Buddhas. *The sixth action of knowledge* includes being free from all that is not good in thought, word, and deed, praising the excellence of sages and saints, and according with enlightenment. *The seventh action of knowledge* is not denying interdependent origination, getting rid of false views, destroying darkness and attaining light, and illuminating all things. *The eighth action of knowledge* is acting in accord with the ten kinds of dedication. Thinking of the ways of transcendence as one's mother, thinking of skillful means as one's father, and entering the house of enlightenment with a profound pure mind. *Ninth*, diligently accumulating all practices that foster enlightenment, such as charity, morality, learning, cessation and contemplation, virtue and wisdom. *Tenth*, indefatigably cultivating any practices the followings: that is praised by the Buddhas; that can break through the afflictions and conflicts of demons;

that can remove all obstructions, veils, shrouds and bonds; that can teach and tame all sentient beings; that can embrace the truth in accord with knowledge and wisdom; that can purify a Buddha-land; and that can generate spiritual capacities and insights.

Great Bodhisattvas' Ten Kinds of Oceanic Knowledge Entering into Unexcelled, Complete Perfect Enlightenment: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of oceanic knowledge entering into unexcelled, complete perfect enlightenment. Enlightening beings who abide by these can attain the ocean of supreme knowledge of Buddhas. *First*, penetrate all realms of sentient beings. *Second*, penetrate all worlds without giving rise to arbitrary discriminations. *Third*, know all realms of space are measureless and immaterial, and enter the network of all different worlds in the ten directions. *Fourth*, skillfully penetrate phenomena because they know them all: fluidity, nonannihilation, noneternity, infinity, nonbirth, nondestruction, and totality. *The fifth oceanic knowledge* states that Great Enlightening Beings know the roots of goodness have accumulated, do accumulate, and will accumulate the Buddhas, Enlightening beings, Listeners, Individual Illuminates, and all ordinary people. Great Enlightening Beings also know the roots of goodness have already accomplished, now being accomplished, and to be accomplished by the Buddhas of all times in perfect enlightenment; the roots of goodness in the teaching and civilizing of all sentient beings by the Buddhas of all times. Knowing all these roots of goodness, Enlightening Beings will do the following: deeply believe in them, approve and aspire to them, and cultivate them tirelessly. *The sixth oceanic knowledge* states that moment to moment Great Enlightening Beings enter untold eons of the past and know how many Buddhas appear in each eon, no matter how unspeakably many they were they know clearly in each and every eon their congregations, their teaching and training methods, the lifespan of all sentient beings, and how long their doctrine lasted. They also know if there were sentient beings who planted roots of goodness for enlightenment in ages when there were no Buddhas. They also know if there are any sentient beings who will get to see Buddhas in the future when their roots of goodness ripen. They tirelessly examine untold eons of the past. *The seventh oceanic knowledge* states that Great Enlightening Beings penetrate the ages of the future, examine and distinguish all ages, measureless, boundless; know what ages will have Buddhas and what ages will not. They know how many Buddhas will appear in what ages, what the names of each Buddha will be, and what worlds they will live in? What the names of those worlds will be. How many sentient beings they will liberate. How long they will live. Observe throughout the future, knowing all endlessly, tirelessly. *The eighth oceanic knowledge* states that Great Enlightening Beings enter the present

observe and reflect moment after moment see boundless kinds of worlds in the ten directions, each having Buddhas who have attained, are attaining and will attain supreme enlightenment. As they go to the site of enlightenment, sit under the tree of Enlightenment, conquer the demons, and attain Unexcelled Complete Perfect Enlightenment. When getting up, they go into the city, ascend to the heavens, expound the subtle truth and turn the great wheel of teaching, manifest spiritual powers, tame sentient beings, hand on the teaching of complete enlightenment, give up their lives, and enter final nirvana. After they have entered nirvana, their teachings are collected and preserve them in the worlds, the Buddhas' monuments are adorned and honored in various ways. The Enlightening Beings also see the sentient beings in those worlds encounter the Buddhas' teachings, accept, preserve and repeat them, remember and ponder them, increase in wisdom and understanding. They extend these throughout the ten directions and have no misunderstanding about the Buddhas' teachings, because Great Enlightening Beings know the Buddhas are all like dreams, yet they go to all Buddhas and honor them. At such times Enlightening Beings do not cling to their bodies, yet they utilize their bodies to cultivate. They do not cling to the Buddhas, yet they see the Buddhas and hear the teachings; they do not cling to the world, yet they enter the world to save sentient beings; they do not cling to the congregation; they do not cling to the preaching; they do not cling to the age, yet they enter all ages tirelessly. *The ninth oceanic knowledge* states that Great Enlightening Beings honor countless Buddhas in each age, for untold eons, appearing to die in one place and be born in another. They honor the Buddhas, as well as the Enlightening Beings and disciples in their congregations with all kinds of transmundane offerings. After the Buddhas pass away, they honor their relics with unsurpassed offerings, and extensively practice charity. Great Enlightening Beings with an inconceivable mind, a mind not seeking reward, a mind with ultimate determination, a determination to provide benefit. For untold eons, Great Enlightening Beings, for the sake of supreme complete perfect enlightenment, honor the Buddhas, benefit sentient beings, preserve the true teaching, and reveal and expound the true teaching for untold eons. *The tenth oceanic knowledge* states that Great Enlightening Beings wholeheartedly seek, from all Buddhas, from all Enlightening Beings, from all teachers of truth. The principles expounded by Enlightening Beings; the principles studied by Enlightening Beings; the principles taught by Enlightening Beings; the principle practiced by Enlightening Beings; the methods of purification of Enlightening Beings; the methods of development of Enlightening Beings; the methods of training of Enlightening Beings; the methods of equanimity of Enlightening Beings; the methods of emancipation of Enlightening Beings; and the methods of total mental command of

Enlightening Beings. Having obtained these teachings, Great Enlightening Beings absorb and retain them, read and repeat them, analyze and explain them, never tiring of this, causing countless sentient beings to develop all awareness of the Buddha teachings that corresponds to omniscience, to penetrate the characteristics of reality, attain nonregression in respect to Unexcelled, Complete Perfect Enlightenment, and Enlightening beings continue to cultivate this way tirelessly for untold eons.

Great Bodhisattvas' Ten Kinds of Contemplation of Knowledge: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of contemplation of knowledge of Great Enlightening Beings. Enlightening Beings who abide by these can attain the contemplation of supreme knowledge of Buddhas. *First*, contemplation of knowledge of skillfully analyzing and explaining all things. *Second*, knowing all roots of goodness of past, present and future. *Third*, knowing the practices of all Enlightening Beings, being able to transform freely. *Fourth*, knowing the meanings of all doctrines. *Fifth*, knowing the powers of all Buddhas. *Sixth*, knowing all methods of concentration formulae. *Seventh*, expounding truth in all words, entering all universes. *Eighth*, knowing all spaces are inconceivable. *Ninth*, knowing all ten directions are inconceivable. *Tenth*, knowing the light of knowledge of all Buddha teachings is unobstructed.

Great Bodhisattvas' Ten Illuminations of Knowledge: According to the Flower Adornment Sutra, Chapter 38, there are ten illuminations of knowledge of Great Enlightening Beings. Enlightening Beings who abide by these can attain the illumination of supreme knowledge of all Buddhas. *First*, the illumination of knowledge of certain attainment of supreme perfect enlightenment. *Second*, the illumination of knowledge seeing all Buddhas. *Third*, the illumination of knowledge of seeing all sentient beings dying in one place and being born in another. *Fourth*, the illumination of knowledge understanding the doctrines of all scriptures. *Fifth*, the illumination of knowledge developing the determination of enlightenment through association with the wise and accumulation of roots of goodness. *Sixth*, the illumination of knowledge showing all Buddhas. *Seventh*, the illumination of knowledge teaching all sentient beings so they may abide in the state of enlightenment. *Eighth*, the illumination of knowledge expounding inconceivable great means of access to truth. *Ninth*, the illumination of knowledge skillfully comprehending the spiritual powers of all Buddhas. *Tenth*, the illumination of knowledge fulfilling all transcendent ways.

Ten Kinds of Broad Knowledge of Great Enlightened Beings: According to The Flower Adornment Sutra, Chapter 36, there are ten kinds of broad knowledge. When great enlightening beings persist in the ten kinds of purity, they become imbued with ten kinds of broad knowledge: *First*, knowledge of

all sentient beings' mental behavior. *Second*, knowledge of the consequences of actions of all sentient beings. *Third*, knowledge of all Buddha-teachings. *Fourth*, knowledge of the profound, occult import of all Buddha teachings. *Fifth*, knowledge of all methods of concentration spells. *Sixth*, knowledge of interpretation of all writings. *Seventh*, knowledge of the language and speech of all sentient beings. *Eighth*, knowledge of manifestation of their bodies in all worlds. *Ninth*, knowledge of manifestation of their reflections in all assemblies. *Tenth*, knowledge of embodying omniscience in all realms of beings.

Great Bodhisattvas' Ten Kinds of Treasury of Great Knowledge: This is ten kinds of treasury of great knowledge possessed by Enlightening Beings when they first attain the concentration of knowledge of the adornments of Buddhas according to the Flower Adornment Sutra, Chapter 27. *First*, knowledge illuminating all Buddha-lands. *Second*, knowledge of the births of all beings. *Third*, knowledge of how to make magical displays of past, future and present. *Fourth*, knowledge of all Buddha-bodies. *Fifth*, knowledge comprehending all Buddha teachings. *Sixth*, knowledge embracing all pure phenomena. *Seventh*, knowledge of how to cause all beings to enter the reality body. *Eighth*, pure knowledge of universal directly perceiving all things. *Ninth*, knowledge of total freedom reaching the other shore. *Tenth*, knowledge establishing all universal principles.

Great Bodhisattvas' Ten Kinds of Skillful Analytic Knowledge: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of skillful analytic knowledge of Great Enlightening Beings. Enlightening Beings who abide by these can attain supreme knowledge of Buddhas that skillfully distinguishes all things. *First*, skillful analytic knowledge penetrating all lands. *Second*, skillful analytic knowledge penetrating all abodes of sentient beings. *Third*, skillful analytic knowledge penetrating the mental activities of all sentient beings. *Fourth*, skillful analytic knowledge penetrating the faculties of all sentient beings. *Fifth*, skillful analytic knowledge penetrating the consequences of all actions of all sentient beings. *Sixth*, skillful analytic knowledge penetrating the practices of all Buddhist disciples. *Seventh*, skillful analytic knowledge penetrating the practices of all Individual Illuminates. *Eighth*, skillful analytic knowledge penetrating the practices of all Enlightening Beings. *Ninth*, skillful analytic knowledge penetrating the practices of mundane things. *Tenth*, skillful analytic knowledge penetrating all principles and attributes of Buddhahood. Besides, *there are still Ten Kinds of Technical Knowledge:* According to the Flower Adornment Sutra, Chapter 36, there are ten kinds of technical knowledge of the Buddha teachings. Once Great Enlightening Beings abide in the ten kinds of sublime mind, they acquire ten kinds of technical knowledge of the Buddha teachings. *First*,

Technical knowledge of Comprehending the most profound Buddha teaching. *Second*, Technical knowledge of the production of far-reaching Buddha-teachings. *Third*, Technical knowledge of exposition of all kinds of Buddha teachings. *Fourth*, Technical knowledge of realizing the Buddha teaching of equality. *Fifth*, Technical knowledge of understanding the Buddha teaching of differentiation. *Sixth*, Technical knowledge of penetration of the Buddha teaching of adornment. *Seventh*, Technical knowledge of penetrating the Buddha teachings by one means. *Eighth*, Technical knowledge of penetrating the Buddha teachings by innumerable means. *Ninth*, Technical knowledge of nodifference of the boundless Buddha teachings. *Tenth*, Technical knowledge of nonregression in the Buddha teachings by one's own mind and one' own power.

Ten Kinds of Extraordinary Thought in Great Bodhisattvas' Wisdom:

According to the Buddha in The Flower Adornment Sutra, Great Enlightening Beings have ten kinds of extraordinary thought which help them attain unexcelled skillful thought. *First*, all Great Enlightening Beings think of all roots of goodness as their own roots of goodness. *Second*, they think of all roots of goodness as seeds of enlightenment. *Third*, they think all sentient beings as vessels of enlightenment. *Fourth*, they think of all vows as their own vows. *Fifth*, they think of all truths as emancipation. *Sixth*, they think of all practices as their own practices. *Seventh*, they think that all things as teachings of Buddha. *Eighth*, they think of all modes of language as the path of verbal expression. *Ninth*, they think of all Buddhas as benevolent parents. *Tenth*, they think of all Budhas as one.

Great Bodhisattvas' Ten Kinds of Unimpeded Function Relating to Knowledge: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of unimpeded function relating to knowledge of Great Enlightening Beings. *First*, inexhaustible analytic powers. *Second*, retention of all dharani concentration formulae. *Third*, ability to know and explain with certainty the faculties of all sentient beings. *Fourth*, instantly knowing, by unhindered knowledge, the action of the minds of all sentient beings. *Fifth*, knowing clearly all sentient beings' inclinations, propensities, habits, and afflictions. Giving them remedies in accordance with their ailments. *Sixth*, in a single moment they are able to enter into the ten powers of Buddhas. *Seventh*, by unimpeded knowledge they are able to know all ages of past, present, and future and sentient beings therein. *Eighth*, moment to moment they manifest the attainment of enlightenment, showing it to sentient beings endlessly. *Ninth*, know the actions of all sentient beings in the thought of one sentient being. *Tenth*, understand the language of all sentient beings in the words of one sentient being.

Chapter Forty-Four

Bodies of Great Enlightening Beings In the Spirit of the Flower Adornment Sutra

I. An Overview of the Body in Buddhist Teachings:

An Overview of the Body in Buddhist Teachings: Buddhism considers human body as a defiled skin bag. Sincere Buddhists should not care too much for this body, should not treat their skin-bag of a body as a treasure. Only people who are free of this idea can apply effort in cultivating the Way. If we treat our body as a precious thing, then we will become its slave and serve its whims all day long. Therefore, sincere Buddhists should treat the body as a ‘stinking bag of skin’ and do not prize it highly. Valuing the body too high is an obstacle to cultivation. We should merely ‘borrow the false to cultivate what is true,’ and see it as just an expedient means. According to the Sutra In Forty-Two Sections, Chapter 26, the heavenly spirits, desiring to destroy the Buddha’s resolve, offered Jade women to him. The Buddha said: “Skin-bags full of filth.” What are you doing here? Go away, I am not interested.” Then, the heavenly spirits asked most respectfully about the meaning of the Way. The Buddha explained it for them and they immediately obtained the fruition of Srotaapanna.” However, also according to Buddhism, Manusya is considered to be ideal destiny for the attainment of Buddhahood, because humans are not plagued by the constant sufferings of beings of the lower three destinies (hell beings, hungry ghosts and animals), and they also do not have happy lives of gods to be lax in cultivation. In the contrary, they experience enough suffering to become aware of the real nature of things (impermanence, suffering, and non-self).

Material components which man is made are the Four tanmatra or the four great elements of which all things are made (produce and maintain life). These four elements are interrelated and inseparable. However, one element may preponderate over another. They constantly change, not remaining the same even for two consecutive moments. According to Buddhism, matter endures only for 17 thought-moments, while scientists tell us that matter endures only for 10/27th of

a second. No matter what we say, a human body is temporary; it is created artificially through the accumulation of the four elements. Once death arrives, the body deteriorates to return to the soil, water-based substances will gradually dry up and return to the great water, the element of fire is lost and the body becomes cold, and the great wind no longer works within the body. At that time, the spirit must follow the karma each person has created while living to change lives and be reincarnated into the six realms, altering image, exchange body, etc in the cycle of births and deaths. First, the Prithin or Pathavi: Earth or Solid matter means the element of extension, the substratum of matter. Without it objects have no form, nor can they occupy space. The qualities of hardness and softness are two conditions of this element. After death, these parts will decay and deteriorate to become soil. For this reason, they belong to the Great Soil. Earth is considered as one of the four poisonous snakes in a basket which imply the four elements in a body (of which a man is formed). According to Most Venerable Piyadassi in "The Buddha's Ancient Path," solidity is the element of expansion. It is due to this element of expansion that objects occupy space. When we see an object, we only see something extended in space and we give a name to it. The element of expansion is present not only in solids, but in liquids, too; for when we see the sea stretched before us even then we see the element of expansion or Pathavi. The hardness of rock and the softness of paste, the quality of heaviness and lightness in things are also qualities of the element of expansion, or are particular states of it. Second, the Apas or Apo: Water, fluidity, or liquid. Unlike the earth element it is intangible. It is the element which enables the scattered atoms of matter to cohere together. After death, these water-based substances will dry up. In other words, they have returned to water. Fluidity is considered as one of the four poisonous snakes in a basket which imply the four elements in a body (of which a man is formed). According to Most Venerable Piyadassi in "The Buddha's Ancient Path," fluidity is the element of expansion. It is the element that heaps particles of matter together without allowing them to scatter. The cohesive force in liquids is very strong, for unlike solids, they coalesce (stick together) even after their separation. Once a solid is broken up or separated the particles do not recombine. In order to join them it becomes necessary to convert the

solid into a liquid by raising the temperature, as in the welding of metals. When we see an object we only see an expansion with limits, this expansion or shape is possible because of the cohesive force. Third, the Tjas or Tejo: Fire or heat. Fire element includes both heat and cold, and fire element possesses the power of maturing bodies, they are vitalizing energy. Preservation and decay are due to this element. After death, the element of fire is lost and the body gradually becomes cold. Heat is considered as one of the four poisonous snakes in a basket which imply the four elements in a body (of which a man is formed). According to Most Venerable Piyadassi in “The Buddha’s Ancient Path,” temperature is the element of heat. It is the element which matures, intensifies or imparts heat to the other three primaries. The vitality of all beings and plants is preserved by this element. From every expansion and shape we get a sensation of heat. This is relative; for when we say that an object is cold, we only mean that the heat of that particular object is less than our body heat, in other words, the temperature of the object is lower than the temperature of our body. Thus, it is clear that the so-called “coldness”, too, is an element of heat or temperature, of course in a lower degree. Fourth, the Vayu or Vayo: Air, wind, motion, or energy of motion. Air element is the element of motion in the body. After death, breathing ceases, body functions become catatonic or completely rigid because the great wind no longer works within the body. Air is considered as one of the four poisonous snakes in a basket which imply the four elements in a body (of which a man is formed). According to Most Venerable Piyadassi in “The Buddha’s Ancient Path,” wind or air is the element of motion. It is displacement, This, too, is relative. To know whether a thing is moving or not we need a point which we regard as being fixed, by which to measure that motion, but there is no absolutely motionless object in the universe. So, the so-called stability, too, is an element of motion. Motion depends on heat. In the complete absence of heat atoms cease to vibrate. Complete absence of heat is only theoretical, we can not feel it, because then we would not exist, as we, too, are made of atoms. According to the Sastra on the Prajna Sutra, there are four hundred and four ailments of the body: One hundred one fevers caused by the Earth element. One hundred one fevers caused by the Fire element. One

hundred one chills caused by the water element. One hundred one chills caused by the Wind element.

Some Typical Characteristics of Bodies to Great Enlightening Beings: The Buddha taught, “a man can decide to devote himself to selfish, unskilful ends, a mere existence, or to give purpose to his life by the practice of skilful deeds which will make others and himself happy.” Still, in many cases, man can make the vital decision to shape his life in this way or that; a man can think about the Way, and it was to man that the Buddha gave most of his important teachings, for men could understand, practice and realize the Way. It is man who can experience, if he wishes, Enlightenment and become as the Buddha and the Arahants, this is the greatest blessing, for not only the secure tranquillity of one person’s salvation is gained but out of compassion the Way is shown in many others. The opportunity to be reborn as a human being is so rare; thus, the Buddha taught: “Supposing a man threw into the ocean a piece of wood with a hole in it and it was then blown about by the various winds and currents over the waters. In the ocean lived a one-eyed turtle which had to surface once in a hundred years to breathe. Even in one Great Aeon it would be most unlikely in surfacing, to put its head into the hole in that piece of wood. Such is the rarity of gaining birth among human beings if once one has sunk into the three woeful levels or three lower realms. Also, according to Buddhism, man is different from animals because only man alone has developed his intelligence and understanding to reflect his reasoning. Man means a sentient being or one who has the ability or the mind to think. The real and sincere purpose of religion is to help man to think correctly in order to raise him above the level of the animal, to help him reach his ultimate goal of supreme happiness.”

As mentioned above, inside a thin layer of skin, the body contains nothing but flesh, bones, blood, sputum, urine, and stool, etc. In Buddhism, Skandha means the trunk of a tree, or a body. Skandha also means the five aggregates or five aggregates of conditioned phenomena (constituents), or the five causally conditioned elements of existence forming a being or entity. According to Buddhist philosophy, each individual existence is composed of the five elements and because they are constantly changing, so those who attempt to cling to the “self” are subject to suffering. Though these factors are often

referred to as the “aggregates of attachment” because they are impermanent and changing, ordinary people always develop desires for them. According to the Sangiti Sutta in the Long Discourses of the Buddha, there are five aggregates (Five Skandhas). The aggregates which make up a human being. The five skandhas are the roots of all ignorance. They keep sentient beings from realizing their always-existing Buddha-Nature. The five aggregates are considered as maras or demons fighting against the Buddha-nature of men. In accordance with the Dharma, life is comprised of five aggregates (form, feeling, perception, mental formation, consciousness). Matter plus the four mental factors classified below as feeling, perception, mental formation and consciousness combined together form life. The real nature of these five aggregates is explained in the Teaching of the Buddha as follows: “Matter is equated to a heap of foam, feeling is like a bubble, perception is described as a mirage, mental formations are like a banana tree and consciousness is just an illusion. Also according to Buddhism, the body is the direct fruit of the previous life; the environment is the indirect fruit of the previous life. Being the resultant person, good or bad, depends on or results from former karma, direct retribution of the individual’s previous existence, such as being born as a man is the result of keeping the five basic commandments for being reborn as a man. According to the Hua-Yen sect, the body of karmic retribution, especially that assumed by a bodhisattva to accord with the conditions of those he seeks to save. For great Enlightening Beings, whether they like the body or not, they always review this body objectively and will never find anything beautiful in the body. Beauty is only on the surface of the skin. In fact, our whole body is only a heap of impure parts. Young or old, it is good to understand the real nature of this body, and the fact that we all confront birth, aging, sickness and death. From the time of birth, our body keeps changing with old age, sickness, and death. This view of life is neither pessimistic nor optimistic. Buddhists should not regard that Buddhist outlook on life and the world is a gloomy one. Buddhists always understand that life is suffering, but they always smile as they walk through life.

II. Great Enlightening Beings' Body in the Spirit of the Flower Adornment Sutra:

Great Bodhisattvas' Ten Kinds of Body: According to The Flower Adornment Sutra, Chapter 38, there are ten kinds of body of Enlightening Beings. Enlightening Beings who abide by these can attain the supreme action of Buddhas and be able to enlighten all sentient beings. *First*, the noncoming body, not being born in any world. *Second*, the nongoing body, impossible to find in any world. *Third*, the nonreal body, realizing all worlds as they really are. *Fourth*, the nonfalse body, showing the world the truth. *Fifth*, the inexhaustible body, never being annihilated. *Sixth*, the stable body, impossible for demons to destroy. *Seventh*, the imperturbable body, impossible for demons and false teachers to disturb. *Eighth*, the formal body, manifesting pure marks of virtue. *Ninth*, the formless body, the forms of all things being ultimately formless. *Tenth*, the omnipresent body, being the same one body of all Buddhas of all times. **Enlightening Beings who accomplish these can attain the supreme mind of all Buddhas:** *First*, human bodies to teach humans. *Second*, nonhuman bodies to teach denizens of hells, animals, and hungry ghosts. *Third*, celestial bodies to teach the beings of the realms of desire, form and formless. *Fourth*, learners' bodies to demonstrate the stage of learning. *Fifth*, nonlearners' bodies to demonstrate the stage of sainthood. *Sixth*, Individual Illuminates' bodies to teach the way to enter the stage of Individual Enlightenment. *Seventh*, Enlightening beings' bodies to foster the accomplishment of the Great Vehicle. *Eighth*, Buddhas' bodies, anointed by the water of knowledge. *Ninth*, mentally produced bodies, generated by adaptive skills. *Tenth*, the uncontaminated reality-body, effortlessly manifesting the bodies of all sentient beings.

Great Bodhisattvas' Ten Kinds of Physical Action: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of physical action of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme action of Buddhas and be able to enlighten all sentient beings. *First*, filling all worlds with one body. *Second*, ability to appear before all sentient beings. *Third*, ability to undertake birth in all states of being. *Fourth*, ability to travel in all worlds. *Fifth*, ability to go to the assemblies of all Buddhas. *Sixth*, ability to cover all worlds with one hand. *Seventh*, ability to grind the iron surrounding mountains of all worlds to dust with one hand. *Eighth*, manifesting the formation and disintegration of all Buddha-lands in

one's own body to show sentient beings. *Ninth*, admitting all realms of sentient beings into one body. *Tenth*, in one's own body manifesting all pure Buddha-lands, with all sentient beings attaining enlightenment therein. ***Enlightening Beings who abide by these can attain the supreme body of wisdom of Buddhas:*** *First*, the body of transcendent ways, due to correctly practicing them all. *Second*, the body of four integrative methods, due to not abandoning sentient beings. *Third*, the body of great compassion, due to accepting immeasurable suffering in place of all sentient beings without wearying. *Fourth*, the body of great benevolence, due to saving all sentient beings. *Fifth*, the body of blessings and virtue, due to benefitting all sentient beings. *Sixth*, the body of wisdom, being of the same one nature as the bodies of all Buddhas. *Seventh*, the body of reality, being forever free from undergoing birth in conditioned states. *Eighth*, the body of expedient means, appearing in all places. *Ninth*, the body of spiritual powers, manifesting all mystic transformations. *Tenth*, the body of enlightenment, achieving true awareness at any time, as desired.

Great Bodhisattvas' Ten Kinds of Extremely Pure Bodies: According to the Flower Adornment Sutra, Chapter 27, there are ten kinds of extremely pure bodies of power Enlightening Beings gain when they enter concentration of knowledge of the adornments of Buddhas of all worlds. *First*, emitting unspeakably unspeakable numbers of light spheres to illuminate countless numbers of worlds. *Second*, emitting countless numbers of spheres of light of infinite colors to purify all worlds. *Third*, emitting countless numbers of light spheres to pacify living beings. *Fourth*, emanating countless numbers of bodies to be near to all the Buddhas. *Fifth*, raining countless numbers of clouds of flowers of various wonderful scents to present all Buddhas. *Sixth*, honoring all Buddhas and taming all sentient beings, in each pore producing countless kinds of music sounds to present to all Buddhas. *Seventh*, magically producing countless numbers of various kinds of infinitely free miraculous effects to develop sentient beings. *Eighth*, crossing countless numbers of worlds in a single step in order to ask to hear the Teaching from all the variously named Buddhas of the ten directions. *Ninth*, showing a body of immeasurably various forms, the crown of which none can see, so that all who see or hear it will not have

done so in vain. *Tenth*, uttering countless numbers of worlds to reveal countless secret truths to sentient beings.

Great Bodhisattvas' Ten Kinds of Unimpeded Functions:
 According to the Flower Adornment Sutra, Chapter 38, there are Ten kinds of unimpeded functions of Great Enlightening Beings. *First*, encompassing the bodies of all sentient beings in one's own body. *Second*, merging one's own body into the bodies of all sentient beings. *Third*, all Buddha-bodies entering one Buddha-body. *Fourth*, one Buddha-body entering all Buddha-bodies. *Fifth*, encompassing all lands in one's own body. *Sixth*, pervading all things of all times with one body, showing sentient beings. *Seventh*, showing boundless bodies in one body entering concentration. *Eighth*, in one body showing as many bodies as sentient beings attaining enlightenment. *Ninth*, showing the body of one being in the bodies of all beings, showing the bodies of all beings in the body of one being. *Tenth*, showing the body of reality in the bodies of all beings, showing the bodies of all beings in the body of reality.

Chapter Forty-Five

Great Bodhisattvas' Spiritual Powers & Supernatural Powers in the Spirit of the Avatamsaka Sutra

I. An Overview of Spiritual Powers & Supernatural Powers In Buddhist Teachings:

An Overview of Spiritual Powers & Supernatural Powers: In Buddhism, spiritual powers and supernatural powers are almost synonymous. Supernatural or universal powers acquired by a Buddha, also by an arhat through the fourth degree of dhyana. Supernatural powers that have been acquired as karma by demons, spirits, nagas, etc. Supernatural powers obtained from former karma, one of the five supernatural powers. Miracle powers include knowing, skillful, clever, understanding, conversant with, remembrance, recollection. Miracles mean ubiquitous supernatural power, psychic power, high powers, supernormal knowledges, or superknowledge. Miraculous Powers are what the Western religious imagination would regard as miraculous or supernatural, attainable only through penetrating insight. Zen is not lacking in supernatural elements, and that it shares miracle stories and wonder-working claims with other religions. But Zen never boasts about its achievements, nor does it extol supernatural powers to glorify its teachings. On the contrary, the tradition of Zen has shown unmistakably its scornful attitude towards miracle working. There is an undecayed saying from Pang-lung Wen, "To fetch water and carry wood are both miracles." Zen does not court or care about miraculous powers of any sort. What it does care about is the understanding and realization of that wonder of all wonders, the indescribable Dharmakaya which can be found in all places and at all times. This was clearly demonstrated in the words of Pang-lung Wen when he said, "To fetch water and carry wood are both miracles." In fact, many koans prove the disdainful attitude towards supernatural powers that Zen has adopted. Zen not only discourages its followers from seeking these powers, but also tries to demolish such powers if it can, because it considers all these 'powers', 'visions', and 'revelations' to be distractions that often lead one astray from the right path. Despite all their mockery and dislike of wonder-working acts and supernatural powers, the

accomplished Zen masters were by no means incapable of performing them. They could do so if they deemed it necessary for a worthwhile purpose. These miracle powers are simply the natural by-products of true Enlightenment. A perfectly enlightened being must possess them, otherwise his Enlightenment can at most be considered as only partial.

Some Great Bodhisattvas' Typical Spiritual Powers & Supernatural Powers: Great Bodhisattvas usually possess supernatural powers that have been acquired as karma by demons, spirits, nagas, etc., one of the five supernatural powers. Devout Buddhists should always remember that supernatural powers and wisdom are closely related because the former being based on the latter. The followings are Great Bodhisattvas' some typical spiritual powers and supernatural powers.

II. Summaries of Spiritual Powers & Supernatural Powers In the Flower Adornment Sutra:

First, Ten Kinds of Unimpeded Function Relating to Miraculous Abilities: According to the Flower Adornment Sutra, Chapter 38. there are ten kinds of unimpeded function relating to miraculous abilities. *First*, place untold worlds in one atom. *Second*, manifest all Buddha-lands, equal to the cosmos, in a single atom. *Third*, place the water of all oceans in one pore and travel throughout the universe, without the sentient beings therein being disturbed. *Fourth*, contain untold worlds within their own bodies and manifest all spiritual powers. *Fifth*, tie up innumerable mountain chains with a single hair and carry them through all worlds, without frightening sentient beings. *Sixth*, make untold ages one age and make one age untold ages, showing therein the differences of formation and disintegration, without scaring sentient beings. *Seventh*, in all worlds they show various changes and devastations by floods, conflagrations, and gales, without troubling sentient beings. *Eighth*, when such disasters arise, they can safeguard the necessities of life of all sentient beings in all worlds, not letting them be damaged or lost. *Ninth*, can hold inconceivably many worlds in one hand and toss them beyond untold worlds, without exciting fear in the sentient beings. *Tenth*, explain how all lands are the same as space, causing sentient beings all to gain understanding.

Second, Ten Kinds of Other Shores of Great Bodhisattvas' Spiritual Powers: According to the Flower Adornment Sutra, Chapter 27, there are ten kinds of other shores of spiritual powers of Great Enlightening Beings. *First*, reaching the other shore of spiritual powers of the Buddha that extend throughout space and are present everywhere in the cosmos. *Second*, reaching the other shore of Enlightening Beings' ultimately nondiscriminatory free spiritual powers. *Third*, reaching the other shore of spiritual powers of Buddha-work able to initiate the far-reaching practical commitments of Enlightening Beings and enter the gate of realization of Thusness. *Fourth*, reaching the other shore of spiritual powers able to shake all objects in all worlds and purify them all. *Fifth*, reaching the other shore of spiritual powers able to freely know that the inconceivable results of actions of all sentient beings are all like illusory productions. *Sixth*, reaching the other shore of spiritual powers able to freely know the different characteristics, crude and subtle, those in entry and emerge of all concentrations. *Seventh*, reaching the other shore of spiritual powers able to boldly enter the realm of the Enlightened and therein produce great vows. *Eighth*, reaching the other shore of spiritual powers able to cause Buddhas to appear and teach, taming beings, to cause sentient beings to be born in the family of Buddhas, and to cause them to enter the vehicle of Buddhahood and swiftly attain fulfillment. *Ninth*, reaching the other shore of spiritual powers able to comprehend all the countless esoteric statements and teach in such a way as to clarify countless aspects of truth. *Tenth*, reaching the other shore of spiritual powers able to cause the past, present and future to appear in a single instant without depending on the numbers of days, nights, months, years, or epochs.

Third, Great Bodhisattvas' Ten Kinds of Unimpeded Function Relating to Spiritual Capacities: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of unimpeded function relating to spiritual capacities. Enlightening Beings who abide by these can penetrate all Buddha-teachings. *First*, to show the bodies of all worlds in one body. *Second*, in the audience of one Buddha they hear the teachings spoken in the assemblies of all Buddhas. *Third*, in the mind and thoughts of one sentient being they accomplish inexpressible, unsurpassed enlightenment and open the minds of all sentient beings.

Fourth, with one voice they manifest the different sounds of speech of all worlds and enable sentient beings each to attain understanding. *Fifth*, in a single moment they show the various differences in results of actions of all ages of the entire past, causing sentient beings all to know and see. *Sixth*, in one atom appears Buddha-land with boundless adornment. *Seventh*, to cause all worlds to be fully adorned. *Eighth*, to penetrate all pasts, presents and futures. *Ninth*, to emanate the great light of truth and show the enlightenment of all Buddhas, and the acts and aspirations of sentient beings. *Tenth*, Enlightening beings protect all living beings, saints, individual illuminates, other Enlightening Beings, the ten powers of enlightenment, and the roots of goodness of Enlightening Beings.

Chapter Forty-Six

Bodhisattvas' Other Characteristics in the Avatamsaka Sutra

The Bodhisattva seeks supreme enlightenment not for himself alone but for all sentient beings. A Bodhisattva is a Mahayanist, whether monk or layman, above is to seek Buddhahood, below is to save sentient beings (he seeks enlightenment to enlighten others). Bodhisattva is the person who makes the six paramitas (lục độ) their field of sacrificial saving work and of enlightenment. The objective is salvation of all beings. Four infinite characteristics of a bodhisattva are kindness (từ), pity (bi), joy (hỷ), self-sacrifice (xả). Bodhisattva is a person, either a monk, a nun, a layman or a laywoman, who is in a position to attain Nirvana as a Sravaka or a Pratyekabuddha, but out of great compassion for the world, he or she renounces it and goes on suffering in samsara for the sake of others. He or she perfects himself or herself during an incalculable period of time and finally realizes and becomes a Samyaksambuddha, a fully enlightened Buddha. He or she discovers the Truth and declares it to the world. His or her capacity for service to others is unlimited. Bodhisattva has in him Bodhicitta and the inflexible resolve. There are two aspects of Bodhicitta: Transcendental wisdom (Prajna) and universal love (Karuna). The inflexible resolve means the resolve to save all sentient beings. Bodhisattvas have the following characteristics:

Bodhisattvas' Twenty-Six Special Characteristics In the Gandavyuha Assembly: Bodhisattvas in the Gandavyuha Assembly have twenty six special characteristics as follows: *First*, they know that all dharmas are like Maya. *Second*, they know that all Buddhas are like shadows. *Third*, they know that all existence with its rise and fall is like a dream. *Fourth*, they know that all forms of karma are like images in a mirror. *Fifth*, they know that the rising of all things is like fatamorgana. *Sixth*, they know that the worlds are mere transformations. *Seventh*, they are all endowed with the ten powers. *Eighth*, they are all endowed with knowledge. *Ninth*, they are all endowed with dignity. *Tenth*, they are all endowed with faith of the Tathagata, which enable

them to roar like lions. *Eleventh*, they have deeply delved into the ocean of inexhaustible eloquence. *Twelfth*, they all have acquired the knowledge of how to explain the truths for all beings. *Thirteenth*, they are complete masters of their conduct so that they move about in the world as freely as in space. *Fourteenth*, they are in possession of all the miraculous powers belonging to a Bodhisattva. *Fifteenth*, their strength and energy will crush the army of Mara. *Sixteenth*, their knowledge power penetrates into the past, present, and future. *Seventeenth*, they know that all things are like space, they practice non-resistance, and are not attached to them. *Eighteenth*, though they work indefatigably for others, they know that when things are observed from the point of view of all-knowledge, nobody knows whence they come. *Nineteenth*, though they recognize an objective world, they know that its existence is something unobtainable. *Twentieth*, they enter into all the worlds by means of incorruptible knowledge. *Twenty-first*, they are born in all the worlds, take all forms. *Twenty-second*, in all the worlds they reveal themselves with the utmost freedom. *Twenty-third*, they transform a small area into an extended tract of land, and the latter again into a small area. *Twenty-fourth*, all the Buddhas are revealed in one single moment of their thought. *Twenty-fifth*, the powers of all the Buddhas are added on to them. *Twenty-sixth*, they survey the entire universe in one glance and are not all confused; and they are able to visit all the worlds in one moment.

Ten characters of Bodhicitta in the Career of a Bodhisattva:

Evidently Maitreya exhausted his power of speech in order to extol the importance of the Bodhicitta in the career of a Bodhisattva, for without this being dully impressed on the mind of the young Buddhist pilgrim Sudhana, he could not have been led into the interior of the Tower of Vairocana. The Tower harbors all the secrets that belong to the spiritual life of the highest Buddhist. If the novice were not quite fully prepared for the initiation, the secrets would have no signification whatever. They may even be grossly misunderstood, and the result will be calamitous indeed. For this reason, Maitreya left not a stone unturned to show Sudhana what the Bodhicitta really meant. There are ten characteristics of the Bodhicitta (Essays in Zen Buddhism, vol. III): *First, The Bodhicitta rises from a great compassionate heart: Without the compassionate heart there will be*

no Buddhism. This emphasis on Mahakaruna is characteristic of the Mahayana. We can say that the whole panorama of its teachings revolves on this pivot. The philosophy of Interpenetration so pictorially depicted in the Avatamsaka Sutra is in fact no more than the outburst of this life-energy. As long as we tarry on the plane of intellection, such Buddhist doctrines as Emptiness (sunyata), Egolessness (anatmya), etc., may sound so abstract and devoid of spiritual force as not to excite anyone to fanatic enthusiasm. Thus main point is to remember that all the Buddhist teachings are the outcome of a warm heart cherished towards all sentient beings and not of a cold intellect which tries to unveil the secrets of existence by logic. That is to say, Buddhism is personal experience and not impersonal philosophy. *Second, the raising of the Bodhicitta is not an event of one day:* The raising of the Bodhicitta requires a long preparation, not of one life but of many lives. The Citta will remain dormant in those souls where there is no stock of merit ever accumulated. Moral merit must be stored up in order to germinate later into the great overshadowing tree of the Bodhicitta. The doctrine of karma may not be a very scientific statement of facts, but all Buddhists, Mahayana and Hinayana, believe in its working in the moral realm of our lives. Broadly stated, as long as we are all historical beings we cannot escape the karma that preceded us, whatever this may mean. Whenever there is the notion of time, there is a continuity of karma. When this is admitted, the Bodhicitta could not grow from the soil where no nourishing stock of goodness had ever been secured. *Third, Bodhicitta Comes Out of a Stock of Good Merit:* If the Bodhicitta comes out of a stock of merit, it cannot fail to be productive of all the good things that belong to the Buddhas and Bodhisattvas and other great beings. At the same time, it must also be the great crusher of evils, for nothing can withstand the terrible blow inflicted by the thunderbolt of the Citta-Indra. *Fourth, the awakening of the Bodhicitta which takes place in the depths of one's being, is a great religious event:* The intrinsic nobility of the Bodhicitta can never be defamed even when it is found among defilements of every description, whether they belong to knowledge or deeds or passions. The great ocean of transmigration drowns every body that goes into it. Especially the philosophers, who are satisfied with interpretations and

not with facts themselves, are utterly unable to extricate themselves from the bondage of birth and death, because they never cut asunder the invisible tie of karma and knowledge that securely keeps them down to the earth of dualities because of their intellectualism. *Fifth, Bodhicitta is beyond the assault of Mara the Evil One:* In Buddhism, Mara represents the principle of dualism. It is he who is always looking for his chance to throw himself against the solid stronghold of Prajna and Karuna. Before the awakening of the Bodhicitta the soul is inclined towards the dualism of being and non-being, and is thus necessarily outside the pale of the sustaining power of all Buddhas, Bodhisattvas, and good friends. The awakening, however, marks a decisive turning-away from the old line of thought. The Bodhisattva has now an open highway before him, which is well guarded by the moral influence of all his good protectors. He walks on straightway, his footsteps are firm, and the Evil One has no chance to tempt him away from his steady progress towards perfect enlightenment. *Sixth, when the Bodhicitta is aroused, the Bodhisattva's hold on all-knowledge is definite and firm:* The Bodhicitta means the awakening of the desire for supreme enlightenment which was attained by the Buddha, enabling him to become the leader of the religious movement known as Buddhism. Supreme enlightenment is no other than all-knowledge, sarvajnata, to which reference is constantly made in all the Mahayana texts. All-knowledge is what constitutes the essence of Buddhahood. It does not mean that the Buddha knows every individual thing, but that he has grasped the fundamental principle of existence and that he has penetrated deep down into the center of his own being. *Seventh, the rise of Bodhicitta marks the beginning of the career of a Bodhisattva:* Before the rise of the Bodhicitta, the idea of a Bodhisattva was no more than an abstraction. We are perhaps all Bodhisattvas, but the notion has not been brought home to our consciousness, the image has not been vivid enough to make us feel and live the fact. The Citta is aroused and the fact becomes a personal event. The Bodhicitta is now quivering with life. The Bodhisattva and the Bodhicitta are inseparable; where the one is there the other is. The Citta indeed is the key that opens all the secret doors of Buddhism. *Eighth, the Bodhicitta is the first stage of the Bodhisattva's life of devotion and vow:* In the Avatamsaka Sutra, the

chief object of Sudhana's quest consists in finding out what is the Bodhisattva's life of devotion and vow. It was through Maitreya that the young Buddhist pilgrim came to realize within himself all that he had been searching for among the various teachers, philosophers, gods, etc. The final confirmation comes from Samantabhadra, but without Maitreya's instruction in the Bodhicitta and his admission into the Tower of Vairocana, Sudhana could not expect to start really on his career of Bodhisattvahood. The life of devotion and vows which stamps a Buddhist as Mahayanist and not as Hinayanist is impossible without first arousing the Bodhicitta. *Ninth, the characteristic of Bodhisattvahood born of the Bodhicitta is that He never know what exhaustion means:* The Avatamsaka Sutra describes the Bodhisattva as one who never becomes tired of living a life of devotion in order to benefit all beings spiritually as well as materially. His life lasts till the end of the world spatially and temporarily. If he cannot finish his work in one life or in many lives, he is ready to be reborn a countless number of times when time itself comes to an end. Nor is his field of action confined to this world of ours. As there are innumerable worlds filling up an infinite expanse of space, he will manifest himself there, until he can reach every being that has any value at all to be delivered from ignorance and egotism. *Tenth, the notion of Bodhicitta is one of the most important marks which label the Mahayana as distinct from the Hinayana:* The exclusiveness of the monastic organization is a death to Buddhism. As long as this system rules, Buddhism limits its usefulness to a specific group of ascetics. Nor is this the last word one can say about the Hinayana; the weightiest objection is that it stops the growth of the spiritual germ nursed in the depths of every sentient being, which consists in the arousing of the Bodhicitta. The Citta has its desire never to be nipped by the cold frost of intellectual enlightenment. This desire is too deep-seated, and the enlightenment itself must yield to its dictates. The Bodhisattva's untiring activities are the outcome of this desire, and this is what keeps the spirit of the Mahayana very much alive.

Chapter Forty-Seven

Bodhisattvas' Languages-Meanings & Written Words In the Spirit of the Flower Adornment Sutra

I. An Overview of Languages-Meanings and Written Words in Buddhist Teachings:

Languages and written words are used by human beings to relay ideas and thoughts from man to man or from generation to generation. In the Lankavatara Sutra, the Buddha taught: "It is owing to his not perfectly understanding the nature of words that he regards them as identical with the sense." The term "To add more words to words, and add more sentences to sentences" means we add more commentaries and interpretations to words and sentences that we have had already, the term also implies all kinds bondage are mind-made. Devout Buddhists should always remember that it is alright to utilize words and speeches; however, practitioners should always remember that to use words and speeches to get the correct instructions from the Buddha and patriarchs, so that we can cultivate to attain enlightenment. Remember if we totally attach to words and we can miss the real meanings of the Buddha. For this reason, we must always 'relying on the meaning and not on the words.' According to Buddhism, words are basically empty or the substantial nature of spoken words are non-existent. One day, Hsao-ywe, being doubtful of karmic obstructions, asked Zen master Chang Sha Ching Chen, "What does it mean when Master Hsuan-chueh said that 'When truly understood all karmic obstructions, in their essence, are empty. When there is no realization, all debts must be paid?'" In respond, Master Chang Sha Ching Chen simply said, "You have not fully comprehended the meaning of karmic obstructions." Hsao-ywe asked again, "Then what is Karma?" Chang Sha Ching Chen said, "It is basically empty!" Zen practitioners should always remember that spoken words are non-existent; so we must use the air and our tongue to form and speak the words. If we inadvertently say unpleasant things to others, we have just created bad karma. In turn, people try to find hurtful words to respond with the intention to provoke our anger. Once

we know that words are non-existent, our anger will not arise, and we will control the situation in a more positive way. This is the most difficult thing to do in our life, but Zen practitioners have no other better way. In the Lankavatara Sutra, the Buddha emphasized the inner attainment of the truth, not the teaching realized by all the Tathagatas of the past, present, and future. The realm of the Tathagatagarbha which is the Alayavijnana belongs to those Bodhisattva-Mahasattvas who follow the course of truth and not to those philosophers who cling to the letter, learning, and mere discourse. Also in the Lankavatara Sutra, the Buddha reminded Mahamati: “Oh Mahamati, the Bodhisattva-mahasattva who is well acquainted with words and meaning, recognizes at once that word is neither different nor not different from meaning, and vice versa. Devout Buddhists should always remember that words and speeches have only one use, that is to carry the Way, but not the Way.

Although in Buddhism, especial in Zen or intuitive school does “not set up scriptures” because this religion lays stress on practice and intuition rather than on books and other external aids. Word-teaching contrasted with self-realization. In the Lankavatara Sutra, the Buddha taught: “Those who well understand the distinction between realization and teaching, between inner knowledge and instruction, are kept away from the control of mere speculation.” Teaching, recitation, and stories, etc. Thus, the Buddha emphasized the inner attainment of the truth, not the teaching realized by all the Tathagatas of the past, present, and future. The realm of the Tathagatagarbha which is the Alayavijnana belongs to those Bodhisattva-Mahasattvas who follow the course of truth and not to those philosophers who cling to the letter, learning, and mere discourse. Thus, the Buddha taught: “It is owing to his not perfectly understanding the nature of words that he regards them as identical with the sense.” In Japanese Zen terms, the term “Ichiji-fusetsu” means “not a word is said.” “Ichiji-fusetsu” refers to the fact that the Buddha in all his teaching or instruction never made use of a single word to describe ultimate reality, for it is not preachable. In consideration of this fact, after his complete enlightenment, the Buddha did not want to teach at all. However, compassion for beings trapped in the cycle of life and death moved him. In doing this, he had to come down from the level of true insight to that of “everyman’s

consciousness.” In Zen, all the teachings and instructions of the Buddha mean a “finger-point” for the purpose of giving those who wish to cultivate a way leading to enlightenment and prajna insight into the true nature of reality. According to a Buddhist legend, the special transmission outside the orthodox teaching began with the famous discourse of Buddha Sakyamuni on Vulture Peak Mountain (Gridhrakuta). At that time, surrounded by a crowd of disciples who had assembled to hear him expound the teaching. The Buddha did not say anything but holding up a lotus flower. Only Kashyapa understood and smiled. As a result of his master, he suddenly experienced a break through to enlightened vision and grasped the essence of the Buddha’s teaching on the spot. The Buddha confirmed Mahakashyapa as his enlightened student. Mahakashyapa was also the first patriarch of the Indian Zen. People who practice Zen often advise not using words. This is not to discredit words, but to avoid the danger of becoming stuck in them. It is to encourage us to use words as skillfully as possible for the sake of those who hear them. In the second century, Nagarjuna wrote “The Madhyamika Sastra,” in which he used concepts to destroy concepts. He was not trying to create a new doctrine, but to break all the bottles, all the flasks, all the vases, all the containers, to prove that water needs no form to exist. He outlined a dance for us, a dance for us to drop our categories and barriers so that we can directly encounter reality and not content ourselves with its mere reflection.

II. Languages-Meanings and Written Words in the Spirit of the Flower Adornment Sutra:

No matter what we say about languages-meanings and written words, they're always necessary in life, especially in learning and practicing. In Buddhist scriptures, great Enlightening Beings have many different kinds of languages; however, in the limitation of this chapter, we can only some typical ones in the spirit of the Flower Adornment Sutra as follows. ***Ten Kinds of Speech of Great Bodhisattvas:*** According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of speech of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme subtle speech of Buddhas. Gentle speech, causing all sentient beings to be calm. Sweet elixir speech, causing all sentient beings to be clear and cool. Nondeceptive

speech, everything they say being true. Truthful speech, not lying even in dreams. Great speech, being honored by all the gods. Profound speech, revealing the essence of things. Steadfast speech, expounding truth inexhaustibly. Straightforward speech, their statements being easy to understand. Various speech, being spoken according to the occasion. Speech enlightening all sentient beings, enabling them to understand according to their inclinations.

Ten Ways of Purifying Speech of Great Enlightening Beings:
According to the Flower Adornment Sutra, Chapter 38, there are ten ways of purifying speech of Great Enlightening Beings. *First*, joyfully listening to the voice of Buddhas. *Second*, joyfully listening to the explanations of the virtues of Enlightening Beings. *Third*, not saying anything unpleasant to sentient beings. *Fourth*, truly avoiding all faults of speech. *Fifth*, joyfully praising the enlightened. *Sixth*, signing the praises of Buddhas aloud at the monuments of deceased Buddhas. *Seventh*, giving teachings to sentient beings with profound, pure mind. *Eighth*, praising Buddha with music and song. *Ninth*, listening to the true teaching without worrying about one's body or life. *Tenth*, giving oneself up to serve all enlightening beings and teachers of truth, and receiving the sublime teaching from them. Enlightening Beings who abide by these ten ways of purifying speech can gain ten kinds of protection: *First*, they are protected by all celestial beings. *Second*, they are protected by all nagas. *Third*, they are protected by all yakshas. *Fourth*, they are protected by all Gandharvas. *Fifth*, they are protected by all titans. *Sixth*, they are protected by all Garudas. *Seventh*, they are protected by all kinnaras. *Eighth*, they are protected by all Maharagas. *Ninth*, they are protected by all Brahmas. *Tenth*, they are protected by all teachers of truth, beginning with the Buddhas. Having received this protection, great enlightening beings are able to accomplish ten great works: *First*, gladdening all sentient beings. *Second*, going to all worlds. *Third*, knowing all faculties. *Fourth*, purifying all devotions. *Fifth*, exterminating all afflictions. *Sixth*, getting rid of all habit energy. *Seventh*, purifying all inclinations. *Eighth*, increasing all profound determinations. *Thứ chín là tất cả pháp giới đều làm cho cùng khắp: Ninth*, causing all to pervade all universes. *Tenth*, causing all nirvanas to be clearly seen.

Great Bodhisattvas' Ten Kinds of Unexcelled Skillful Esoteric Speech: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of unexcelled skillful esoteric speech of Great Enlightening Beings. *First*, the skillful esoteric sayings in all the discourses of Buddhas. *Second*, skillful esoteric sayings about all places of birth. *Third*, skillful esoteric sayings about all enlightening beings' spiritual manifestations and attainment of enlightenment. *Fourth*, skillful esoteric sayings about the consequences of actions of all sentient beings. *Fifth*, skillful esoteric sayings about the defilement and purity produced by all sentient beings. *Sixth*, skillful esoteric sayings about how to be ultimately unobstructed in the midst of all things. *Seventh*, skillful esoteric sayings about how in every place in space are worlds, some becoming, some decaying, without any gaps in between. *Eighth*, skillful esoteric sayings about how everywhere in all places in all universes, in all phenomena, even in microscopic points, there are Buddhas manifesting birth, attainment of Buddhahood, and entry into final nirvana, filling the cosmos, each distinctly seen. *Ninth*, skillful esoteric sayings about seeing all sentient beings as equally nirvanic, being unchanged, yet not giving up great aspirations, causing them to be fulfilled by the vow for omniscience. *Tenth*, skillful esoteric sayings about not abandoning teachers in spite of knowing that truths are not realized through the agency of another, honoring the enlightened even more, becoming one with spiritual friends in cultivating, dedicating, and living by virtues, with the same actions, the same essence, the same emancipation, the same fulfillment.

Great Bodhisattvas' Ten Kinds of Principle: According to the Flower Adornment Sutra, there are ten kinds of principle of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme principle of omniscience. Principle of great learning, steadfastly putting it into practice. Principle of truth, skillfully thinking about it and discerning it. Principle of emptiness, the ultimate truth being emptiness. Principle of silence and calm, being detached from the clamor and confusion of sentient beings. Principle of inexpressibility, not clinging to words. Principle of according with truth, realizing that past, present and future are equal. Principle of the realm of reality, all things being one in essence. Principle of true Thusness, as all who realize Thusness enter it. Principle of the limit of reality,

realizing ultimate truth. Principle of great ultimate nirvana, extinguishing all suffering yet carrying out the practices of Enlightening Beings.

Great Bodhisattvas' Ten Kinds of Expression: According to the Flower Adornment Sutra, Great Enlightening Beings have ten kinds of expression of the true meaning of the Buddhas' Teaching. First, all things only have names. Second, all things are like illusions. Third, all things are like reflections. Fourth, all things only originate conditionally. Fifth, all things are pure in action. Sixth, all things are just made by words. Seventh, all things are the ultimate reality. Eighth, all things are signless. Ninth, all things are the highest truth. Tenth, all things are the realm of reality.

Chapter Forty-Eight

Great Bodhisattvas' Dharmas In the Spirit of the Flower Adornment Sutra

Enlightened being who is on the path to awakening, who vows to forego complete enlightenment until he or she helps other beings attain enlightenment. Bodhisattvas have numerous methods of cultivation, if practitioners want to follow in the footsteps of Bodhisattvas, we should try to cultivate some typical methods of Bodhisattvas' ways of cultivation: ***First, Ten Kinds of Rules of Great Enlightening Beings:*** The ten perfecting Mahayana rules: right belief, good conduct, alertness, the joy of the bodhi mind, joy in Dharma, joy in meditation, pursuing the correct dharma, obedience precepts, departing from pride, and comprehending the inner of Buddha teaching. ***There Are Also Ten Kinds of Magical Displays of Great Enlightening Beings:*** According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of magical displays of Great Enlightening Beings. Enlightening Beings who abide by these can acquire all means of supreme magical displays. *First*, magical display of all sentient beings. *Second*, magical display of all bodies. *Third*, magical display of all lands. *Fourth*, magical display of gifts. *Fifth*, magical display of all voices. *Sixth*, magical display of all practical undertakings. *Seventh*, magical display of education and civilization of sentient beings. *Eighth*, magical display of all attainment of true enlightenment. *Ninth*, magical display of explanation of all truth. *Tenth*, magical display of all empowerments.

Second, Ten Ways of Knowing the Worlds of Past, Present and Future of all Enlightening Beings: In the Flower Adornment Sutra, Chapter 38, Detachment from The World, the Buddha taught that Enlightening beings should know all things in all times or ten ways of knowing the worlds of past, present and future of all Enlightening Beings. *First*, they know their definitions. *Second*, they know their speech. *Third*, they know their deliberations. *Fourth*, they know their rules. *Fifth*, they know their appellations. *Sixth*, they know their orders. *Seventh*, they know their provisional names. *Eighth*, they know their endlessness. *Ninth*, they know their quiescence. *Tenth*, they know their total emptiness.

Third, Ten Kinds of Profound Great Determinations That Enlightening Beings Do Not Abandon: According to the Flower Adornment Sutra, Chapter 38, Detachment from the World, there are ten kinds of profound great determinations that enlightening beings do not abandon. Enlightening Beings who abide by these will be able not to abandon all principles of Buddhahood. *First*, they do not abandon the profound great determination to fulfill the enlightenment that all Buddhas realize. *Second*, to edify and civilize all sentient beings. *Third*, to perpetuate the lineage of Buddhas. *Fourth*, to associate with all good spiritual friends. *Fifth*, to honor and service all Buddhas. *Sixth*, to wholeheartedly seek all the virtuous qualities of the Great Vehicle of universal salvation. *Seventh*, to cultivate religious practice in the company of all Buddhas and maintain pure conduct. *Eighth*, to associate with all enlightening beings. *Ninth*, to seek the means of applying and preserving all Buddha teachings. *Tenth*, to fulfill all practices and vows of Enlightening Beings and develop all qualities of Buddhahood.

Fourth, Ten Things That Enlightening Beings Attain When They Abide in the Unimpeded Wheel Concentration: According to the Flower Adornment Sutra, Chapter 27, there are ten things that Enlightening Beings attain when they abide in the unimpeded wheel concentration. Great enlightening beings in this concentration attain ten things that are the same as in all Buddhas, past, present and future. *First*, they acquire the same variegated arrays of marks and refinements as all Buddhas. *Second*, they are able to emanate networks of pure light, the same as all Buddhas. *Third*, they perform miracles and displays of spiritual power to attune and pacify sentient beings, the same as all Buddhas. *Fourth*, their boundless physical bodies and universal voices are the same as those of all Buddhas. *Fifth*, they manifest pure Buddha-lands according to the action of sentient beings, the same as all Buddhas. *Sixth*, they are able to remember the speech of all sentient beings. *Seventh*, with inexhaustible intellectual powers they teach in accord with the mentalities of sentient beings, developing wisdom in them, the same as all Buddhas. *Eighth*, their lion's roar is fearless as they enlighten living beings by innumerable teachings, the same as all Buddhas. *Ninth*, by great spiritual power they enter past, present and future in a single instant, the same as all Buddhas. *Tenth*, they are able to show all sentient beings the adornment of all Buddhas, the powers of all Buddhas, and the states of all Buddhas, the same as all Buddhas.

Fifth, Ten Indications Used by Bodhisattvas in the Flower Adornment Sutra: *First*, indication of the succession of all Buddhas and the succession of lands in the atoms of the Buddha-lands throughout all universes. *Second*, indication of the seeking and following of virtues of the Buddhas in all Buddha-lands in space throughout the future. *Third*, indication of Buddhas

emerging in all Buddha-lands and showing the ocean of infinitely various doors of enlightenment. *Fourth*, indication of the hosts of enlightening beings in the circles of the Buddhas in the Buddha-lands throughout space facing the terrace of enlightenment. *Fifth*, indication of pervading the cosmos in a moment of thought with emanations in the forms of the Buddhas of past, present and future, emitted in every pore. *Sixth*, indication of the light of magical pervasion of all multitudes of lands in all the oceans in all directions equally with one body. *Seventh*, indication of revelation of the power of concentration of all pasts, presents and futures of the transfigurations of the state of Buddhahood in the surface of all objects. *Eighth*, indication of manifestation of the oceans of eons of various successive transfigurations of Buddha in the lands of past, present and future, equal to the atoms of all the lands. *Ninth*, indication of the birth of Enlightening Beings from the endless power emanating from every pore by the ocean of vows of all Buddhas of past, present, and future. *Tenth*, indication of endless manifestation of varied expositions of truth amid equal adornments of sites of enlightenment with circles of Enlightening Beings around lion thrones equal in extent to the cosmos.

Sixth, Ten Kinds of Laws of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 36, Great Enlightening Beings who want to quickly fulfill the practices of enlightening beings should diligently practice these following ten principles: *First*, in their mind they should not abandon sentient beings. *Second*, they should think of Enlightening Beings as Buddhas. *Third*, they should never slander any teachings of the Buddhas. *Fourth*, they should know that there is no end to different lands. *Fifth*, they should be profoundly devoted to enlightening practices. *Sixth*, they should not give up the cosmic, spacelike, impartial mind of enlightenment. *Seventh*, they should contemplate enlightenment and enter the power of Buddhas. *Eighth*, they should cultivate unobstructed intellectual and expository powers. *Ninth*, they should teach unenlightened beings tirelessly. *Tenth*, they should live in all worlds without attachment in their minds.

Seventh, Ten Other Kinds of Laws of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of law of Great Enlightening Beings. Enlightening Beings who abide by these ten laws can attain the supremely great law of Buddhas. *First*, the law of truth, practicing what they teach. *Second*, the second law of detachment from clinging: detaching from the clinger and detaching from that which is clung to. *Third*, the law of noncontention, being free from all confusing conflicts. *Fourth*, the law of silent extinction, extinguishing all irritations. *Fifth*, the law of dispassion, all covetousness being ended. *Sixth*, the law of freedom from false notions, all arbitrary conceptualization clinging to objects permanently

ceasing. *Seventh*, the law of birthlessness, being immovable as space. *Eighth*, the law of uncreated, being detached from appearances of origin, subsistence, and annihilation. *Ninth*, the law of basic essence, being inherently pure. *Tenth*, the law of abandoning all nirvana in which there is still suffering, to be able to generate all practices of Enlightening Beings and carry them uninterruptedly.

Eighth, Ten Kinds of Great Joy and Solace of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of great joy and solace of Great Enlightening Beings. Enlightening Beings who abide by these can attain unexcelled great joy and solace of the knowledge and wisdom of true enlightenment. *First*, determined to follow, serve, and please all Buddhas that emerge in the world throughout the future; thinking of this, they become very happy. *Second*, determined to honor those Buddhas with the best offerings. *Third*, determined to make offerings to those Buddhas, they will surely teach me, and I will faithfully listen with respect and practice according to the teaching, and will surely always be born in the state of Enlightening Beings, and thinking this, they become very happy. *Fourth*, determined to carry out the practices of Enlightening Beings for untold eons and always be with the enlightening beings and Buddhas. *Fifth*, the fears I had in the past before I set my heart on supreme enlightenment, fear of not being able to live, fear of bad reputation, fear of death, fear of falling into miserable conditions, fear of the authority of the crowd, and so on, have all gone since I set my mind on enlightenment, so that I no longer fear, am not afraid, cannot be intimidated, and cannot be hurt by any demons or cultists. *Sixth*, determined to enable all sentient beings to attain supreme enlightenment; after they attain enlightenment, I shall cultivate the practices of Enlightening Beings in the company with those Buddhas for as long as they live, faithfully provide them with offerings appropriate to Buddhas, and after they pass away, set up innumerable monuments to each of them, honor their relics, and preserve the teachings they leave. *Seventh*, I shall array all words with the finest adornments, filling them with all kinds of marvels, equally pure. I also cause all kinds of spiritual powers, sustaining forces, tremors, and shining lights to pervade them all. *Eighth*, I shall put an end to all doubts and confusions of all sentient beings, purify all sentient beings' desires, open up all sentient beings' minds, annihilate all sentient beings' afflictions, close the doors of the states of misery for all sentient beings, open the doors of the states of felicity for all sentient beings, break through the darkness of all sentient beings, give lights to all sentient beings, cause all sentient beings to get free from the action of demons, and cause all sentient beings to reach the abode of peace. *Ninth*, the Buddhas are as rare and difficult to meet as the udumbara flower, which one can hardly get to see once in countless ages. In the future, when I want to see a Buddha, I will immediately be able to do so; the Buddha will never abandon

me, but will always be with me, allow me to see them, and constantly expound the teaching to me. After I have heard the teaching, my mind will be purified, free from deviousness, straightforward, and free from falsehood, and I will always see the Buddhas in each moment of thought. *Tenth*, I shall attain Buddhahood and by the spiritual power of the enlightened will show the attainment of enlightenment individually to all sentient beings in all worlds, pure and fearless, roaring the great lion's roar, pervading the cosmos with my original universal undertaking, beating the drum of truth, showering the rain of truth, performing the giving of true teaching, perpetually expounding the truth with physical, verbal and mental action, sustained by great compassion, untiring.

Ninth, Ten Great Undertakings of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, there are ten great undertakings of Great Enlightening Beings. Enlightening Beings who abide by these can be imbued with the supremely great knowledge of Buddhas. *First*, should serve and honor all Buddhas. *Second*, should nourish all roots of goodness of enlightening beings. *Third*, after the final extinction of all Buddhas, they should adorn monuments of the Buddhas; offer all kinds of offerings such as: flowers, garlands, incenses, perfumes, aromatic powders, clothes, parasols, pennants, banners. Take up and preserve the true teachings of the Buddhas. *Fourth*, should teach and tame all sentient beings so that they may realize supreme perfect enlightenment. *Fifth*, should adorn all worlds with the supreme adornments of the Buddha-lands. *The sixth great undertaking*: Enlightening beings should develop great compassion; and tirelessly carry out the acts of Enlightening Beings forever in all worlds for the sake of sentient beings. Enlightening Beings should do all of the above until all sentient beings attain the unsurpassed enlightenment. *Seventh*, the Buddhas are infinite, enlightening beings should spend inconceivable eons with each and every Buddha, honoring and making offerings to them; and spend inconceivable eons with all Buddhas, honoring and making offerings to them. *Eighth*, after the passing away of the Buddhas, Enlightening Beings should set up a precious monument for the relics of each one, those monuments to be as high as untold worlds; make effigies of Buddhas in the same way; and present all kinds of precious things for offerings for inconceivable eons without a thought of weariness: banners and pennants, canopies, fragrances, flowers, robes. Why? In order to fulfill the teachings of Buddhas; in order to honor the Buddhas; in order to edify sentient beings; in order to preserve the true teaching; and in order to reveal and expound the teaching. *Ninth*, by these roots of goodness, Enlightening Beings should accomplish unexcelled enlightenment; gain entry into the state of all Buddhas; and be equal in essence to all Buddhas. *Tenth*, Great Enlightening Beings also think once they

have attained true awakening. They should expound the truth in all worlds for untold eons, show inconceivable autonomous spiritual powers, and doing all these without weariness and deviating from the truth without weariness, without weariness of body, without weariness of speech, without weariness of mind, and without deviating from the truth.

Tenth, Ten Kinds of Attainment of Wisdom of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of attainment of wisdom of Great Enlightening Beings. Enlightening Beings who abide by these can attain supreme realizational knowledge of all Buddhas. *First*, giving freely. *Second*, deeply understanding all Buddha teachings. *Third*, entering the boundless knowledge of all Buddhas. *Fourth*, being able to cut off doubts in all dialogues. *Fifth*, penetrating the doctrines of the wise. *Sixth*, deeply understanding the skillful use of words by the Buddhas in all their teachings. *Seventh*, deeply understanding how planting a few roots of goodness in the company of Buddhas will enable one to fulfill all pure qualities and attain the infinite knowledge of Buddhas. *Eighth*, accomplishing the inconceivable states of Enlightening Beings. *Ninth*, being able to visit untold Buddha-lands in one moment of thought. *Tenth*, awakening to the enlightenment of all Buddhas, entering all realms of reality, hearing and holding the teachings expounded by all Buddhas.

Eleventh, Ten Kinds of Liberation of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of liberation of Great Enlightening Beings. Enlightening Beings who abide by these can perform the supreme deeds of Buddhas and teach and develop and sentient beings. *First*, liberation from afflictions. *Second*, liberation from false views. *Third*, liberation from all grasping. *Fourth*, liberation from mental and physical elements. *Fifth*, liberation from transcending the two lesser vehicles of individual emancipation. *Sixth*, liberation by accepting the nonorigination of things. *Seventh*, liberation by freedom from attachment to all worlds, all lands, all beings, and all things. *Eighth*, liberation in infinite abodes. *Ninth*, liberation rising from the practices of Enlightening Beings into the stage of nondiscrimination of Buddhas. *Tenth*, liberation able to know all pasts, presents, and future in a single moment.

Twelfth, Ten Ways by Which Enlightening Beings Explain All Pasts, Presents and Futures: In the Avatamsaka Sutra, the Buddha taught ten ways by which Enlightening Beings explain all pasts, presents and futures. *First*, they speak of the past of the past. *Second*, they speak of the future of the past. *Third*, they speak of the present of the past. *Fourth*, they speak of the past of the future. *Fifth*, they speak of the present of the future. *Sixth*, they speak of the endless of the future (the future of the future). *Seventh*, they speak of the past of the present. *Eighth*, they speak of the future of the present. *Ninth*, they

speak of the equality of the present. *Tenth*, they speak of past, present and future being the one instant of the present.

Thirteenth, Ten Things That Pervade the Infinite Cosmos of the Buddhas: According to the Flower Adornment Sutra, Chapter 33, there are ten things that pervade the infinite cosmos of the Buddhas. *First*, all Buddhas have unbounded bodies, with pure forms, entering into all states of being without defilement or attachment. *Second*, all Buddhas have unbounded, unobstructed eyes that can clearly see all things. *Third*, all Buddhas have unbounded, unobstructed ears that can understand all sounds and utterances. *Fourth*, all Buddhas have unbounded, unobstructed noses that can reach the other shore of freedom of the Buddhas. *Fifth*, all Buddhas have universal tongues that utter sublime sounds pervading the cosmos. *Sixth*, all Buddhas have unbounded bodies that appear to sentient beings in accord with their minds. *Seventh*, all Buddhas have unbounded minds that dwell on the unobstructed impartial body of reality. *Eighth*, all Buddhas have unbounded, unobstructed liberation manifesting inexhaustible great spiritual powers. *Ninth*, all Buddhas have unbounded pure worlds, manifesting Buddha-lands according to the pleasures of sentient beings, replete with infinite adornment, yet without giving rise to any obsession or attachment to them. *Tenth*, all Buddhas have unbounded practical undertakings of enlightening beings, having complete knowledge, spiritual freedom, and ability to master all elements of Buddhahood.

Fourteenth, Ten Things Which Cause the Practices of Enlightening Beings to Be Pure: According to the Flower Adornment Sutra, Chapter 18, there are ten things which cause the practices of Enlightening Beings to be pure. Once Enlightening Beings have attained purity in practice, they also ten even greater things. *First*, giving up all possessions to satisfy the wishes of sentient beings. *Second*, adhering to pure morality, not transgressing. *Third*, being inexhaustibly gentle and tolerant. *Fourth*, cultivating practices diligently without regressing. *Fifth*, being free from confusion and mental disturbance, through the power of correct mindfulness. *Sixth*, analyzing and comprehending the innumerable teachings. *Seventh*, cultivating all practices without attachment. *Eighth*, being mentally imperturbable, like a great mountain. *Ninth*, extensively liberating living beings, like a bridge. *Tenth*, knowing that all living beings are in essence the same as the Buddhas.

Fifteenth, Ten Things Which Cause Enlightening Beings to Quickly Enter the Stages: According to the Flower Adornment Sutra, Chapter 18, Clarifying Methods, there are ten things which cause Enlightening Beings to quickly enter the stages. *First*, skillfully fulfilling the twin practices of virtue and knowledge. *Second*, ability to greatly adorn the path of transcendent practices. *Third*, knowledge clearly comprehending, not follow others' words.

Fourth, serving good friends, never abandoning them. *Fifth*, always practicing perseverance, without laziness. *Sixth*, skillful ability to abide in the psychic powers of Buddhas. *Seventh*, cultivating roots of goodness without growing wearied. *Eighth*, with a deep mind and incisive knowledge, adorning oneself with teaching of the Great Vehicle. *Ninth*, the mind not dwelling on the teaching of each stage. *Tenth*, being of the same essential nature as all Buddhas of all times in virtue and liberative means.

Sixteenth, Ten Things Which Enlightening Beings Cause the Buddhas to Rejoice: According to the Flower Adornment, Chapter 18, there are ten things which Enlightening Beings cause the Buddhas to rejoice. *First*, persevering without regression. *Second*, not begrudging their physical life. *Third*, not seeking profit or support. *Fourth*, knowing all things are like spaces. *Fifth*, be skillful at contemplation, entering into all realms of reality. *Sixth*, knowing the definitive marks of all things. *Seventh*, always invoking great vows. *Eighth*, developing the light of pure tolerant knowledge. *Ninth*, examining one's own virtues without exaggeration or underestimation. *Tenth*, cultivating pure practices in accord with the way of nonstriving. ***Other Ten Things Which Enlightening Beings Cause the Buddhas to Rejoice:*** abiding securely in nonindulgence, abiding securely in acceptance of nonorigination, abiding securely in great kindness, abiding securely in great compassion, abiding securely in the fulfillment of the transcendent ways, abiding securely in the enlightening practices, abiding securely in great vows, abiding securely in skillful means, abiding securely in dauntless power, and abiding securely in knowledge and wisdom, observing all things have no abode, like empty space.

Seventeenth, Ten Kinds of Understanding of Truth of Great Enlightening Beings: According to the Flower Adornment Sura, Chapter 38, there are ten kinds of understanding of truth of great enlightening beings. Enlightening Beings who, abide by these can attain understanding of truth of the supreme great knowledge of Buddhas. *First*, generating and developing roots of goodness in accord with the conventional world is a way of understanding of truth of unenlightened ordinary people. *Second*, the way of understanding truth of people acting according to faith which includes attaining undestructible faith, and aware of the essence of things. *Third*, the way of understanding of truth of people practicing in according with truth which includes diligently practicing the truth and always abide in the truth. *Fourth*, the way people aiming for stream-entering understand truth which includes leaving behind erroneous ways and turning to the eightfold right path. *Fifth*, the stream-enterer's understanding of truth which includes getting rid of bonds, putting an end to the contaminations of birth and death, and seeing the reality. *Sixth*, the Once-returner's understanding of truth which includes seeing tasting as affliction, and knowing no coming or going. *Seventh*, the

Nonreturner's understanding of truth which includes not taking pleasure in the world, seeking to end contamination, and not having so much as a single thought of attachment to life. *Eighth*, the Saint's understanding of truth which includes attaining the six spiritual powers, attaining eight liberations, reaching nine concentration states, and attaining four special knowledges are fully developed. *Ninth*, the individual illuminate's understanding of truth which includes naturally being inclined to contemplate uniform interdependent origination, the mind is always tranquil and content, having few concerns, understanding causality; awakening on one's own without depending on another; and accomplishing various kinds of spiritual knowledge. *Tenth*, the enlightening being's understanding of truth which includes having vast knowledge, all faculties clear and sharp, always inclined to liberate all sentient beings; diligently cultivating virtue and knowledge to foster enlightenment; and fully developing Buddhas' ten powers, fearlessnesses and other attributes.

Eighteenth, Ten Kinds of Inexhaustible Qualities of Enlightening Beings: According to the Flower Adornment Sutra, Chapter 27, there are ten kinds of inexhaustible qualities of Enlightening Beings. *First*, inexhaustible knowledge of the Buddhas' emergence in the worlds. *Second*, inexhaustible knowledge of metamorphoses of beings. *Third*, inexhaustible knowledge of the world's being like a reflection. *Fourth*, inexhaustible knowledge penetrating deeply into the realm of reality. *Fifth*, inexhaustible knowledge skillfully dealing with Enlightening Beings. *Sixth*, inexhaustible knowledge of the nonregression of Enlightening Beings. *Seventh*, inexhaustible knowledge observing the meanings of all principles. *Eighth*, inexhaustible knowledge of skillful maintenance of mental power. *Ninth*, inexhaustible knowledge abiding in the vast spirit of enlightenment. *Tenth*, inexhaustible knowledge abiding by all enlightened teachings and the will power of omniscience.

Nineteenth, Ten Ways of Entry into the State of Enlightening Beings: According to the Buddha in The Flower Adornment Sutra, Chapter 38, Deachment from the World, Great Enlightening Beings have ten ways of entry into the state of Enlightening Beings: *First*, entering into fundamental vows. *Second*, entering into practices. *Third*, entering into precepts. *Fourth*, entering into ways of transcendence. *Fifth*, entering into attainment. *Sixth*, entering into different undertakings. *Seventh*, entering into various understanding. *Eighth*, entering into adornment of Buddha-lands. *Ninth*, entering into the command of spiritual powers. *Tenth*, entering into manifestation of incarnation.

Twentieth, Ten Kinds of Penetrations of Actions: Ten kinds of penetrations of actions of sentient beings (utilized by a great enlightening being) in the Flower Adornment Sutra: *First*, they penetrate all sentient

beings' past actions. *Second*, they penetrate all sentient beings' future actions. *Third*, they penetrate all sentient beings' present actions. *Fourth*, they penetrate all sentient beings' good actions. *Fifth*, they penetrate all sentient beings' bad actions. *Sixth*, they penetrate all sentient beings' mental actions. *Seventh*, they penetrate all sentient beings' actions of senses. *Eighth*, they penetrate all sentient beings' actions of understanding. *Ninth*, they penetrate all sentient beings' actions of afflictions and habit energies. *Tenth*, they penetrate all sentient beings' timely and untimely actions of teaching and training.

Twenty-First, Ten Ways of Entering Enlightenment: According to the Buddha in The Flower Adornment Sutra, Chapter 38, Detachment from the World, Great Enlightening Beings have ten ways of entering enlightenment. *First*, they enter the boundless realization of true awareness. *Second*, they enter the boundless turning of the wheel of teaching. *Third*, they enter the boundless means of liberation. *Fourth*, they enter the boundless different explanations. *Fifth*, they enter the boundless taming of sentient beings. *Sixth*, they enter the boundless command of spiritual powers. *Seventh*, they enter the boundless different embodiments. *Eighth*, they enter the boundless concentrations. *Ninth*, they enter the boundless powers and fearlessnesses. *Tenth*, they enter the boundless revelation of nirvana.

Twenty-Second, Ten Kinds of Entry into Concentration of Great Enlightening Beings: According to The Flower Adornment Sutra, Chapter 38, there are ten kinds of entry into concentration of Great Enlightening Beings. Enlightening Beings who abide by these will attain the Buddhas' supremely skillful methods of concentration. *First*, entry into concentration in all worlds. *Second*, entry into concentration in the bodies of all sentient beings. *Third*, entry into concentration in all phenomena. *Fourth*, entry into concentration seeing all Buddhas. *Fifth*, entry into concentration and remaining for all ages. *Sixth*, entry into concentration and manifesting inconceivable bodies on emerging. *Seventh*, entry into concentration in all Buddha bodies. *Eighth*, entry into concentration realizing the equality of all sentient beings. *Ninth*, entry into concentration instantly comprehending all Enlightening Beings' knowledge of concentration. *Tenth*, entry into concentration accomplishing all the deeds and vows of Enlightening Beings in one instant and never ceasing.

Twenty-Third, Ten Kinds of Development of Fearlessness of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of development of fearlessness of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme fearlessness of great knowledge of Buddhas. *First*, they develop fearlessness annihilating all obstructing actions. *Second*, preserving the true teaching after the extinction of Buddhas. *Third*, conquering all demons. *Fourth*, not

begrudging their bodies and lives. *Fifth*, smashing all the false arguments of heretics. *Sixth*, gladdening all sentient beings. *Seventh*, causing all congregations to rejoice. *Eighth*, taming all spirits, goblins, titans, sprites, and serpents. *Ninth*, leaving the states of the two lesser vehicles of individual salvation and entering the most profound teaching. *Tenth*, carrying out enlightening practices tirelessly for untold eons.

Twenty-Fourth, Ten Kinds of Development of Boundlessly Vast Mind: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of development of boundlessly vast mind of Great Enlightening Beings. Enlightening Beings who abide by these can attain the boundlessly vast ocean of knowledge of all Buddha teachings. *First*, development in the company of all Buddhas. *Second*, observing the realms of all sentient beings. *Third*, observing all lands, all worlds, and all phenomena. *Fourth*, observing all things as being like space. *Fifth*, observing the extensive great practices of all Enlightening Beings. *Sixth*, correctly remembering all Buddhas of past, present and future. *Seventh*, observing the results of innumerable actions. *Eighth*, purifying all Buddha-lands. *Ninth*, entering the great congregation of all Buddhas. *Tenth*, investigating the subtle pronouncements of all Buddhas.

Twenty-Fifth, Great Bodhisattvas' Ten Kinds of Universal Observation: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of universal observation of Great Enlightening Beings. Enlightening Beings who abide by these can attain universal observation of supreme wisdom of Buddhas. *First*, observe all who come seeking of them, satisfying them without aversion. *Second*, observe all immoral sentient beings and establish them in the pure precepts of Buddhas. *Third*, observe all malicious sentient beings and settle them in the power of enlightened tolerance. *Fourth*, observe all lazy sentient beings and urge them to be diligent and not give up hearing the burden of Great Vehicle. *Fifth*, observe all confused sentient beings and get them to abide in the state of universal knowledge of Buddhas, where there is no distraction. *Sixth*, observe all deluded sentient beings and clear away their doubts and break down reification. *Seventh*, observe all impartial good friends and follow their instructions to live by the Buddha teachings. *Eighth*, observe all principles they hear and quickly attain realizational insight into the supreme meaning. *Ninth*, observe the infinite sentient beings, never abandoning the power of great compassion. *Tenth*, observe the teachings of all Buddhas and quickly manage to accomplish universal knowledge.

Twenty-Sixth, Great Bodhisattvas' Ten Kinds of Hidden Treasury: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of hidden treasury of Enlightening Beings. Enlightening Beings who abide by these can attain the treasury of truth of supreme knowledge of Buddhas, and

can tame all sentient beings. *First*, know all things are a treasury producing virtuous practices. *Second*, know all things are a treasury of right thought. *Third*, know all things are a treasury of illumination of mental control. *Fourth*, know all things are a treasury of intellectual powers and exposition. *Fifth*, know all things are a treasury of inexpressible accurate awareness of truth. *Sixth*, know all Buddhas' autonomous spiritual powers are a treasury of observation of revelations. *Seventh*, know all things are a treasury of skillfully developing impartiality. *Eighth*, know all things are a treasury of constant vision of all Buddhas. *Ninth*, know all inconceivable cons are a mine of realization that all exist like illusions. *Tenth*, know all Buddhas and Enlightening Beings are treasuries producing joy and pure faith.

Twenty-Seventh, Ten Kinds of Inconceivable Anointment: According to the Flower Sutra, Chapter 27, there are ten kinds of inconceivable anointment which Enlightening Beings received from the Enlightened. Once Enlightening Beings enter the concentration called the pure treasury of the past, they receive ten kinds of inconceivable anointment from the Enlightened; they also attain, purify, consummate, enter, realize, fulfil and hold them, comprehend them equally, the three spheres pure. *First*, explanation without violating meaning. *Second*, inexhaustibility of teaching. *Third*, impeccable expression. *Fourth*, endless eloquence. *Fifth*, freedom from hesitation. *Sixth*, truthfulness of speech. *Seventh*, the trust of the community. *Eighth*, liberating those in the triple world. *Ninth*, supreme excellence of roots of goodness. *Tenth*, command of the Wondrous Teaching.

Twenty-Eighth, Great Bodhisattvas' Ten Kinds of Observation: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of observation of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme great observational knowledge of Buddhas. *First*, observation knowing all acts, seeing all details. *Second*, observation knowing various tendencies, not grasping sentient beings. *Third*, observation knowing faculties, comprehending the nonexistence of faculties. *Fourth*, observation knowing phenomena, not violating the realm of reality. *Fifth*, observation seeing the verities of Buddhahood, cultivating the enlightened eye. *Sixth*, observation attaining wisdom, explaining things as they really are. *Seventh*, observation accepting the nonorigination of things, definitely comprehending the teaching of Buddha. *Eighth*, observation in the state of nonregression, destroying all afflictions and transcending the three worlds and the stages of the lesser vehicles. *Ninth*, observation in the stage of coronation, by virtue of unshakable mastery of all Buddha teachings. *Tenth*, observation in concentration with hyperconscious knowledge, practicing charity everywhere as Buddhist service. ***There Are Also Great Bodhisattvas' Ten Kinds of Observations of Sentient Beings:*** According to the Flower Adornment Sutra,

Chapter 38, there are ten kinds of observations of sentient beings which help Enlightening Beings to arouse their great compassion: *First*, they see sentient beings have nothing to rely on for support. *Second*, they see sentient beings are unruly. *Third*, they see sentient beings lack virtues. *Fourth*, they see sentient beings are asleep in ignorance. *Fifth*, they see sentient beings do bad things. *Sixth*, they see sentient beings are bound by desires. *Seventh*, they see sentient beings are sunk in the sea of birth and death. *Eighth*, they see sentient beings chronically suffer from illness. *Ninth*, they see sentient beings have no desires for goodness. *Tenth*, they see sentient beings have lost the way to enlightenment.

Twenty-Ninth, Great Bodhisattvas' Ten Kinds of Illumination:

According to the Flower Adornment Sutra, Chapter 27, there are ten kinds of illumination. Great Enlightening Beings who abide in the concentration of the differentiated bodies of all sentient beings will also acquire ten kinds of illumination. *First*, they acquire the light of all Buddhas because they are equal to them. *Second*, they acquire the light of all worlds because they can beautify them all. *Third*, they acquire the light of all beings because they go to pacify them all. *Fourth*, they acquire the light of immeasurable expertise because they preach on the stage of the cosmos of realities. *Fifth*, they acquire undifferentiated light because they know that phenomena have no differentiation in essence. *Sixth*, they acquire the light of expedient means because they have realized freedom desire for anything. *Seventh*, they acquire the light of truth because their minds are equanimous in the realm of desirelessness. *Eighth*, they acquire the light of mystic transfigurations pervading all worlds because they are ceaselessly empowered by the Buddha. *Ninth*, they acquire the light of proper meditation because they reach the other shore of freedom of all Buddhas. *Tenth*, they acquire the light of True Thusness of all things because they can explain everything in a single point.

Thirtieth, Ten Qualities of Certainty of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, there are ten qualities of certainty of Great Enlightening Beings. After practicing the ten paths of emancipation, Enlightening Beings attain these ten qualities of certainty. *First*, they are certainly born in the family of Buddhas. *Second*, they certainly live in the realm of Buddhas. *Third*, they certainly know the tasks of enlightening beings. *Fourth*, they certainly persist in the transcendent ways. *Fifth*, they certainly get to join the assemblies of Buddhas. *Sixth*, they certainly can reveal the nature of Buddhahood. *Seventh*, they certainly abide in the powers of the enlightened. *Eighth*, they certainly enter the enlightenment of Buddhas. *Ninth*, they certainly are one and the same body as all Buddhas. *Tenth*, their abode is certainly none other than that of all Buddhas.

Thirty-First, Great Bodhisattvas' Ten Kinds of Certain

Understanding: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of certain understanding of Great Enlightening Beings. Enlightening beings who abide by these can attain supreme certain understanding of Buddhas. *First*, certain understanding of the supreme, planting roots of goodness of respect. *Second*, certain understanding of adornment, producing various adornments. *Third*, certain understanding of breadth and magnanimity, for their minds are never narrow or mean. *Fourth*, certain understanding of quiescence, able to penetrate the most profound essence of things. *Fifth*, certain understanding of universality, their determination for enlightenment extending everywhere. *Sixth*, certain understanding of capacity, able to receive the support of the power of Buddha. *Seventh*, certain understanding of strength, able to crush all demon activities. *Eighth*, certain understanding of clear decision, knowing the consequences of all actions. *Ninth*, certain understanding of presence, able to manifest spiritual powers at will. *Tenth*, certain understanding of succession and freedom, receiving the prediction of Buddhahood from all Buddhas, and attaining Buddhahood at will at any time. ***Enlightening Beings Who Abide by These Can Attain Buddhas' Supreme Great Understanding of Buddha-Lands:*** *First*, know all worlds penetrate one world. *Second*, know one world penetrate all worlds. *Third*, know the body and lotus throne of one Buddha pervades all worlds. *Fourth*, know all worlds are like space. *Fifth*, know all worlds are endowed with the adornments of Buddhas. *Sixth*, know all worlds are filled with Enlightening Beings. *Seventh*, know all worlds enter one pore. *Eighth*, know all worlds enter the body of a single sentient being. *Ninth*, know the enlightenment tree and site of enlightenment of one Buddha pervade all worlds. *Tenth*, know all worlds are pervaded by one message that allows sentient beings to hear it differently, to their delight.

Thirty-Second, Great Bodhisattvas' Ten Kinds of Exertion of

Energy: According to the Buddha in The Flower Adornment Sutra, Chapter 38, Detachment From The World, Great Enlightening Beings have ten kinds of exertion of energy which help them fully achieve the unexcelled transcendent energy of the Buddhas. *First*, exertion of energy to educate all sentient beings. *Second*, exertion of energy to enter deeply into all Buddha teachings. *Third*, exertion of energy to purify all worlds. *Fourth*, exertion of energy to practice all sciences of Enlightening Beings. *Fifth*, exertion of energy to eliminate all evils of sentient beings. *Sixth*, exertion of energy to stop the miseries of all vicious cycles. *Seventh*, exertion of energy to destroy all demons. *Eighth*, exertion of energy to become pure, clear eyes for all sentient beings. *Ninth*, exertion of energy to honor (service or to make offerings to) all Buddhas. *Tenth*, exertion of energy to please all Buddhas.

Thirty-Third, Great Bodhisattvas' Ten Kinds of Lion's Roar:

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of lion's roar of Enlightening Beings. Enlightening Beings who abide by these can attain the supremely great lion's roar of Buddhas. *The first Great lion's roar:* Great lion's roar of the determination for enlightenment. They declare to be surely to attain true enlightenment. *The second great lion's roar of great compassion:* Enable those who have not yet transcended the world to transcend: Liberate those who are not yet liberated. Pacify those who are not yet at peace. Enable those who have not yet attained nirvana to attain it. *The third great lion's roar of great compassion:* The great lion's roar of requiting the benevolence of the Buddha. They will perpetuate the seeds of the Buddha, the Teaching, and the harmonious Community. *The fourth great lion's roar of great compassion:* The great lion's roar of ultimately firm commitment. They will purify all Buddha lands. *The fifth great lion's roar of great compassion:* The lion's roar of personally maintaining pure conduct. They will get rid of all evil ways and difficult situations. *The sixth great lion's roar of great compassion:* The great lion's roar of tirelessly seeking virtue. They will fully attain adorning features of body, speech, and mind of all Buddhas. *The seventh great lion's roar of great compassion:* The great lion's roar of tirelessly seeking knowledge. They will fully accomplish the knowledge of all Buddhas. *The eighth great lion's roar of great compassion:* The great lion's roar of cultivating right practice to stop afflictions. They will annihilate all demons and all the works of demons. *The ninth great lion's roar of great compassion:* The great lion's roar of the acceptance of the non-origination of all things. They realize that all things are selfless, without being, without life, without personality, empty, signless, wishless, and pure as space. *The tenth great lion's roar of great compassion:* The great lion's roar of doing what one says. Enlightening beings in their last life shake all Buddha-lands and make them all pure. Thereupon, all Indras, Brahmas, and guardian deities come, praise and entreat them, 'Please Enlightening Beings, with the truth of birthlessness, appear to be born.' The Enlightening Beings then observe all sentient beings in the world by the unobstructed eye of wisdom and see that there are none who compare to themselves, so they appear to be born in royal palaces, walk seven steps by themselves, and declare in a great lion's roar, 'I am supreme in the world. I will forever end the realm of birth and death.'

Thirty-Fourth, Ten Great Metaphysical Treasures of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 27, there are ten great metaphysical treasuries of Great Enlightening Beings. *The first treasury* includes remembering all Buddhas and remembering all Buddha teachings. *Second*, great compassion to pacify all beings. *Third*, knowledge to reveal inconceivable pure lands. *Fourth*, certain understanding entering

deeply into the realm of Buddhahood. *Fifth*, enlightenment equal in all features of all Buddhas, past, present and future. *Sixth*, non-impediment and nonattachment. *Seventh*, the signlessness of all things. *Eighth*, the equal roots of goodness of all Buddhas, past, present and future. *Ninth*, the guiding knowledge of the cosmic, nondiscriminatory physical, verbal and mental action of all Buddhas of past, present and future. *Tenth*, contemplation of all Buddhas of all times since the time being born till the time of passing away all is in the space of an instant which includes the followings: being born, leaving home, going to the site of enlightenment, attaining true awakening, turning the wheel of Teaching, and passing utterly away. All in the space of an instant.

Thirty-Fifth, Ten Even Greater Things Attained by Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten even greater things attained by Enlightening Beings once they have attained purity in practice. *First*, the Buddhas of other realms always protect them. *Second*, their roots of goodness increase, going beyond any comparison. *Third*, they are able to receive the boosting power of the Buddhas. *Fourth*, they always find good people and are relied on by them. *Fifth*, they remain diligent and are never heedless. *Sixth*, they know all things are equal and not different. *Seventh*, their minds always abide in unexcelled great compassion. *Eighth*, they observe things as they really are, producing sublime wisdom. *Ninth*, they are able to practice skillful techniques of liberation. *Tenth*, they are able to know the Enlightened Ones' power of skill in liberating means.

Thirty-Sixth, Ten Kinds of Spiritual Powers of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of spiritual powers of Great Enlightening Beings. Enlightening Beings who abide by these can attain supreme skillful spiritual power of Buddhas, displaying them variously to all sentient beings to make them learn. *First*, the power of knowledge of means of remembering past lives. *Second*, the power of knowledge of means of unhindered clairaudience. *Third*, the power of knowledge of means of knowing the inconceivably many mental actions of sentient beings. *Fourth*, the power of knowledge of means of unobstructed clairvoyant vision. *Fifth*, the power of knowledge of means of manifesting inconceivable great mystic powers according to the minds of sentient beings. *Sixth*, the power of knowledge of means of appearing in infinite worlds with one body. *Seventh*, the power of knowledge of means of entering innumerable worlds in a moment of thoughts. *Eighth*, the power of knowledge of means of producing infinite adornments and adorning inconceivable worlds. *Ninth*, the power of knowledge of means of displaying innumerable emanated bodies. *Tenth*, the power of knowledge of means of manifesting unexcelled complete perfect enlightenment in untold worlds, in accord with the minds of innumerable sentient beings.

Thirty-Seventh, Ten Ways of Receiving Prediction of Buddhahood:

According to the Buddha in The Flower Adornment Sutra, Chapter 38, Detachment from the World, Great Enlightening Beings have ten ways of receiving prediction of Buddhahood. *First*, arousing the determination for enlightenment with extraordinary will. *Second*, never giving up the practices of Enlightening Beings. *Third*, continuing to carry out the practices of Enlightening Beings in all ages. *Fourth*, practicing all Buddha teachings. *Fifth*, having complete faith in the guidance of all Buddhas. *Sixth*, cultivating all roots of goodness and bringing them to fulfillment. *Seventh*, placing all sentient beings in the enlightenment of Buddhas. *Eighth*, harmonizing and unifying with all spiritual friends. *Ninth*, thinking of all spiritual friends as Buddhas. *Tenth*, perpetually preserving the fundamental aspiration for enlightenment with diligence.

Thirty-Eighth, Ten Other Ways of Receiving Prediction of Buddhahood: According to the Buddha in The Flower Adornment Sutra, Chapter 38, Detachment from the World, Great Enlightening Beings also have ten other ways of receiving prediction of Buddhahood. *First*, having extremely profound inner understanding. *Second*, being able to develop the roots of goodness of enlightening beings as appropriate. *Third*, cultivating extensive great practices. *Fourth*, open receiving of the prediction. *Fifth*, occult receiving of the prediction. *Sixth*, realizing enlightenment by their own minds. *Seventh*, accomplishing tolerance. *Eighth*, teaching and taming sentient beings. *Ninth*, comprehending the number of all ages. *Tenth*, mastery of all practices of Enlightening Beings.

Thirty-Ninth, Ten Kinds of Explanation of Things: According to the Flower Adornment Sutra, there are ten kinds of explanation of things of Great Enlightening Beings. Enlightening Beings who abide by these can skillfully explain all things. *First*, they say all things arise from conditions. *Second*, they say all things are like magical illusions. *Third*, they say all things are free from contradiction. *Fourth*, they say all things are boundless. *Fifth*, all things are baseless. *Sixth*, they say all things are indestructible. *Seventh*, they say all things are THUS. *Eighth*, they say all things are quiescent. *Ninth*, they say all things are emancipation. *Tenth*, they say all things are one, inherently complete. According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of teaching expounded by Great Enlightening Beings. ***Enlightening Beings Who Abide by These Can Accomplish the Supremely Skillful Preaching of the Buddhas:*** *First*, the teaching of profundity. *Second*, the teaching of enormity. *Third*, the teaching of variegation. *Fourth*, the teaching of omniscience. *Fifth*, the teaching of following the ways of transcendence. *Sixth*, the teaching of generating the powers of the enlightened. *Seventh*, the teaching of the interrelation of past, present and future. *Eighth*, the teaching of

causing enlightening beings not to regress. *Ninth*, the teaching of praising the virtues of Buddhas. *Tenth*, the teaching of the sciences of all Enlightening Beings.

Fortieth, Vimalakirti's Ten Excellent Deeds: Vimalakirti's ten excellent deeds for Zen practitioners. According to the Vimalakirti Sutra, Chapter Ten, Vimalakirti said: "As you have said, the Bodhisattvas of the Fragrant world have strong compassion and their lifelong works of salvation for all living beings surpass those done in other pure lands during hundreds and thousands of aeons. Why? Because they achieved ten excellent deeds which are not required in other pure lands. What are these ten excellent deeds? They are: 1) charity (dana) to succour the poor; 2) precept-keeping (sila) to help those who have broken the commandments; 3) patient endurance (ksanti) to subdue their anger; 4) zeal and devotion (virya) to cure their remissness; 5) serenity (dhyana) to stop their confused thoughts; 6) wisdom (prajna) to wipe out ignorance; 7) putting an end to the eight distressful conditions for those suffering from them; 8) teaching Mahayana to those who cling to Hinayana; 9) cultivation of good roots for those in want of merits; and 10) the four Bodhisattva winning devices for the purpose of leading all living beings to their goals (in Bodhisattva development). These are the ten excellent deeds." The visiting Bodhisattvas asked: "How many Dharmas should a Bodhisattva achieve in this world to stop its morbid growth (defilements) in order to be reborn in the Buddha's pure land?" Vimalakirti replied: "A Bodhisattva should bring to perfection eight Dharmas to stop morbid growth in this world in order to be reborn in the Pure Land. They are: 1) benevolence towards all living beings with no expectation of reward; 2) endurance of sufferings for all living beings dedicating all merits to them; 3) impartiality towards them with all humility free from pride and arrogance; 4) reverence to all Bodhisattvas with the same devotion as to all Buddhas (i.e. without discrimination between Bodhisattvas and Buddhas); 5) absence of doubt and suspicion when hearing (the expounding of) sutras which he has not heard before; 6) abstention from opposition to the sravaka Dharma, 7) abstention from discrimination in regard to donations and offerings received with no thought of self-profit in order to subdue his mind; and 8) self-examination without contending with others. Thus, he should achieve singleness of mind bent on achieving all merits; these are the eight Dharmas." After Vimalakirti and Manjusri had thus expounded the Dharma, hundreds and thousands of devas developed the mind set on supreme enlightenment, and ten thousand Bodhisattvas realized the patient endurance of the uncreate.

Forty-First, Ten Ultimate Ends: Ten ultimate ends which Bodhisattvas should seek to explore by making relevant vows: the ultimate nature of sentient beings; of universe; of space; the ultimate dharma-nature; the

ultimate nature of nirvana; of Buddhas; of Buddhas' wisdom; the ultimate nature of all the objects of mind; of the Buddhas' spheres of activities and wisdoms; of the evolution of the sentient world, the Dharma and wisdom.

Forty-Second, Ten Things Which Great Enlightening Beings Preserve: According to the Flower Adornment Sutra, Chapter 38, there are ten things which Great Enlightening Beings preserve. Enlightening Beings who abide by these can attain the power of preservation of supreme knowledge of Buddhas. *First*, they preserve all the virtues they have accumulated. *Second*, they preserve all the teachings spoken by all Buddhas. *Third*, they preserve all similes. *Fourth*, they preserve all means of access to true principles. *Fifth*, they preserve all means of generating mental command. *Sixth*, they preserve all means of removing doubt and confusion. *Seventh*, they preserve means of perfecting all Enlightening Beings. *Eighth*, they preserve the equal doors of concentration explained by all Buddhas. *Ninth*, they preserve the ways of ingress into the illumination of all truths. *Tenth*, they preserve the free exercise of spiritual powers of all Buddhas. Enlightening Beings who abide by these can attain the power of preservation of supreme knowledge of Buddhas.

Forty-Third, Ten Things Which Enlightening Beings Abide: According to the Flower Adornment, Chapter 18, there are ten things which Enlightening Beings abide. *First*, abiding securely in nonindulgence. *Second*, abiding securely in acceptance of nonorigination. *Third*, abiding securely in great kindness. *Fourth*, abiding securely in great compassion. *Fifth*, abiding securely in the fulfillment of the transcendent ways. *Sixth*, abiding securely in the enlightening practices. *Seventh*, abiding securely in great vows. *Eighth*, abiding securely in skillful means. *Ninth*, abiding securely in dauntless power. *Tenth*, abiding securely in knowledge and wisdom, observing all things have no abode, like empty space.

Forty-Fourth, Ten Norms of Practice of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten norms of practice of Great Enlightening Beings. Enlightening Beings who abide by these can attain the Buddhas' supreme method of practice. *First*, honoring the wise. *Second*, always being alerted by the celestial spirits. *Third*, always having shame and conscience before the Buddhas. *The fourth norm of practice* includes having pity for sentient beings and not abandoning birth and death. *Fifth*, carrying tasks through consummation without change of mind. *The sixth norm of practice* includes single-mindedly following the enlightening beings, aspiring to universal enlightenment, and diligently learning. *The seventh norm of practice* includes getting rid of wrong views and earnestly seeking the right Path. *Eighth*, destroying demons and the actions of afflictions. *The ninth norm of practice* includes knowing the different faculties and temperaments of

sentient beings, and teaching them and enable them to live in the state of Buddhahood. *The tenth norm of practice* includes abiding in the infinitely vast cosmos of reality, and removing the afflictions and purifying the body. Enlightening Beings who abide by these can attain the Buddhas' supreme method of practice.

Forty-Fifth, Ten Ways of Generating Knowledge of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, Enlightening Beings who abide by the ten norms of practice of Great Enlightening Beings can comprehend all things, especially the following ten kinds of knowledge: *First*, they generate knowledge by knowing the understandings of all sentient beings. *Second*, they generate knowledge by knowing the various distinctions of all Buddha-lands. *Third*, they generate knowledge by knowing domains of the network of the ten directions. *Fourth*, they generate knowledge by knowing all worlds, inverted, upright, and so on. *Fifth*, they generate knowledge by knowing the unity, variety, and universality of all things. *Sixth*, they generate knowledge by knowing the various physical forms. *Seventh*, they generate knowledge by knowing the misconceptions and delusions of all worldlings without clinging to them. *Eighth*, they generate knowledge by knowing that all truths ultimately lead to emancipation by one path. *Ninth*, they generate knowledge by knowing the spiritual power of the enlightened can enter all universes. *Tenth*, they generate knowledge by knowing that the seed of enlightenment in all sentient beings, past, present, and future, does not die out.

Forty-Sixth, Ten Praise-Worthy Qualities: According to the Flower Adornment Sutra, Chapter 27, there are ten praise-worthy qualities. In the concentration of the differentiated bodies of all sentient beings, Enlightening Beings are lauded for ten praise-worthy qualities. *First*, they enter into True Thusness, and so are called Tathagata, those who have arrived at Thusness. *Second*, they are aware of all truths, and so-called Buddha, Enlightened. *Third*, they are praised by all worlds, and so are called teachers of truth. *Fourth*, they know all things, and so are called omniscient. *Fifth*, they are resorted by all worlds, and so are called refuge. *Sixth*, they have mastered all teaching methods, and so are called the guides. *Seventh*, they lead all beings into universal knowledge, and so are called great leaders. *Eighth*, they are lamps for all worlds, and so are called light. *The ninth praise-worthy quality* includes their aspirations are fulfilled; they have accomplished salvation; they have done their tasks; they abide in unobstructed knowledge; and individually know all things, so they are called adepts of the ten powers. *Tenth*, they thoroughly comprehend all cycles of the Teaching, so they are called all-seers.

Part Six
Typical Methods of Cultivation
In the Hua-Yen Sect
(Phần Sáu: Những Pháp Tu Tiêu Biểu
Trong Hoa Nghiêm Tông)

Chapter Forty-Nine

An Overview of Great Bodhisattvas' Cultivation In the Avatamsaka Sutra

I. An Overview of Cultivations in Buddhism:

Leading a religious life or cultivation in Buddhism is to put the Buddha's teachings into practice on a continued and regular basis. Cultivation in Buddhism also means to nourish the seeds of Bodhi by practicing and developing precepts, dhyana, and wisdom. Thus, cultivation in Buddhism is not solely practicing Buddha recitation or sitting meditation, it also includes cultivation of six paramitas, ten paramitas, thirty-seven aids to Enlightenment, etc. Sincere Buddhists should always remember that time is extremely precious. An inch of time is an inch of life, so do not let the time pass in vain. Someone is thinking, "I will not cultivate today. I will put it off until tomorrow." But when tomorrow comes, he will put it off to the next day. He keeps putting it off until his hair turns white, his teeth fall out, his eyes become blurry, and his ears go deaf. At that point in time, he wants to cultivate, but his body no longer obeys him. Sincere Buddhists should always remember that living in this world, we all are like fish in a pond that is evaporating. We do not have much time left. Thus ancient virtues taught: "One day has passed, our lives are that much less. We are like fish in a shrinking pond. What joy is there in this? We should be diligently and vigorously cultivating as if our own heads were at stake. Only be mindful of impermanence, and be careful not to be lax." From beginningless eons in the past until now, we have not had good opportunity to know Buddhism, so we have not known how to cultivate. Therefore, we undergo birth and death, and after death, birth again. Oh, how pitiful! Today we have good opportunity to know Buddhism, why do we still want to put off cultivating? Sincere Buddhists! Time does not wait anybody. In the twinkling of an eye, we will be old and our life will be over!

There are as many as eighty-four thousand Dharma-doors for cultivating the Path. For the sake of understanding, we should be familiar with each one of these Dharma-doors. You should not limit

yourself in just a single method of cultivation. However, for the sake of practicing, we should focus on the dharma-door that is the most appropriate for us. “Tu” means correct our characters and obey the Buddha’s teachings. “Tu” means to study the law by reciting sutras in the morning and evening, being on strict vegetarian diet and studying all the scriptures of the Buddha, keep all the precepts; however, the most important factors in real “Tu” are to correct your character, to eliminate bad habits, to be joyful and compassionate, to build virtue. In reciting sutras, Buddhists, especially lay people, must thoroughly understand the meaning so we can put these teachings in practice in our daily activities. Furthermore, one should also practise meditation on a daily basis to get insight. For laypeople, “Tu” means to mend your ways, from evil to wholesome (ceasing transgressions and performing good deeds). According to the first patriarch Bodhidharma, “Requite hatred” is one of the four disciplinary processes. What is meant by ‘How to requite hatred?’ Those who discipline themselves in the Path should think thus when they have to struggle with adverse conditions: “During the innumerable past eons I have wandered through multiplicity of existences, never thought of cultivation, and thus creating infinite occasions for hate, ill-will, and wrong-doing. Even though in this life I have committed no violations, the fruits of evil deeds in the past are to be gathered now. Neither gods nor men can fortell what is coming upon me. I will submit myself willingly and patiently to all the ills that befall me, and I will never bemoan or complain. In the sutra it is said not to worry over ills that may happen to you, because I thoroughly understand the law of cause and effect. This is called the conduct of making the best use of hatred and turned it into the service in one’s advance towards the Path.

II. Summaries of Great Bodhisattvas' Cultivation In the Avatamsaka Sutra:

According to Buddhism, cultivation means correct our characters and obey the Buddha’s teachings. “Tu” means to study the law by reciting sutras in the morning and evening, being on strict vegetarian diet and studying all the scriptures of the Buddha, keep all the precepts; however, the most important factors in real “Tu” are to correct your character, to eliminate bad habits, to be joyful and compassionate, to

build virtue. In reciting sutras, one must thoroughly understand the meaning. Furthermore, one should also practise meditation on a daily basis to get insight. For laypeople, “Tu” means to mend your ways, from evil to wholesome (ceasing transgressions and performing good deeds). If Buddhist practitioners want to follow in the footsteps of Bodhisattvas, we should try to cultivate some typical methods of Bodhisattvas' ways of cultivation. The Flower Ornament Sutra is one of the profound Mahayana sutras embodying the sermons given by the Buddha immediately following his perfect enlightenment. Flower Adornment Sutra. The Sanskrit title is Avatamsaka, but it is Gandavyuha according to Fa-Tsang's commentary on the sixty-fascicle Garland Sutra. Three translations of the Avatamsaka-sutra in China: First, 60 books translated by Buddhahadra, who arrived in China around 406 A.D., also known as the East-Chin Sutra or the old sutra. Second, 80 books translated by Siksanda, about 700 A.D., also known as the T'ang Sutra or the new sutra. Third, 40 books translated by Prajna around 800 A.D. This translation also included the Dictionary of Classic by Hui-Yuan in 700 A.D. After examining the sutra, we find that there were in the beginning many independent sutras which were later compiled into one encyclopaedic collection, as the subject-matters treated in them are all classified under one head, and they came to be known as Avatamsaka. This is Mahayana sutra that constitutes the basis of the teachings of the Avatamsaka school (Hua-Yen), which emphasizes above all “mutually unobstructed interpenetration.” The sutra also teaches that the human mind is the universe itself and is identical with the Buddha. Indeed, the mind, Buddha and all sentient beings are one and the same. This aspects of the Mahayana teaching was especially stressed by the Chinese Zen.

The Gandavyuha is the Sanskrit title for a text containing the account of Sudhana, the young man, who wishing to find how to realize the ideal life of Bodhisattvahood, is directed by Manjusri the Bodhisattva to visit spiritual leaders one after another in various departments of life and in various forms of existence, altogether numbering fifty-three. This is the basic text of the Avatamsaka School. It is one of the longest and most profound sutras in the Buddhist Canon and records the highest teaching of Buddha Sakyamuni, immediately after enlightenment. It is traditionally believed that the sutra was

taught to the Bodhisattvas and other high spiritual beings while the Buddha was in samadhi. The sutra has been described as the “epitome of Buddhist thought, Buddhist sentiment, and Buddhist experiences” and is quoted by all schools of Mahayana Buddhism. The sutra compares the whole Universe to the realization of Vairocana Buddha. Its basic teaching is that myriad things and phenomena are the oneness of the Universe, and the whole Universe is myriad things and phenomena. It should be emphasized that Sudhana or Sudhana-sresthi-daraka is a disciple mentioned in the Avatamsaka Sutra (Kinh Hoa Nghiêm). His name means “Good Wealth” and the reason for him to obtain such name was that when he was born, myriad treasures suddenly appeared in his father’s home. The main protagonist in the last and longest chapter of the Avatamsaka Sutra. In seeking enlightenment, he tried to visit and study with fifty-three spiritual advisors and became equal with the Buddha in just one lifetime. It should be noted that both his first and last advisor taught him the Pure Land Path.

Chapter Fifty

Great Bodhisattvas' Things of Cultivation in the Avatamsaka Sutra

As mentioned above, the Avatamsaka Sutra is the basic text of the Avatamsaka School. It is one of the longest and most profound sutras in the Buddhist Canon and records the highest teaching of Buddha Sakyamuni, immediately after enlightenment. It is traditionally believed that the sutra was taught to the Bodhisattvas and other high spiritual beings while the Buddha was in samadhi. The sutra has been described as the “epitome of Buddhist thought, Buddhist sentiment, and Buddhist experiences” and is quoted by all schools of Mahayana Buddhism. The sutra compares the whole Universe to the realization of Vairocana Buddha. Its basic teaching is that myriad things and phenomena are the oneness of the Universe, and the whole Universe is myriad things and phenomena. According to the Avatamsaka Sutra, there are so many things of cultivation for Great Bodhisattvas. The below items are Great Bodhisattvas' things of cultivation in the spirit of the Avatamsaka Sutra. ***First, Ten Kinds of Possession by Demons of Great Enlightening Beings:*** According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of possession by demons of Great Enlightening Beings. Enlightening Beings who can leave these ten can attain the supreme supportive power of Buddhas. *First*, mind of laziness. *Second*, narrowness and meanness of aspiration. *Third*, satisfaction with a little practice. *Fourth*, exclusivity or receiving just one practice and refusing all others. *Fifth*, not making great vows. *Sixth*, liking to be in tranquil extinction and annihilating afflictions, forgetting the Bodhi mind. *Seventh*, permanently annihilating birth and death. *Eighth*, giving up the practices of enlightening beings. *Ninth*, not edifying sentient beings. *Tenth*, doubting and repudiating the truth.

Second, Ten Kinds of Quest for Truth of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of quest for truth of Great Enlightening Beings. Enlightening Beings who abide by these can attain great knowledge of all elements of Buddhahood without being instructed by another. *First*,

quest for truth with a straightforward mind, being free from dishonesty. *Second*, diligent quest for truth, being free from laziness. *Third*, wholly devoted quest for truth, not begrudging their lives. *Fourth*, quest for truth to destroy all sentient beings' afflictions, not doing it for fame, profit, or respect. *Fifth*, quest for truth to benefit self and others, all sentient beings, not just helping themselves. *Sixth*, quest for truth to enter knowledge of wisdom, not taking pleasure in literature. *Seventh*, quest for truth to leave birth and death, not craving worldly pleasures. *Eighth*, quest for truth to liberate sentient beings, engendering the determination for enlightenment. *Ninth*, quest for truth to resolve the doubts of all sentient beings, to free them from vacillation. *Tenth*, quest for truth to fulfill Buddhahood, not being inclined to lesser aims.

Third, Ten Kinds of Realizational Knowledge Possessed by Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of realizational knowledge possessed by Great Enlightening Beings. Enlightening Beings who abide by these can attain skillful use of all the teachings. *First*, they know the unity of all things. *Second*, they know the infinity of all things. *Third*, they know the presence of all things in a single instant. *Fourth*, they know the interpenetration of mental activities of all sentient beings. *Fifth*, they know the equality of faculties of all sentient beings. *Sixth*, they know the impassioned habitual activities of all sentient beings. *Seventh*, they know the mental compulsions of all sentient beings. *Eighth*, they know the good and bad acts of all sentient beings. *Ninth*, they know all enlightening beings' vows and practices, mastery, preservation of the teaching, and mystical transfigurations. *Tenth*, they know all Buddhas' fulfillment of the ten powers and attainment of true enlightenment.

Fourth, Ten Kinds of Pure Things of Buddhas Always Remembered by Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of pure things of Buddhas that should always be remembered by Enlightening Beings. *First*, all Buddhas' past events should always be remembered by Enlightening Beings. *Second*, all Buddhas' pure superior actions should always be remembered. *Third*, all Buddhas' fulfillment of the ways of transcendence should be always remembered. *Fourth*, all Buddhas' accomplishment of great undertakings should always be remembered. *Fifth*, all Buddhas' accumulation of virtues should always be

remembered. *Sixth*, all Buddhas' embodiment of spiritual practice should always be remembered. *Seventh*, all Buddhas' actualization of true enlightenment should always be remembered. *Eighth*, the infinity of all Buddhas' physical forms should always be remembered. *Ninth*, the infinity of all Buddhas' spiritual powers should be always remembered. *Tenth*, all Buddhas' ten powers of confidence should be always remembered.

Fifth, Ten Kinds of Support by Buddhas: According to the Flower Adornment Sutra, there are ten kinds of support by Buddhas. If Enlightening Beings can get rid of the ten possessions by demons, they can gain ten kinds of support by Buddhas. *First*, they are supported by Buddhas in first being able to aspire to enlightenment. *Second*, in preserving the will for enlightenment life after life without letting it be forgotten. *Third*, in being aware of manias and being able to avoid them. *Fourth*, in learning the way of transcendence and practice them as taught. *Fifth*, in knowing the pain of birth and death, yet not rejecting them. *Sixth*, in contemplating the most profound truth and gaining immeasurable reward. *Seventh*, in expounding the principles of the two lesser vehicles of salvation for the benefit of sentient beings without actually grasping the liberation of those vehicles. *Eighth*, in happily contemplating the uncreated without dwelling therein and not thinking of the created and the uncreated as dual. *Ninth*, in reaching the realm of birthlessness, yet manifesting birth. *Tenth*, in realizing universal knowledge, yet carrying out the practices of enlightening beings and perpetuating the seed of Enlightening Beings.

Sixth, Ten Kinds of Support by Truth of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of support by truth of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme support of truth of all Buddhas. *First*, knowing all conditioned states are impermanent. *Second*, knowing all conditioned states are painful. *Third*, knowing all conditioned states are identityless egoless). *Fourth*, knowing all phenomena are quiescent nirvana. *Fifth*, knowing all phenomena arise from conditions and do not come to be without conditions. *Sixth*, knowing that ignorance comes from wrong thought, and finally old age and death come from ignorance, so if wrong thought is extinguished, ignorance is extinguished, and finally old age and

death are extinguished. *Seventh*, knowing the three doors of liberation and generating the vehicle of hearers, realizing the state of noncontention and generating the vehicle of individual illuminates. *Eighth*, knowing the six transcendent ways and the four means of integration, generating the Great Vehicle. *Ninth*, knowing that all lands, all phenomena, all sentient beings and all times are spheres of knowledge of Buddhas. *Tenth*, knowing how to cut off all thoughts, abandon all grasping, detach from before and after, and accord with nirvana.

Seventh, Ten Preliminary Conditions That Lead to the Cherishing of the Desire for Supreme Enlightenment: According to the Avatamsaka Sutra, there are ten preliminary conditions that lead to the cherishing of the desire for supreme enlightenment. *First*, kusalamula (skt), the stock of merit is well-filled. *Second*, carana (skt), deeds of goodness are well practiced. *Third*, sambhara (skt), the necessary moral provisions are well stored up. *Fourth*, paryupasita (skt), the Buddhas have respectfully served. *Fifth*, sikla-dharma (skt), works of purity are well accomplished. *Sixth*, kalyanamitra (skt), there are good friends kindly disposed. *Seventh*, visuddhasaya (skt), the heart is thoroughly cleansed. *Eighth*, vipuladhyasaya (skt), broad-mindedness is firmly secured. *Ninth*, adhimukti (skt), a deep sincere faith is established. *Tenth*, karuna (skt), there is the presence of a compassionate heart.

Eighth, Ten Great Bodhisattvas' Excellent Deeds in the Saha World: The Bodhisattvas of this world have strong compassion and their lifelong works of salvation for all living beings surpass those done in other pure lands during hundreds and thousands of aeons. Why? Because they achieved ten excellent deeds which are not required in other pure lands: *First*, charity (dana) to succour the poor. *Second*, precept-keeping (sila) to help those who have broken the commandments. *Third*, patient endurance (ksanti) to subdue their anger. *Fourth*, zeal and devotion (virya) to cure their remissness. *Fifth*, serenity (dhyana) to stop their confused thoughts. *Sixth*, wisdom (prajna) to wipe out ignorance. *Seventh*, putting an end to the eight distressful conditions for those suffering from them. *Eighth*, teaching Mahayana to those who cling to Hinayana. *Ninth*, cultivation of good roots for those in want of merits. *Tenth*, the four Bodhisattva winning

devices for the purpose of leading all living beings to their goals (in Bodhisattva development).

Ninth, Ten Kinds of Springing of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of springing of Great Enlightening Beings. Enlightening Beings who abide by these can achieve the supreme springing of Buddhas in the midst of all things. *First*, the springing of a majestic bull, overshadowing all dragons, yakshas, sanhkinnaras, gandharvas, and other creatures. *Second*, the springing of a majestic elephant with their minds well tamed and gentle all sentient beings and carrying all sentient beings. *Third*, the springing of a great water spirit: Producing dense clouds of the great teaching; flashing the lightning of liberation; reverberating with the thunder of truth; and showering the sweet rain of the spiritual faculties and powers, the elements of enlightenment, meditations, liberations, and concentrations. *Fourth*, the springing of the great golden-winged bird: Evaporating the water of covetousness; breaking the shell of delusion; catching the evil poisonous dragon of affliction; and lifting beings out of the ocean of suffering of birth and death. *Fifth*, the springing of great majestic lion: Resting secure in fearless; using impartial great knowledge as a weapon; and crushing demons and false teachers. *Sixth*, springing of spirit and strength, able to destroy the enemy and afflictions on the great battlefield of birth and death. *Seventh*, the springing of great knowledge: Knowing the elements of body, mind, and sense experience; knowing other interdependent productions; and freely explaining all things. *Eighth*, the springing of mental command: Retaining teachings by the power of recollection and awareness and expounding the teachings according to the faculties of sentient beings. *Ninth*, the springing of intellectual powers: Uninhibited and swift analyzing everything and causing everyone to receive benefit and be happy. *Tenth*, the springing of realization of Thusness: Fulfilling all aids to the way to omniscience; with instantaneous wisdom attaining all that can be attained. Understanding all that can be understood; sitting on a lion throne; conquering hostile demons; and realizing unexcelled, complete achieve perfect enlightenment.

Tenth, Ten Ways of Getting Rid of Demons' Actions of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38,

Enlightening Beings have ten ways of getting rid of demons' actions. Enlightening Beings who abide by these can escape all demonic ways. *First*, associating with the wise and honoring and serving them. *Second*, not elevating themselves or praising themselves. *Third*, believing in the profound teaching of Buddha without repudiating it. *Fourth*, never ever forgetting the determination for omniscience. *Fifth*, diligently cultivating refined practices, never being lax. Always seeking all the teachings for enlightening beings. *Seventh*, always expounding the truth tirelessly. *The eighth way of getting rid of demons' actions*: Taking refuge with all the Buddhas in the ten directions and thinking of them as saviors and protectors. *Ninth*, faithfully accepting and remembering the support of the spiritual power of the Buddhas. *Tenth*, equally planting the same roots of goodness with all enlightening beings.

Eleventh, Ten Kinds of Attainment of Powers of the Enlightened of Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of attainment of powers of the enlightened of enlightening beings. Enlightening Beings who acquire these ten powers are called Buddhas, truly awake. *First*, attain the powers of the enlightened because they transcend the afflictive activities of all demons. *Second*, fulfill all enlightening practices and master all concentrations of enlightening beings. *Third*, accomplish all the far-reaching meditations of enlightening beings. *Fourth*, fulfill all the pure means of fostering enlightenment. *Fifth*, attain illumination of knowledge of all things and can think and analyze well. *Sixth*, their bodies pervade all worlds. *Seventh*, can support all by spiritual powers. *Eighth*, their utterances are equal to the minds of all sentient beings. *Ninth*, they are physically, verbally, mentally equal to the Buddhas of all times, and can comprehend the things of all times in a single thought. *Tenth*, attain concentration of precisely aware knowledge and are imbued with the ten powers of the enlightened, from knowledge of what is so and what is not so up to knowledge of extinction of contaminations.

Twelfth, Ten Things That Cause Enlightening Beings to Regress from the Buddha Teachings, Which They Should Avoid: According to the Flower Adornment Sutra, Chapter 38, there are ten things that cause enlightening beings to regress from the Buddha teachings, which they should avoid. Enlightening Beings who avoid these ten things will enter the Enlightening Beings' paths of emancipation. *First*, slighting the wise. *Second*, fearing the pains of birth and death. *Third*, getting tired of practicing the acts of enlightening beings. *Fourth*, not caring to remain in the world. *Fifth*, addiction to concentration. *Sixth*, clinging to roots of goodness. *Seventh*, repudiating the truth. *Eighth*, putting an end to the practices of enlightening beings. *Ninth*, liking the ways of individual liberation. *Tenth*, having aversion to Enlightening Beings.

Thirteenth, Ten Kinds of Nonattachment of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 27, there are ten kinds of nonattachment of Great Enlightening Being. Great enlightening beings abide in the concentration of the differentiated bodies of all sentient beings can attain ten kinds of non-attachment: *First*, non-attachment in all lands. *Second*, non-attachment in all places. *Third*, non-attachment in all times. *Fourth*, non-attachment in respect to all beings. *Fifth*, non-attachment in respect to all phenomena. *Sixth*, non-attachment in respect in respect to all Enlightening Beings. *Seventh*, non-attachment in respect to all Enlightening Beings' vows. *Eighth*, non-attachment in respect to all concentrations. *Ninth*, non-attachment in respect to all Buddhas. *Tenth*, non-attachment in respect to all the stages of enlightenment. Enlightening Beings who abide by these can quickly overturn all concepts and attain supreme pure wisdom: Non-attachment to all worlds; non-attachment to all sentient beings; non-attachment to all phenomena; non-attachment to all actions; non-attachment to all roots of goodness; non-attachment to all place of birth; non-attachment to all vows; non-attachment to all practices; non-attachment to all Enlightening Beings; non-attachment to all Buddhas.

Fourteenth, Ten Kinds of Grasping by Which They Perpetuate the Practices of Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of grasping by which they perpetuate the practices of Enlightening Beings. Enlightening Beings who abide by these can perpetuate the practices of Enlightening Beings and attain the Buddhas' supreme state of not grasping anything. *First*, they grasp all realms of sentient beings, to ultimately enlighten them. *Second*, they grasp all worlds, to ultimately purify them. *Third*, they grasp Buddha, cultivating the practices of Enlightening Beings as offerings. *Fourth*, they grasp roots of goodness, accumulating the virtues that mark and embellish the Buddhas. *Fifth*, they grasp great compassion, to extinguish the pains of all sentient beings. *Sixth*, they grasp great benevolence, to bestow on all beings the happiness of omniscience. *Seventh*, they grasp the transcendent ways, to accumulate the adornments of Enlightening Beings. *Eighth*, they grasp skill in means, to demonstrate them everywhere. *Ninth*, they grasp enlightenment, to obtain unobstructed knowledge. *Tenth*, they grasp all things, to comprehend them everywhere with clear knowledge.

Fifteenth, Ten Kinds of Cultivation of Great Enlightening Beings:

According to the Flower Adornment Sutra, there are ten kinds of cultivation of Great Enlightening Beings. Enlightening beings who abide by these can achieve the supreme cultivation and practice all truths. *First*, cultivate the ways of transcendence. *Second*, learning. *Third*, wisdom. *Fourth*, purpose. *Fifth*, righteousness. *Sixth*, emancipation. *Seventh*, manifestation. *Eighth*,

diligence. *Ninth*, accomplishment of true awakening. *Tenth*, operation of right teaching.

Sixteenth, Ten Kinds of Diligent Practices of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of diligent practices of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme practice of great knowledge and wisdom of Buddhas. *First*, diligent practice of giving, relinquishing all without seeking reward. *Second*, diligent practice of self-control, practicing austerities, having few desires, and being content. *Third*, diligent practice of forbearance, detaching from notions of self and other, tolerating all evils without anger or malice. *Fourth*, diligent practice of vigor, their thoughts, words and deeds never confused, not regressing in what they do, reaching the ultimate end. *Fifth*, diligent practice of meditation, liberations, and concentrations, discovering spiritual powers, leaving behind all desires, afflictions, and contention. *Sixth*, diligent practice of wisdom, tirelessly cultivating and accumulating virtues. *Seventh*, diligent practice of great benevolence, knowing that all sentient beings have no nature of their own. *Eighth*, diligent practice of great compassion, knowing that all things are empty, accepting suffering in place of all sentient beings without wearying. *Ninth*, diligent practice to awaken the ten powers of enlightenment, realizing them without obstruction, manifesting them for sentient beings. *Tenth*, diligent practice of the non receding wheel of teaching, proceeding to reach all sentient beings.

Seventeenth, Ten Kinds of Enjoyment of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, Detachment from the World, great Enlightening beings gave Ten kinds of enjoyment. Enlightening Beings who abide by these can attain the supreme enjoyment of truth of all Buddhas. *First*, they enjoy right mindfulness because their minds are not distracted. *Second*, they enjoy knowledge, distinguishing all things. *Third*, they enjoy visiting all Buddhas, listening to the teaching tirelessly. *Fourth*, they like the Buddhas because they fill the ten directions without bound. *Fifth*, they like enlightening beings because they freely appear in infinite ways for the benefit of sentient beings. *Sixth*, they enjoy the doors of concentration because in one door of concentration they enter all doors of concentration. *Seventh*, they enjoy mental command of mnemonic formula because they hold all the doctrines without forgetting and hand them on to others. *Eighth*, they enjoy unhindered powers of analysis and elucidation, expounding a single saying inexhaustibly. *Ninth*, they enjoy attaining true enlightenment, manifesting bodies in infinite ways, attaining true enlightenment for the sake of sentient beings. *Tenth*, they enjoy turning the wheel of true teaching, destroying all misleading doctrines.

Chapter Fifty-One

Bodhisattvas' Diligent Cultivation In the Spirit of the Flower Adornment Sutra

I. An Overview of Bodhisattvas' Diligent Cultivation In Buddhist Teachings:

In Buddhism, cultivation does not barely mean to shave one's head or to wear the yellow robe; nor does it mean outer practices of the body. Diligent cultivation does not only include meditation, correct sitting and controlling the breath; or that we must not be lazy, letting days and months slip by neglectfully, we should also know how to feel satisfied with few possessions and eventually cease looking for joy in desires and passions completely. Diligent cultivation also means that we must use our time to meditate on the four truths of permanence, suffering, selflessness, and impurity. We must also penetrate deeply into the profound meaning of the Four Foundations of Mindfulness to see that all things as well as our bodies are constantly changing from becoming, to maturing, transformation, and destruction. Diligent cultivation also means to obtain correct understanding and concentration so that we can destroy narrow-mindedness. Among the basic desires and passions, narrow-mindedness has the deepest roots. Thus, when these roots are loosened, all other desires, passions, greed, anger, ignorance, and doubt are also uprooted. According to the Sutra In Forty-Two Sections, Chapter 40, the Buddha said: "A Sramana who practices the Way should not be like an ox turning a millstone because an ox is like one who practices the way with his body but his mind is not on the Way. If the mind is concentrated on the Way, one does not need the outer practices of the body." Sincere Buddhists should select a single Dharma Door and then practice according to the teachings of that Dharma Door for the remainder of the cultivator's life without changing and mixing in other practices. For example, once a person chooses to practice Pureland Buddhism, then for the entire life, he should always and often focus his energy into reciting the Buddha's virtuous name and pray to gain rebirth. If he or she chooses to practice meditation, he or she should always focus on meditation and

contemplation. Thus, the wrong thing to do is to practice one Dharma Door one day and switch to another the next.

No matter how busy you are, if you believe that you need be mindful in every activity, Buddhist practitioners should perform your daily activities in a slow, calm, and relaxing manner. The ancient said: “Don’t worry, everything will pass.” Look at monks and Nuns, no matter what task or motion they undertake, i.e., walking, standing, sitting or lying, they do it slowly and evenly, without reluctance. When they need to speak, they speak; when they don’t need to speak, they don’t. The most important thing is the sincere observation of Buddhist rules. Sincere Buddhists should not follow a kind of exaggerated, frivolous attitude towards the training and discipline of Zen. It comes about, for example, when someone, based on the mere thought that he is already Buddha, comes to the conclusion that he need not concern himself with practice, a disciplined life, or enlightenment. This is an attitude can lead to a misunderstanding to the method of cultivation, particularly of the teaching of the Tao-Tung School of Zen. As mentioned above, according to the Sutra In Forty-Two Sections, Chapter 34, one evening a Sramana was reciting the Sutra of Bequeating the Teaching by Kasyapa Buddha. His mind was mournful as he reflected repentantly on his desire to retreat. The Buddha asked him: “When you were a householder in the past, what did you do?” He replied: “I was fond of playing the lute.” The Buddha said: “What happened when the strings were slack?” He replied: “They did not sound good.” The Buddha then asked: “What happened when the strings were taut?” He replied: “The sounds were brief.” The Buddha then asked again: “What happened when they were tuned between slack and taut?” He replied: “The sounds carried.” The Buddha said: “It is the same with a Sramana who studies the Way. If his mind is harmonious, he can obtain (achieve) the Way. If he is impetuous about the Way, this impetuosity will tire out his body, and if his body is tired, his mind will give rise to afflictions. If his mind produces afflictions, then he will retreat from his practice. If he retreats from his practice, it will certainly increase his offenses. You need only be pure, peaceful, and happy and you will not lose the Way.” Remember our mind is easy to set great effort but is also easily prone to retrogression; once hearing the dharma and advice, we bravely advance with our great efforts, but when we encounter obstacles, we not only grow lax and lazy retrogression, but also change our direction and sometimes fall into heterodox ways. Sincere Buddhists should always have Diligent Cultivation and stay away from this thinking “In the first year of cultivation, the Buddha stands right before our eyes; the second year he has already returned to the West; third year if someone inquires about the Buddha or request recitations, payment is required before a few words are spoken or a few verses recited”.

Diligent cultivation is not a one-day affair. People who cultivate should not be rush, thinking that we can cultivate today and become enlightened tomorrow. It is not tha easy. We must train and cultivate everyday. As long as we do not retreat, do not worry too much about progress we are making. If each day we have less and less random thoughts, less and less lust, anger and ignorance, then we are making progress. We cultivate to eliminate our bad habits and faults, cast out our defiled thoughts, and reveal our wisdom. The wisdom that each one of us once possessed, but it has been covered up by ignorance. Cultivation is not a one-day affair that can be finished in just one day. We should cultivate in thought after thought, from morning to night, month after month, and year after year with unchanging perseverance. And above all, we should cultivate sincerely every day. As we practice, we should remain calm whether we encounter demonic obstacles, adverse situations, or even favorable situations. We should maintain our vigor in both adversity and favorable situations, and we should think that all things seem to be proclaiming the wonderful dharma to us. Sincere cultivators should always remember that we are trying to reach the transcendental dharma within worldly affairs. Thus, nothing will confuse us. No situations will obstruct us. The reasons why we have been backsliding instead of advancing: when we encounter good conditions, we hesitate and feel unsure ourselves; when meeting evil conditions, we follow right along. Thus, we continue to linger on birth and death, and rebirth. We are born muddled, died confused, and do not know what we are doing, cannot figure out what life is all about. According to Zen Master Thích Nhất Hạnh in the explanation of the sutra on the Eight Realizations of the Great Beings, diligence-paramita is one of the most important subjects of meditation in Buddhism. Diligent practice destroys laziness. After we cease looking for joy in desires and passions and know how to feel satisfied with few possessions, we must not be lazy, letting days and months slip by neglectfully. Great patience and diligence are needed continually to develop our concentration and understanding in the endeavor of self-realization. We must whatever time we have to meditate on the four truths of impermanence, suffering, selflessness, and impurity. We must penetrate deeply into the profound meaning of the Four Foundations of Mindfulness, practicing, studying, and meditating on the postures and cycles of becoming, maturing, transformation, and destruction of our bodies, as well as our feelings, sensations, mental formations, and consciousness. We should read sutras and other writings which explain cultivation and meditation, correct sitting and controlling the breath, such as The Satipatthana Sutta and The Maha Prajna Paramita Heart Sutra. We have to follow the teachings of these sutras and practice them in an intelligent way, choosing the methods which best apply to our own situation. As necessary, we can modify the

methods suggested in order to accommodate our own needs. Our energy must also be regulated until all the basic desires and passions, greed, anger, narrow-mindedness, arrogance, doubt, and preconceived ideas, are uprooted. At this time we will know that our bodies and minds are liberated from the imprisonment of birth and death, the five skandhas, and the three worlds.

II. Bodhisattvas' Diligent Cultivation in the Spirit of the Flower Adornment Sutra:

Ten Kinds of Diligent Practices of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of diligent practices of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme practice of great knowledge and wisdom of Buddhas. *First*, diligent practice of giving, relinquishing all without seeking reward. *Second*, diligent practice of self-control, practicing austerities, having few desires, and being content. *Third*, diligent practice of forbearance, detaching from notions of self and other, tolerating all evils without anger or malice. *Fourth*, diligent practice of vigor, their thoughts, words and deeds never confused, not regressing in what they do, reaching the ultimate end. *Fifth*, diligent practice of meditation, liberations, and concentrations, discovering spiritual powers, leaving behind all desires, afflictions, and contention. *Sixth*, diligent practice of wisdom, tirelessly cultivating and accumulating virtues. *Seventh*, diligent practice of great benevolence, knowing that all sentient beings have no nature of their own. *Eighth*, diligent practice of great compassion, knowing that all things are empty, accepting suffering in place of all sentient beings without wearying. *Ninth*, diligent practice to awaken the ten powers of enlightenment, realizing them without obstruction, manifesting them for sentient beings. *Tenth*, diligent practice of the non-receding wheel of teaching, proceeding to reach all sentient beings. In summary, a straight mirror image requires a straight object. If you want to reap the "Buddhahood," you must sow the Buddha-seed. A mirror reflects beauty and ugliness as they are, the Buddha's Teachings prevail forever, knowing that requital spans three generations, obviously good deeds cause good results, evil deeds cause evil results. The wise know that it is the object before the mirror that should be changed, while the dull and ignorant waste time and effort hating and resenting the image in the mirror. Encountering good or adverse circumstances, devoted Buddhists should always be peaceful, not resent the heaven nor hate the earth. In the contrary, sincere Buddhists should strive their best to cultivate until they attain the Buddhahood.

Chapter Fifty-Two

To Cultivate Dedication in Bodhisattvas' Spirit In the Flower Adornment Sutra

I. Summaries of Dedication in Buddhist Teachings:

The Nature of Dedication in Buddhist Teachings: Dedication is done with a wish to convert the virtue into a cause for one's complete enlightenment. It is also to have the wish that your root virtues may not disappear. What is to be dedicated? One's root virtues. Why dedicate them? So that they will not be lost. To what end do practitioners dedicate them? To your supreme enlightenment. For whose sake do practitioners dedicate your root virtues? For the sake of all sentient beings. How do practitioners dedicate them? Through method and right perception. This means that we should dedicate our root virtues by means of the union of method and wisdom. We must develop right perception of the three components of the act of dedication. In other words, you should negate the assertion or belief that the thing being dedicated, the end to which it is dedicated and the sentient beings for whose sake this is being done do not lack inherent existence. To think of these three components of dedication as lacking inherent existence prevents you from clinging to the thing being dedicated as if it was established as true. What happen if we do not dedicate our virtue? According to Bodhisattva Shatideva: "No matter how many excellent deeds you may have performed for a thousand aeons, such as generosity or making offerings to Tathagatas, they all perish in one fit of anger." This is what happens if we do not dedicate our virtues. Therefore, we should dedicate our root virtues if we do not want them destroy by anger. When we do dedications, it is like our root virtue is being deposited in a safe place. We mix our root virtues with that of the Victorious Ones and their children. It is like a drop of water, which is our own root virtue, being mixed with the ocean, which is the virtue of the Victorious Ones, so that the drop of water does not disappear until the ocean runs dry. Buddhist practitioners should always remember that dedication and prayers are very powerful. Through the power of dedication and prayer, Sariputra became the wisest of the

wise. Our virtue is like a horse and our prayer is like the bridle. Another example is gold. It can be fashioned into either a statue or a common container. It all depends on the goldsmith. It is the same case with the results of our virtue. Depending on our dedications and prayers, the result of our virtue will be either high or low.

Dedication and Self-Attachment: Attachment to a self also called Self-attachment. Maybe before we know how to cultivate, we only limit the welfare to ourselves, i.e. “I want this, I don’t want that,” etc. This narrow attitude for our own happiness causes us to pay no attention to the welfare of anyone else. This extremely restricted view inevitably causes our heart to close. Then, even if we do not say it out, it is as if we feel “I am the most important person in the universe. The problems that others have are nothing related to me at all. It is only my own happiness that counts.” As long as we remain focused only on our own happiness, whether mundane or supermundane, we will never experience the vastness of a truly open heart. The only way to achieve the total vision of complete enlightenment is to free ourselves from the restrictions of this narrow, self-cherishing attitude. Sincere Buddhists should always try to overcome this self-cherishing and dedicate ourselves as fully possible to the welfare of others, the more the better, for this is the only way to achieve a completely opened heart, the only way to experience lasting happiness. How can we achieve a completely opened heart and to experience lasting happiness? We should always practice “Dedication” Demitting means transferring the good we have done to all others, or to turn something from us to another or dedicating, or transferring of merit. The goal or direction of Bodhisattva or Buddha which devotes all merits to the salvation of others. This is one of the most outstanding ideas of Mahayana Buddhism. Furthermore, dedication also means that, having created a certain atmosphere of positive energy within ourselves, we determine to share this happiness with others as much as possible. Only “dedication” can help us eliminate our “self-cherishing” which is the main cause of all our confusion, frustration, sufferings, and afflictions. Let take a look at what Sakyamuni Buddha did with his life. He gave up all his self-attachment, dedicated himself completely to the welfare of others, and as a result He attained the unsurpassed bliss of complete enlightenment. Then look at us, we are obsessed with the “I” and “I”

and “I” and what we have gotten is unending misery and disappointment. Thus, sincere Buddhists should try to cultivate on “Dedication” to eliminate “Self-attachment” and to attain lasting happiness for not only us, but also others.

Cultivation of Transference of Merit in Buddhist Teachings: The goal or direction of bodhisattva or Buddha which devotes all merits to the salvation of others. This is one of the most outstanding ideas of Mahayana Buddhism. The method of cultivation of transference of merit is a special method of Buddhist methods of cultivation. In fact, transference of merit is one of the most important parts of the Buddha’s Teachings. Sharing of merits is made by the doer of merit (good deeds), resolving that everybody may partake of the merit of his good deeds. However, such sharing becomes really effective when the intended recipient becomes aware of the good deeds and rejoices such transference. Transference of merit is itself a good deed, adds to the merit of other good deeds already done, the result is inconceivable. Transference of merit means to turn (to turn towards) something from one person or thing to another. Therefore, transference of merit, especially of one’s merits to another. According to the Lankavatara Sutra, parinamana means transference, especially of one’s merit to another or towards the realization of supreme wisdom. This is one of the most characteristic ideas of Mahayana Buddhism. Dedication is done with a wish to convert the virtue into a cause for one’s complete enlightenment. It is also to have the wish that your root virtues may not disappear.

What happen if we do not dedicate our virtue? According to Bodhisattva Shatideva: “No matter how many excellent deeds you may have performed for a thousand aeons, such as generosity or making offerings to Tathagatas, they all perish in one fit of anger.” This is what happens if we do not dedicate our virtues. Therefore, we should dedicate our root virtues if we do not want them destroy by anger. When we do dedications, it is like our root virtue is being deposited in a safe place. We mix our root virtues with that of the Victorious Ones and their children. It is like a drop of water, which is our own root virtue, being mixed with the ocean, which is the virtue of the Victorious Ones, so that the drop of water does not disappear until the ocean runs dry. Dedication and prayers are very powerful. Through the power of dedication and prayer, Sariputra became the wisest of the wise. Our virtue is like a horse and our prayer is like the bridle. Another example is gold. It can be fashioned into either a statue or a common container. It all depends on the goldsmith. It is the same case with the results of our virtue. Depending on our dedications and prayers, the result of our virtue will be either high or low.

According to the Mahayana traditions, merit is a quality in us that ensures future benefits to us, either material or spiritual. It is not difficult to perceive that to desire merit, to hoard, accumulate, and store merit imply a considerable degree of self-seeking, however meritorious it may be. It has always been the tactics of the Buddhists to weaken the possessive instincts of the spiritually less-endowed members of the community by withdrawing them from such objects as wealth and family, and directing them instead towards one aim and object, i.e. the acquisition of merit. But that, of course, is good enough only on a fairly low spiritual level. At higher stages one will have to turn also against this form of possessiveness, one will have to be willing to give up one's store of merit for the sake of the happiness of others. The Mahayana drew this conclusion and expected its followers to endow other beings with their own merit, or, as the Scriptures put it: "To turn over, or dedicate, their merit to the enlightenment of all beings. Through the merit derived from all my good deeds, I wish to appease the suffering of all creatures, to be the medicine, the physician, and the nurse of the sick as long as there is sickness. Through rains of food and drink I wish to extinguish the fire of hunger and thirst. I wish to be inexhaustible treasure to the poor, a servant who furnishes them with all they lack. My life and all my re-births, all my possessions, all the merit that I have acquired or will acquire, all that I abandon without hope of any gain for self in order that the salvation of all beings might be promoted.

According to the Tibetan traditions, what is to be dedicated? One's root virtues. Why dedicate them? So that they will not be lost. To what end do you dedicate them? To your supreme enlightenment. For whose sake do you dedicate your root virtues? For the sake of all sentient beings. How do you dedicate them? Through method and right perception. This means that we should dedicate our root virtues by means of the union of method and wisdom. We must develop right perception of the three components of the act of dedication. In other words, you should negate the assertion or belief that the thing being dedicated, the end to which it is dedicated and the sentient beings for whose sake this is being done do not lack inherent existence. To think of these three components of dedication as lacking inherent existence prevents you from clinging to the thing being dedicated as if it was established as true. The purposes of Dedications in Vajrayana is to create good causes for other people to advance their Mahayana Path. Devout Buddhists always vow: "I dedicate whatever white virtues thus create as causes to uphold the holy Dharma of scripture and insight and to fulfil without exception the prayers and deeds of all Buddhas and Bodhisattvas of the three times. By the force of this merit, may I never be parted in all my lives from Mahayana's four spheres, and reach the end of my journey along the path of renunciation, bodhicitta, pure view and the two stages." Dedication of merit (Tibetan tradition)-Final

Lam Rim Dedication Prayer: “From my two collections, vast as space, that I have amassed from working with effort at this practice for a great length of time. May I become the chief leading Buddha for all those whose mind’s wisdom eye is blinded by ignorance. Even if I do not reach this state, may I be held in your loving compassion for all my lives, Manjusri. May I find the best of complete graded paths of the teachings. May I please all Buddhas by practicing using skillful means drawn by the strong force of compassion. May I clear the darkness from the minds of all beings with the points of the paths as I have discerned them. May I uphold Buddha’s teachings for a very long time with my heart going out with great compassion in whatever direction the most precious teachings have not yet spread, or once spread have declined. May I expose this treasure of happiness and aid. May the minds of those who wish for liberation be granted bounteous peace, and the Buddhas’ deeds be nourished for a long time by even this Graded Course to Enlightenment completed due to the wondrous virtuous conduct of the Buddhas and their Sons. May all human and non-human beings who eliminate adversity and make things conducive for practicing the excellent paths never parted in any of their lives from the purest path praised by the Buddhas. Whenever someone makes effort to act in accordance with the ten-fold Mahayana virtuous practices, may he always be assisted by the mighty ones. And may oceans of Dharma prosper and spread everywhere.”

II. Brief Explanations on Cultivation of Dedication In Bodhisattvas' Spirit In the Flower Adornment Sutra:

Cultivation in the Spirit of Dedication to Saving All Sentient Beings Without Any Mental Image of Sentient Beings: According to the Buddha in The Flower Adornment Sutra, chapter 25 (Ten Dedications), Enlightening Beings save other sentient beings without any mental image of sentient beings, Enlightening Beings think that *first*, they may use these roots of goodness universally to benefit all sentient beings, causing them to be purified, to reach the ultimate shore, and to forever leave the innumerable pains and afflictions of the realms of hells, hungry ghosts, animals and asuras (titans). *Second*, when the great Enlightening Beings plant these roots of goodness, they dedicate their won roots of goodness thus. I should be a hostel for all sentient beings, to let them escape from all painful things. I should be a protector for all sentient beings, to let them all be liberated from all afflictions. I should be a refuge for all sentient beings, to free them from all fears. I should be a goal for all sentient beings, to cause them to reach universal knowledge. I should make a resting place for all sentient beings, to enable them to find a place of peace and security. I should be a light for all sentient

beings, to enable them to attain the light of knowledge to annihilate the darkness of ignorance. I should be a torch for all sentient beings, to destroy all darkness of nescience. I should be a lamp for all sentient beings, to cause them to abide in the realm of ultimate purity. I should be a guide for all sentient beings, to lead them into the truth. I should be a great leader for all sentient beings, to give them great knowledge. *Third*, Great Enlightening Beings dedicate all foundations of goodness in this way, to equally benefit all sentient beings and ultimately cause them all to attain universal knowledge. Enlightening Beings' protection of and dedication to those who are not their relatives or friends are equal to those for their relatives and friends. Enlightening Beings enter the equal nature of all things, they do not conceive a single thought of not being relatives or friends. Even if there be sentient beings, who have malicious or hostile intentions toward the Enlightening Beings, still the Enlightening Beings also regard them with the eye of compassion and are never angered. *Fourth*, Enlightened Beings are good friends to all sentient beings. They always explain the right teaching for sentient beings, so that they may learn and practice it. *Fifth*, Enlightening beings dedicate because they are just as the ocean which cannot be changed or destroyed by all poisons. The various oppressive afflictions of all the ignorant, the unwise, the ungrateful, the wrathful, those poisoned by covetousness, the arrogant and conceited, the mentally blind and deaf, those who do not know what is good, and other such evil sentient beings, cannot disturb the Enlightening Beings; they are just as the sun, appearing in the world not concealed because those who are born blind do not see it, not hidden by the obstruction of such things as mirages, eclipses, trees, high mountains, deep ravines, dust, mist, smoke, or clouds, not concealed by the change of seasons. Enlightening Beings dedicate with great virtues, with deep and broad minds. They dedicate because they want ultimate virtue and knowledge, their minds aspire to the supreme truth; the light of truth illumines everywhere and they perceive the meanings of everything. Their knowledge freely commands all avenues of teaching, and in order to benefit all sentient beings they always practice virtuous ways, never mistakenly conceiving the idea of abandoning sentient beings. *Sixth*, Enlightening Beings do not reject sentient beings and fail to cultivate dedication because of the meanness of character of sentient beings, or because their erroneous will, ill-will and confusion are hard to quell. *Seventh*, Enlightening Beings just array themselves with the armor of great vows of Enlightening Beings, saving sentient beings without ever retreating. *Eighth*, Enlightening Beings do not withdraw from enlightening activity and abandon the path of enlightenment just because sentient beings are ungrateful. *Ninth*, Enlightening Beings do not get sick of sentient beings just because ignoramuses altogether give up all the

foundations of goodness which accord with reality. *Tenth*, Enlightening Beings do not retreat because sentient beings repeatedly commit excesses and evils which are hard to bear. Eleventh, Great Enlightening Beings do not cultivate roots of goodness and dedicate them to complete perfect enlightenment just for the sake of one sentient being; it is in order to save and safeguard all sentient beings everywhere that they cultivate roots of goodness and dedicate them to unexcelled complete perfect enlightenment. Twelfth, it is not purify just one Buddha-land, not because of belief in just one Buddha, not just to see one Buddha, not just to comprehend one doctrine that they initiate the determination for great knowledge and dedicate it to unexcelled complete perfect enlightenment. It is to purify all Buddha-lands, out of faith in all Buddhas, to serve all Buddhas, to understand all Buddha-teachings, that they initiate great vows, cultivate the foundations of goodness, and dedicate them to unexcelled complete perfect enlightenment. *Thirteenth*, Enlightening Beings vow that: "By my roots of goodness, may all creatures, all sentient beings, be purified, may they be filled with virtues which cannot be ruined and are inexhaustible. May they always gain respect. May they have right mindfulness and unflinching recollection. May they attain sure discernment. May they be replete with immeasurable knowledge. May all virtues of physical, verbal and mental action fully adorn them." *Fourteenth*, Bodhisattvas use these roots of goodness to cause all sentient beings to serve all Buddhas, to their unflinching benefit, to cause all sentient beings' pure faith to be indestructible, to cause all sentient beings to hear the true teaching, cut off all doubt and confusion, remember the teaching without forgetting it, to cause all sentient beings to cultivate in accord with the teaching, to cause sentient beings to develop respect for the enlightened, to cause sentient beings to act with purity, to rest securely on innumerable great foundations of goodness, to cause all sentient beings to be forever free from poverty, to cause all sentient beings to be fully equipped with the seven kinds of wealth (faith, vigor, shame, learning, generosity, concentration and wisdom), to cause all sentient beings to always learn from the Buddha, to perfect innumerable roots of goodness, to cause sentient beings to attain impartial understanding, to abide in omniscience, to look upon all sentient beings equally with unobstructed eyes, to adorn their bodies with all marks of greatness, without any flaws, beautiful voices, replete with all fine qualities, to have control over their senses, to accomplish the ten powers, to be filled with good will, to dwell or depend on nothing, to cause all sentient beings to attain the enjoyments of Buddhahood and abide in the abode of Buddhas. *Fifteenth*, seeing sentient beings doing all sorts of bad things and suffering all sorts of misery and pain, and being hindered by this from seeing the Buddha, hearing the teaching and recognizing the community, the enlightening beings vow to enter those states

of woe, take on the various miseries in place of the sentient beings, to cause them to be free. *Sixteenth*, Enlightening Beings suffer pain in this way, but they are not discouraged. In the contrary, they vigorously cultivate without ceasing because they are determined to carry all sentient beings to liberation. They are determined to save all sentient beings and to enable them to attain emancipation, so that they can be free from the realm of pain and troubles of birth, old age, sickness, and death. They are determined to save all sentient beings from revolving in erroneous views, bereft of qualities of goodness. They are determined to save all sentient beings who are wrapped up in the web of attachments, covered by the shroud of ignorance, clinging to all existents, pursuing them unceasingly, entering the cage of suffering, acting like maniacs, totally void of virtue or knowledge, always doubtful and confused, do not perceive the place of peace, do not know the path of emancipation, revolve in birth and death without rest, and always submerged in the mire of suffering. *Seventeenth*, Enlightening Beings are not seeking liberation for themselves, but they want to use what they practice to cause all sentient beings become supreme sovereign of knowledge, attain the omniscient mind, cross over the flow of birth and death, and be free from all suffering. *Eighteenth*, Enlightening Beings vow to accept all sufferings for the sake of all sentient beings, and enable them to escape from the abyss of immeasurable woes of birth and death. *Nineteenth*, Enlightening Beings always vow to accept all sufferings for the sake of all sentient beings in all worlds, in all states of misery forever, but still always cultivate foundations of goodness for the sake of all beings. *Twentieth*, Enlightening Beings vow that they would rather take all these sufferings on themselves than allow sentient beings to fall into hell, animal, hungry ghost, and asura realms. *Twenty-first*, Enlightening Beings vow to protect all sentient beings and never abandon them. This is a sincere vow because they set their mind on enlightenment in order to liberate all sentient beings, not seeking the unexcelled way for their own sake. *Twenty-second*, Enlightening Beings do not cultivate enlightening practice in search of pleasure or enjoyment. Why? Because mundane pleasures are all sufferings and mundane pleasures are the realms of maniacs. Only craved by ignorant people, but scorned by Buddhas because all misery arises from them. The anger, fighting, mutual defamation and such evils of the realms of hells, ghosts, animals and asuras are all caused by greedy attachment to objects of desire. By addiction to desires, one become estranged from the Buddhas and hindered from birth in heaven, to say nothing of unexcelled complete perfect enlightenment. *Twenty-third*, Enlightening Beings vow to dedicate roots of goodness to enable all sentient beings to attain ultimate bliss, beneficial bliss, the bliss of nonreception, the bliss of dispassionate tranquility, the bliss of imperturbability, immeasurable bliss, the bliss of not rejecting birth and death

yet not regressing from nirvana, undying bliss, and the bliss of universal knowledge. *Twenty-fourth*, for all sentient beings, Enlightening Beings vow to be a charioteer, to be a leader, to be holding the torch of great knowledge and showing the way to safety and peace, freeing them from danger, to use appropriate means to inform sentient beings of the truth. In the ocean of birth and death, they are skillful captains of the ship, who know how to deliver sentient beings to the other shore. *Twenty-fifth*, Enlightening Beings dedicate all their roots of goodness and save sentient beings by employing means appropriate to the situation to cause them to emerge from birth and death, to serve and provide for all the Buddhas, to attain unhindered, omniscient knowledge, to abandon all maniacs and bad associates, to approach all Enlightening Beings and good associates, to annihilate all error and wrongdoing, to perfect pure behavior, and to fulfill the great practical vows and innumerable virtues of Enlightening Beings. *Twenty-sixth*, sentient beings cannot save themselves, how can they save others? Only Enlightening Beings have this unique determination of cultivating amass roots of goodness and dedicate them in this way to liberate all sentient beings, to illumine all sentient beings, to guide all sentient beings, to enlighten all sentient beings, to watch over and attend to all sentient beings, to take care of all sentient beings, to perfect all sentient beings, to gladden all sentient beings, to bring happiness to all sentient beings, and to cause all sentient beings to become freed from doubt. *Twenty-seventh*, Enlightening Beings' dedications should be like the sun shining universally on all without seeking thanks or reward; not abandoning all sentient beings because one sentient being is evil, just diligently practicing the dedications of roots of goodness to cause all sentient beings to attain peace and ease. Enlightening Beings are able to take care of all sentient beings even if they are bad, never giving up their vows on this account. Even if their roots of goodness be few, but because they want to embrace all sentient beings, so they always make a great dedication with a joyful heart. If one has roots of goodness but does not desire to benefit all sentient beings, that is not called dedication. When every single root of goodness is directed toward all sentient beings, that is called dedication. *Twenty-eighth*, Enlightening Beings cultivate dedication to place sentient beings in the true nature of things where there is no attachment. *Twenty-ninth*, Enlightening Beings cultivate dedication to see that the intrinsic nature of sentient beings doesn't move or change. *Thirtieth*, Enlightening Beings cultivate dedication without depending on or grasping dedication. *Thirty-first*, Enlightening Beings cultivate dedication without attachment to the appearances of roots of goodness. *Thirty-second*, Enlightening Beings cultivate dedication without false ideas about essential nature of consequences of actions. *Thirty-third*, Enlightening Beings cultivate

dedication without attachment to the characteristics of the five clusters of material and mental existence. *Thirty-fourth*, Enlightening Beings cultivate dedication without destroying the characteristics of the five clusters. *Thirty-fifth*, Enlightening Beings cultivate dedication without grasping action. *Thirty-sixth*, Enlightening Beings cultivate dedication without seeking reward. *Thirty-seventh*, Enlightening Beings cultivate dedication without attachment to causality. *Thirty-eighth*, Enlightening Beings cultivate dedication without imagining what is producing by causality. *Thirty-ninth*, Enlightening Beings cultivate dedication without attachment to reputation. *Fortieth*, Enlightening beings cultivate dedication without attachment to location. *Forty-first*, Enlightening Beings cultivate dedication without attachment to unreal things. *Forty-second*, Enlightening Beings cultivate dedication without attachment to images of sentient beings, the world, or mind. *Forty-third*, Enlightening Beings cultivate dedication without creating delusions of mind, delusions of concepts, or delusions of views. *Forty-fourth*, Enlightening Beings cultivate dedication without attachment to verbal expression. *Forty-fifth*, Enlightening Beings cultivate dedication observing the true nature of all things. *Forty-sixth*, Enlightening beings cultivate dedication observing the aspects in which all sentient beings are equal. *Forty-seventh*, Enlightening Beings cultivate dedication stamping all roots of goodness with the seal of the realm of truth. *Forty-eighth*, Enlightening Beings cultivate dedication observing all things dispassionately; they understand that all things have no propagation and that roots of goodness are also thus. *Forty-ninth*, Enlightening Beings cultivate dedication observing that things are nondual, unborn, and unperishing. *Fiftieth*, Enlightening Beings use such roots of goodness to cultivate and practice pure methods of curing spiritual ills. *Fifty-first*, all of their roots of goodness are in accord with transcendental principles, but they do not conceive of them dualistically. *Fifty-second*, it is not in their deeds that they cultivate omniscience, but it is not apart from deeds that they cultivate omniscience. Omniscience is not identical to action, but omniscience is not attained apart from action either. Because their action is pure as light, the consequences are also pure as light; because the consequences are pure as light, omniscience is also pure as light. They detach from all confusions and thoughts of self and possession, Enlightening Beings skillfully cultivate dedication of all roots of goodness. *Fifty-third*, Enlightening Beings cultivate dedication in this way to liberate sentient beings ceaselessly; they do not dwell on appearances. Though they know that in all things there is no action and no consequences, yet they can skillfully produce all deeds and consequences without opposition or contention. Enlightening Beings cultivate dedication, free from all faults and are praised by all Buddhas.

Cultivation of Dedication Equal to All Buddhas: According to the Flower Adornment Sutra, chapter 25 (Ten Dedications), Great enlightening beings' dedication equal to all Buddhas or the third dedication in the ten dedications. **First**, Enlightening beings follow and cultivate the path of dedication of the Buddhas of past, future and present. **Second**, when they practice and learn the path of dedication in this way, they perceive any objects of sense, whether pleasant or unpleasant, they do not conceive like or dislike; their minds are free, without faults, broad, pure, joyful, blissful; they are free from all sorrows and troubles; their minds are flexible; and their senses are pure and cool. **Third**, when Enlightening beings cultivate dedication of roots of goodness, they gain such peace and bliss, they become even more determined, dedicating their determination to the Buddhas with these thoughts: with the roots of goodness, they are planting, they vow to cause the bliss of the Buddhas to increase more and more; the bliss of the unconceivable abode of Buddhas; the bliss of the peerless concentration of Buddhas; the bliss of unlimited compassion; the bliss of liberation of all Buddhas; the bliss of unlimited spiritual power; the bliss of vast, ultimate, immeasurable power; the bliss of tranquility detached from all cognition; the bliss of abiding in the state of nonobstruction, always rightly concentrated; the bliss of carrying out the practice of nondualism without change. Once great enlightening beings have dedicated their roots of goodness to the Buddhas, they also dedicate these virtues to the enlightening beings to cause those who have not fulfilled their vows to fulfill them; to cause those whose minds are not yet pure to attain purity; to cause those who have not fulfilled the ways of transcendence to fulfill them; to cause sentient beings to settle in the indestructible will for enlightenment. Great Enlightening Beings do not regress on the way to omniscience; they do not give up great effort; they preserve all the foundations of goodness of the gates of enlightenment; they are able to cause sentient beings to give up conceit, set their minds on enlightenment, and fulfill their aspiration; they abide in the abode of all Enlightening Beings; they attain the clear, sharp senses of Enlightening Beings; they cultivate roots of goodness, and realize omniscience. Having thus dedicated their roots of goodness to Enlightening Beings, they then dedicate them to all sentient beings, wishing that the roots of goodness of all sentient beings, even the slightest, even seeing a Buddha, hearing teaching, or respecting holy mendicants, but for the time of a fingersnap; wishing all be free from obstruction; wishing they reflect on the completeness of Buddhas; wishing they reflect on the techniques of the teaching; wishing they reflect on the nobility and importance of the community; wishing that they not be separated from vision of the Buddha; wishing their minds become pure; wishing that they attain the qualities of Buddhahood; wishing that they build up immeasurable virtue; wishing that they purify spiritual powers; wishing that

they give up doubts about the truth; wishing that they live according to the teaching. As they make such dedication to sentient beings, they also make such dedication for the Buddhist disciples and the individual illuminates. **Fourth**, Enlightening Beings also vow that all sentient beings forever leave all miserable places like hells, hungry ghosts, and animality, and so on; wishing that they further develop the supreme will for enlightenment; wishing that they concentrate their minds on the earnest search for knowledge of all means of liberation; wishing that they never repudiate the true teaching of the Buddhas; wishing to attain the peace of the Buddhas; wishing to be pure in body and mind; wishing to realize omniscience. **Fifth**, the foundations of goodness of great Enlightening Beings are all correctly initiated, built up, and developed by great vows, causing them to expand and to be completely fulfilled. **Sixth**, when great Enlightening Beings live at home, though live at home with spouses and children, Enlightening Beings never for a moment give up the determination for enlightenment; with correct mindfulness, they always meditate on the realm of all knowledge. They always liberate themselves and others, enable them to reach the ultimate. They always use appropriate means to transform the members of their own households, causing them to enter the knowledge of Enlightening Beings and causing them to develop to maturity and attain liberation. Though they live at home with relatives, their minds have no attachments. However, by their basic great great compassion they remain in home life, and because of their kindness they harmonize with their spouses and children, with no hindrance to the pure Way of Enlightening Beings. Though great enlightening beings be in home life and work at various occupations, they never for a moment give up the will for omniscience. Whether they are dressing, eating, taking medicine, washing, looking around, walking, standing still, sitting, reclining, speaking, thinking, asleep or awake, whatever they are doing their minds always dedicate it to the path of omniscience. They concentrate and contemplate unremittingly, because they want to aid all sentient beings and settle them in enlightenment. For the sake of all sentient beings, with immeasurable great vows, Great Enlightening Beings embody countless great roots of goodness; diligently cultivate virtues; save everyone; forever divorce arrogance and indulgence; proceed surely toward the state of omniscience; never conceiving any intention of turning to another path; always contemplate the enlightenment of all Buddhas; forever abandon all impure ways; cultivate practice of what all Enlightening Beings learn; encounter no obstruction on the path of omniscience; stand on the ground of knowledge. They are devoted to recitation and learning; collect roots of goodness by means of immeasurable knowledge. Their minds have no affection for any mundane realm; they are not obsessed with what they practice; they wholeheartedly accept and hold the principles of the Buddhas'

teachings. Though they are living at home, they cultivate and internalize roots of goodness in every way, cause them to grow, and dedicate them to the unsurpassed enlightenment, which is the essence of the Buddhas. *Seventh*, at such a time, Enlightening Beings, even when they are feeding domestic animals, all make this vow to cause these creatures to leave the realm of animality, to be helped and comforted and ultimately be liberated; having forever crossed over the ocean of suffering; eternally annihilating painful sensations; forever removing suffering physical and mental elements; eternally cutting off painful feeling, accumulation of pain, painful actions, the cause of pain, the root of suffering, and painful situations. *Eighth*, with their roots of goodness in the forefront, Enlightening Beings dedicate them to knowledge of ways of liberation for all beings. *Ninth*, Enlightening Beings first engender the determination for enlightenment they include all sentient beings. They cultivate the foundations of goodness and dedicating them to all sentient beings to cause all sentient beings to leave the plain of birth and death; to cause them to attain the unhindered bliss of the enlightened; to cause them to emerge from the ocean of afflictions; to cause them to practice the path of the Buddha teachings; to fill everywhere with kindness; to cause sentient beings to have vast powers of compassion; to cause them all to attain pure bliss; to cause sentient beings to preserve foundations of goodness; to cause sentient beings to draw near to the qualities of Buddhahood; to cause sentient beings to leave the realms of demons and enter the realm of Buddhas; to cause sentient beings to cut off the seeds of mundanity and plant the seeds of enlightenment; to cause sentient beings to abide in the truth which is equal in all times. *Tenth*, Enlightening Beings dedicate all roots of goodness they have collected, will collect and are collecting. Enlightening beings form this thought: "As the Buddhas and Enlightening Beings of the past have practiced and respectfully serving all enlightening ones; liberating sentient beings so that they be forever emancipated." They diligently cultivate and practice all roots of goodness and then dedicate them all without attachment, without depending on form, without attachment to sensation, without erroneous conceptions, without creating fixed patterns, without grasping consciousness, detached from the senses, not dwelling on things of the world, delighting in transcendence. They know that all things are empty as space, come from nowhere, are unborn and not perishing, and have no true reality, so they have no attachments. *Eleventh*, Enlightening Beings avoided all discriminatory views; they were imperturbable and unaffected by anything; they never lost awareness or calm. *Twelfth*, they abide in reality without form, detached from all appearances, all being one. *Thirteenth*, Enlightening Beings entered deeply into the nature of all things; they always happily practiced all-sided virtues, and saw the congregation of all Buddhas. *Fourteenth*, just as all

those Enlightening Beings of the past dedicated roots of goodness, Enlightening Beings also practice dedication in this way and understand these principles in this way. They base on these principles determine to learn and act, not violating the specifics of the teachings; they know that what is practiced is like illusions, like shadows, like the moon's image in the water, like reflections in a mirror, manifested by the combination of causes and conditions, proceeding thus up to the ultimate stage of enlightenment. **Fifteenth**, Great Enlightening Beings also form this thought: "Just as the Buddhas of the past, when cultivating enlightening practice, dedicated roots of goodness in this way; and so do and will the Buddhas of the present and future, so too should I arouse my will and dedicate roots of goodness like those Buddhas with foremost dedication, excellent dedication, supreme dedication, superior dedication, unexcelled dedication, peerless dedication, unequalled dedication, incomparable dedication, honorable dedication, sublime dedication, impartial dedication, straightforward dedication, virtuous dedication, far-reaching dedication, good dedication, pure dedication, dedication free from evil, dedication not going wrong. **Sixteenth**, once enlightening beings have dedicated roots of goodness in this way, they accomplish pure action of body, speech and mind; they abide in the abode of enlightening beings without any faults; they practice good works; they get rid of evils of action and speech; their minds are without flaw or defilement; they cultivate omniscience. *trụ nơi tâm quảng đại*: they abide in an immeasurably broad mind; they know all phenomena create nothing; they abide in transmudane states; they are not influenced by things of the world; they analyze and comprehend innumerable actions; they fully develop skill in means of dedication; and they extirpate the roots of grasping and attachment forever.

Cultivation of Dedication Reaching All Places: According to the Flower Adornment Sutra, Chapter 25, Ten Dedications, this is the fourth dedication of the ten dedications, the dedication reaching all places of great enlightening beings. **First**, when enlightening beings cultivate all roots of goodness, they think: "May the power of virtue of these roots of goodness reach all places". Just as reality extends everywhere without exception, reaching all things, reaching all worlds, reaching all beings, reaching all lands, reaching all phenomena, reaching all space, reaching all time, reaching all that is compounded and un-compounded, reaching all speech and sound. **Second**, when enlightening beings cultivate all roots of goodness, they think that these roots of goodness reach the abodes of all enlightened ones; be as offerings to all those Buddhas; the past Buddhas whose vows are fulfilled; the future Buddhas who are fully adorned; the present Buddhas, their lands, sites of enlightenment, and congregations, filling all realms throughout the entirety of

space. *Third*, Enlightening Beings also aspire to present to all Buddhas offerings like those of the celestials by virtue of the power of faith, by virtue of great knowledge without obstruction, by virtue of dedication of all roots of goodness. *Fourth*, when cultivating dedication reaching all places, great enlightening beings think to the Buddhas pervade all realms in space; and various actions produced in the worlds of all the unspeakably many world systems in the ten directions, in unspeakably many Buddha-lands, in unspeakably many Buddha-spheres, in all kinds of worlds, in infinite worlds, in worlds without boundaries, in rotating worlds, in sideways worlds, in worlds facing downward and upward, in all worlds such as these, all Buddhas manifest a span of life and display various spiritual powers and demonstrations. In these worlds there are enlightening beings who, by the power of resolution for the sake of sentient beings who can be taught, they appear as Buddhas in all worlds and reveal everywhere the boundless freedom and spiritual power of the enlightened; the body of reality extending everywhere without distinction; equally entering all realms of phenomena and principles. The body of inherent Buddhahood neither born nor perishing, but they utilize skillful expedients appearing throughout the world, because of realizing the true nature of things, transcending all, because of attainment of nonregressing power, because of birth among the people of vast power of unobstructed vision of the enlightened.

Cultivation of Indestructible Dedication: The indestructible dedication is the second dedication in the ten dedications in The Flower Adornment Sutra. According to the Fa-Hsiang School, this is the stage where the Bodhisattva sees emptiness easily without analyzing existence. *First*, Great Enlightening Beings attain indestructible faith in the Enlightened Ones of past, future and present because they serve all Buddhas; they attain indestructible faith in enlightening beings, even those who have just resolved on the search for omniscience for the first time, because they vow to tirelessly cultivate all foundations of goodness of enlightening beings; they attain indestructible faith in all the Buddha qualities, because they conceive profound aspiration; they attain indestructible faith in all Buddha teachings, because they abide by them and maintain them; they attain indestructible faith in all sentient beings, because they look upon all sentient beings impartially with the eye of compassion and dedicate roots of goodness to their universal benefit; they attain indestructible faith in all pure ways, because everywhere they amass boundless roots of goodness; they attain indestructible faith of dedication of enlightening beings, because they fulfill their noble aspiration; they attain indestructible faith in all teachers of the ways of enlightening beings, because they think of the enlightening beings as Buddhas; they attain indestructible faith in the spiritual powers of all Buddhas, because they deeply believe in the

inconceivability of the Buddhas; and they attain indestructible faith in the practice of skill in expedient means exercised by all enlightening beings, because they include countless various realms of activity. **Second**, Great Enlightening Beings abide in indestructible faith in various realms such as those of Buddhas, enlightening beings, disciples of Buddhas, individual illuminates, of Buddhist doctrines, and of sentient beings they plant roots of goodness; causing the determination for enlightenment to grow more and more; causing their kindness and compassion to become broad and great; they observe impartially; they accord with and practice the deeds of the Buddhas; embracing all pure foundations of goodness; entering the truth; they assembled virtuous practices; they carry out great works of charity; they cultivate meritorious qualities; and they look upon the past, present and future as equal. **Third**, Great Enlightening Beings dedicate such virtues to cultivating Omniscience; aspiring to always see the Buddhas; aspiring to associate with companions; aspiring to live among enlightening beings; aspiring to constantly keep their minds on omniscience; vowing to accept and hold the Buddhist teachings; vowing to conscientiously protect, educate and develop all sentient beings; their minds always dedicated to the path of emancipation from the world; vowing to provide for and serve all teachers of truth; understanding the principles of the teachings and retain them in memory; and vowing to cultivate and practice great vows and cause them to be fulfilled. **Fourth**, Enlightening Beings cultivate dedications in this way. To amass roots of goodness. Once they have amassed various roots of goodness, they cultivate the practices of enlightening beings by means of the results of these roots of goodness. In every successive moment they see innumerable Buddhas, and serve and provide for them in accordance with their needs to accomplish roots of goodness; to develop roots of goodness; to contemplate roots of goodness, to concentrate roots of goodness; to analyze roots of goodness; to delight in roots of goodness; to cultivate roots of goodness; and to abide in roots of goodness. **Fifth**, Enlightening Beings reverently present the following offerings with pure-minded respect to all Buddhas for countless, incalculable eons, never retreating, never ceasing; they provide innumerable jewels, flowers, garlands, garments, parasols, banners, pennants, adornments; they provide innumerable perfumes, powdered incenses, mixed scents, burning, incenses; they provide innumerable services, profound faith, aspiration, pure mind, respect, praise, honor; they provide innumerable jewel seats, flower seats, incense seats, seats of garlands, sandalwood seats, cloth seats, diamond seats, crystal seats, precious streamer seats, Jewel-colored seats; they provide innumerable flowered parks, bejeweled parks, perfumed parks, parks hung with garlands, parks spread with robes, jewel-studded parks; they provide innumerable parks with trees of all precious substances, parks with balustrades of all precious

substances, parks covered with nets of chimes of all jewels. They provide innumerable palaces of all precious substance, palaces with all kinds of flowers, palaces with all kinds of garlands, palaces with all kinds of incenses, palaces with all kinds of sandalwood, palaces with stores of all kinds of aromatic resins, palaces of all kinds of diamonds, palaces with all kinds of crystal, all extraordinary fine, surpassing those of the heavens. They provide innumerable trees of mixed jewels, trees of various fragrances, trees of precious raiments, trees of music, trees of fascinating jewels, trees of gem-studded streamers, trees of precious rings. They provide innumerable trees adorned with banners, pennants, and canopies with the fragrances of all flowers. The palaces are also adorned with innumerable lattices, innumerable windows, doors, innumerable balconies, innumerable crescents, innumerable drapes, covered with countless nets of gold, countless perfumes wafting throughout them scenting everywhere, and countless robes spread on the ground. *Sixth*, after each Buddha dies, enlightening beings also respectfully make similar offerings to all their relics, in order to induce all sentient beings to develop pure faith, to embody all foundations of goodness, to be read from all suffering, to have broad understanding, to be arrayed with great adornments, to consummate all their undertakings, to know how rare it is to meet a Buddha, to fulfill the immeasurable power of the enlightened, to adorn and make offerings to the tombs and shrines of Buddhas, to Maintain the teachings of all Buddhas. Their offerings to living Buddhas and to their relics after death could never be fully told of even in an incalculable period of time. *Seventh*, Enlightening beings cultivate and accumulate immeasurable virtue is all to develop and mature sentient beings without retreating, without ceasing, without wearying, without clinging, free from all mental images, without stopping anywhere, forever beyond all dependence, detached from self and anything pertaining to a self, seal all aspects of their activities with the stamp of truth, realize the birthlessness of things, abide in the abode of Buddhahood, and observe the nature of birthlessness. *Eighth*, in the care of the Buddhas, they set their minds on dedication in accord with the nature of all things; dedication entering into the uncreated truth, yet perfecting created expedient methods; dedication of techniques discarding attachments to concepts of phenomena; dedication abiding in countless enlightening skills; dedication forever departing from all realms of existence; dedication of expedient application of practices without sticking to forms; dedication embracing all foundations of goodness; great dedication purifying the acts of all enlightening beings; dedication rousing the will for enlightenment; dedication living with all bases of goodness, and dedication fulfilling supreme faith. *Ninth*, when enlightening beings dedicate such roots of goodness, thought though they go along with birth and death, they are not changed, they seek omniscience

without ever retreating. Even though they are in the various realms of existence, their minds are undisturbed, they are able to liberate all sentient beings. They are not stained by compounded things and they do not lose unimpeded knowledge. Their fulfillment of causes and conditions of enlightening beings' practices and stages is inexhaustible, worldly things cannot change or move them; they fulfill the pure ways of transcendence; they are able to accomplish all knowledge and power; they get rid of the darkness of ignorance and folly; they develop the will for enlightenment, reveal the light of enlightenment, increase pure ways, dedicate to the supreme Way, and fulfill all practices. **Tenth**, Enlightening beings also cultivate dedication by means of clear and pure intellect they are able to skillfully analyze things; they comprehend all things as appearing according to the mind; they know clearly the deeds are like illusions, the results of deeds are like paintings, all activities are like magic tricks, things born of causes and conditions are all like echoes, the practices of enlightening beings are like reflections. Therefore, Enlightened Beings produce the clear, pure eye of reality, they see the vast realm of the uncreated, realize their null essence, understand the nonduality of things and discover the true aspect of things, fulfill the practices of enlightening beings without attachment to any forms, have the ability to carry out all commonplace acts without ever abandoning pure principles and practices. They are free from all attachments they remain unattached in action. **Eleventh**, Enlightening beings think flexibly, without confusion or delusion, without contradicting facts, without destroying active causes. **Twelfth**, dedicating as is appropriate with clear perception of real truth. **Thirteenth**, they know the inherent nature of things, yet by the power of skill in means they accomplish results of action and reach the other shore. **Fourteenth**, with knowledge and wisdom they examine all things and attain knowledge of spiritual faculties. **Fifteenth**, the virtues of their deeds are carried out without striving, in accordance with their free will. **Sixteenth**, Enlightening beings dedicate roots of goodness in this way because they want to liberate all sentient beings, want to keep the lineage of Buddhas unbroken, want to be forever rid of demonic activity, want to see omniscience. Their aspiration is never discarded; and they detach from mundane objects and cut off all mixup and defilement. **Seventeenth**, Enlightening beings wish that all sentient beings to attain pure knowledge, all sentient beings enter deeply into techniques of liberation, all sentient beings depart from the state of birth and death, all sentient beings to attain the bases of virtues of Buddhahood, all sentient beings forever end all delusive activities, all sentient beings stamp all actions with the seal of equanimity, all sentient beings to determine to enter knowledge of all ways of liberation, and accomplish all transmundane qualities.

Chapter Fifty-Three

Cultivation of Bodhisattvas' Minds In the Spirit of the Flower Adornment Sutra

I. An Overview of Bodhisattvas' Minds:

Bodhisattva is one whose mind is bodhi mind and whose wisdom is resulting from direct realization of Truth. Enlightened being is also who is on the path to awakening, who vows to forego complete enlightenment until he or she helps other beings attain enlightenment. The Bodhisattva's mind or the altruistic mind of enlightenment, or a mind which wishes to achieve attainment of enlightenment for self, spontaneously achieve enlightenment for all other sentient beings. Bodhi mind is the gateway to Enlightenment and attainment of Buddha. An intrinsic wisdom or the inherently enlightened heart-mind, or the aspiration toward perfect enlightenment. "Mind" is another name for Alaya-vijnana. Unlike the material body, immaterial mind is invisible. We are aware of our thoughts and feelings and so forth by direct sensation, and we infer their existence in others by analogy. The mind is the root of all dharmas. In Contemplation of the Mind Sutra, the Buddha taught: "All my tenets are based on the mind that is the source of all dharmas." The mind has brought about the Buddhas, the Heaven, or the Hell. It is the main driving force that makes us happy or sorrowful, cheerful or sad, liberated or doomed. A Japanese term "Kokoro" for heart, mind, soul and spirit. Ancient people believed that 'kokoro' is in the chest area. In Zen, it means either the mind of a person in the sense of all his powers of consciousness, mind, heart and spirit, or else absolutely reality, the mind beyond the distinction between mind and matter. It is for the sake of giving practitioners an easier understanding of Mind, Buddhist teachers usually divide the mind into aspects or layers, but to Zen, Mind is one great Whole, without parts or divisions. The manifesting, illuminating, and nonsubstantial characteristics of Mind exist simultaneously and constantly, inseparable and indivisible in their totality. In Buddhism, Bodhisattvas' mind is the altruistic mind of enlightenment, or a mind

which wishes to achieve attainment of enlightenment for self, spontaneously achieve enlightenment for all other sentient beings. Bodhi mind is the gateway to Enlightenment and attainment of Buddha. An intrinsic wisdom or the inherently enlightened heart-mind, or the aspiration toward perfect enlightenment. According to the Lotus Sutra, the Buddha gave eight advices to all Bodhisattvas as follows: “*First*, a Bodhisattva does not harbor an envious or deceitful mind. *Second*, he does not slight or abuse other learners of the Buddha-way even if they are beginners, nor does he seek out their excesses and shortcomings. *Third*, if there are people who seek the Bodhisattva-way, he does not distress them, causing them to feel doubt and regret, nor does he say discouraging things to them. *Fourth*, he should not indulge in discussions about the laws or engage in dispute but should devote himself to cultivation of the practice to save all living beings. *Fifth*, he should think of saving all living beings from the sufferings through his great compassion. *Sixth*, he should think of the Buddhas as benevolent fathers. *Seventh*, he should always think of the Bodhisattvas as his great teachers. *Eighth*, he should preach the Law equally to all living beings.”

II. Cultivation of Bodhisattvas' Minds in the Spirit of the Flower Adornment Sutra:

According to the Avatamsaka Sutra, the Buddha taught a lot more ways of cultivation of Bodhisattvas' minds as follows: ***First, Ten Kinds of Attainment of Peace of Mind:*** According to the Buddha in The Flower Adornment Sutra, Chapter 38, Detachment from The World, Great Enlightening Beings have ten kinds of attainment of peace of mind which help them attain the peace of the supreme knowledge of the Buddhas. *First*, abiding themselves in the will for enlightenment, they should also induce to abide in the will for enlightenment, to attain peace of mind. *Second*, ultimately free from anger and strife themselves, they should also free others from anger and strife, to attain peace of mind. *Third*, free from the state of ordinary ignorance themselves, they also free others from the state of ordinary ignorance, and attain peace of mind. *Fourth*, diligently cultivating roots of goodness themselves, they also induce others to cultivate roots of goodness, and attain peace of mind. *Fifth*, persisting in the path of

transcendent ways themselves, they also induce others to abide in the path of transcendent ways, and attain peace of mind. *Sixth*, being born themselves in the house of Buddha, they should also enable others to be born in the house of Buddha, to attain peace of mind. *Seventh*, deeply penetrating the real truth of absence of intrinsic nature, they also introduce others into the real truth of absence of inherent nature, and attain peace of mind. *Eighth*, not repudiating any of the Buddhas' teachings, they also cause others not to repudiate any of the Buddhas' teachings, and attain peace of mind. *Ninth*, fulfilling the vow of all-knowing enlightenment, they also enable others to fulfill the vow of all-knowing enlightenment, and attain peace of mind. *Tenth*, entering deeply into the inexhaustible treasury of knowledge of all Buddhas, they also lead others into the inexhaustible treasury of knowledge of all Buddhas, and attain peace of mind.

Second, Ten Kinds of Unshakable Mind: According to the Flower Adornment Sutra, Chapter 38, Detachment from the World. Enlightening Beings who abide by these can attain the supreme unshakable mind of omniscience. *First*, to be able to give up all possessions. *Second*, pondering and examining all teachings. *Third*, recollecting and honoring all Buddhas. *Fourth*, pledging not to harm living beings. *Fifth*, caring for all sentient beings without choosing between enemies and friends. *Sixth*, ceaselessly seeking all attributes of Buddhahood. *Seventh*, carrying out the practice of Enlightening Beings for untold ages without wearying or regressing. *Eighth*, perfecting well-rooted faith, clear faith, unpolluted faith, pure faith, extremely pure faith, undefiled faith, faith respecting and honoring all Buddhas, unregressing faith, inexhaustible faith, indestructible faith, ecstatic faith. *Ninth*, perfecting means of renunciation and supreme wisdom. *Tenth*, believing, accepting and not repudiating the methods of practice of Enlightening Beings.

Third, Ten Kinds of Equanimity of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of equanimity of Great Enlightening Beings. Enlightening beings rest in these will attain the supreme great equanimity of Buddhas. *First*, equanimity in accumulating all virtues. *Second*, equanimity in undertaking all different vows. *Third*, equanimity in regard to all living beings. *Fourth*, equanimity in regard to the consequences of actions of

all living beings. *Fifth*, equanimity in regard to all phenomena. *Sixth*, equanimity in regard to all pure and defiled lands. *Seventh*, equanimity in regard to understandings of all sentient beings. *Eighth*, equanimity in regard to nonconceptualization of all practices. *Ninth*, equanimity in regard to the nondifference of all Buddhas' powers. *Tenth*, equanimity in regard to the wisdom of all Buddhas.

Fourth, Ten Kinds of Equanimity of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of equanimity of Great Enlightening Beings: *First*, Equanimity in accumulating all virtues. *Second*, Equanimity in undertaking all different vows. *Third*, Equanimity in regard to all living beings. *Fourth*, Equanimity in regard to the consequences of actions of all living beings. *Fifth*, Equanimity in regard to all phenomena. *Sixth*, Equanimity in regard to all pure and defiled lands. *Seventh*, Equanimity in regard to understandings of all sentient beings. *Eighth*, Equanimity in regard to nonconceptualization of all practices. *Ninth*, Equanimity in regard to the nondifference of all Buddhas' powers. *Tenth*, Equanimity in regard to the wisdom of all Buddhas. Enlightening beings rest in these will attain the supreme great equanimity of Buddhas.

Fifth, Ten Kinds of Indomitable Mind of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of indomitable attitude of Great Enlightening Beings. Enlightening beings who abide by these can attain the supreme quality of indomitability of Buddhas. *First*, conquer all celestial demons and their cohorts. *Second*, destroy all false teachings. *Third*, they open sentient beings' minds and edify them with good words, making them happy. *Fourth*, they fulfill all transcendent practices throughout the cosmos. *Fifth*, they amass all virtues. *Sixth*, though supreme enlightenment is vast and hard to accomplish, they try to cultivate practice to bring it to complete consummation. *Seventh*, they teach and tame sentient beings with the supreme teaching and the supreme training. *Eighth*, though all worlds are variously different, they still attain enlightenment there in infinite bodies. *Ninth*, while cultivating the conduct of Enlightening Beings, if sentient beings should come and ask for hands, feet, ears, nose, blood, flesh, bones, marrow, spouse, children, elephant, horse or royal status, they give up without a single thought of sorrow or regret, doing so only to benefit all sentient beings,

not seeking resulting rewards, beginning with great compassion and ending with great kindness. *Tenth*, all in past, present and future there are all Buddhas, all Buddha teachings, all sentient beings, all lands, all worlds, all times, all realms of space, all realms of phenomena, all realms of verbal usage, all realms of tranquil nirvana. By all means of instantaneous discernment, they will try to know, to be aware of, to see, to realize, to cultivate, to detach from, to have no conceptions of them, being detached from conceptions, not having various notions, having no attributes, no objects. They are neither existent nor nonexistent, not one, not dual. They should know all duality by knowledge of nonduality; know all forms by formless knowledge; know all discriminations by nondiscriminatory knowledge; know all differences by knowledge of nondifference; know all distinctions by nondifferentiating knowledge; know all worlds by nonworldly knowledge; know all time by timeless knowledge; know all sentient beings by knowledge of nonexistence of sentient beings; know all attachments by unattached knowledge; know all abodes by nonabiding knowledge; know all defilements by undefiled knowledge; know all ends by endless knowledge. They appear physically in all worlds by ultimate knowledge of the realm of reality, make untold statements by speechless knowledge, and enter absence of intrinsic nature by knowledge of intrinsic nature. They manifest in various realms by knowledge of one realm; know all things are inexplicable yet manifest free speech; realize the state of omniscience; and manifest great spiritual powers and displays in all worlds in order to teach and tame all sentient beings.

Sixth, Ten Kinds of Comprehensive Mind of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of comprehensive mind of Great Enlightening Beings. Enlightening Beings who abide by these can attain the comprehensive adornments of supreme Buddhahood. *First*, a mind comprehending all spaces, their intentions far-reaching. *Second*, a mind comprehending all realms of reality, deeply penetrating infinity. *Third*, a mind comprehending all past, present, and future, knowing them all in a single thought. *Fourth*, a mind comprehending the manifestation of all Buddhas, clearly understand their entry into the womb, birth, leaving home, attainment of enlightenment, teaching activity, and ultimate nirvana. *Fifth*, a mind comprehending all sentient beings, knowing their faculties, inclinations, and habit energies. *Sixth*, a mind comprehending

all knowledge, knowing the realms of reality everywhere. *Seventh*, a mind comprehending all infinities, knowing the differentiations of the networks of illusions. *Eighth*, a mind comprehending all non-origination, not apprehending any intrinsic nature in anything. *Ninth*, a mind comprehending all nonobstruction, not dwelling on the mind of self or the mind of other. *Tenth*, a mind comprehending all freedoms, manifesting realization of Buddhahood everywhere in a single instant.

Seventh, Ten Kinds of Mind of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of heart of Great Enlightening Beings. Enlightening beings who abide by these can attain the supreme heart of treasury of light of great knowledge of Buddhas. *First*, a heart of diligence, fulfilling all tasks. *Second*, a heart of perseverance, accumulating embellishing virtuous practices. *Third*, a heart of great courage and strength, crushing all armies of demons. *Fourth*, a heart acting according to truth, extinguishing all afflictions. *Fifth*, a heart of nonregression, never ceasing until enlightenment is reached. *Sixth*, a heart of inherent purity, knowing the mind is immovable, not having any attachments. *Seventh*, a heart of knowledge of sentient beings, adapting to their understanding and inclinations to emancipate them. *Eighth*, a heart of great kindness, compassion, joy, and equanimity, leading into the way of enlightenment, knowing the various understandings and inclinations of sentient beings, and saving them without using separate paths. *Ninth*, a heart of emptiness, signless, wishlessness, and nonfabrication, seeing the characteristics of the triple world without grasping them. *Tenth*, a heart adorned with an indestructible supreme treasury of marks of felicity, thoroughly invulnerable to all demons. *Enlightening Beings who abide by these can attain the supreme pure mind of Buddhas:* *First*, a mind like the earth, able to hold all roots of goodness of all sentient beings and make them grow. *Second*, a mind like the ocean, with the water of truth of infinite great knowledge of all Buddhas all flowing into it. *Third*, a mind like the polar mountain, placing all sentient beings on the supreme transmundane foundations of goodness. *Fourth*, a mind like the finest jewel, their desires being pure and unpolluted. *Fifth*, a mind like diamond, deeply penetrating all truths with certainty. *Sixth*, a mind like the adamantine world-surrounding mountains, being invulnerable to disturbance by any demons or false teachers. *Seventh*, a mind like a lotus blossom, which worldly things cannot affect. *Eighth*, a mind like an udumbara flower, difficult to encounter through all time. *Ninth*, a mind like the clear sun, destroying the darkness. *Tenth*, a mind like space, being immeasurable. *Enlightening beings who abide by these can attain the supreme mind of all Buddhas:* *First*, a mind of leadership, generating all roots of goodness. *Second*, a stable mind with profound faith steadfast and unwavering. *Third*, a mind of profound

penetration, understanding in accord with the teachings of Buddhas. *Fourth*, a mind of insight, knowing the mentalities of all sentient beings. *Fifth*, an undisturbed mind, not adulterated with any afflictions. *Sixth*, a clear, clean mind, which externals cannot stain or adhere to. *Seventh*, a mind observing sentient beings well, not wishing proper timing in dealing with them. *Eighth*, a mind choosing well what to do, never making a mistake anywhere. *Ninth*, a mind closely guarding the senses, taming them and not letting them run wild. *Tenth*, a mind skilled in entering concentration, entering deeply into the concentration of Buddhas, without egoism or selfishness.

Eighth, Ten Kinds of Mind of Tirelessness: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of heart of tirelessness. Enlightening Beings who possess ten tireless minds will attain the tireless supreme knowledge of Buddhas. *First*, honoring and serving all Buddhas tirelessly. *Second*, attending all spiritual teachers tirelessly. *Third*, seeking all truth tirelessly. *Fourth*, listening to true teaching tirelessly. *Fifth*, expounding true teaching tirelessly. *Sixth*, educating and civilizing all sentient beings tirelessly. *Seventh*, placing all sentient beings in the enlightenment of all Buddhas tirelessly. *Eighth*, spending untold eons in each and every world carrying out enlightening practices tirelessly. *Ninth*, traveling in all worlds tirelessly. *Tenth*, examining and pondering all Buddha teachings tirelessly.

Ninth, Ten Mind That Are Free From Doubt by Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten ways of developing a mind free from doubt by Great Enlightening Beings. *First*, Great Enlightening Beings shall take care of all sentient beings by giving, keeping precepts, tolerance, vigor, meditation, wisdom, benevolence, compassion, joy, and equanimity. When making this determination, they are free from doubt (no doubt can arise in their minds). *Second*, when the future Buddhas appear in the world, they shall serve and honor them in all ways. *Third*, Great Enlightening Beings shall adorn all worlds with various marvelous webs of light. *Fourth*, Great Enlightening Beings shall cultivate the practices of Enlightening Beings throughout all future ages and fully develop countless sentient beings throughout the entire cosmos by means of the supreme methods of teaching and taming. *Fifth*, Great Enlightening Beings shall cultivate the practices of enlightening beings, fulfill the great vows, acquire omniscience, and abide therein. *Sixth*, Great Enlightening Beings carry out the practices of Enlightening Beings for the sake of all beings in the world, become a pure light of all truths, and illuminate all the teachings of Buddhas. *Seventh*, Great Enlightening Beings should know all things are Buddha teachings and explain them to sentient beings according to their mentalities to enlighten them all. *Eighth*, Great Enlightening Beings will attain the way to nonobstruction in the midst of all things, by knowing that all

obstructions are graspable. Thus their minds are free from doubt and they abide in the essence of truth, finally to attain supreme complete perfect enlightenment. *Ninth*, Great Enlightening Beings should know that all things are transmudane things, get rid of all false notions and delusions, and adorn myself with the adornment of unity, their being nothing to adorn. Here they understand by themselves and not through another. *Tenth*, Great Enlightening Beings should realize supreme enlightenment in regard to all things, by getting rid of all false notions and delusions, by attaining instantaneous knowledge, because unity and difference cannot be grasped, by transcending all categories, by ultimate nonfabrication of false descriptions, by detachment from all words, and by dwelling in the realm of ineffability.

Tenth, Ten Diamond-Like States of Mind: Ten indestructible minds, ten indestructible minds, or ten characteristics of the “Diamond heart” as developed by a Bodhisattva: 1) complete insight into all truth; 2) saving of all creatures; 3) the glorifying of all Buddha-worlds; 4) transference of his good deeds; 5) services of all Buddhas; 6) realization of the truth of all Buddha-laws; 7) manifestation of all patience and endurance; 8) unflagging devotion to his vocation; 9) perfection of his work; 10) aiding to all fulfill their vows and accomplish their spiritual ends. *Ten “diamond” steps of firmness associated with ten bestowings one’s merits to others (these are associated with the ten dedications):* the mind of faith, remembrance, bestowing one’s merits on others, understanding, uprightness, no-retreat, mahayana, formlessness, wisdom, and the mind of indestructibility.

Eleventh, Ten Kinds of Mind of Spirit: According to the Flower Adornment Sutra, Chapter 38, Great Enlightening Beings have ten kinds of spirit: 1) a spirit of service; 2) a spirit of joy; 3) a spirit of noncontention; 4) a spirit of docility; 5) a spirit of not seeking anything else; 6) a spirit of wholehearted devotion; 7) a spirit of having the same virtues; 8) a spirit of having the same vows; 9) a spirit of being in the presence of enlightenment; 10) a spirit of cooperation in perfection of action. When they develop the will for supreme enlightenment and attend and serve teachers in order to awaken to omniscient knowledge arouse such spirits will attain all kinds of purity.

Twelfth, Ten Minds of Directional Decisions: Also called ten decisions of inclination: 1) the mind of renouncement of the world; 2) the mind of observance of the commandments; 3) the mind of patience or endurance; 4) the mind of zealous progress; 5) the mind of meditation; 6) the mind of wisdom or perfect understanding; 7) the mind of the will for good for oneself and others; 8) the mind of protection of the Triratna (Buddha, Dharma, Sangha); 9) the mind of joy; 10) the highest wisdom.

Thirteenth, Ten Kinds of Uninersally Good Mind: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of Uninersally Good

Mind developed by Enlightening Beings. Enlightening Beings establish these minds, they will soon be able to achieve the skillful knowledge of the Enlightening Being Universally Good. *First*, they develop a mind of great benevolence, to save all beings. *Second*, they develop a mind of great compassion, to bear suffering in place of all beings. *Third*, they develop a mind of total giving, relinquishing all they have. *Fourth*, they develop a mind that thinks of omniscience above all, gladly seeking all Buddha teachings. *Fifth*, they develop a mind adorned with virtues, learning all practices of Enlightening Beings. *Sixth*, they develop an adamant mind, so as not to become heedless wherever they may live. *Seventh*, they develop an oceanic mind, as all pure qualities flow in. *Eighth*, they develop a mind like a mountain, enduring all harsh words. *Ninth*, they develop a peaceful mind, giving to all sentient beings without fear. *Tenth*, they develop a mind with ultimate transcendent wisdom, skillfully observing that all things have no existence.

Fourteenth, Ten Kinds of Mind Outstanding Like a Mountain of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of mind outstanding like a mountain of Great Enlightening Beings. Enlightening Beings who abide by these can attain the mountain-like outstanding mind of supremely great knowledge of Buddhas. *First*, attentively cultivate the means of omniscience. *Second*, always observe that fundamental nature of all things is empty and ungraspable. *Third*, Great Enlightening Beings vow to carry out the acts of Enlightening Beings over measureless eons, to cultivate all pure qualities, and by living according to all good and pure principles, see and know the boundless wisdom of the Buddhas. *Fourth*, in quest of all aspects of Buddhahood, Great Enlightening Beings serve all wise teachers impartially, without seeking anything else, with no ambition to steal the teaching, with nothing but respect, and be able to give up everything they have. *Fifth*, if anyone reviles and slanders them, beats or wounds them, or even kills them. Great Enlightening Beings can accept it all and do not become disturbed or hostile, do not give up their universal vow of great compassion, continually make it grow even more because they are truly emancipated from all things. Great Enlightening Beings have perfected relinquishment, realize the truth of all Buddhas, and have mastered forbearance and gentility. *The sixth outstanding mind* states that Great Enlightening Beings develop overmastering great virtues, virtue overmastering celestials, virtue overmastering humans, virtue overmastering form, virtue overmastering power, virtue overmastering dependents, virtue overmastering desire, virtue overmastering kingship, virtue overmastering sovereignty, virtue overmastering felicity, and virtue overmastering intelligence. Though they perfect such virtues, they are never attached to

them, that is they do not cling to enjoyment, do not cling to desire, do not cling to wealth, do not cling to dependents and followers. They only profoundly delight in truth, go according to truth, live according to truth, start out according to truth, end up according to truth, take truth as their reliance, take truth for their salvation, take truth for their refuge, take truth for their home, guard the truth, love the truth, seek the truth, and ponder the truth. Though enlightening beings experience all kinds of delights of truth, they always avoid all manias because in the past they determined to enable all sentient beings to get rid of all manias forever and abide in the realm of Buddhas. *The seventh outstanding mind* states that Great Enlightening Beings have already practiced the way of Enlightening Beings diligently for immeasurable eons in quest of unexcelled, complete perfect enlightenment, yet they still think of themselves as just having set their hearts on enlightenment and carry out the acts of Enlightening Beings, without fright or fear. Though they are able to attain unexcelled complete perfect enlightenment in an instant, yet for the sake of sentient beings they carry out enlightening practices ceaselessly for measureless eons. *The eighth outstanding mind* states that Great Enlightening Beings know all sentient beings are by nature neither harmonious nor good; all sentient beings are difficult to harmonize, difficult to liberate, and heedless and ungrateful. Enlightening beings make great vows for the sake of all sentient beings, wishing to enable them to attain mental and intellectual freedom and autonomy, to be unhindered in their actions, to give up evil thoughts, and not to afflict others. *The ninth outstanding mind* states that Great Enlightening Beings also think nobody makes me aspire to enlightenment, and I do not wait for others to help me cultivate practices. I aspire to enlightenment of my own accord, accumulate the qualities of enlightenment, and am determined to work on my own. For this reason now I cultivate the practice of Enlightening Beings. I should purify my own mind and also purify others' minds. I should know my own sphere and also know the spheres of others. I should be equal in perspective to the Buddhas of all times. *The tenth outstanding mind* states that Great Enlightening Beings perform this contemplation: there is not a single thing that cultivate the practice of Enlightening Beings; not a single thing that fulfills the practice of Enlightening Beings; not a single thing that teaches and tames all sentient beings; not a single thing that honors all Buddhas; not a single thing that has been or will be or is ever attained in complete enlightenment; not a single thing that has been or will be or is ever explained in complete enlightenment. The teacher and the teaching are both ungraspable, yet they do not abandon unexcelled, complete perfect enlightenment because enlightening beings search out all things and find they cannot be grasped. This is how they develop supreme perfect enlightenment. Although they do not obtain anything, yet they diligently

cultivate dominant good actions and pure curative measures, so that their knowledge and wisdom develop fully, growing moment by moment to total repletion. Enlightening Beings are not frightened by emptiness and do not think, “If all things are null, what is the sense of seeking the path of supreme enlightenment?”

Fifteenth, Ten Kinds of Sublime Mind: According to the Flower Adornment Sutra, Chapter 36, there are ten kinds of sublime mind. *First*, the sublime mind of both worlds of speech nor nonspeech. *Second*, the sublime mind in which none of the perceptions and thoughts of sentient beings can abide. *Third*, the sublime mind of ultimate realm of space. *Fourth*, the sublime mind of the boundless cosmos. *Fifth*, the sublime mind of all the profound esoteric principles of Buddhahood. *Sixth*, the sublime mind of the extremely profound state of nondifferentiation. *Seventh*, the sublime mind annihilating all doubt and confusion. *Eighth*, the sublime mind of the nondifferentiated equality of all worlds. *Ninth*, the sublime mind of the equality of all Buddhas of past, present, and future. *Tenth*, the sublime mind of the infinity of the power of all Buddhas.

Sixteenth, Ten Kinds of Adamantine Mind of Commitment to Universal Enlightenment: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of adamant mind of commitment to universal enlightenment. Enlightening Beings who abide by these can attain the indestructible supreme spiritual knowledge of Buddhas. *The first adamant mind of commitment to universal enlightenment* states that Enlightening Beings think all truths are boundless and inexhaustible. They should realize these truths thoroughly by means of knowledge comprehending past, present and future. *The second adamant mind* states that there are infinite sentient beings even on a point the size of a hairtip, to say nothing of in all universe. No matter how many sentient beings, they should calm them and liberate them by means of unexcelled nirvana. *The third adamant mind* states that the worlds of the ten directions are measureless, limitless, inexhaustible; they shall adorn them all with the finest adornments of the Buddha-lands, with all the adornments being truly real. *The fourth adamant mind* states that sentient beings are measureless, boundless, limitless, inexhaustible. Enlightening Beings should dedicate all roots of goodness to them and illumine them with the light of unexcelled knowledge. *The fifth adamant mind* states that the Buddhas are infinite, boundless, unlimited, inexhaustible. Enlightening beings should dedicate the roots of goodness, they plant to offer to them. They cause those roots of goodness to reach everywhere, with no lack. After that they will attain unexcelled complete perfect enlightenment. *The sixth adamant mind* states that seeing all Buddhas and hearing their teachings Enlightening Beings become very joyful,

not attach to their own bodies or to the bodies of Buddhas. They understand the body of a Buddha is neither real nor unreal; neither existent nor nonexistent, not of a particular nature, not without nature, not material, not immaterial, not form, not formless, not born, not extinct, really without existence yet not destroying existence, cannot be grasped through any nature or characteristic at all. *The seventh adamantine mind* states that if any one should revile or beat Enlightening Beings, cut off their hands or feet, gouge out their eyes, or even cut off their heads, Enlightening Beings are able to bear it all and never become angry or vicious as a result of this. They cultivate the practices of Enlightening Beings for countless eons, and taking care of sentient beings, never abandoning them. Why? Enlightening Beings have already observed all things to be nondual, their minds are undisturbed. They can give up their own bodies and endure those pains. *The eighth adamantine mind* states that the ages of the future are infinite, boundless, inexhaustible, limitless. They should travel the path of Enlightening Beings throughout those ages in one world and teaching sentient beings. Do the same in all worlds in the space of the cosmos, without fright or fear. This is the way the path of Enlightening Beings should be in principle, cultivated for the sake of all sentient beings. *The ninth adamantine mind* states that unexcelled complete perfect enlightenment is based on the mind. If the mind is pure and clear, one can fulfill all roots of goodness and will surely attain freedom in enlightenment. If they wish to attain supreme consummate enlightenment, they can do so at will. If they wish to annihilate all grasping of objects, they can do that at will. Yet they do not annihilate because they want to reach the ultimate end of enlightenment of the Buddhas. They also do not immediately realize supreme enlightenment, in order to fulfill their original vow to carry out the practice of enlightening beings through all worlds and enlighten sentient beings. *The tenth adamantine mind* states that Enlightening Beings know Buddha is ungraspable, Enlightenment is ungraspable, Enlightening Beings are ungraspable, all things are ungraspable, sentient beings are ungraspable, the mind is ungraspable, action is ungraspable, the past is ungraspable, the future is ungraspable, the present is ungraspable, all worlds are ungraspable, and the created and uncreated are ungraspable. Knowing this, Enlightening Beings dwell in quiescence, dwell in profundity, dwell in silent extinction, dwell in noncontention, dwell in speechlessness, dwell in nonduality, dwell in incomparability, dwell in essence, dwell in truth, dwell in liberation, dwell in nirvana, and dwell in absolute reality. Yet they do not give up any of their great vows, do not give up the will for omniscience, do not give up the deeds of Enlightening Beings, do not give up teaching sentient beings, do not give up the transcendent ways, do not give up taming sentient beings, do not give up serving Buddhas, do not give up explaining truth, do not give up

adorning the world. Why? Because Great Enlightening Beings have made their great vows. Though they comprehend the characteristics of all things, their great kindness and compassion increase. They cultivate measureless virtues. Their minds do not abandon sentient beings, because while things have no absolute existence, ordinary or ignorant beings do not realize this. Enlightening Beings are committed to enlightening them so that they clearly comprehend the nature of things. All Buddhas rest peacefully in quiescence, yet by great compassion they teach in the world ceaselessly. Reflecting on this, Enlightening Beings will not abandon sentient beings, not abandon great compassion. They have already developed great commitment and have vowed to certainly benefit all sentient beings. They accumulate all roots of goodness; persist in appropriate dedication; develop profound wisdom, accommodate all sentient beings, and be impartial toward all sentient beings. They speak truthfully, without falsehood; vow to give all sentient beings the supremely great teaching; vow to perpetuate the lineage of all Buddhas. As long as all sentient beings are not yet liberated, are not yet enlightened, and have not yet realized Buddhahood, the Enlightening Beings' great undertaking is not completed and they will not give up great compassion.

Seventeenth, Ten Minds of Sympathy and Compassion: Ten kinds of mind of sympathy and compassion (pity). Bodhisattvas bring forth a mind of sympathy and pity: *First*, a mind that sees that all living beings are alone and forlorn with nothing to rely on. *Second*, a mind that sees that all living beings are poor and destitute. *Third*, a mind that sees all living beings scorched by the fire of the three poisons. *Fourth*, a mind that sees all living beings are imprisoned (shut up) in the prison of the existence. *Fifth*, a mind that sees all living beings are constantly covered and hemmed in by the dense forest of afflictions. *Sixth*, a mind that sees all living beings are not good at contemplating. *Seventh*, a mind that sees all living beings do not desire wholesome Dharmas. *Eighth*, a mind that sees all living beings lose all Buddhadharmas. *Ninth*, a mind that sees all living beings follow along with the cycle of birth and death. *Tenth*, a mind that sees all living beings lose expedients for liberation.

Eighteenth, Ten Profound Minds: A Bodhisattva Mahasattva who has already purified the second ground, and who wishes to enter the third ground, should bring forth ten kinds of profound minds: 1) a purified mind, 2) a peaceful dwelling mind, 3) a mind of disgust and renunciation, 4) a mind free of greed, 5) an unretreating mind, 6) a solid mind, 7) a mind of flourishing brightness, 8) a courageous mind, 9) a vast mind, 10) a great mind. *According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of profound mind of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme, pure, profound mind of omniscience: a profound mind*

not stained by any worldly things, not alloyed with the ways of the lesser vehicles of individual salvation, comprehending the enlightenment of all Buddhas of past, present, and future, following the path of omniscience, unmoved by any demons or heretics, clarifying the comprehensive knowledge of all Enlightened Ones, accepting and holding all truths heard, not clinging to any state of life, imbued with all subtle knowledge, and cultivating all qualities of Buddhahood.

Nineteenth, Ten Kinds of Intense Profound Mind of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of intense profound mind of Great Enlightening Beings: 1) not backsliding because they accumulate all roots of goodness; 2) removing doubts because they understand the esoteric sayings of all Buddhas; 3) holding truth, being born by great vows and great deeds; 4) deeply penetrating all Buddha teachings; 5) mastering all Buddha teachings; 6) a vast mind which enters into various ways of access to truth; 7) a leading intense profound mind, accomplishing all tasks; 8) a free intense profound mind, adorned by all concentrations, spiritual powers, and mystical transformations; 9) an abiding intense profound mind, embracing their past vows; 10) an unceasing intense profound mind, developing all sentient beings to maturity. Enlightening Beings who abide by these can attain the supremely pure intense profound mind of all Buddhas.

Twentieth, Ten Minds of Faith: In the Surangama Sutra, book Eight, the Buddha reminded Ananda about the ten grades of Bodhisattva faith: *First*, the mind that resides in faith and faith which destroys illusions. *Second*, remembrance (unforgetfulness or the mind that resides in mindfulness). *Third*, zealous progress or the mind that resides in vigor. *Fourth*, wisdom or the mind resides in wisdom. *Fifth*, settled firmness on concentration or the mind that resides in samadhi. *Sixth*, non-retrogression or the mind that resides in irreversibility. *Seventh*, protection of the Truth or the mind that resides in protecting the Dharma. *Eighth*, reflexive powers or the mind that resides in Making Transferences. *Ninth*, the nirvana mind in effortlessness or the mind that resides in precepts. *Tenth*, action at will in anything in anywhere or the mind that resides in vows.

Twenty-First, Ten Minds Developed by the Pure Land Practitioners: In the Maharatnakuta Sutra, Sakyamuni Buddha told Maitreya Bodhisattva: “Ten Minds developed by the Pure Land practitioners cannot be developed by ordinary people, nor those who lack virtue and are beset by afflictions.” What are these ten? *First*, to develop great loving kindness, not to harm sentient beings. *Second*, to develop great compassion, not to cause any afflictions to sentient beings. *Third*, to protect the true Dharma of the Buddha without regard for one’s life. *Fourth*, to develop Supreme Tolerance of the Correct

Dharma, without clinging nor grasping. *Fifth*, to be still and peaceful, without seeking gain, support nor respect. *Sixth*, to seek the Buddha's wisdom at all times. *Seventh*, to be respectful and reverential toward all sentient beings at all times. *Eighth*, to avoid indulging in mundane discussions; to resolve to Bodhi-Mind. *Ninth*, to keep the Mind pure, to plant all good roots. *Tenth*, to give up attachment to the marks of the Buddhas, while always keeping the Buddhas in mind.

Twenty-Second, Ten Dwelling Minds: Ten kinds of well-nourished heart, essential to entry into the cult of the higher patience and endurance: 1) a heart of kindness, 2) a heart of pity, 3) a heart of joy in progress toward salvation of others, 4) a heart of renunciation, 5) a heart of almsgiving, 6) a heart of delight in telling the dharma, 7) a heart of benefitting or aiding others to salvation, 8) a heart of unity or amity, 9) a heart of concentration in meditation, 10) a heart of wisdom.

Twenty-Third, Ten Kinds of Boundless Mind of Great Enlightening Beings: According to The Flower Adornment Sutra, Chapter 27, there are ten kinds of boundless will of Great Enlightening Beings: *First*, they awaken the boundless will to liberate all sentient beings. *Second*, the boundless will to attend all the Buddhas. *Third*, the boundless will to provide for all Buddhas. *Fourth*, the boundless will to see all Buddhas. *Fifth*, the boundless will to receive and hold all Buddha teachings without forgetting any. *Sixth*, the boundless will to manifest the infinite spiritual metamorphoses of all Buddhas. *Seventh*, the boundless will not to abandon any enlightening practices to attain enlightened power. *Eighth*, the boundless will to enter into the subtle realm of all knowledge and explain all Buddha teachings. *Ninth*, the boundless will to enter into the inconceivable vast realm of Buddhahood. *The tenth boundless will* is to develop profound aspiration for the Buddhas' powers of elucidation and receive all Buddha teachings. To manifest all kinds of free bodies and enter the circles of all Enlightened Ones.

Twenty-Fourth, Ten Determinations of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten determinations of Great Enlightening Beings. Enlightening Beings who abide by these can attain Buddhas; mind of great determination and competence. *First*, to liberate all beings. *Second*, to cause all beings to get rid of their afflictions. *Third*, to cause all sentient beings to extinguish their habit energies. *Fourth*, to eliminate all doubts. *Fifth*, to remove all sentient beings' miseries. *Sixth*, to extirpate the difficulties of the states of woe. *Seventh*, to respectfully follow all Buddhas. *Eighth*, to study what all Enlightening Beings should learn. *Ninth*, to show the enlightenment of all Buddhas at each point in all worlds. *Tenth*, to beat the drum of the highest teaching in all worlds, to

cause all sentient beings to gain understanding in accord with their faculties and inclinations.

Twenty-Fifth, Ten Circumstances in Which Bodhisattvas Develop Their Compassionate Minds: According to the Avatamsaka Sutra, Samantabhadra Bodhisattva shed light on why Bodhisattvas developed the compassionate mind as follows: *First*, Bodhisattvas observe sentient beings and seeing that they do not have any place to lean on to develop great compassion. *Second*, Bodhisattvas observe sentient beings and seeing that they are not kind and good-natured to develop great compassion. *Third*, Bodhisattvas observe sentient beings and seeing that they suffer in poverty without wholesome karma to develop great compassion. *Fourth*, Bodhisattvas observe sentient beings and seeing that they sleep soundly in the long night of binding ignorance to develop great compassion. *Fifth*, Bodhisattvas observe sentient beings and seeing that they carry out wicked actions to develop great compassion. *Sixth*, Bodhisattvas observe sentient beings and seeing that they are already bound and tied down but are still fond of other bondage to develop great compassion. *Seventh*, Bodhisattvas observe sentient beings and seeing that they are drowning in the ocean of life and death to develop great compassion. *Eighth*, Bodhisattvas observe sentient beings and seeing that they are trapped enduring sufferings for an extensive period of time to develop great compassion. *Ninth*, Bodhisattvas observe sentient beings and seeing that they are not fond of wholesome dharma to develop great compassion. *Tenth*, Bodhisattvas observe sentient beings and seeing that they are far away and have lost the Buddha Dharma to develop great compassion.

Twenty-Sixth, Eleven Minds Lead to Enlightenment: In Buddhism, without the compassionate heart (Mahakarunika-citta) there will be no Buddhism. This emphasis on Mahakaruna is characteristic of the Mahayana. We can say that the whole panorama of its teachings revolves on this pivot. The philosophy of Interpenetration so pictorially depicted in the Avatamsaka Sutra is in fact no more than the outburst of this life-energy. Also, according to The Avatamsaka Sutra, this is one of the eleven minds that lead to enlightenment. A great loving heart which is desirous of protecting all beings. 'Karuna' means pity or compassion. In Pali and Sanskrit, 'Karuna' is defined as 'the quality which makes the heart of the good man tremble and quiver at the distress of others.' The quality that rouses tender feelings in the good man at the sight of others' suffering. Cruelty, violence is the direct enemy of 'karuna'. Though the latter may appear in the guise of a friend, it is not true 'karuna', but falsely sympathy; such sympathy is deceitful and one must try to distinguish true from false compassion. The compassionate man who refrains from harming and oppressing others and endeavors to relieve them of their distress, gives the gift of security to one and all, making no distinction

whatsoever. According to Most Venerable Thích Thiên Tâm in The Thirteen Patriarchs of Pureland Buddhism, what is the ‘compassionate mind?’ To be compassionate is to pity and to be empathetic, wishing to help and rescue others without having discriminations or attachment to various characteristics. This means ‘altruism’ or to have mercy and compassion, wishing to help others but not to have any intention of taking advantages. For instance, seeing someone rich, beautiful, etc, one pretends to be compassionate by helping, but having ulterior motives of self-gain. This is called “Desirous Views,” or developing love and lust when seeing wealth and beauty according to binding ways of sentient beings; thus, to act in this way cannot be called being ‘compassionate’. *Second*, a great compassionate heart which ever wishes for the welfare of all beings. In Buddhism, loving kindness is the greatest love toward all sentient beings. Immeasurable loving kindness is the greatest love dedicated to all sentient beings, together with the desire to bring them joy and happiness. Human joy is totally impermanent; it is governed by misery, that is, when our passions such as greed, anger, and ignorance are satisfied, we feel pleased; but when they are not satisfied, we feel sad. To have a permanent joy, we must first sever all sufferings. Loving kindness generally goes together with pity whose role is to help the subjects sever his sufferings, while the role of loving kindness is to save sentient beings from sufferings and to bring them joy. However, loving-kindness is not an inborn characteristic. If we really want to develop our loving-kindness, we have to devote more time to practice. Sitting in meditation alone cannot bring us the so-called “loving-kindness.” In order to achieve the loving-kindness, we must put loving-kindness in actions in our daily life. In our daily activities, we must develop empathy and closeness to others by reflecting on their sufferings. For example, when we know someone suffering, we should try our best to console them by kind words or to help them with our worldly possessions if needed. *Third*, the desire to make others happy, which comes from seeing them suffer all forms of pain. *Fourth*, the desire to benefit others, and to deliver them from evils and wrong deeds. *Fifth*, a sympathetic heart which desires to protect all beings from tormenting thoughts. *Sixth*, an unimpeded heart which wishes to see all the impediments removed for others. *Seventh*, a large heart which fills the whole universe. *Eighth*, an endless heart which is like space. *Ninth*, a spotless heart which sees all the Buddhas. *Tenth*, a pure heart which is in conformity with the wisdom of the past, present, and future. Enlightenment and Buddhahood is a pure mind, that is, a mind totally free of greed, anger and delusion (a pure mind is enlightenment, is the Pure Land) and all other impurities. Pure mind, or the purification of the mind, which is the original Buddha-nature in every man. Pure mind is one of the most important

entrances to great enlightenment; for with it, there is no defilement. *Eleventh*, a wisdom-heart by which one can enter the great ocean of all-knowledge.

Twenty-Seventh, Thirteen Minds of Supreme Enlightenment of Great Enlightening Beings: According to the Avatamsaka Sutra, Great Enlightening Beings have thirteen minds leading to supreme enlightenment. *First*, a great compassionate heart which is the chief factor of the desire. *Second*, knowledge born of transcendental wisdom which is the ruling element. *Third*, skilful means which works as a protecting agent. *Fourth*, the deepest heart which gives it a support. *Fifth*, the Bodhicitta of the same measure with the Tathagata-power. *Sixth*, the Bodhicitta endowed with the power to discern the power and intelligence of all beings. *Seventh*, the Bodhicitta directed towards the knowledge of non-obstruction. *Eighth*, the Bodhicitta in conformity with spontaneous knowledge. *Ninth*, the Bodhicitta which is capable of instructing all beings in the truths of Buddhism according to knowledge born of transcendental wisdom. *Tenth*, the Bodhicitta which is extending to the limits of the Dharmadhatu which is as wide as space itself. *Eleventh*, the knowledge which belongs to Buddhahood, and which see into everything that is in space and time, the knowledge which goes beyond the realm of relativity and individuation because it penetrates into every corner of the universe and surveys eternity at one glance. *Twelfth*, the will-power that knocks down every possible obstruction lying athwart its way when it wishes to reach its ultimate end, which is the deliverance of the whole world from the bondage of birth-and-death. *Thirteenth*, an all-embracing love or compassion which, in combination with knowledge and will-power, never ceases from devising all means to promote the spiritual welfare of every sentient being.

In short, a Bodhisattva is an Enlightened being who is on the path to awakening, who vows to forego complete enlightenment until he or she helps other beings attain enlightenment. All these above-mentioned minds are bases for the following ten determinations of Great Enlightening Beings (the Flower Adornment Sutra, Chapter 38). Enlightening Beings who abide by these can attain Buddhas; mind of great determination and competence. *First*, to liberate all beings. *Second*, to cause all beings to get rid of their afflictions. *Third*, to cause all sentient beings to extinguish their habit energies. *Fourth*, to eliminate all doubts. *Fifth*, to remove all sentient beings' miseries. *Sixth*, to extirpate the difficulties of the states of woe. *Seventh*, to respectfully follow all Buddhas. *Eighth*, to study what all Enlightening Beings should learn. *Ninth*, to show the enlightenment of all Buddhas at each point in all worlds. *Tenth*, to beat the drum of the highest teaching in all worlds, to cause all sentient beings to gain understanding in accord with their faculties and inclinations.

Chapter Fifty-Four

Bodhisattvas & The Cultivation of Bodhicitta In the Spirit of the Flower Adornment Sutra

I. Summaries of Bodhisattvas' Spirit of Cultivation:

Bodhisattva is a Sanskrit term for an Enlightened Being. This is the one whose essence is bodhi whose wisdom is resulting from direct perception of Truth with the compassion awakened thereby. Enlightened being who is on the path to awakening, who vows to forego complete enlightenment until he or she helps other beings attain enlightenment. A Sanskrit term which means “Awakening being” or a “being of enlightenment,” or “one whose essence is wisdom,” or “a being who aspires for enlightenment.” This is the ideal of Mahayana Buddhism. The beginning of the bodhisattva’s career is marked by the dawning of the “mind of awakening” (Bodhi-citta), which is the resolve to become a Buddha in order to benefit others. So, Bodhisattva is considered as a human being with his own karmas at his very birth as all other creatures, but he can be able to get rid of all his inner conflicts, including bad karmas and sufferings, and external crises, including environments, calamities and other dilema, can change this unfortunate situation and can make a peaceful, prosperous and happy world for all to live in together by using his effort and determination in cultivating a realistic and practical way without depending on external powers. In Mahayana literature, this is commonly followed by a public ceremony of a vow to attain Buddhahood (Pranidhana) in order to benefit other sentient beings. That is to say: “Above to seek bodhi, below to save (transform) beings.” This is one of the great vows of a Bodhisattva. After that point the bodhisattva pursues the goal of Buddhahood by progressively cultivating the six, sometimes ten, “perfections” (Paramita): generosity, ethics, patience, effort, concentration, and wisdom. The two primary qualities in which the Bodhisattva trains are compassion and wisdom, and when the perfections are fully cultivated and compassion and wisdom developed to their highest level, the Bodhisattva becomes a Buddha. The Bodhisattva path is commonly divided into ten levels (Bhumi). The

term Bodhisattva is not, however, confined solely to Mahayana Buddhism: in Theravada, Sakyamuni Buddha is referred to as “Bodhisatta” (Bodhisattva) in the past lives described in the Jatakas, during which he is said to have gradually perfected the good qualities of a Buddha. In the Mahayana sense, however, the Bodhisattva concept is an explicit rejection of Nikaya Buddhism’s ideal religious paradigm, the Arhat. In Mahayana the Arhat is characterized as limited and selfish, concerned only with personal salvation, in contrast to the Bodhisattva, who works very hard for all sentient beings. So the term “Bodhisattva” in general, means a “Bodhi being”. It denotes a being who is destined to obtain fullest Enlightenment or Buddhahood. According to the Digha Nikaya, literally, a “Bodhisattva” means one who is an intellectual, or one who is resolved or maintained only to the paths that lead to enlightenment. Several centuries after the Buddha’s parinirvana, Bodhisattva is one of the most important ideas of Mahayana Buddhists. However, the concept was not a sole creation of the Mahayana. The term “Bodhisattva” had been mentioned in the Pali Canon and it stems from the original Pali Buddhism which is used more or less exclusively to designate Sakyamuni Buddha prior to His Enlightenment. According to Sarvastivada school, “Bodhisattva” is defined as a person who is certain to become a Buddha. He is a person who is born of wisdom and protected and served by the wise. According to the Astasahasrika Prajnaparamita, nothing real is meant by the word “Bodhisattva,” because a Bodhisattva trains himself in non-attachment to all dharmas. For the Bodhisattva, the great being awakes in non-attachment to full enlightenment in the sense that he understands all the dharmas, because he has enlightenment as his aim, an enlightened being. In short, a Bodhisattva is an enlightener of sentient beings. He usually vows to take the enlightenment that he has been certified as having attained and the wisdom that he has uncovered to enlighten all other sentient beings. A Bodhisattva’s job is not easy at all. Though his appearance is not rare as that of a Buddha, but it is extremely difficult for a Bodhisattva to appear, and it is also extremely difficult for ordinary people to encounter a real Bodhisattva. A Bodhisattva is a Mahasattva as defined in Sanscrit language. ‘Maha’ means ‘great’ and ‘sattva’ means either ‘being’ or ‘courage’. Nagarjuna gives a number of reasons why Bodhisattvas are called

'great beings'; it is because they achieve a great work, stand at the head of a great many beings, activate great friendliness and great compassion, save a great number of beings. The Tibetans translate Mahasattvas as 'great spiritual hero' and their aspirations are truly on a heroic scale. They desire to discipline all beings everywhere, to serve and honor all the Buddhas everywhere. They want to retain firmly in their minds all the teachings of the Buddhas, to have a detailed knowledge of all the Buddha-fields to comprehend all the assemblies which anywhere gather around a Buddha, to plunge into the thoughts of all beings, to remove their defilements and to fathom their potentialities. In other words, Mahasattva is like Bodhisattva who will be able to eliminate all his bad karmas and sufferings and will show the emancipation way to all beings with all skills by his compassion. A Bodhisattva is the one who benefits himself to help others. A great creature, having a great or noble essence, or being. Mahasattva is a perfect bodhisattva, greater than any other being except a Buddha. Also great being is one with great compassion and energy, who brings salvation to all living beings. In the beginning of the Astasahasrika Prajna paramita, the Buddha explained the meaning of 'Mahasattva' (great being) when Subhuti asked about it. The Buddha says that a Bodhisattva is called 'a great being' in the sense that he will demonstrate Dharma so that the great errors should be forsaken, such erroneous views as the assumption of a self, a being, a living soul, a person, of becoming, of not becoming, of annihilation, of eternity, of individuality, etc. According to the Saddharmapundarika Sutra, Mahasattvas have good qualities and method of practice paramita and under many hundred thousands of Buddhas had planted the roots of goodness. In the Theravada Buddhism, a Bodhisattva is a person in the school of the elders who is desirous of acquiring the characteristics of a perfect being, the enlightened one. It appears as such in the Pali Nikayas. The accomplishment of such a state makes him content. But the ideal of Mahayana induces him to greater effort based on dynamic activity to help other beings attain ultimate bliss; before that he does not lay ore to save beings from the state of suffering. Not satisfied with his own mitigation of desire some actions that make him subjected to malice and all kind of craving, he strives up on helping all other beings to overcome their afflictions. While the Buddha reminded Mahamati in

the Lankavatara Sutra as follows: “Oh Mahamati, the distinction between the Bodhisattva and the Two Vehicles is emphasized, as the latter are unable to go up further than the sixth stage where they enter into Nirvana. At the seventh stage, the Bodhisattva goes through an altogether new spiritual experience known as anabhogacarya, which may be rendered “a purposeless life.” But, supported by the majestic power of the Buddhas, which enters into the great vows first made by the Bodhisattva as he started in his career, the latter now devises various methods of salvation for the sake of his ignorant and confused fellow-beings. But from the absolute point of view of the ultimate truth in the Lankavatara Sutra, attained by the Bodhisattva, there is no such graded course of spirituality in his life; for here is really no gradation (krama), no continuous ascension (kramanusandhi), but the truth (dharma) alone which is imageless (nirabhasa), and detached altogether from discrimination. According to the Vimalakirti Sutra, the Buddha told Maitreya, “You should know that there are two categories of Bodhisattvas: those who prefer proud words and a racy style, and those who are not afraid (of digging out) the profound meanings which they can penetrate. Fondness of proud words and a racy style denotes the superficiality of a newly initiated Bodhisattva; but he who, after hearing about the freedom from infection and bondage as taught in profound sutras, is not afraid of their deep meanings which he strives to master, thereby developing a pure mind to receive, keep, read, recite and practise (the Dharma) as preached is a Bodhisattva who has trained for a long time. Maitreya, there are two classes of newly initiated Bodhisattvas who cannot understand very deep Dharmas: those who have not heard about profound sutras and who, giving way to fear and suspicion, cannot keep them but indulge in slandering them, saying: ‘I have never heard about them; where do they come from?’, and those who refuse to call on, respect and make offerings to the preachers of profound sutras or who find fault with the latter; these are two classes of newly initiated Bodhisattvas who cannot control their minds when hearing the deep Dharma, thereby harming themselves. Maitreya, further, there are two categories of Boshisattvas who harm themselves and fail to realize the patient endurance of the uncreate in spite of their belief and understanding of the deep Dharma: they are (firstly) those who belittle newly initiated Boshisattva and do not teach and guide

them; and (secondly) those who, despite their faith in the deep Dharma, still give rise to discrimination between form and formlessness.” After hearing the Buddha expound the Dharma, Maitreya said: “World Honoured One, I have not heard all this before. As you have said, I shall keep from these evils and uphold the Dharma of supreme enlightenment which the Tathagata has collected during countless aeons. In future, if there are virtuous men and women who seek for Mahayana, I shall see to it that this sutra will be placed in their hands, and shall use transcendental power to make them remember it so that they can receive, keep, read, recite and proclaim it widely.

II. Meanings & Summaries of Bodhicitta In Buddhist Teachings:

Meanings of Bodhicitta: In Buddhism, Bodhicitta, or the ‘Thought of Enlightenment’ is an important concept in both Theravada and Mahayana Buddhism. Though not directly mentioned, the idea is explicit in the Theravada Buddhism. It was in Mahayana, however, that the Bodhicitta concept developed along both ethical and metaphysical lines and this development is found in Vajrayana too, wherein it also came to be regarded as a state of ‘great bliss’. In Mahayana it developed along with pantheistic lines, for it was held that Bodhicitta is latent in all beings and that it is merely a manifestation of the Dharmakaya, or Bhutatathata in the human heart. Though the term Bodhicitta does not occur in Pali, this concept is found in Pali canonical literature where, for example, we are told how Gautama after renouncing household life resolved to strive to put an end to all the sufferings. It is this comprehension that came to be known as the Enlightenment, and Gautama came to be known as the Enlightened One, the Buddha. Bodhi Mind, or the altruistic mind of enlightenment is a mind which wishes to achieve attainment of enlightenment for self, spontaneously achieve enlightenment for all other sentient beings. The spirit of Enlightenment, the aspiration to achieve it, the Mind set on Enlightenment. Bodhicitta is defined as the altruistic intention to become fully enlightened for the benefit of all sentient beings. The attainment of enlightenment is necessary for not only in order to be capable of benefitting others, but also for the perfection of our own nature. Bodhi mind is the gateway to Enlightenment and attainment of

Buddha. An intrinsic wisdom or the inherently enlightened heart-mind, or the aspiration toward perfect enlightenment. The Buddha taught: “All sentient beings are perfectly equal in that they all possess the Buddha nature. This means that we all have the Bodhi seed or the seed of kindness of a Buddha, and the compassion of a Buddha towards all living beings, and therefore the potential for enlightenment and for perfection lies in each one of us. “Bodhicitta” is a Sanskrit term means “Mind of Awakening.” In Mahayan Buddhism, this refers to Bodhisattva’s aspiration to attain Buddhahood in order to benefit other sentient beings (the aspiration of a bodhisattva for supreme enlightenment for the welfare of all). Therefore, the mind for or of Bodhi (the Mind of Enlightenment, the awakened or enlightened mind) is the mind that perceives the real behind the seeming, believes in moral consequences, and that all have the Buddha-nature, and aims at Buddhahood. The spirit of enlightenment, the aspiration to achieve it, the mind set on Enlightenment. It involves two parallel aspects. First, the determination to achieve Buddhahood (above is to seek Bodhi). Second, the aspiration to rescue all sentient beings (below is to save or transform all beings). Mind of enlightenment, mind of love, mind of deepest request to realize oneself and work for the well-being of all. The mind of enlightenment or the aspiration of a Bodhisattva for supreme enlightenment for the welfare of all sentient beings. It is often divided into two aspects: 1) the intention to become awakened; and 2) acting on the intention by pursuing the path to awakening (Bodhi). According to Zen Master Suzuki in the Outlines of Mahayana Buddhism, Bodhicitta is the most important characteristic of Bodhisattva, thus on the basis of Nagarjuna’s Discourse on the Transcendentality of the Bodhicitta, he gives a detailed description of Bodhicitta. First, the Bodhicitta is free from all determinations, the five skandhas, the twelve ayatanas, and the eighteen dhatus. It is not particular, but universal. Second, love is the essence of the Bodhicitta, therefore, all Bodhisattvas find their reason of being in this. Third, the Bodhicitta abides in the heart of sameness (samata) creates individual means of salvation (upaya). Fourth, evidently Maitreya exhausted his power of speech in order to extol the importance of the Bodhicitta in the career of a Bodhisattva, for without this being fully impressed on the mind of the young Buddhist pilgrim Sudhana, he could not have

been led into the interior of the Tower of Vairocana. The Tower harbors all the secrets that belong to the spiritual life of the highest Buddhist. If the novice were not quite fully prepared for the initiation, the secrets would have no signification whatever. They may even be grossly misunderstood, and the result will be calamitous indeed. For this reason, Maitreya left not a stone unturned to show Sudhana what the Bodhicitta really meant. There are two kinds of Bodhi-mind. The first kind of Bodhi-mind is the mind that vows to take the four universal vows of a Buddha or a Bodhisattva to be one's own original vows to save all sentient beings. The second kind of Bodhi-mind is the mind that has a perfect understanding of the ultimate reality; therefore, start out a vow "Above to seek bodhi, below to save beings." This is also the supreme bodhi-mind. There are three kinds of Bodhi-mind. According to Most Venerable Thích Thiên Tâm in *The Pure Land Buddhism in Theory and Practice*, exchanging the virtues of Buddha Recitation for the petty merits and blessings of this world is certainly not consonant with the intentions of the Buddhas. Therefore, practitioners should recite the name of Amitabha Buddha for the purpose of escaping the cycle of Birth and Death. However, if we were to practice Buddha Recitation for the sake of our own salvation alone, we would only fulfill a small part of the Buddhas' intentions. What, then, is the ultimate intention of the Buddhas? The ultimate intention of the Buddhas is for all sentient beings to escape the cycle of Birth and Death and to become enlightened, as they are. Thus, those who recite Amitabha Buddha's name should develop the Bodhi-Mind or the Aspiration for Supreme Enlightenment. The word "Bodhi" means "enlightened." There are three main stages of Enlightenment. First, the enlightenment of sravakas or Hearers. Second, the enlightenment of Pratyeka-buddhas or the Self-Awakened. Third, the enlightenment of Buddhas. What Pure Land practitioners who develop the Bodhi Mind are seeking is precisely the Enlightenment of the Buddhas. This stage of Buddhahood is the highest, transcending those of the Sravakas and Pratyeka Buddhas, and is therefore called Supreme Enlightenment or Supreme Bodhi. This Supreme Bodhi Mind contains two principal seeds, compassion and wisdom, from which emanates the great undertaking of rescuing oneself and all other sentient beings. There are also three other kinds of Bodhi-mind. The first kind of Bodhi-mind is

the mind to act out one's vows to save all living beings. To start out for bodhi-mind to act out one's vows to save all living beings (all beings possess Tathagata-garbha nature and can become a Buddha; therefore, vow to save them all). The second kind of Bodhi-mind is the Bodhi-mind which is beyond description, and which surpasses mere earthly ideas. The third kind of Bodhi-mind is the Samadhi-bodhi mind. A state of enlightenment in which the mind is free from distraction, free from unclean hindrances, absorbed in intense, purposeless concentration, thereby entering a state of inner serenity. Bodhi is the highest state of Samadhi in which the mind is awakened and illuminated. The term "Bodhi" is derived from the Sanskrit root "Budh," meaning "knowledge," "Understanding," or "Perfect wisdom." A term that is often translated as "enlightenment" by Western translators, but which literally means "Awakening." Like the term BUDDHA, it is derived from the Sanskrit root buddh, "to wake up," and in Buddhism it indicates that a person has "awakened" from the sleep of ignorance in which most beings spend their lives. According to Buddhist legend, the Buddha attained bodhi in the town of BODHGAYA while sitting in meditation under the Bodhi Tree or Bodhi-Vrksa. According to the Avatamsaka Sutra, Bodhi (enlightenment) belongs to living beings. Without living beings, no Bodhisattva could achieve Supreme, Perfect Enlightenment. The word 'Bodhi' also means 'Perfect Wisdom' or 'Transcendental Wisdom,' or 'Supreme Enlightenment.' Bodhi is the state of truth or the spiritual condition of a Buddha or Bodhisattva. The cause of Bodhi is Prajna (wisdom) and Karuna (compassion). According to the Hinayana, bodhi is equated with the perfection of insight into and realization of the four noble truths, which means the cessation of suffering. According to the Mahayana, bodhi is mainly understood as enlightened wisdom. According to the Avatamsaka Sutra, the Buddha taught: "Good Buddhists! In Bodhisattvas arise the Bodhi-mind, the mind of great compassion, for the salvation of all beings; the mind of great kindness, for the unity with all beings; the mind of happiness, to stop the mass misery of all beings; the altruistic mind, to repulse all that is not good; the mind of mercy, to protect from all fears; the unobstructed mind, to get rid of all obstacles; the broad mind, to pervade all universes; the infinite mind, to pervade all spaces; the undefiled mind, to manifest the vision of all Buddhas; the purified

mind, to penetrate all knowledge of past, present and future; the mind of knowledge, to remove all obstructive knowledge and enter the ocean of all-knowing knowledge. Just as someone in water is in no danger from fire, the Bodhisattva who is soaked in the virtue of the aspiration for enlightenment or Bodhi mind, is in no danger from the fire of knowledge of individual liberation. Just as a diamond, even if cracked, relieves poverty, in the same way the diamond of the Bodhi mind, even if split, relieves the poverty of the mundane whirl. Just as a person who takes the elixir of life lives for a long time and does not grow weak, the Bodhisattva who uses the elixir of the Bodhi mind goes around the mundane whirl for countless eons without becoming exhausted and without being stained by the ills of the mundane whirl. The Avatamsaka Sutra also says: “To neglect the Bodhi Mind when practicing good deeds is the action of demons.” This teaching is very true indeed. For example, if someone begins walking without knowing the destination or goal of his journey, isn’t his trip bound to be circuitous, tiring and useless? It is the same for the cultivator. If he expends a great deal of effort but forgets the goal of attaining Buddhahood to benefit himself and others, all his efforts will merely bring merits in the human and celestial realms. In the end he will still be deluded and revolved in the cycle of Birth and Death, undergoing immense suffering. If this is not the action of demons, what, then, is it? For this reason, developing the Supreme Bodhi Mind to benefit oneself and others should be recognized as a crucial step. A Bodhisattva’s Bodhi mind vows not only to destroy the lust of himself, but also to destroy the lust for all other sentient beings. A Bodhisattva who makes the Bodhi mind always vows to be the rain of food and drink to clear away the pain of thirst and hunger during the aeon of famine (to change himself into food and drink to clear away human beings’ famine). That person always vows to be a good doctor, good medicine, or a good nurse for all sick people until everyone in the world is healed. That person always vows to become an inexhaustible treasure for those who are poor and destitute. For the benefiting of all sentient beings, the person with Bodhi mind is willing to give up his virtue, materials, enjoyments, and even his body without any sense of fatigue, regret, or withdrawal. That person always believes that Nirvana is nothing else but a total giving up of everything (giving up does not

means throwing away or discarding, but it means to give out for the benefit of all sentient beings). In daily life, that person always stays calm even though he may get killed, abused or beaten by others. That person always vows to be a protector for those who need protection, a guide for all travellers on the way, a bridge or a boat for those who wish to cross a river, a lamp for those who need light in a dark night. The Mahavairocana Sutra says: “The Bodhi Mind is the cause - Great Compassion is the root - Skillful means are the ultimate.” For example, if a person is to travel far, he should first determine the goal of the trip, then understand its purpose, and lastly, choose such expedient means of locomotion as automobiles, ships, or planes to set out on his journey. It is the same for the cultivator. He should first take Supreme Enlightenment as his ultimate goal, and the compassionate mind which benefits himself and others as the purpose of his cultivation, and then, depending on his references and capacities, choose a method, Zen, Pure Land or Esoterism, as an expedient for practice. Expedients, or skillful means, refer, in a broader sense, to flexible wisdom adapted to circumstances, the application of all actions and practices, whether favorable or unfavorable, to the practice of the Bodhisattva Way. For this reason, the Bodhi Mind is the goal that the cultivator should clearly understand before he sets out to practice.

Ten Characteristics of Bodhicitta: The Mahavairocana Sutra says: “The Bodhi Mind is the cause - Great Compassion is the root - Skillful means are the ultimate.” For example, if a person is to travel far, he should first determine the goal of the trip, then understand its purpose, and lastly, choose such expedient means of locomotion as automobiles, ships, or planes to set out on his journey. It is the same for the cultivator. He should first take Supreme Enlightenment as his ultimate goal, and the compassionate mind which benefits himself and others as the purpose of his cultivation, and then, depending on his references and capacities, choose a method, Zen, Pure Land or Esoterism, as an expedient for practice. Expedients, or skillful means, refer, in a broader sense, to flexible wisdom adapted to circumstances, the application of all actions and practices, whether favorable or unfavorable, to the practice of the Bodhisattva Way. For this reason, the Bodhi Mind is the goal that the cultivator should clearly understand before he sets out to practice. Evidently Maitreya exhausted his power

of speech in order to extol the importance of the Bodhicitta in the career of a Bodhisattva, for without this being dully impressed on the mind of the young Buddhist pilgrim Sudhana, he could not have been led into the interior of the Tower of Vairocana. The Tower harbors all the secrets that belong to the spiritual life of the highest Buddhist. If the novice were not quite fully prepared for the initiation, the secrets would have no signification whatever. They may even be grossly misunderstood, and the result will be calamitous indeed. For this reason, Maitreya left not a stone unturned to show Sudhana what the Bodhicitta really meant. There are ten characteristics of the Bodhicitta: First, Bodhicitta rises from a great compassionate heart. Without the compassionate heart there will be no Buddhism. This emphasis on Mahakaruna is characteristic of the Mahayana. We can say that the whole panorama of its teachings revolves on this pivot. The philosophy of Interpenetration so pictorially depicted in the Avatamsaka Sutra is in fact no more than the outburst of this life-energy. As long as we tarry on the plane of intellection, such Buddhist doctrines as Emptiness (sunyata), Egolessness (anatmya), etc., may sound so abstract and devoid of spiritual force as not to excite anyone to fanatic enthusiasm. Thus main point is to remember that all the Buddhist teachings are the outcome of a warm heart cherished towards all sentient beings and not of a cold intellect which tries to unveil the secrets of existence by logic. That is to say, Buddhism is personal experience and not impersonal philosophy. Second, raising of the Bodhicitta is not an event of one day. The raising of the Bodhicitta requires a long preparation, not of one life but of many lives. The Citta will remain dormant in those souls where there is no stock of merit ever accumulated. Moral merit must be stored up in order to germinate later into the great overshadowing tree of the Bodhicitta. The doctrine of karma may not be a very scientific statement of facts, but all Buddhists, Mahayana and Hinayana, believe in its working in the moral realm of our lives. Broadly stated, as long as we are all historical beings we cannot escape the karma that preceded us, whatever this may mean. Whenever there is the notion of time, there is a continuity of karma. When this is admitted, the Bodhicitta could not grow from the soil where no nourishing stock of goodness had ever been secured. Third, Bodhicitta comes out of a stock of good merit. If the Bodhicitta comes out of a

stock of merit, it cannot fail to be productive of all the good things that belong to the Buddhas and Bodhisattvas and other great beings. At the same time it must also be the great crusher of evils, for nothing can withstand the terrible blow inflicted by the thunderbolt of the Citta-Indra. Fourth, the awakening of the Bodhicitta which takes place in the depths of one's being, is a great religious event. The intrinsic nobility of the Bodhicitta can never be defamed even when it is found among defilements of every description, whether they belong to knowledge or deeds or passions. The great ocean of transmigration drowns every body that goes into it. Especially the philosophers, who are satisfied with interpretations and not with facts themselves, are utterly unable to extricate themselves from the bondage of birth and death, because they never cut asunder (riêng ra) the invisible tie of karma and knowledge that securely keeps them down to the earth of dualities because of their intellectualism. Fifth, Bodhicitta is beyond the assault of Mara the Evil One. In Buddhism, Mara represents the principle of dualism. It is he who is always looking for his chance to throw himself against the solid stronghold of Prajna and Karuna. Before the awakening of the Bodhicitta the soul is inclined towards the dualism of being and non-being, and is thus necessarily outside the pale of the sustaining power of all Buddhas, Bodhisattvas, and good friends. The awakening, however, marks a decisive turning-away from the old line of thought. The Bodhisattva has now an open highway before him, which is well guarded by the moral influence of all his good protectors. He walks on straightway, his footsteps are firm, and the Evil One has no chance to tempt him away from his steady progress towards perfect enlightenment. Sixth, when the Bodhicitta is aroused, the Bodhisattva's hold on all-knowledge is definite and firm. The Bodhicitta means the awakening of the desire for supreme enlightenment which was attained by the Buddha, enabling him to become the leader of the religious movement known as Buddhism. Supreme enlightenment is no other than all-knowledge, sarvajnata, to which reference is constantly made in all the Mahayana texts. All-knowledge is what constitutes the essence of Buddhahood. It does not mean that the Buddha knows every individual thing, but that he has grasped the fundamental principle of existence and that he has penetrated deep down into the center of his own being. Seventh, the rise of Bodhicitta marks the beginning of the

career of a Bodhisattva. Before the rise of the Bodhicitta, the idea of a Bodhisattva was no more than an abstraction. We are perhaps all Bodhisattvas, but the notion has not been brought home to our consciousness, the image has not been vivid enough to make us feel and live the fact. The Citta is aroused and the fact becomes a personal event. The Bodhicitta is now quivering with life. The Bodhisattva and the Bodhicitta are inseparable; where the one is there the other is. The Citta indeed is the key that opens all the secret doors of Buddhism. Eighth, the Bodhicitta is the first stage of the Bodhisattva's life of devotion and vow. In the Avatamsaka Sutra, the chief object of Sudhana's quest consists in finding out what is the Bodhisattva's life of devotion and vow. It was through Maitreya that the young Buddhist pilgrim came to realize within himself all that he had been searching for among the various teachers, philosophers, gods, etc. The final confirmation comes from Samantabhadra, but without Maitreya's instruction in the Bodhicitta and his admission into the Tower of Vairocana, Sudhana could not expect to start really on his career of Bodhisattvahood. The life of devotion and vows which stamps a Buddhist as Mahayanist and not as Hinayanist is impossible without first arousing the Bodhicitta. Ninth, the characteristic of Bodhisattvahood born of the Bodhicitta is that He never know what exhaustion means. The Avatamsaka Sutra describes the Bodhisattva as one who never becomes tired of living a life of devotion in order to benefit all beings spiritually as well as materially. His life lasts till the end of the world spatially and temporarily. If he cannot finish his work in one life or in many lives, he is ready to be reborn a countless number of times when time itself comes to an end. Nor is his field of action confined to this world of ours. As there are innumerable worlds filling up an infinite expanse of space, he will manifest himself there, until he can reach every being that has any value at all to be delivered from ignorance and egotism. Tenth, the notion of Bodhicitta is one of the most important marks which label the Mahayana as distinct from the Hinayana. The exclusiveness of the monastic organization is a death to Buddhism. As long as this system rules, Buddhism limits its usefulness to a specific group of ascetics. Nor is this the last word one can say about the Hinayana; the weightiest objection is that it stops the growth of the spiritual germ nursed in the depths of every sentient

being, which consists in the arousing of the Bodhicitta. The Citta has its desire never to be nipped by the cold frost of intellectual enlightenment. This desire is too deep-seated, and the enlightenment itself must yield to its dictates. The Bodhisattva's untiring activities are the outcome of this desire, and this is what keeps the spirit of the Mahayana very much alive.

Bodhi Resolve: To vow to devote the mind to bodhi, or to awake the thought of enlightenment, or to bring forth the Bodhi resolve means to generate a true intention in our mind to become enlightened. This is the starting point of the Path to enlightenment. This intention is a seed that can grow into a Buddha. Develop Bodhicitta means develop a supreme motivation to cultivation to achieve full enlightenment or Buddhahood in order to be of the most benefit to others. Only owing to the Bodhicitta we are able to dedicate ourselves to working for the happiness of all beings. The dedicated attitude of Bodhicitta is the powerful energy capable of transforming our mind fully and completely. Ten reasons to cause sentient beings to develop Bodhi Mind. According to Great Master Sua-Sen, the eleventh Patriarch of the Thirteen Patriarchs of Pureland Buddhism, there are ten reasons that cause sentient beings to develop Bodhi Mind. Buddhas from their initial aspiration to their attainment of Buddhahood, never lose the determination for perfect enlightenment. Great Enlightened Beings take the determination for enlightenment as a reliance, as they never forget it. This is one of the ten kinds of reliance of Great Enlightening Beings. According to The Flower Adornment Sutra, chapter 38 (Detachment from the World), the Great Enlightening Being Universally Good told Universal Wisdom that Offsprings of Buddha, Great Enlightening Beings have ten kinds of reliance which help them be able to obtain abodes of the unexcelled great knowledge of Buddhas. Sincere and devoted Buddhists should make up their minds to cultivate themselves and to vow "above to seek Bodhi, below to save sentient beings." There are ten qualities that should be cultivated by an aspirant to awaken the Bodhicitta: gather friends, worship the Buddha, acquire roots of merit, search the good laws, remain ever compassionate, bear all suffering that befall him, remain kind, compassionate and honest, remain even-minded, rejoice in Mahayana with faith, search the Buddha-wisdom. According to the

Bodhicittotapadasutra-Sastra, there are four qualities that should be cultivated by an aspirant to awaken the Bodhicitta: reflecting on the Buddha, reflecting on the impurity of the body, being compassionate towards beings, searching after the highest fruit. According to the Sutra In Forty-Two Sections, Chapter 36, the Buddha said: “It is difficult for one to leave the evil paths and become a human being. It is difficult to become a male human being. It is difficult to have the six organs complete and perfect. It is difficult for one to be born in the central country. It is difficult to be born at the time of a Buddha. It is still difficult to encounter the Way. It is difficult to bring forth faith. It is difficult to resolve one’s mind on Bodhi. It is difficult to be without cultivation and without attainment.” The Buddha and Bodhisattvas broadly explained the virtue of Bodhi Mind in The Avatamsaka Sutra: “The principal door to the Way is development of the Bodhi Mind. The principal criterion of practice is the making of vows.” If we do not develop the broad and lofty Bodhi Mind and do not make firm and strong vows, we will remain as we are now, in the wasteland of Birth and Death for countless eons to come. Even if we were to cultivate during that period, we would find it difficult to persevere and would only waste our efforts. Therefore, we should realize that in following Buddhism, we should definitely develop the Bodhi Mind without delay. According to Most Venerable Thích Thiên Tâm in the Pure Land Buddhism in Theory and Practice, it is not enough simply to say “ I have developed the Bodhis Mind,” or to recite the above verses every day. To really develop the Bodhi Mind, the practitioner should, in his cultivation, meditate on and act in accordance with the essence of the vows. There are cultivators, clergy and lay people alike, who, each day, after reciting the sutras and the Buddha’s name, kneel down to read the transference verses: “I wish to rid myself of the three obstructions and sever afflictions...” However, their actual behavior is different, today they are greedy, tomorrow they become angry and bear grudges, the day after tomorrow it is delusion and laziness, the day after that it is belittling, criticizing and slandering others. The next day they are involved in arguments and disputes, leading to sadness and resentment on both sides. Under these circumstances, how can they rid themselves of the three obstructions and sever afflictions? In general, most of us merely engage in external forms of cultivation, while paying lip service to “opening the mind.” Thus, the fires of greed, anger and delusion continue to flare up, preventing us from tasting the pure and cool flavor of emancipation as taught by the Buddhas. Therefore, we have to pose the question, “How can we awaken the Bodhi Mind?” Sincere and devoted Buddhists should make up their minds to cultivate themselves and to vow “above to seek Bodhi, below to

save sentient beings.” A Bodhisattva’s Bodhi mind vows not only to destroy the lust of himself, but also to destroy the lust for all other sentient beings. A Bodhisattva who makes the Bodhi mind always vows to be the rain of food and drink to clear away the pain of thirst and hunger during the aeon of famine (to change himself into food and drink to clear away human beings’ famine). That person always vows to be a good doctor, good medicine, or a good nurse for all sick people until everyone in the world is healed. That person always vows to become an inexhaustible treasure for those who are poor and destitute. For the benefiting of all sentient beings, the person with Bodhi mind is willing to give up his virtue, materials, enjoyments, and even his body without any sense of fatigue, regret, or withdrawal. That person always believes that Nirvana is nothing else but a total giving up of everything (giving up does not mean throwing away or discarding, but it means to give out for the benefit of all sentient beings). In daily life, that person always stays calm even though he may get killed, abused or beaten by others. That person always vows to be a protector for those who need protection, a guide for all travellers on the way, a bridge or a boat for those who wish to cross a river, a lamp for those who need light in a dark night.

Eight Ways to Develop Bodhi Resolve: To vow to devote the mind to bodhi, or to awake the thought of enlightenment, or to bring forth the Bodhi resolve means to generate a true intention in our mind to become enlightened. This is the starting point of the Path to enlightenment. This intention is a seed that can grow into a Buddha. Develop Bodhicitta means develop a supreme motivation to cultivation to achieve full enlightenment or Buddhahood in order to be of the most benefit to others. Only owing to the Bodhicitta we are able to dedicate ourselves to working for the happiness of all beings. The dedicated attitude of Bodhicitta is the powerful energy capable of transforming our mind fully and completely. Great Master Hsing An composed the essay titled “Developing the Bodhi Mind” to encourage the fourfold assembly to follow when practicing Buddhism. In it, the Master described eight approaches to developing the Bodhi Mind, depending on sentient beings’ vows: “erroneous, correct, true, false, great, small, imperfect, perfect.” Among the eight ways of developing the Bodhi Mind, we should not follow the “erroneous, false, imperfect, and small” ways. We should instead follow the “true, correct, perfect, and great” ways. Such cultivation is called developing the Bodhi Mind in a proper way. The first Bodhi Resolve with an Erroneous Mind. Some individuals cultivate without meditating on the Self-Nature. They just chase after externals or seek fame and profit, clinging to the fortunate circumstances of the present time, or they seek the fruits of future merits and blessings. In life there are cultivators who cultivate only according to the “Practice form characteristics,” refusing to reflect internally to “Examine the True Nature.”

Such development of the Bodhi Mind is called "“Erroneous,” or “False.” The above is truly the way the majority of cultivators, lay and clergy, develop their minds in the present-day Dharma Ending Age. They are everywhere similar to the abundance of sands of the Ganges. The second Bodhi Resolve with a Correct Mind. Not seeking fame, profit, happiness, merit or blessings, but seeking only Buddhahood, to escape Birth and Death for the benefit of oneself and others. These are cultivators who, above do not pray for luxury, below do not yearn for fame, not allured by the pleasures of the present, do not think of the merits in the future. In contrast, they are only concerned with the matter of life and death, praying to attain the Bodhi Enlightenment fruit. Such development of the Bodhi Mind is called “Correct,” or “Proper.” The above is the way of developing the mind according to true cultivators praying for enlightenment and liberation. With this way of developing the mind and cultivation, it is difficult to find nowadays. In hundreds and thousands of cultivators, it would be fortunate to find just one or two such cultivators. The third Bodhi Resolve with a True Mind. Aiming with each thought to seek Buddhahood “above” and save sentient beings “below,” without fearing the long, arduous Bodhi path or being discouraged by sentient beings who are difficult to save, with a mind as firm as the resolve to ascend a mountain to its peak. These cultivators who, thought after thought, above pray for Buddhahood; mind after mind, below rescue sentient beings; hearing to become Buddha will take forever, do not become fearful and wish to regress. Such development of the Bodhi Mind is called “true.” The fourth Bodhi Resolve with a False Mind. Not repenting or renouncing our transgressions, appearing pure on the outside while remaining filthy on the inside, formerly full of vigor but now lazy and lax, having good intentions intermingled with the desire for fame and profit, practicing good deeds tainted by defilements. Such development of the Bodhi Mind is called “false.” This is the way the majority of cultivators develop the mind in the Dharma Ending Age. The fifth Bodhi Resolve with a Great Mind. Only when the realm of sentient beings has ceased to exist, would one’s vows come to an end; only when Buddhahood has been realized, would one’s vows be achieved. Such development of the Bodhi Mind is called “great.” Above is the way of developing the mind of those in the rank of Mahayana Great Strength Dharma Body Maha-Bodhisattvas, or Bodhisattva Saintly Masters, who have already attained the “Non-Birth Dharma Tolerance” and have turned the non-retrogressing Dharma Wheel in the ten directions of infinite universes. The sixth Bodhi Resolve with a Small Mind. Viewing the Triple World as a prison and Birth and death as enemies, hoping only for swift self-salvation and being reluctant to help others. Such development of the Bodhi Mind is called “small.” The above is the way of developing the mind for those cultivators who practice Hinayana Buddhism or

Lesser Vehicle, Sravaka-Yana and Pratyeka-Buddha-Yana. With this method of developing mind, even though liberation from the cycle of rebirths will be attained, escape from the three worlds, and attain Nirvana. However, the Buddha criticized them as traveling outside the path of conducts and vows of rescuing sentient beings of the Bodhisattvas and Buddhas of Mahayana or Greater Vehicle. The seventh Bodhi Resolve with an Imperfect Mind. Viewing sentient beings and Buddhahood as outside the Self-Nature while vowing to save sentient beings and achieve Buddhahood; engaging in cultivation while the mind is always discriminating. Such development of the Bodhi Mind is called "imperfected" or "biased." The above way of developing the mind is false, belonging to those who cultivated achievements still leave them trapped in the three worlds of the cycle of rebirths, and they will not find true liberation and enlightenment. These people only cultivate to ascend to higher Heavens of Form and Formlessness because they have not penetrated fully the theory of "outside the mind there is no dharma, outside the dharma there is no mind." The eighth Bodhi Resolve with a Perfect Mind. Knowing that sentient beings and Buddhahood are the Self-Nature while vowing to save sentient beings and achieve Buddhahood; cultivating virtues without seeing oneself cultivating, saving sentient beings without seeing anyone being saved. These people use that mind of emptiness similar to space to make vows as great as space, to cultivate conducts as vast as space, and finally to attain and achieve similar to space, yet do not see the characteristics of "emptiness." Such development of the Bodhi Mind is called "perfect." The above is the way of developing the mind of those in the rank of those at the Ten Grounds Maha-Bodhisattvas, those who complete Enlightenment Maha-Bodhisattva, and One-Birth Maha-Bodhisattva. And finally, they attain the Ultimate Enlightenment of Buddhahood with ten designations.

III. Causes of Great Bodhisattvas' Development of the Will for Enlightenment in the Spirit of the Flower Adornment Sutra:

Develop Bodhicitta means resolve on supreme bodhi and develop a supreme motivation to cultivation to achieve full enlightenment or Buddhahood in order to be of the most benefit to others. Only owing to the Bodhicitta we are able to dedicate ourselves to working for the happiness of all beings. The dedicated attitude of Bodhicitta is the powerful energy capable of transforming our mind fully and completely. In Zen, "arousing the mind of enlightenment" means to resolve to reach supreme enlightenment through actualization of the Bodhisattva path. An inner attitude made up of great faith and great doubt.

Ten Causes of Great Bodhisattvas' Development of the Will for Enlightenment: According to the Flower Adornment Sutra, there are ten kinds of causes of great enlightening beings's development of the will for enlightenment. *First*, Bodhisattvas become determined to reach enlightenment to educate and civilize all sentient beings. *Second*, Bodhisattvas become determined to reach enlightenment to remove the mass of suffering of all sentient beings. *Third*, Bodhisattvas become determined to reach enlightenment to bring complete peace and happiness to all sentient beings. *Fourth*, Bodhisattvas become determined to reach enlightenment to eliminate the delusion of all sentient beings. *Fifth*, Bodhisattvas become determined to reach enlightenment to bestow enlightened knowledge on all sentient beings. *Sixth*, Bodhisattvas become determined to reach enlightenment to honor and respect all Buddhas. *Seventh*, Bodhisattvas become determined to reach enlightenment to follow the guidance of the Buddhas and please them. *Eighth*, Bodhisattvas become determined to reach enlightenment to see the marks and embellishments of the physical embodiments of all Buddhas. *Ninth*, Bodhisattvas become determined to reach enlightenment to comprehend the vast knowledge and wisdom of all Buddhas. *Tenth*, Bodhisattvas become determined to reach enlightenment to manifest the powers and fearlessnesses of the Buddhas. According to the Vimalakirti, Chapter Tenth, Vimalakirti said: "As you have said, the Bodhisattvas of this world have strong compassion and their lifelong works of salvation for all living beings surpass those done in other pure lands during hundreds and thousands of aeons. Why? Because they achieved ten excellent deeds which are not required in other pure lands. First, using charity (dana) to succour the poor. Second, using precept-keeping (sila) to help those who have broken the commandments. Third, using patient endurance (ksanti) to subdue their anger. Fourth, using zeal and devotion (virya) to cure their remissness. Fifth, using serenity (dhyana) to stop their confused thoughts. Sixth, using wisdom (prajna) to wipe out ignorance. Seventh, putting an end to the eight distressful conditions for those suffering from them. Eighth, teaching Mahayana to those who cling to Hinayana. Ninth, using cultivation of good roots for those in want of merits. Tenth, using the four Bodhisattva winning devices for the purpose of leading all living beings to their goals (in Bodhisattva development).

Ten Causes of Great Bodhisattvas' Development of the Bodhi Resolve: According to The Flower Adornment Sutra, chapter 38 (Detachment from the World), the Great Enlightening Being Universally Good told Universal Wisdom that Offsprings of Buddha, Great Enlightening Beings have ten kinds of reliance which help them be able to obtain abodes of the unexcelled great knowledge of Buddhas. Sincere and devoted Buddhists should make up their minds to cultivate themselves and to vow "above to seek Bodhi, below to save

sentient beings.” There are ten qualities that should be cultivated by an aspirant to awaken the Bodhicitta: gather friends, worship the Buddha, acquire roots of merit, search the good laws, remain ever compassionate, bear all suffering that befall him, remain kind, compassionate and honest, remain even-minded, rejoice in Mahayana with faith, search the Buddha-wisdom. The Buddha and Bodhisattvas broadly explained the virtue of Bodhi Mind in The Avatamsaka Sutra: “The principal door to the Way is development of the Bodhi Mind. The principal criterion of practice is the making of vows.” If we do not develop the broad and lofty Bodhi Mind and do not make firm and strong vows, we will remain as we are now, in the wasteland of Birth and Death for countless eons to come. Even if we were to cultivate during that period, we would find it difficult to persevere and would only waste our efforts. Therefore, we should realize that in following Buddhism, we should definitely develop the Bodhi Mind without delay. Also in the Avatamsaka Sutra, evidently Maitreya exhausted his power of speech in order to extol the importance of the Bodhicitta in the career of a Bodhisattva, for without this being dully impressed on the mind of the young Buddhist pilgrim Sudhana, he could not have been led into the interior of the Tower of Vairocana. The Tower harbors all the secrets that belong to the spiritual life of the highest Buddhist. If the novice were not quite fully prepared for the initiation, the secrets would have no signification whatever. They may even be grossly misunderstood, and the result will be calamitous indeed. For this reason, Maitreya left not a stone unturned to show Sudhana what the Bodhicitta really meant and the ten characteristics of the Bodhicitta (Essays in Zen Buddhism, vol. III). *First*, the Bodhicitta rises from a great compassionate heart. Without the compassionate heart there will be no Buddhism. This emphasis on Mahakaruna is characteristic of the Mahayana. We can say that the whole panorama of its teachings revolves on this pivot. The philosophy of Interpenetration so pictorially depicted in the Avatamsaka Sutra is in fact no more than the outburst of this life-energy. As long as we tarry on the plane of intellection, such Buddhist doctrines as Emptiness (sunyata), Egolessness (anatmya), etc., may sound so abstract and devoid of spiritual force as not to excite anyone to fanatic enthusiasm. Thus, main point is to remember that all the Buddhist teachings are the outcome of a warm heart cherished towards all sentient beings and not of a cold intellect which tries to unveil the secrets of existence by logic. That is to say, Buddhism is personal experience and not impersonal philosophy. *Second*, the raising of the Bodhicitta is not an event of one day. The raising of the Bodhicitta requires a long preparation, not of one life but of many lives. The Citta will remain dormant in those souls where there is no stock of merit ever accumulated. Moral merit must be stored up in order to germinate later into the great overshadowing tree of the Bodhicitta.

The doctrine of karma may not be a very scientific statement of facts, but all Buddhists, Mahayana and Hinayana, believe in its working in the moral realm of our lives. Broadly stated, as long as we are all historical beings we cannot escape the karma that preceded us, whatever this may mean. Whenever there is the notion of time, there is a continuity of karma. When this is admitted, the Bodhicitta could not grow from the soil where no nourishing stock of goodness had ever been secured. *Third*, Bodhicitta comes out of a stock of good merit. If the Bodhicitta comes out of a stock of merit, it cannot fail to be productive of all the good things that belong to the Buddhas and Bodhisattvas and other great beings. At the same time, it must also be the great crusher of evils, for nothing can withstand the terrible blow inflicted by the thunderbolt of the Citta-Indra. *Fourth*, the awakening of the Bodhicitta which takes place in the depths of one's being, is a great religious event. The intrinsic nobility of the Bodhicitta can never be defamed even when it is found among defilements of every description, whether they belong to knowledge or deeds or passions. The great ocean of transmigration drowns every body that goes into it. Especially the philosophers, who are satisfied with interpretations and not with facts themselves, are utterly unable to extricate themselves from the bondage of birth and death, because they never cut asunder the invisible tie of karma and knowledge that securely keeps them down to the earth of dualities because of their intellectualism. *Fifth*, Bodhicitta is beyond the assault of Mara the Evil One. In Buddhism, Mara represents the principle of dualism. It is he who is always looking for his chance to throw himself against the solid stronghold of Prajna and Karuna. Before the awakening of the Bodhicitta the soul is inclined towards the dualism of being and non-being, and is thus necessarily outside the pale of the sustaining power of all Buddhas, Bodhisattvas, and good friends. The awakening, however, marks a decisive turning-away from the old line of thought. The Bodhisattva has now an open highway before him, which is well guarded by the moral influence of all his good protectors. He walks on straightway, his footsteps are firm, and the Evil One has no chance to tempt him away from his steady progress towards perfect enlightenment. *Sixth*, when the Bodhicitta is aroused, the Bodhisattva's hold on all-knowledge is definite and firm. The Bodhicitta means the awakening of the desire for supreme enlightenment which was attained by the Buddha, enabling him to become the leader of the religious movement known as Buddhism. Supreme enlightenment is no other than all-knowledge, sarvajnata, to which reference is constantly made in all the Mahayana texts. All-knowledge is what constitutes the essence of Buddhahood. It does not mean that the Buddha knows every individual thing, but that he has grasped the fundamental principle of existence and that he has penetrated deep down into the center of his own being. *Seventh*, the rise of Bodhicitta marks the

beginning of the career of a Bodhisattva. Before the rise of the Bodhicitta, the idea of a Bodhisattva was no more than an abstraction. We are perhaps all Bodhisattvas, but the notion has not been brought home to our consciousness, the image has not been vivid enough to make us feel and live the fact. The Citta is aroused and the fact becomes a personal event. The Bodhicitta is now quivering with life. The Bodhisattva and the Bodhicitta are inseparable; where the one is there, the other is. The Citta indeed is the key that opens all the secret doors of Buddhism. *Eighth*, the Bodhicitta is the first stage of the Bodhisattva's life of devotion and vow. In the Avatamsaka Sutra, the chief object of Sudhana's quest consists in finding out what is the Bodhisattva's life of devotion and vow. It was through Maitreya that the young Buddhist pilgrim came to realize within himself all that he had been searching for among the various teachers, philosophers, gods, etc. The final confirmation comes from Samantabhadra, but without Maitreya's instruction in the Bodhicitta and his admission into the Tower of Vairocana, Sudhana could not expect to start really on his career of Bodhisattvahood. The life of devotion and vows which stamps a Buddhist as Mahayanist and not as Hinayanist is impossible without first arousing the Bodhicitta. *Ninth*, the characteristic of Bodhisattvahood born of the Bodhicitta is that He never knows what exhaustion means. The Avatamsaka Sutra describes the Bodhisattva as one who never becomes tired of living a life of devotion in order to benefit all beings spiritually as well as materially. His life lasts till the end of the world spatially and temporarily. If he cannot finish his work in one life or in many lives, he is ready to be reborn a countless number of times when time itself comes to an end. Nor is his field of action confined to this world of ours. As there are innumerable worlds filling up an infinite expanse of space, he will manifest himself there, until he can reach every being that has any value at all to be delivered from ignorance and egotism. *Tenth*, the notion of Bodhicitta is one of the most important marks which label the Mahayana as distinct from the Hinayana. The exclusiveness of the monastic organization is a death to Buddhism. As long as this system rules, Buddhism limits its usefulness to a specific group of ascetics. Nor is this the last word one can say about the Hinayana; the weightiest objection is that it stops the growth of the spiritual germ nursed in the depths of every sentient being, which consists in the arousing of the Bodhicitta. The Citta has its desire never to be nipped by the cold frost of intellectual enlightenment. This desire is too deep-seated, and the enlightenment itself must yield to its dictates. The Bodhisattva's untiring activities are the outcome of this desire, and this is what keeps the spirit of the Mahayana very much alive.

Chapter Fifty-Five

Cultivation of Bodhisattvas' Karmas In the Spirit of the Flower Adornment Sutra

I. An Overview of Great Bodhisattvas' Karmas in Buddhist Teachings:

Karma is one of the fundamental doctrines of Buddhism. Everything that we encounter in this life, good or bad, sweet or bitter, is a result of what we did in the past or from what we have done recently in this life. Good karma produces happiness; bad karma produces pain and suffering. So, what is karma? Karma is a Sanskrit word, literally means a deed or an action and a reaction, the continuing process of cause and effect. Moral or any good or bad action (however, the word 'karma' is usually used in the sense of evil bent or mind resulting from past wrongful actions) taken while living which causes corresponding future retribution, either good or evil transmigration (action and reaction, the continuing process of cause and effect). Our present life is formed and created through our actions and thoughts in our previous lives. Our present life and circumstances are the product of our past thoughts and actions, and in the same way our deeds in this life will fashion our future mode of existence. A karma can be created by body, speech, or mind. There are good karma, evil karma, and indifferent karma. All kinds of karma are accumulated by the Alayavijnana and Manas. Karma can be cultivated through religious practice (good), and uncultivated. For sentient being has lived through innumerable reincarnations, each has boundless karma. Whatever kind of karma is, a result would be followed accordingly, sooner or later. No one can escape the result of his own karma. Sensei Pat Enkyo O'Hara wrote in Village Zen: "If you talk about karma in terms of the Eightfold Path, the first grouping is Right Speech, Action, Livelihood: It's very clear to think of karma as action, as what happens. But when you consider Right Thought, karma is very subtle because it's internal: Karma starts with the thought pattern and has an effect right inside your mind. If you say something, it clearly affects the people around

you. Any thought that you have is going to affect you, so the karma is internal, but it will eventually affect others around you because it has affected you. Thus, a Zen student is living some of her teacher's karma, and so too all the way back to Bodhidharma and the Buddha. Their karma is what we're living out. But, also Hitler's. So, what's karma? It's not just what you hold in your personal life. It's what has happened in the world. That means that you can think of your personal life as the world, and you can begin to see that you are interconnected with the universe."

II. Cultivation of Great Bodhisattvas' Karmas in the Spirit of the Flower Adornment Sutra:

First, Cultivation of Getting Away from Ten Kinds of Demons' Actions of Great Enlightening Beings: According to The Flower Adornment Sutra, Chapter 38, there are ten kinds of demons' actions of Great Enlightening Beings. Enlightening Beings should quickly get away from to seek enlightened action. *First*, cultivating roots of goodness while forgetting the aspiration for enlightenment. *The second demons' actions* includes giving with ill-will, keeping precepts with hatred, rejecting people of bad character, rejecting the slothful, slighting the confused, and despising the ignorant. *The third demons' actions:* Being jealous and stingy with the profound teaching; not explaining the truth to those who are capable of being enlightened; and insisting on explaining it to people without the capacity for it as long as wealth and honor are thereby available. *The fourth demons' actions:* Not liking to hear about the ways of transcendence; not practicing them even when hearing about them; tending to negligence even when practicing them; and becoming narrow and mean in spirit because of laziness, and not seeking supreme enlightenment. *The fifth demons' actions:* Avoiding good companions, associating with bad companions, craving personal release, not wanting to accept life, and wishing for the desirelessness and tranquility of nirvana. *The sixth demons' actions:* Arousing hatred and anger toward enlightening beings; looking at Enlightening Beings with malevolent eyes; looking for faults in enlightening beings; talking of the faults of Enlightening Beings; and cutting off their support. *The seventh demons' actions:* Repudiating true teaching and being averse to hearing it. Immediately criticizing true

teaching when hearing it. Having no respect for those who expound true teaching; and claiming oneself to be right and others all wrong. *The eighth demons' actions:* Indulging in the study of secular literature. Expounding the vehicles of individual salvation while obscuring the profound Teaching. Giving subtle doctrines to unsuitable people; and straying from enlightenment and persisting in false paths. *The ninth demons' actions:* Always liking to associate with those who are already liberated and at peace, and giving them offerings, but not being willing to approach or edify those who have not yet attained liberation or peace. *The tenth demons' actions:* Developing conceit, having no respect; often troubling or hurting sentient beings. Not seeking genuine knowledge of truth while being mean and difficult to awaken.

Second, Cultivation of Getting Rid of Ten Kinds of Conceit Action of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of conceited action of Great Enlightening Beings. Enlightening Beings who can get rid of these ten kinds of conceited action will attain ten kinds of actions of knowledge. *First*, not respecting teachers, parents, mendicants, people on the right Path, people aiming for the right Path, or honorable fields of blessings, is conceited action. *Second*, if there are teachers who have attained to supreme truth, who ride the Great Vehicle of universal enlightenment, who know the way to emancipation, who have attained mental command and expound the great principles of the scriptures, to be haughty toward them or their teachings and to be disrespectful is conceited action. *Third*, when in an audience hearing the sublime Teaching expounded, to be unwilling to laud its excellence and cause others to believe and accept it, is conceited action. *The fourth conceited action:* Habitually conceiving the illusion of superiority, elevating oneself and looking down on others, not seeing one's own faults, and not knowing one's own shortcoming. *The fifth conceited action:* Habitually imagining that one is better than those who are better than oneself; not praising virtuous people who are praiseworthy; and not being happy when others praise virtuous people. *Sixth*, when seeing someone preach, in spite of knowing it is the norm, the rule, the truth, the word of Buddha, to despise the teaching because of disliking the person, to slander it and incite others to slander it, is conceited action. *The seventh conceited action:* Seeking a high seat for oneself, declaring oneself to a

teacher, declaring oneself to be worthy of receiving offerings, not supposed to work. Failing to rise to greet old people who have cultivated spiritual practice for a long time, and being unwilling to serve and make offerings to enlightening beings. *Eighth*, frowning unhappily on seeing people with virtue, speaking to them harshly and looking for faults in them, is conceited action. *The ninth conceited action*: When seeing intelligent people who know the truth: Not being willing to approach and attend them; not respecting and honoring them; being unwilling to ask them what is good and what is not good, what should be done and what should not be done, what acts result in various benefits and comforts in the long night. Being foolish and deluded, stubborn and contentious, swallow by self-importance, never able to see the way of emancipation. *The tenth conceited action*: Minds shrouded by conceit. When Buddhas appear in the world are unable to approach, respect, and honor them. No new good airs, and goodness from the past evaporates and vanishes. They say what they should not; they contend where they should not. In the future they will surely fall into a deep pit of danger and will not even encounter Buddha. Much less hearing the Teaching for hundreds of thousands of eons. Though because of having once conceived the aspiration for enlightenment they will in the end wake up on their own.

Third, Cultivation of Abiding by Ten Kinds of Activity of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of activity of Great Enlightening Beings. Enlightening Beings who abide by these can achieve the supremely great activity of Buddhas. *First*, activity related to all worlds, able to purify them all. *Second*, activity related to all Buddhas, able to provide offerings to them all. *Third*, activity related to all enlightening beings, planting the same roots of goodness. *Fourth*, activity related to all sentient beings, Able to teach and transform them all. *Fifth*, activity relating to the future, able to take in the whole future. *Sixth*, activity of all spiritual powers, able to reach all worlds without leaving one world. *Seventh*, activity of all light, emanating lights of infinite colors, with an Enlightening Being sitting on a lotus seat appearing in each light beam. *Eighth*, activity perpetuating the lineage of the three treasures, preserving and sustaining the Buddhas' teachings after the demise of the Buddhas. *Ninth*, activity of all miraculous

transformations, expounding the truth and teaching the sentient beings in all worlds. *Tenth*, activity of all empowerments, instantly appearing to sentient beings according to their mental inclinations, causing all aspirations to be fulfilled.

Fourth, Cultivation of Ten Kinds of Buddha-Action of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of Buddha-action of Great Enlightening Beings. *The First Budha-action of Great Enlightening Beings* states that Great Enlightening Beings guide sentient beings at appropriate times, and foster them with correct cultivation of practice. *Second*, causing dream vision because it awakens awareness of past roots of goodness. *Third*, expounding to others scriptures they have not yet heard because it causes growth of knowledge and resolution of doubts. *Fourth*, teaching the way to emancipation to those bound up in regrets because it frees them from a doubting mind. *Fifth* Great Enlightening Beings manifest the glorified body of Buddha which nurtures past roots of goodness for the sake of sentient beings with the following minds: stingy minds, ignorant minds, minds interested in personal salvation, malevolent minds, doubting minds, conceited minds, and scattered minds. *The Sixth Budha-action of Great Enlightening Beings* states that Great Enlightening Beings widely expound the true Teaching in times when true Teaching is difficult to come across. They cause those who hear to attain concentrated knowledge of spiritual powers; to be able to benefit innumerable sentient beings, and the resolution of all of the above is pure. *The Seventh Budha-action of Great Enlightening Beings* states that if anything demonic occurs, being able to manifest voice equal to space explaining the principle of not harming others, in order to quell it, causing the awakening of understanding and causing the majesty of demons who hear to vanish, because the will is extraordinary and the power great. *The Eighth Budha-action of Great Enlightening Beings* states that the performance of original vow the mind having no lapse, being constantly alert, not permitting experiential entry into the absolute state of individual liberation. Never speaking of the realm of liberation to those whose faculties and characteristics are not yet mature. *The Ninth Budha-action of Great Enlightening Beings* states that Great Enlightening Beings shed all the bonds and contaminations of birth and death. They cultivate the

practices of enlightening beings continuously. They take care of sentient beings with great compassion, causing them to undertake such practice and eventually be liberated, and not stopping the practices of the deeds of enlightening beings. *The Tenth Budha-action of Great Enlightening Beings* states that Great Enlightening Beings realize that their own bodies as well as sentient beings are fundamentally quiescent and null, yet, not being surprised or afraid, they still tirelessly cultivate virtue and knowledge. Though they know all things have no creation, yet they do not ignore the individual characteristics of things. Though they are forever alloo of craving for objects, yet they always gladly behold the form bodies of Buddhas. Though they know one is enlightened into the truth without depending on another, yet they seek omniscience through many kinds of methods. Though they know all lands are like space; they always enjoy adorning all Buddha-lands. Though they always observe that there is no real person or self, yet they tirelessly teach and enlighten sentient beings. Though fundamentally unmoving in the cosmos of reality, yet they manifest a multitude of transformations by spiritual powers. Though they have already accomplished omniscience, yet they practice the acts of Enlightening Beings without ceasing. Though they know all things are inexplicable, yet they turn the wheel of pure Teaching and gladden the hearts of all beings. Though they are able to manifest the spiritual powers of Buddhas, yet they do not reject embodiment as enlightening beings. Though they appear to enter ultimate final extinction, they manifest birth in all places, being able to perform these practices, simultaneously carrying out the provisional and the true. Enlightening Biengs who abide by these can achieve supreme teacherless great action without relying on the instruction of another.

Chapter Fifty-Six

Cultivation to Develop Bodhisattvas' Powers In the Spirit of the Flower Adornment Sutra

In Mahayana Buddhism, it is the eighth “perfection” (paramita) of the tenfold list of perfections that a Bodhisattva cultivates on the path to Buddhahood. It is also developed on the eighth Bodhisattva level (bhumi). According to Buddhism, Great Bodhisattvas possess a lot of different kinds of powers, but in the limitation of this chapter, we only present some very typical ones: *First, Cultivation of Ten Kinds of Power Possessed by Great Enlightening Beings*: Ten kinds of power of Great Enlightening Beings in Chapter 27, Flower Adornment Sutra: *First*, the power of courageous strength, because they tame worldlings. *Second*, the power of energy because they never backslide. *Third*, the power of nonattachment, because they get rid of defiling obsessions. *Fourth*, the power of silent calm, because they have no disputes about anything. *Fifth*, the power to oppose or conform, because they are free in the midst of all things. *Sixth*, the power of the nature of things, because they attain mastery of all truths. *Seventh*, the power of nonobstruction, because their knowledge and wisdom is immensely vast. *Eighth*, the power of fearlessness, because they can explain all truths. *Ninth*, the power of intellect, because they can hold all truths. *Tenth*, the power of revelation, because their knowledge and wisdom is boundless. Enlightening Beings who abide by these ten powers can acquire the ten supreme power of Buddhas: *First*, the power to comprehend the inherent essence of all things. *Second*, the power to comprehend that all things are like phantoms. *Third*, the power to comprehend that all things are like illusions. *Fourth*, the power to comprehend that all things are Buddha’s teachings. *Fifth*, the power to have no attachments to anything at all. *Sixth*, the power to clearly understand all things. *Seventh*, the power of the respectful mind never abandoning spiritual teachers. *Eighth*, the power to cause all roots of goodness to reach supreme knowledge. *Ninth*, the power of deep faith in all Buddhas’ teachings without rejection. *Tenth*, the power of skill in preventing the will for omniscience from backsliding. Besides,

Enlightening Beings who abide by these can at the same time attain the Buddhas' ten powers of omniscience: *First*, power of the profound mind, not getting mixed up in worldly feelings. *Second*, power of overmastering profound mind, not giving up the ways of enlightenment. *Third*, power of means, consummating whatever they do. *Fourth*, power of knowledge, comprehending the activities of all minds. *Fifth*, power of vows, fulfilling all aspirations. *Sixth*, power of practice, continuing forever. *Seventh*, power of vehicle of liberation, able to produce all vehicles of liberation without abandoning the great universal vehicle. *Eighth*, power of miraculous transformations, showing all pure worlds and all Buddhas appearing in the worlds in each pore. *Ninth*, power of enlightenment, inspiring all sentient beings to seek enlightenment and become Buddhas, without end. *Tenth*, power of turning the wheel of the teaching, explaining one expression of truth in accord with the faculties, temperaments, and inclinations of all sentient beings. **Also According to the Flower Adornment Sutra, Chapter 38, Great Enlightening Beings Have Ten Kinds of Powers:** *First*, the power to comprehend the inherent essence of all things. *Second*, the power to comprehend that all things are like phantoms. *Third*, the power to comprehend that all things are like illusions. *Fourth*, the power to comprehend that all things are Buddha's teachings. *Fifth*, the power to have no attachments to anything at all. *Sixth*, the power to clearly understand all things. *Seventh*, the power of the respectful mind never abandoning spiritual teachers. *Eighth*, the power to cause all roots of goodness to reach supreme knowledge. *Ninth*, the power of deep faith in all Buddhas' teachings without rejection. *Tenth*, the power of skill in preventing the will for omniscience from backsliding. Enlightening Beings who abide by these can acquire the supreme power of Buddhas. **Also, According to the Flower Adornment Sutra, Chapter 38, Great Enlightening Beings Have Ten Kinds of Powers:** *First*, Asayabala or having a mind strongly turned away from worldliness. *Second*, Adhyasaya-bala or having a belief growing ever stronger in Buddhism. *Third*, Prayoga-bala or the power of disciplining himself in all the exercises of Bodhisattvahood. *Fourth*, Prajna-bala or the intuitive power to understand the mentalities of all beings. *Fifth*, Pranidhana-bala or the power of making every prayer fulfilled. *Sixth*, Caryabala or the power of working till the end

of time. *Seventh*, Yana-bala or the power of creating all kinds of conveyance or yana without ever giving up the Mahayana. *Eighth*, Vikurvana-bala or the power of making a world of immaculate purity in every pore of the skin. *Ninth*, Bodhi-bala or the power of awakening every being in enlightenment. *Tenth*, Dharmacakrapravartana-bala or the power of uttering one phrase which appeals uniformly to the hearts of all beings. ***Besides, There Is Also a Tensfold List of Qualities for Bodhisattvas That in Both Theravada Buddhism and Mahayana Are Said to Be Unique to Fully Awakened Buddhas (Samyak-Sambuddha):***

- 1) power of knowledge of what is possible and what is impossible or the power to distinguish right from wrong (sthanasthana-jnana-bala);
- power of knowledge of retributions of actions or the power of knowing karmic retributions throughout the three periods of time (karma-vipaka-jnana-bala);
- 3) power of knowledge of the concentrations, eight stages of liberations, meditative absorptions, and attainments (dhyana-vimoksa-samadhi-samapatti-jnana-bala);
- 4) power of knowledge of the relative qualities of beings or the power of complete knowledge of the powers and faculties of all beings (indrya-parapara-jnana-bala);
- 5) power of knowledge of the various intentions of beings or the power of complete knowledge of the desires or moral direction of every being (nanadhimukti-jnana-bala);
- 6) power of knowledge of the various states of beings or the power of knowing the states of others (nanadhatu-jnana-bala);
- 7) power of knowledge of the ways in which beings go everywhere within cyclic existence and nirvana (sarvatragamini-pratipajjnana-bala);
- 8) power of knowledge of former abodes (purva-nivasa-jnana-bala);
- 9) power of knowledge of death and rebirth (cyutyu-papada-jnana-bala);
- 10) power of knowledge that the defilements have been extinguished (asrava-jnana-bala).

Also According to the Flower Adornment Sutra, Chapter 27, Bodhisattvas Have Ten Kinds of Power: *First*, the power of courageous strength, because they tame worldlings. *Second*, the power of energy because they never backslide. *Third*, the power of nonattachment, because they get rid of defiling obsessions. *Fourth*, the power of silent calm, because they have no disputes about anything. *Fifth*, the power to oppose or conform, because they are free in the midst of all things. *Sixth*, the power of the nature of things, because they attain mastery of all truths. *Seventh*, the power of nonobstruction, because their knowledge and

wisdom is immensely vast. *Eighth*, the power of fearlessness, because they can explain all truths. *Ninth*, the power of intellect, because they can hold all truths. *Tenth*, the power of revelation, because their knowledge and wisdom is boundless.

Second, Cultivation of Ten Kinds of Support of Power of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of support of power of Great Enlightening Beings. Enlightening Beings who abide by these can gain the support of the power of supreme mastery of all truth. *First*, support by the power of Buddhas. *Second*, support by the power of truth. *Third*, support by the power of sentient beings. *Fourth*, support by the power acts. *Fifth*, support by the power of practices. *Sixth*, support by the power of vows. *Seventh*, support by the power of the environment. *Eighth*, support by the power of time. *Ninth*, support by the power of good. *Tenth*, support by the power of knowledge.

Third, Cultivation of Ten Kinds of Unimpeded Function Relating to Power: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of unimpeded function relating to power: *First*, unimpeded function of power relating to sentient beings, teaching and taming them without abandoning them. *Second*, power relating to lands, manifesting untold adornment and arraying them. *Third*, power relating to phenomena, causing all bodies to enter the bodiless. *Fourth*, power relating to aeons, cultivating practices unceasingly. *Fifth*, power of enlightenment, awakening those who are asleep. *Sixth*, power of action including all practices of enlightening beings. *Seventh*, power of Buddhas, liberating all sentient beings. *Eighth*, teacherless power, spontaneously awakening to all truth. *Ninth*, power of omniscience, attaining true enlightenment by omniscience. *Tenth*, power of great compassion, not abandoning sentient beings.

Fourth, Cultivation of Thirteen Powers (balas) of Bodhisattvas: *First*, power of the causes, power of dependent conditions. *Second*, power of the mind, power of the will (for good for oneself and others). *Third*, power of expedient means. *Fourth*, power of the Impermanence. *Fifth*, power of joy. *Sixth*, power of the mind of wisdom or perfect understanding. *Seventh*, power of broad study or hearing. *Eighth*, power of observing commandments. *Ninth*, power of endurance. *Tenth*, power of effort. *Eleventh*, power of meditation. *Twelfth*, power of right mindfulness and right contemplation. *Thirteenth*, power of the True Law which can guide and save all sentient beings.

Chapter Fifty-Seven

Practice of Bodhisattvas' Fearlessness In the Spirit of the Flower Adornment Sutra

I. An Overview of Fearlessness in Buddhist Teachings:

An Overview of Fearlessness in Buddhist Teachings: Fearlessness is one of the eight characteristics of a Buddha's speaking. The gesture (Abhaya-mudra) of Fearlessness of Sakyamuni Buddha right after he attained enlightenment (the right hand is raised to shoulder level with fingers extended and palm turned outward). For Great Bodhisattvas, power of fearlessness which can explain all truths is one of the ten kinds of power possessed by Great Enlightening Beings. Meanwhile, Fearless Bhumi is the position where one feels no fear to greed, anger, ignorance, birth, old age, illness, death. According to The Surangama Sutra, book Six, Avalokitesvara Bodhisattva reported to the Buddha about fourteen fearlessnesses as follows: "World Honored One! Using this vajra samadhi of becoming permeated with hearing and cultivating hearing, and use the miraculous strength of effortlessness, because I have a kind regard equally for all living beings in the six paths, I go throughout the ten directions and the three periods of time cause all living beings who encounter bodies of mine to receive the meritorious virtue of fourteen kinds of fearlessness." Great Enlightening Beings are always the bestowers of fearlessness to all beings. When someone encounters disasters or calamities which terrify him, at that moment the Bodhisattva removes his anxieties and sufferings through one's own efforts. Dispelling fear means to give the gift of fearlessness. The giving of fearlessness is the best way that can give a genuine peaceful and happy environment for everyone, because a real state of fearlessness is considered as synonymous with the freedom and bliss without war, dislike, fighting, killing, etc.

Some Bodhisattvas' Typical Fearlessnesses: Great Enlightening Beings have many kinds of fearlessness. The followings are some typical ones: *Great Bodhisattvas' Four Kinds of Fearlessness:* First, Bodhisattva-fearlessness arises from powers of memory and ability to

preach without fear. *Second*, Bodhisattva-fearlessness arises from powers of moral diagnosis and application of the remedy. *Third*, Bodhisattva-fearlessness arises from powers of ratiocination. *Fourth*, Bodhisattva-fearlessness arises from powers of solving doubts.

II. Cultivation of Bodhisattvas' Fearlessness In the Spirit of the Flower Adornment Sutra:

Ten Kinds of Fearlessness of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of fearlessness of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme great fearlessness of Buddhas without giving up the fearlessness of Enlightening Beings. *The first fearlessness* states that Great Enlightening Beings can remember all verbal explanations. Even if Infinite (hundreds of thousands of) people should come from all over and ask them about hundred thousand great principles. They would see nothing difficult to answer about those questions. Their minds become fearless and they ultimately reach the Other Shore of great fearlessness, able to answer any questions and resolve doubts, without any timidity. *The second fearlessness* states that Great Enlightening Beings attain the unimpeded intellectual powers bestowed by Buddha and arrive at the furthest reaches of revelation of the secrets intimated by all speech and writing. They think that even if infinite people should come from ten directions and ask them about infinite doctrines, they would not see anything difficult to answer about those questions. Their minds become fearless and they ultimately reach the Other Shore of great fearlessness. They are able to answer any question and resolve doubts, without timidity. *The third fearlessness* states that Great Enlightening Beings know all things are empty and are without self, nothing pertaining self, without creation or creator, without knower, without life, without soul, without personality, detached from mind, detached from body, detached from sense, detached sense experience; forever leave all views, and their minds are like space. They reflect that they do not see sentient beings in any way harmful to them in term of physical, verbal, or mental action. Enlightening Beings do not see anything as having any essence at all. Therefore, their minds become fearless and they ultimately reach the Other Shore of fearlessness. They are firm, stable, and brave,

impossible to discourage or break down. *The fourth fearlessness* states that Enlightening beings are protected and sustained by the power of Buddha. They live according to the conduct of Buddhas. Their action is truthful and never degenerates. They reflect that they do not see any conduct in themselves that would provoke the criticism of others. Therefore, their minds become fearless and they teach calmly among the masses. *The fifth fearlessness* states that the physical, verbal, and mental actions of Great Enlightening Beings are immaculate, pure, harmonious, and free from all evils. They reflect that they do not see any physical, verbal, or mental action in them that is blameworthy. Therefore, their minds become fearless, and they are able to cause sentient beings to live by the teachings of Buddha. *The sixth fearlessness* states that Great Enlightening Beings are always accompanied and guarded by Powerful thunderbolt-bearers, Celestial rain spirits, Demigods, Celestial musicians, Titans, Indra, Brahma, and the world-guardian gods. All Buddhas watch over them heedfully. They reflect that they do not see that there are any demons, false teachers, or people with set views that can hinder their practice of the path of Enlightening Beings in any way. Therefore, their minds become fearless and they ultimately reach the Other Shore of great fearlessness. They become very joyful and carry out the deeds of Enlightening Beings. *The seventh fearlessness* states that Great Enlightening Beings have developed the faculty of recollection and are free from forgetfulness, as approved by Buddhas. They reflect that they do not see any sign of forgetfulness of the ways of expressing the path of attainment of enlightenment as explained by the Buddhas. Therefore, their minds become fearless, absorb and hold all Buddhas' true teachings, and carry out the practices of Enlightening Beings. *The eighth fearlessness* states that Great Enlightening Beings have already attained knowledge and skill in means and have consummated the powers of enlightening beings. They always strive to edify all sentient beings. Their aspiration is always focused on perfect enlightenment, yet because of compassion for sentient beings, to perfect sentient beings. They appear to be born in the polluted world of afflictions, noble, with a full retinue, able to satisfy all their desires at will, leading a pleasant happy life. They reflect that although they are together with their family and associates, they do not see anything to be attached to

the extent that they give up their cultivation of the ways of Enlightening Beings, such as meditation, liberations, concentrations, dharani spells, and analytic and expository powers, because Great Enlightening Beings are already free in the midst of all things and have reached the Other Shore. They cultivate the practices of Enlightening Beings and vow never to stop. They do not see any object in the world that can disturb the path of the Enlightening Being. Their minds become fearless, and they ultimately reach the Other Shore of great fearlessness, and by the power of great vows they manifest in all worlds. *The ninth fearlessness* states that by the power of the great determination for omniscience, Great Enlightening Beings never forget the determination for omniscience. They carry on the practices of enlightening beings, riding the Great Vehicle, demonstrate the tranquil comportment of all saints and Individual Illuminates. They reflect that they do not see in themselves any sign of needing to gain emancipation by means of the lesser vehicles of individual salvation. Therefore their mind become fearless and they ultimately reach the Other Shore of great fearlessness, while able to demonstrate to all the paths of all vehicles of liberation, they ultimately fulfill the impartial Great Vehicle. *The tenth fearlessness* states that Great Enlightening Beings always perfect all good and pure qualities, be imbued with virtues, fully develop spiritual powers, ultimately abide in the enlightenment of all Buddhas, fulfill all practices of Enlightening Beings, receive from the Buddhas the prediction of coronation with omniscience, and always teach sentient beings to carry on the path of Enlightening Beings. They reflect that they do not see any sign of even a single sentient being who can be developed to maturity to whom they cannot show the masteries of Buddhas in order to develop them. Therefore, their minds become fearless and they ultimately reach the Other Shore of great fearlessness. They do not stop the practices of enlightening beings, do not give up the vows of Enlightening Beings, and show the sphere of Buddhahood to any sentient beings who can learn, in order to teach and liberate them.

Chapter Fifty-Eight

Cultivation of Bodhisattvas' Vows In the Spirit of the Flower Adornment Sutra

I. An Overview of Cultivation of Bodhisattvas' Vows In Buddhist Teachings:

The fundamental vow of a Mahayana Bodhisattva to save all sentient beings from delusion. According to The Studies in The Lankavatara Sutra, written by Zen Master D.T. Suzuki, according to his transcendental insight into the truth of things, the Bodhisattva knows that it is beyond all eradicates and not at all subject to any form of description, but his heart full of compassion and love for all beings who are unable to step out of the dualistic whirlpools of “becoming” or not becoming,” he directs his vows towards their salvation and emancipation. His own heart is free from such attachments as are ordinarily cherished by the unemancipated, but that which feels persists, for his insight has not destroyed this, and hence his Purvapanidhana, his Upayakausalya, his Nirmanakaya. Yet all that he does for the maturity of all beings in response to their needs, is like the moon reflection in water, showing himself in all forms and appearances he preaches to them on the Dharma. His activity is what is in Mahayana phraseology called “Anabhogacarya,” deeds that are effortless, effectless, and purposeless. When the Bodhisattva enters upon the first stage called Joy or Pramudita, in the career of his spiritual discipline, he makes the following solemn vows, ten in number, which, flowing out of his most earnest determined will, are as all-inclusive as the whole universe, extending to the extremity of space itself, reaching the end of time, exhausting all the number of kalpas or ages, and functioning uninterruptedly as long as there is the appearance of a Buddha.

The magnanimous Vows mean the four universal vows of a Buddha or Bodhisattva (four magnanimous Vows or four all-encompassing vows). The four great vows are basically a Mahayana reinterpretation of the Four Holy Truths. In addition to ending one’s own suffering, one vows to end the suffering of all living beings. In

addition to eliminating one's own afflictions, one vows to end the inexhaustible afflictions of all living beings. In addition to learning only the single Dharma-door necessary for one's own enlightenment, one vows to learn all the Dharma-doors, so that one can teach all living beings appropriately. Rather than being satisfied with reaching the stage of the Arhat, one vows to become a Buddha. However, it is not enough just to recite the vows. You have to return the light and think them over: The vows say that I will save countless number of beings. Have I done so? If I have, it should still be the same as if I had not saved them. Why? It is said that the Thus Come One saves all living beings, and yet not a single living being has been saved. This means that even though you have saved quite a few numbers of living beings, but do not attach to the mark of saving living beings. According to the Mahayana, the four great magnanimous vows, that are part of the Bodhisattva vow as they recited three times successively in a Zen monastery after ending the practice of sitting meditation. These vows are also recited at the end of any Buddhist ceremonies. *First, Vow to save all living beings without limits:* Sentient beings are numberless (countless), I vow to save them all. According to the Sixth Patriarch Hui-Neng Sutra, good knowing advisors, did all of you not just say, "I vow to take across the limitless beings? What does it mean? You should remember that it is not Hui-Neng who takes them across. Good Knowing Advisors, the 'living beings' within your mind are deviant and confused thoughts, deceitful and false thoughts, unwholesome thoughts, jealous thoughts, vicious thoughts: and these thoughts are 'living beings', the self-nature of each one of them must take itself across. That is true crossing over. What is meant by 'the self-nature taking across?' It is to take across by means of right views the living beings of deviant views, affliction, and delusion within your own mind. Once you have right views, use Prajna Wisdom to destroy the living beings of delusion, confusion, and falsehood. Each one takes itself across. Enlightenment takes confusion across, wisdom takes delusion across, goodness takes evil across. Such crossing over is a true crossing. *Second, Vow to put an end to all passions and delusions, though innumerable:* Afflictions (annoyances) are inexhaustible (endless), I vow to end (cut) them all. Also, according to the Sixth Patriarch Hui-Neng Sutra, 'I vow to cut off the inexhaustible afflictions.' That is to use the

Prajna Wisdom of your own self-nature to cast out the vain and false thoughts in your mind. *Third, Vow to study and learn all methods and means without end:* Schools and traditions are manifold, I vow to study them all. The teachings of Dharma are boundless, I vow to learn them all. Also, according to the Sixth Patriarch Hui-Neng Sutra, ‘I vow to study the immeasurable Dharma-door.’ You must see your own nature and always practice the right Dharma. That is true study. *Fourth, Vow to become perfect in the supreme Buddha-law:* The Buddha-Way (Truth) is supreme (unsurpassed), I vow to complete (realize) it. Also, according to the Sixth Patriarch Hui-Neng Sutra, ‘I vow to realize the supreme Buddha Way,’ and with humble mind to always practice the true and proper. Separate yourself from both confusion and enlightenment, and always give rise to Prajna. When you cast out the true and the false, you see your nature and realize the Buddha-way at the very moment it is spoken of. Always be mindful; cultivate the Dharma that possesses the power of this vow.”

II. Cultivation of Bodhisattvas' Vows In the Spirit of the Flower Adornment Sutra:

First, the Cultivation of Ten Principles of Universally Good of Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten principles of Universally Good which Enlightening Beings have. *First*, vowing to live through all future ages. *Second*, vowing to serve and honor all Budhas of the future. *Third*, vowing to settle all sentient beings in the practice of Universally Good Enlightening Beings. *Fourth*, vowing to accumulate all roots of goodness. *Fifth*, vowing to enter all ways of transcendence. *Sixth*, vowing to fulfill all practices of Enlightening Beings. *Seventh*, vowing to adorn all worlds. *Eighth*, vowing to be born in all Buddha-lands. *Ninth*, vowing to carefully examine all things. *Tenth*, vowing to attain supreme enlightenment in all Buddha-lands.

Second, the Cultivation of Ten Pure Vows of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 18, there are ten pure vows of Enlightening Beings: *First*, vow to develop living beings to maturity, without wearying. *Second*, vow to fully practice all virtues and purify all worlds. *Third*, vow to serve the enlightened, always engendering honor and respect. *Fourth*, vow to keep and

protect the true teaching, not begrudging their lives. *Fifth*, vow to observe with wisdom and enter the lands of the Buddhas. *Sixth*, vow to be of the same essence as all Enlightening Beings. *Seventh*, vow to enter the door of realization of Thusness and comprehend all things. *Eighth*, vow that those who see them will develop faith and all be benefited. *Ninth*, vow to stay in the world forever by spiritual power. *Tenth*, vow to fulfill the practice of Universal Good and master the knowledge of all particulars and all ways of liberation.

Third, the Cultivation of Ten Kinds of Unimpeded Function Relating to Vows of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of unimpeded function relating to vows of Great Enlightening Beings: *First*, make the vows of all Enlightening Beings their own vows. *Second*, manifest themselves attaining enlightenment by the power of the vow of attaining of enlightenment of all Buddhas. *Third*, attain supreme perfect enlightenment themselves in accordance with the sentient beings they are teaching. *Fourth*, never end their great vows, throughout all eons, without bounds. *Fifth*, detaching from the body of discriminating consciousness and not clinging to the body of knowledge, they manifest all bodies by free will. *Sixth*, give up their own bodies to fulfill the aspirations of others. *Seventh*, edify all sentient beings without giving up their great vows. *Eighth*, cultivate the deeds of Enlightening Beings in all ages, yet their great vows never end. *Ninth*, manifest the attainment of true enlightenment in a minute point (a pore), pervade all Buddha-lands by the power of vowing, and show this to each and every sentient beings in untold worlds. *Tenth*, explain a phrase of teaching, throughout all universes, raising great clouds of true teaching, flashing the lightning of liberation, booming the thunder of truth, showering the rain of elixir of immortality, fulfilling all sentient beings by the power of great vows.

Fourth, the Cultivation of Ten Inexhaustible Vows (Dasanishthapada (skt): Ten Inexhaustible Vows to be made by the Bodhisattva at the Stage of Joy. The vows are called “inexhaustible” because their objectives are of such nature. Because all the ten worlds will never come to an end, and as long as they continue to exist, the Bodhisattva will never put forward his great vows with energy and determination. *The first world* is the world of beings. *The second world*

is this world. *The third world* is the space. *Fourth*, the world where Dharma prevails. *The fifth world* is the Nirvana-world. *The sixth world* is the world where the Buddha is born. *The Seventh world* is the world of Tathagata-knowledge. *The eighth world* is the world as the object of thought. *Ninth*, the world as the object of Buddha-knowledge. *The tenth world* is the world where this worldly life, the Dharma and the Buddha-knowledge are evolved.

Fifth, the Cultivation of Ten Principles (abiding) Which Help Enlightening Beings to Fulfill Their Great Vows: According to the Flower Adornment Sutra, Chapter 18, there are ten principles (abiding) which help Enlightening Beings to fulfill their great vows. When Enlightening Beings fulfill these vows, they will attain ten inexhaustible treasuries. *First*, never wearying in mind. *Second*, preparing great adornments. *Third*, remembering the superlative will power of enlightening beings. *Fourth*, when hearing about the Buddha-lands, vowing to be born in them all. *Fifth*, keep their profound determination everlasting. *Sixth*, vowing to develop all living beings fully. *Seventh*, staying through all ages without considering it troublesome. *Eighth*, accepting all suffering without aversion. *Ninth*, having no craving or attachment to any pleasures. *Tenth*, always diligently protecting the unexcelled teaching.

Chapter Fifty-Nine

Cultivation of Bodhisattva Path In the Spirit of the Flower Adornment Sutra

In Buddhism, the way of Bodhisattvas means the way that benefits self, benefits others, and leads to Buddhahood. Bodhisattva path also means the path on which Bodhisattvas will above seek bodhi, below transform all beings. Bodhisattva path also the discipline of Bodhisattvas. These are stages Bodhisattvas go through to reach enlightenment. On this path, Bodhisattvas practice to benefit self and benefit others, in order to lead to Buddhahood. In other words, Bodhisattvas practice above to seek bodhi, and below to transform all beings. ***First, Ten Kinds of Path of Great Enlightening Beings:*** Bodhisattva way is one of the five ways which teaches the observance of the six paramitas the perfecting of the self and the benefits of others. The objective is the salvation of all beings and attaining of Buddhahood. The aim of Bodhisattvas is the attainment of Supreme Buddhahood. Therefore, Bodhisattva Way is also called the Buddha-Way or Tathagata-Way. This is the way in which practitioners seek “to benefit self and benefit others, leading to Buddhahood,” or “Above to seek bodhi, below to transform all beings”. According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of path of Great Enlightening Beings. Enlightening Beings who abide by these ten paths can attain the path of unexcelled skill in means of all Buddhas. *One Path* is a Path of Enlightening Beings because they do not give up the sole determination for enlightenment. *Two Paths* are a Path of Enlightening Beings because they develop wisdom and skill in means. *Three Paths* are a Path of Enlightening Beings because they practice the following dharmas: emptiness, signlessness, wishlessness, and not being attached to the three worlds. *Four Practices* are a Path of Enlightening Beings include ceaselessly removing the barriers of wrongdoing by repentance; ceaselessly rejoicing in virtue; ceaselessly honoring the enlightened and request them to teach; and skillfully practicing dedication ceaselessly. *The Five Faculties* are a Path of Enlightening Beings: they rest on pure faith, steadfast and imperturbable (bất động); they generate great energy, finishing their tasks; they are single-minded in right collection, without wandering attention; they know the techniques for entering and emerging from concentration; and they are able to distinguish spheres of knowledge. *The Six Psychic Powers* are a Path of Enlightening Beings: with celestial eye they see all forms in all worlds and know where sentient beings die and are born; with the celestial ear they hear

all Buddhas teaching, absorb and remember their teachings, and expound them widely to sentient beings according to their faculties; with telepathic knowledge they are able to know the minds of others freely, without interference; with recollection of past life they are able to remember all ages of the past and increase roots of goodness; with the power of psychic travel they are able to appear variously to beings capable of being enlightened, to induce them to delight in truth; and with knowledge of extinction of contamination they actually realize the ultimate truth, while carrying out the deeds of enlightening beings without ceases. *Seven Remembrances* are a Path of Enlightening Beings: They remember Buddhas because they see infinite Buddhas in a single pore opening the minds of all sentient beings. They remember the Teaching because they do not leave the assemblies of all Buddhas. They personally receive the sublime Teachings in the assemblies of all Buddhas and expounded to sentient beings according to their faculties, temperaments and inclinations, to enlighten them. They remember the harmonious Community because they continually see enlightening beings in all worlds. They remember relinquishment because they know all enlightening beings' practices of relinquishment increase magnanimous generosity. They remember precepts because they do not give up the aspiration for enlightenment, and dedicate all roots of goodness to sentient beings. They remember heaven because they always keep in mind the enlightening beings in the heaven of happiness who are to become Buddhas in the next lifetime. They remember sentient beings because they teach and tame them with wisdom and skill in means, reaching them all, without interruption. *Following the Holy Eightfold Path* to Enlightenment is a Path of Great Enlightening Beings: They travel the path of right insight, getting rid of all false views. They exercise right thought, abandoning arbitrary conceptions, their minds always follow universal knowledge. They always practice right speech, getting rid of faults of speech and following the words of sages. They always cultivate right action, teaching sentient beings to make them peaceful and harmonious. They abide by right livelihood, being frugal and content, careful and correct in behavior, eating, dressing, sleeping, eliminating evil, and practicing good, all in accord with enlightenment, forever getting rid of all faults. They arouse right energy, diligently cultivating all difficult practices of enlightening beings, entering the ten powers of Buddhas without hindrances. Great Enlightening Beings' minds always recollect correctly, able to remember all messages, eliminating all mundane distraction. Their minds are always correctly concentrated, they enter the door of inconceivable liberation of enlightening beings, and in one concentration they produce all concentrations. *Entering the Nine Successive Concentrations* is a Path of Great Enlightening Beings: They detach from craving and ill-will, and expound the

truth without inhibition in all they say. They extinguish thought and reflection, yet teach sentient beings with the thought and reflection of omniscience. They extinguish reflection, yet teach sentient beings with the reflection of omniscience. They give up joy and emotion, yet they are most joyful when they see all Buddhas. They give up worldly enjoyments and follow the transcendent enjoyment of the Path of enlightening beings. They enter concentration in the realm of form, yet without abandoning life in the realm of desire. They are unshakable and enter formless concentration, yet without abandoning life in the realms of desire and form. Though they abide in concentration in which all perceptions are extinguished, they do not stop the activity of enlightening beings. Though they abide in concentration in which all sensations are extinguished, they do not stop the activity of enlightening beings. *Learning the Ten Powers* is a Path of Great Enlightening Beings: Great Bodhisattvas' knowledge of what is so and what is not so. Great Bodhisattvas' knowledge of the causes and effects, deeds and consequences, past, future, and present, of all sentient beings. Great Bodhisattvas' knowledge of the differences in faculties of all sentient beings and explaining the truth to them as is appropriate. Great Bodhisattvas' knowledge of infinite different natures of sentient beings. Great Bodhisattvas' knowledge of differences in weak, middling, and superior understanding of all sentient beings, and means of introducing them to truth. Great Bodhisattvas' knowledge of manifesting the appearance and conduct of Buddha throughout all worlds, all lands, all times, all ages, without abandoning the practices of enlightening beings. Great Bodhisattvas' knowledge of all meditations, liberations, and concentrations, whether defiled or pure, timely or not, expediently producing door of liberation for enlightening beings. Great Bodhisattvas' knowledge of distinctions in all sentient beings's death in one place and birth in another in the various states of existence. Great Bodhisattvas' instantaneous knowledge of all ages in past, present and future. Great Bodhisattvas' knowledge of extinction of all sentient beings' desires, compulsions, delusions, and habits, without abandoning the practices of Enlightening Beings.

Second, Ten Paths of Emancipation of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten Paths of Emancipation of Great Enlightening Beings. Enlightening Beings who abide by these will attain qualities of certainty of Enlightening Beings. *First*, evoking transcendent wisdom, yet always observing all sentient beings. *Second*, detaching from all views, yet liberating all sentient beings bound by views. *Third*, not minding any appearances, yet not abandoning sentient beings attached to appearances. *Fourth*, transcending the triple world, yet always being in all worlds. *Fifth*, forever leaving afflictions, yet living together with all sentient beings. *Sixth*, attaining desirelessness, yet always

most compassionately pitying all sentient beings attached to desires. *Seventh*, always enjoying tranquility and serenity, yet always appearing to be in company. *Eighth*, being free from birth in the world, yet dying in one place and being reborn in another, carrying on the activities of enlightening beings. *Ninth*, not being affected by any worldly things, yet not stopping work in the world. *Tenth*, actually realizing full enlightenment, yet not abandoning the vows and practices of Enlightening Beings.

Third, Ten Kinds of Way of Adornment of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of way of adornment of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme way of great adornment of Buddhas, without leaving the Ways of Enlightening Beings. *First*, without leaving the realm of desire, they enter the meditations, liberations, and trances of the realms of form and formlessness, yet they are not thereby born in those realms. *Second*, their knowledge appears to enter the path of personally liberated saints, yet they do not take emancipation by this route. *Third*, their knowledge appears to enter the path of individual illumination, yet they do not cease to generate great compassion. *Fourth*, though they have human and celestial retinues surrounding them, hundreds and thousands of concubines and troupes of singers and dancers, they never for a moment leave meditation, liberation, and concentration. *Fifth*, they take part in amusements and experience pleasure and happiness with all sentient beings, but they never for a moment leave the concentration of equanimity of Enlightening Beings. *Sixth*, they have already transcended all worlds and have no attachments to anything, yet they do not abandon efforts to liberate sentient beings. *Seventh*, they live by the right path, right knowledge, and right insight, yet they can appear to enter false paths, without taking them to be true or pure, to cause the sentient beings involved in them to abandon false principles. *Eighth*, they always maintain the Buddha's pure precepts, and their thoughts, words, and deeds are faultless, but because they want to edify immoral sentient beings, they appear to perform the acts of ordinary ignorant people; though they are already filled with pure virtues and abide in the course of Enlightening Beings, yet they appear to live in such realms as hells, animality, ghosthood, and in difficulty and poverty, in order to enable the beings therein to gain liberation; really the Enlightening Beings are not born in those states. *Ninth*, without being taught by another, they attain unhindered intellect and the light of knowledge, are able to illumine and understand all Buddha teachings, are sustained by the spiritual power of all Buddhas, are one of the same body of reality with all Buddhas, accomplish all incorruptible mystic states of clarity and purity of great people, abide in all equal vehicles of liberation, are aware of all spheres of Buddhahood, are endowed with the light of all worldly knowledge, and clearly see all realms of sentient beings; they are able to be truth-knowing teachers for sentient beings, yet they make the appearance of ceaseless search for truth; though they are

actually unexcelled teachers of sentient beings, they show respect to preceptors and religious mentors, because great enlightening beings, by skillful expedients, abide in the path of enlightening beings, yet manifest whatever is necessary. *The tenth way of adornment* includes their roots of goodness are sufficient, their practices are completed. They are coronated by all Buddhas together, reach the furthest extent of mastery of all the teachings; their heads crowned with the turban of the state of nonobstruction. Their bodies reach all worlds and everywhere, they show the body of Buddha that has no resistance; masters of the teachings, they attain supreme fulfillment; turn the unimpeded pure wheel of teaching; they have already accomplished all manner of freedom of enlightening beings. But for the sake of sentient beings they appear to be born in all lands. They are in the same realm as all Buddhas, yet they do not abandon the practices of Enlightening Beings, yet they do not give up the principles of Enlightening Beings, yet they do not neglect the works of enlightening beings, yet they do not leave the path of Enlightening Beings, yet they do not slacken the conduct of Enlightening Beings, yet they do not cut off the grasping of Enlightening Beings, yet they do not cease the skillful methods of Enlightening Beings, yet they do not stop doing the tasks of enlightening beings, yet they do not tire of the developmental activities of Enlightening Beings, yet they do not put an end to sustaining power of Enlightening Beings. Why? Because Enlightening Beings want to quickly realize unexcelled, complete perfect enlightenment, so they examine the ways of access to omniscience and cultivate the practices of Enlightening Beings unceasingly.

Fourth, Ten Ways of Generating the Qualities of Buddhahood of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten ways of generating the qualities of Buddhahood. Great Enlightening Beings who abide by these will gain ten appellations of greatness. *First*, following good friends is a way of generating qualities of Buddhahood, because they plant roots of goodness together. *Second*, profound devotion is a way of generating qualities of Buddhahood, because they know the masteries of Buddhas. *Third*, making great vows is a way of generating qualities of Buddhahood, because their minds become broad. *Fourth*, recognizing their own roots of goodness is a way of generating qualities of Buddhahood, because they know their action is not wrong. *Fifth*, tirelessly cultivating practice in all ages is a way of generating qualities of Buddhahood, because it comprehends the future. *Sixth*, appearing in countless worlds is a way of generating qualities of Buddhahood, by maturing sentient beings. *Seventh*, not stopping the practices of enlightening beings is a way of generating qualities of Buddhahood, by increasing great compassion. *Eighth*, infinite awareness is a way of generating qualities of Buddhahood, by pervading all of space in a single moment of thought. *Ninth*, excellent action is a way of generating qualities of Buddhahood, because what has been put into practice is not lost. *Tenth*, the potential of enlightenment is a way of generating qualities of Buddhahood, causing all sentient beings to gladly set their minds on enlightenment and sustain this will by all virtues.

Fifth, Great Bodhisattvas' Ten Kinds of Infinite Path: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of infinite path of Great Enlightening Beings. *First*, because space is infinite, so are the paths of Enlightening Beings. *Second*, because the cosmos is infinite, so are the paths of Enlightening Beings.

Third, because the realms of sentient beings are infinite, so are the paths of Enlightening Beings. *Fourth*, because the worlds are infinite, so are the paths of Enlightening Beings. *Fifth*, because time is infinite, so are the paths of Enlightening Beings. *Sixth*, because the languages of all sentient beings are infinite, so are the paths of Enlightening Beings. *Seventh*, because the embodiments of Buddha are infinite, so are the paths of Enlightening Beings. *Eighth*, because the utterances of Buddha are infinite, so are the paths of Enlightening Beings. *Ninth*, because the power of Buddha is infinite, so are the paths of Enlightening Beings. *Tenth*, because omniscience is infinite, so are the paths of Enlightening Beings.

Sixth, Great Bodhisattvas' Ten Kinds of Infinite Path of Cultivation: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of infinite path of cultivation of Great Enlightening Beings. Enlightening Beings who abide by these ten elements can accomplish the supremely skillful cultivation of omniscience of Buddhas. *First*, cultivation without coming or going, because their physical, verbal, and mental doings have no actions. *Second*, neither existent nor nonexistent cultivation, there being no inherent nature. *Third*, cultivation without increase or decrease, being in accord with fundamental essence. *Fourth*, cultivation like an illusion, a dream, a shadow, an echo, an image in a mirror, a mirage in the heat, the moon's image in the water, being free from all clinging. *Fifth*, empty, signless, wishless, nondoing cultivation, clearly seeing the triple world, yet ceaselessly accumulating virtues. *Sixth*, inexplicable, inexpressible cultivation beyond speech, apart from all definitions and constructions. *Seventh*, cultivation of the indestructible realm of reality, directly knowing all phenomena. *Eighth*, cultivation of the ultimate reality of True Thusness, entering the space of ultimate reality of True Thusness. *Ninth*, cultivation of vast wisdom, the power of their deeds being inexhaustible. *Tenth*, equal cultivation of the ten powers, four fearlessnesses, and omniscience of Buddha, directly seeing all things without doubt or confusion.

Seventh, Great Bodhisattvas' Ten Kinds of Infinite Aids to Enlightenment: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of infinite aids to enlightenment of Great Enlightening Beings. Enlightening Beings who abide by these can attain the infinite knowledge of Buddhas. *First*, as space is infinite, so is Enlightening Beings' development of aids to enlightenment. *Second*, as the cosmos is infinite, so is Enlightening Beings' development of aids to enlightenment. *Third*, as the realms of sentient beings are infinite. *Fourth*, as worlds are infinite. *Fifth*, as number of eons can never be fully told. *Sixth*, as the languages of sentient beings are infinite, so is Enlightening Beings' development of aids to enlightenment, producing knowledge to comprehend ways of speaking. *Seventh*, as the embodiment of Buddha is infinite, so is Enlightening Beings' aids to enlightenment, extending to all sentient beings, all lands, all worlds, and all times. *Eighth*, as the utterances of Buddha are infinite, Enlightening Beings utter one word pervading the cosmos, heard by all sentient beings, so the aids to enlightenment they develop also are Infinite. *Ninth*, as the power of Buddha is infinite, the aids to enlightenment accumulated by Enlightening Beings through the power of Buddha are infinite too. *Tenth*, as the omniscience is infinite, so is Enlightening Beings' aids to enlightenment.

Chapter Sixty

Cultivation of Ten Kinds of Indestructible Faith: The Path That Practitioners Enter the Avatamsaka Door

I. An Overview of Faith in Buddhism:

A basic belief in Buddhism is that the world is filled with sufferings and afflictions that are caused by the desires, angers and ignorance, pride, doubt, and wrong views. If the above-mentioned troubles could be removed, then the sufferings and afflictions would naturally end. However, removing the above-mentioned troubles does not mean that we chase after worldly pleasures, nor does it mean pessimism. According to the Buddha, most of daily life's troubles are caused by attachment. We get angry, we worry, and we become greedy and complain bitterly. All these causes of unhappiness, tension, stubbornness and sadness are due to attachment. Thus if we want to end sufferings and afflictions, we must end attachment, no exception. However, to end attachment is not easy for in order to end attachment we must conquest ourselves. Thus, the Buddha taught in the Dharmapada Sutra: "The greatest of conquests is not the subjugation of others but of the self. Even though a man conquers thousands of men in battle, he who conquers himself is the greatest of conquerors." In fact, the ultimate goal of a Buddhist is to look inward to find his own Buddha and not outward. Thus, the goal of a Buddhist is the development of self-dependency, the ability to set oneself free of sufferings and afflictions. Buddhism is strongly against a blind belief on other forces of salvation with no basic factors. The Buddha always reminded his disciples: "You should reject blind belief. Do not judge by hearsay, not on mere assertion, not on authority of so-called sacred scriptures. Do not hurriedly judge according to appearances, not believe anything because an ascetic or a teacher has said it."

With Buddhism, to believe religion without understanding it thoroughly, it's a blind faith, or it's not different from superstition. Even though understanding but understanding without finding to see if it's right or wrong, in accordance or not in accordance with truth, with reality, it's also a form of superstition or wrong belief. Believe that

when you sow a seed of hot-pepper, you will have a hot-pepper tree and eventually you will reap hot-pepper fruit. However, even though you have already sown the seed of hot-pepper, but you realize that you don't like to eat fruit that is hot, you stop fertilizing and watering the hot-pepper tree, the tree will wither and die, and will not produce any fruit. Similarly, if you know an action is bad and unwholesome, you refuse to act, of course you will not receive any bad or unwholesome consequence. The Buddha refuses to believe that whatever happens to a person, either good or bad, is due to chance, fate or fortune. Everything that happens has a specific cause or causes and there must be some tight relationships between the cause and the effect. Those who want to believe in Buddhism should not rush to become a Buddhist with the wrong understanding or blind belief in Buddhism. You should take your time to do more researches, to ask questions, and to consider carefully before making your final decision. Religions that worship God have always considered reason and wisdom as the enemy of faith and dogma for them there exist only "believe" or "not believe" and nothing else. In fact, if we accept that there exists a so-called almighty god, we cannot accept any of the findings of modern science; neither Darwin's science of biological evolution nor the theories of the nature and evolution of the universe coming from modern physics. They believe that a so-called creator god invented humankind and the universe all at once and that these three realms of God, man and universe, all are separate. However, modern science agrees with what the Buddha taught almost twenty-six centuries ago, and proves that the universe as one infinite process of change. Furthermore, the belief of salvation by God caused a serious danger to the whole world, especially from the first century to the end of the nineteenth century, for those who believe in the salvation of God believe that they must impose salvation on others. For this reason, Catholic countries sent their troops and priests all over the world to save others by force. And as a result, millions of people got killed or slaughtered and subjugated in the name of God. Buddhism is in contrast with other religions that believe in God. Buddhism teaches that one must develop wisdom. However, wisdom in Buddhism is not simply believing in what we are told or taught. True wisdom is to directly see and understand for ourselves. With this wisdom, people will have an open mind that listens

to others' points of view rather than being closed-minded; people will also carefully examine facts that contradict their belief rather than blindly believing. Sincere Buddhists never believe in the law of eternity. The Buddha accepts the law of impermanence or change and denies the existence of eternal substances. Matter and spirit are false abstractions that, in reality, are only changing factors or dharmas which are connected and which arise in functional dependence on each other. Thus, Buddhist faith means that the devotee accepts the Buddha as a Teacher and a Guide, His doctrine as way of life, and the Sangha community as the exemplars of this way of life. According to Buddhist point of view in faith, everyone is completely free to make his own choice in faith, no one has the right to interfere with other people's choice. Let's take a close look in the Buddha's teaching in the Kalama Sutra: "Nothing should be accepted merely on the ground of tradition or the authority of the teacher, or because it is the view of a large number of people, distinguished or otherwise. Everything should be weighed, examined and judged according to whether it is true or false in the light of one's own true benefits. If considered wrong, they should not be rejected but left for further considerations." Therefore, we see clearly that Buddhism is based on personal experience, rationalism, practice, morality, and insight. There is no need to propitiate gods or masters. There is no blind adherence to a faith, rigid dogmas, rituals, scriptures, or myths. The Buddha always confirmed his disciples that a salvation can only be gained by man and by man only during his life without the least help from a so-called god or gods.

The Buddha taught us to try to recognize truth, so we can understand our fear, to lessen our desires, to eliminate our selfishness, and to calmly and courageously accept things we cannot change. He replaced fear, not with blindly and irrational belief but with rational understanding which corresponds to the truth. Furthermore, Buddhists do not believe in God because there does not seem to be any concrete evidence to support this idea. Who can answer questions on God? Who is God? Is God masculine or feminine or neuter? Who can provide ample evidence with real, concrete, substantial or irrefutable facts to prove the existence of God? So far, no one can. Buddhists suspend judgment until such evidence is forthcoming. Besides, such belief in God is not necessary for a really meaningful and happy life. If you

believe that God makes your life meaningful and happy, so be it. But remember, more than two-thirds of the world do not believe in God and who can say that they don't have a meaningful and happy life? And who dare to say that those who believe in God, all have a meaningful and happy life? If you believe that God help you overcome disabilities and difficulties, so be it. But Buddhists do not accept the theological concept of salvation. In the contrary, based on the Buddha's own experience, he showed us that each human being had the capacity to purify the body and the mind, develop infinitive love and compassion and perfect understanding. He shifted the gods and heavens to the self-heart and encouraged us to find solution to our problems through self-understanding. Finally, such myths of God and creation concept has been superseded by scientific facts. Science has explained the origin of the universe completely without recourse to the god-idea.

Buddhism considers human's liberation the priority. Once the Buddha was asked by a monk named Malunkyaputta, whether the world was eternal or not eternal, whether the world was finite or infinite, whether the soul was one thing and the body another, whether a Buddha existed after death or did not exist after death, and so on, and so on. The Buddha flatly refused to discuss such metaphysics, and instead gave him a parable. "It is as if a man had been wounded by an arrow thickly smeared with poison, and yet, he were to say, 'I will not have this arrow pulled out until I know by what man I was wounded,' or 'I will not have this arrow pulled out until I know of what the arrow with which I was wounded was made.'" As a practical man he should of course get himself treated by the physician at once, without demanding these unnecessary details which would not help him in the least. This was the attitude of the Buddha toward the metaphysical speculation which do not in any way help improve ourselves in our cultivation. The Buddha would say, "Do not go by reasoning, nor by argument." Besides, Buddhism does not accept such practices as fortune telling, wearing magic charms for protection, fixing lucky sites for building, prophesying and fixing lucky days, etc. All these practices are considered useless superstitions in Buddhism. However, because of greed, fear and ignorance, some Buddhists still try to stick to these superstitious practices. As soon as people understand the Buddha's teachings, they realize that a pure heart can protect them much better

than empty words of fortune telling, or wearing nonsense charms, or ambiguous chanted words and they are no longer rely on such meaningless things. In Buddhism, liberation is a motto which heightens (elevates) the unfettered spirit beyond the irrational wall of conventional restriction in which the faith of each individual must be chosen by that individual and by no one else. However, the Buddha always emphasized “Try to understand thoroughly before believing, even with my teachings, for acting freely and without knowing the real meaning of whatever you act sometimes you unintentionally destroy valuable traditions of yourselves. This is the same as a diamond being thrown into the dirt.” The Buddha continued to advise: “When you do anything you should think of its consequence.” Nowadays, more than 2,500 years after the Buddha’s time, all scientists believe that every event that takes place in the world is subject to the law of cause and effect. In other words, cause is the activity and effect is the result of the activity. The Buddha described the world as an unending flux of becoming. All is changeable, continuous transformation, ceaseless mutation, and a moving stream. Everything exists from moment to moment. Everything is recurring rotation of coming into being and then passing out of existence. Everything is moving from formation to destruction, from birth to death. The matter of material forms are also a continuous movement or change towards decay. This teaching of the impermanent nature of everything is one of the most important points of view of Buddhism. Nothing on earth partakes of the character of absolute reality. That is to say there will be no destruction of what is formed is impossible. Whatever is subject to origination is subject to destruction. Change is the very constituent of reality. In daily life, things move and change between extremes and contrasts, i.e., rise and fall, success and failure, gain and loss, honor and contempt, praise and blame, and so on. No one can be sure that a “rise” does not follow with a “fall”, a success does not follow with a failure, a gain with a loss, an honor with a contempt, and a praise with a blame. To thoroughly understand this rule of change or impermanence, Buddhists are no longer dominated by happiness, sorrow, delight, despair, disappointment, satisfaction, self-confidence and fear.

II. Ten Kinds of Indestructible Faith: The Path That Practitioners Enter the Avatamsaka Door:

Good Wealth Bodhisattva (Sudhana-sresthi-daraka) visits and studies with fifty-three spiritual advisors and became equal with the Buddha in just one lifetime. It should be noted that both his first and last advisor taught him the Pure Land Path. Sudhana (Good Wealth Bodhisattva), a disciple mentioned in the Avatamsaka Sutra (Kinh Hoa Nghiêm). His name means “Good Wealth” and the reason for him to obtain such name was that when he was born, myriad treasures suddenly appeared in his father’s home. The main protagonist in the last and longest chapter of the Avatamsaka Sutra. In seeking enlightenment, he tried to visit and study with fifty-three spiritual advisors and became equal with the Buddha in just one lifetime. It should be noted that both his first and last advisor taught him the Pure Land Path.

Ten indestructible faiths in the Avatamsaka Sutra are firm and indestructible beliefs, the path that practitioners enter the Avatamsaka Door. According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of indestructible faith of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme indestructible faith of great knowledge of Buddhas: indestructible faith in all Buddhas, in all Buddhas’ teachings, in all wise and holy mendicants; in all enlightening beings, in all genuine teachers, in all sentient beings, in all great vows of enlightening beings, in all practices of enlightening beings, in honoring and serving all Buddhas, and in the skillful mystic techniques of enlightening beings.

Chapter Sixty-One

Ten Grounds: The Path of Virtuous-Man Bodhisattvas In the Spirit of the Avatamsaka Sutra

I. An Overview of Ten Grounds of a Bodhisattva in Buddhist Teachings:

In the Surangama Sutra, book Eight, the Buddha reminded Ananda about the Ten Grounds or the ten stages (periods) in Bodhisattva-wisdom as follows: “Ananda, the first stage is the purposive stage, or the mind set upon Buddhahood or the mind that dwells of bringing forth the resolve. These good people use honest expedients to bring forth those ten minds of faith. When the essence of these minds becomes dazzling, and the ten functions interconnect, then a single mind is perfectly accomplished. This is called the dwelling of bringing forth the resolve. The second stage is the clear understanding and mental control or the dwelling of the ground of regulation. From within this mind light comes forth like pure crystal, which reveals pure gold inside. Treading upon the previous wonderful mind as a ground is called the dwelling of the ground of regulation. The third stage is the unhampered liberty in every direction or dwelling of cultivation. When the mind-ground connects with wisdom, both become bright and comprehensive. Traversing the ten directions then without obstruction. This is called the dwelling of cultivation. The fourth stage is the acquiring the Tathagata nature or seed or dwelling of noble birth. When their conduct is the same as the Buddhas’ and they take on the demeanor of a Buddha, then, like the intermediate skandha body searching for a father and mother, they penetrate the darkness with a hidden trust and enter the lineage of the Thus Come One. This is called the dwelling of noble birth. The fifth stage is the perfect adaptability and resemblance in self-development and development of others or dwelling with endowment with skill-in-means. Since they ride in the womb of the way and will themselves become enlightened heirs, their human features are in no way deficient. This is called the dwelling of endowment with skill-in-means. The sixth stage is the whole mind

becoming Buddha-like or dwelling of the rectification of the mind. With a physical appearance like that of a Buddha and a mind that is the same as well, they are said to be dwelling in the rectification of the mind. The seventh stage is the non-retrogression. Perfect unity and constant progress or dwelling of irreversibility. United in body and mind, they easily grow and mature day by day. In this stage, Bodhisattvas realize serenity of mind and also achieve unimpeded liberation. This is called the dwelling of irreversibility. The eighth stage is the as a Buddha-son now, or the stage of youth in Buddhahood or dwelling of pure youth. With the efficacious appearance of ten bodies, which are simultaneously perfected, they are said to be at the dwelling of a pure youth. The ninth stage is the as prince of the law or dwelling of a Dharma Prince. Completely developed, they leave the womb and become sons of the Buddha. This is called the dwelling of a Dharma Prince. The tenth stage is the Baptism as the summit of attainment of the conception of Buddhahood or or dwelling anointing the crown of the head. Reaching the fullness of adulthood, they are like the chosen prince to whom the great king of a country turns over the affairs of state. When this Kshatriya King's eldest is ceremoniously anointed on the crown of the head, he has reached what is called the dwelling of anointing the crown of the head.”

II. Cultivation of Ten Grounds: The Path of Virtuous-Man Bodhisattvas In the Spirit of the Avatamsaka Sutra:

Ten Peerless States in the Flower Adornment Sutra: According to the Flower Adornment Sutra, Chapter 38, there are ten peerless states (of Great Enlightening Beings) which no listeners or individual illuminates can equal. Enlightening Beings who abide by these can attain the peerless state of supremely great knowledge and all qualities of Buddhahood. *First*, though see absolute truth, they do not grasp it as their realization because all their vows are not yet fulfilled. *Second*, plant all good roots of goodness, equal to all realities, yet do not have the slightest attachment to them. *Third*, cultivating the practices of Enlightening Beings, know they are like phantoms because all things are still and void, yet they have no doubt about the way of

Buddhahood. *Fourth*, though free from the false ideas of the world, still are able to focus their attention and carry out the deeds of Enlightening Beings for innumerable eons, fulfill their great undertakings, and never give rise a feeling of weariness therein. *Fifth*, do not grasp anything because the essence of all things is void, yet they do not experience nirvana because the path of omniscience is not yet fulfilled. *Sixth*, know that all periods of time are not periods of time, yet they innumerate periods of time. *Seventh*, know nothing creates anything, yet they do not give up making the way in search of Buddhahood. *Eighth*, know that the realms of desire, form, and formless are only mind, and the past, present and future are only mind, yet they know perfectly well that mind has no measure and no bounds. *Ninth*, carry out enlightening actions for untold eons for sentient beings one and all, wishing to settle them in the state of omniscience, and yet they never tire or get fed up. *Tenth*, though their cultivation of practice is completely fulfilled, still do not realize Enlightenment, because they reflect, ‘What I do is basically for sentient beings, so I should remain in birth-and-death and help them by expedient means, to settle them on the supreme path of enlightenment?’

Cultivation of Ten Principles (abiding) Which Help Enlightening Beings to Fulfill Their Great Vows: According to the Flower Adornment Sutra, Chapter 18, there are ten principles (abiding) which help Enlightening Beings to fulfill their great vows. When Enlightening Beings fulfill these vows, they will attain ten inexhaustible treasures. First, never wearying in mind. Second, preparing great adornments. Third, remembering the superlative will power of enlightening beings. Fourth, when hearing about the Buddha-lands, vowing to be born in them all. Fifth, keep their profound determination everlasting. Sixth, vowing to develop all living beings fully. Seventh, staying through all ages without considering it troublesome. Eighth, accepting all suffering without aversion. Ninth, having no craving or attachment to any pleasures. Tenth, always diligently protecting the unexcelled teaching.

Cultivation of Ten Ways in Which Buddhas Remain Unhindered: According to the Flower Adornment Sutra, Chapter 33, there are ten ways in which Buddhas remain unhindered. First, all Buddhas can travel to all worlds, remaining unhindered. Second, all Buddhas are able to abide in all worlds, remaining unhindered. Third, all Buddhas

can walk, stand, sit and recline in all worlds, remaining unhindered. Fourth, all Buddhas can expound the truth in all worlds, remaining unhindered. Fifth, all Buddhas can abide in the heaven of contentment in all worlds, remaining unhindered. Sixth, all Buddhas are able to enter all the pasts, presents and futures of the cosmos, remaining unhindered. Seventh, all Buddhas are able to sit at all enlightenment sites in the cosmos, remaining unhindered. Eighth, all Buddhas are able to observe the mental patterns of all sentient beings in each moment of thought, and use their powers of diagnosis, prescription, and occult effects to teach and tune them, remaining unhindered. Ninth, all Buddhas are able to sojourn at the places of innumerable Buddhas with one body, and in all places, benefitting living beings, remaining unhindered. Tenth, all Buddhas are able to expound true teachings spoken by infinite Buddhas, remaining unhindered.

Chapter Sixty-Two

Cultivation of Bodhisattva's Practices: The Path of Virtuous-Man Bodhisattvas In the Spirit of the Avatamsaka Sutra

I. An Overview of Bodhisattva's Practices In Buddhist Teachings:

Bodhisattva practice (Bodhisattva's practising) according to the tradition of Northern Buddhism. A Bodhisattva must achieve the following Bodhisattva's practices: to vow to devote the mind to bodhi (bodhicita), to practise the four immeasurables, to practise the six Paramitas, and to practise the four all-embracing virtues. According to the Vimalakirti Sutra, Bodhisattvas are those who were well known for having achieved all the perfections that lead to the great wisdom. They had received instructions from many Buddhas and formed a Dharma-protecting citadel. By upholding the right Dharma, they could fearlessly give the lion's roar to teach sentient beings; so their names were heard in the ten directions. They were not invited but came to the assembly to spread the teaching on the Three Treasures to transmit it in perpetuity. They had overcome all demons and defeated heresies; and their six faculties, karmas of deeds, words and thoughts were pure and clean; being free from the (five) hindrances and the (ten) bonds. They had realized serenity of mind and had achieved unimpeded liberation. They had achieved right concentration and mental stability, thereby acquiring the uninterrupted power of speech. They had achieved all the (six) paramitas: charity (dana), discipline (sila), patience (ksanti), devotion (virya), serenity (dhyana) and wisdom (prajna), as well as the expedient method (upaya) of teaching which completely benefit self and others. However, to them these realizations did not mean any gain whatsoever for themselves, so that they were in line with the patient endurance of the uncreate (anutpattika-dharma-ksanti). They were able to turn the wheel of the Law that never turns back. Being able to interpret the (underlying nature of) phenomena, they knew very well the roots (propensities) of all living beings; they surpassed them all and

realized fearlessness. They had cultivated their minds by means of merits and wisdom with which they embellished their physical features which were unsurpassable, thus giving up all earthly adornments. Their towering reputation exceeded the height of Mount Sumeru. Their profound faith in the uncreated was unbreakable like a diamond. Their treasures of the Dharma illuminated all lands and rained down nectar. Their speeches were profound and unsurpassable. They entered deep into all (worldly) causes, but cut off all heretical views for they were already free from all dualities and had rooted out all (previous) habits. They were fearless and gave the lion's roar to proclaim the Dharma, their voices being like thunder. They could not be gauged for they were beyond all measures. They had amassed all treasures of the Dharma and acted like (skillful) seafaring pilots. They were well versed in the profound meanings of all Dharmas. They knew very well the mental states of all living beings and their comings and goings (within the realms of existence). They had reached the state near the unsurpassed sovereign wisdom of all Buddhas, having acquired the ten fearless powers (dasabala) giving complete knowledge and the eighteen different characteristics (of a Buddha as compared with Bodhisattvas (avenikadharma). Although they were free from (rebirth in) evil existences, they appeared in five mortal realms as royal physicians to cure all ailments, prescribing the right medicine in each individual case, thereby winning countless merits to embellish countless Buddha lands. Each living being derived great benefit from seeing and hearing them, for their deeds were not in vain. Thus they had achieved all excellent merits.

II. The Path of Virtuous-Man of Bodhisattva's Practices In the Spirit of the Flower Adornment Sutras:

According to the Flower Adornment Sutra, Chapter 21 (Ten Practices), There Are Ten Kinds of Practices, Which Are Expounded by the Buddhas of Past, Present and Future: the practice of giving joy, beneficial practice, practice of nonopposition, practice of indomitability, practice of nonconfusion, practice of good manifestation, practice of nonattachment, practice of that which is difficult to attain, practice of good teachings, and practice of truth.

According to The Flower Adornment Sutra, Chapter 38, There Are Ten Kinds of Action of Great Enlightening Beings: Enlightening Beings who abide by these can achieve the action of Buddhas that has no coming or going. *First*, hearing the Teaching, out of fondness for truth. *Second*, expounding the Teaching to benefit sentient beings. *Third*, getting rid of covetousness, anger, delusion, and fear, by taming their own minds. *Fourth*, action in the realm of desire, to teach beings in that realm. *Fifth*, concentration in the realm of form and formlessness, to foster quick return to noncontamination. *Sixth*, aiming for the meaning of the Teaching, to quickly attain wisdom. *Seventh*, action in the realm of life, to freely edify sentient beings. *Eighth*, action in all Buddha-lands, honoring all Buddhas. *Ninth*, nirvanic action, not cutting off the continuity of birth and death. *Tenth*, fulfilling all qualities of Buddhahood without giving up application of the principles of Enlightening Beings.

According to the Buddha in The Flower Adornment Sutra, Chapter 38, Great Enlightening Beings Have Ten Kinds of Practice Which Help Them Attain the Practice of the Unexcelled Knowledge and Wisdom of Buddhas: *The first practice* is the practice dealing with all sentient beings, to develop them all to maturity. *The second practice* is the practice seeking all truths, to learn them all. *The third practice* is the practice of all roots of goodness, to cause them all to grow. *The fourth practice* is the practice of all concentration, to be single-minded, without distraction. *The fifth practice* is the practice of all knowledge, to know everything. *The sixth practice* is the practice of all cultivations, to be able to cultivate them all. *The seventh practice* is the practice dealing with all Buddha-lands, to adorn them all. *The eighth practice* is the practice dealing with all good companions, respecting and supporting them. *The ninth practice* is the practice dealing with all Buddhas, honoring and serving them. *The tenth practice* is the practice of all supernatural powers, to be able to transform anywhere, anytime to help sentient beings.

Also, according to the Avatamsaka Sutra, Great Bodhisattvas Have Ten Qualities: *First*, their meritorious deeds are of universal character and illuminating. *Second*, their attainment of the Samadhi is full of the light of knowledge which is derived from walking the path of righteousness. *Third*, they are able to produce the great ocean of merit.

Fourth, they are never tired of amassing all kinds of purities. *Fifth*, they ever ready to associate with good friends and attend upon them with reverence. *Sixth*, they are not accumulators of wealth and never hesitate to give up their lives for a good cause. *Seventh*, they are free from the spirit of arrogance and like the great earth treat others impartially. *Eighth*, their hearts being filled with love and compassion; they are always thinking of the welfare of others. *Ninth*, they are always friendly disposed towards all beings in various paths of existence. *Tenth*, they are ever desirous of being admitted into the community of Buddhas.

Ten principles of Universally Good which Enlightening Beings Have According to the Flower Adornment Sutra, Chapter 38: *First*, vowing to live through all future ages. *Second*, vowing to serve and honor all Budhas of the future. *Third*, vowing to settle all sentient beings in the practice of Universally Good Enlightening Beings. *Fourth*, vowing to accumulate all roots of goodness. *Fifth*, vowing to enter all ways of transcendence. *Sixth*, vowing to fulfill all practices of Enlightening Beings. *Seventh*, vowing to adorn all worlds. *Eighth*, vowing to be born in all Buddha-lands. *Ninth*, vowing to carefully examine all things. *Tenth*, vowing to attain supreme enlightenment in all Buddha-lands.

Chapter Sixty-Three

Cultivation of Dedication: The Path of Virtuous- Man Bodhisattvas in the Spirit of the Avatamsaka Sutra

I. Summaries of Dedication in Buddhist Teachings:

The Nature of Dedication in Buddhist Teachings: Dedication is done with a wish to convert the virtue into a cause for one's complete enlightenment. It is also to have the wish that your root virtues may not disappear. What is to be dedicated? One's root virtues. Why dedicate them? So that they will not be lost. To what end do practitioners dedicate them? To your supreme enlightenment. For whose sake do practitioners dedicate your root virtues? For the sake of all sentient beings. How do practitioners dedicate them? Through method and right perception. This means that we should dedicate our root virtues by means of the union of method and wisdom. We must develop right perception of the three components of the act of dedication. In other words, you should negate the assertion or belief that the thing being dedicated, the end to which it is dedicated and the sentient beings for whose sake this is being done do not lack inherent existence. To think of these three components of dedication as lacking inherent existence prevents you from clinging to the thing being dedicated as if it was established as true. What happens if we do not dedicate our virtue? According to Bodhisattva Shatideva: "No matter how many excellent deeds you may have performed for a thousand aeons, such as generosity or making offerings to Tathagatas, they all perish in one fit of anger." This is what happens if we do not dedicate our virtues. Therefore, we should dedicate our root virtues if we do not want them destroyed by anger. When we do dedications, it is like our root virtue is being deposited in a safe place. We mix our root virtues with that of the Victorious Ones and their children. It is like a drop of water, which is our own root virtue, being mixed with the ocean, which is the virtue of the Victorious Ones, so that the drop of water does not disappear until the ocean runs dry. Buddhist practitioners should always

remember that dedication and prayers are very powerful. Through the power of dedication and prayer, Sariputra became the wisest of the wise. Our virtue is like a horse and our prayer is like the bridle. Another example is gold. It can be fashioned into either a statue or a common container. It all depends on the goldsmith. It is the same case with the results of our virtue. Depending on our dedications and prayers, the result of our virtue will be either high or low.

Dedication and Self-Attachment: Attachment to a self also called Self-attachment. Maybe before we know how to cultivate we only limit the welfare to ourselves, i.e. “I want this, I don’t want that,” etc. This narrow attitude for our own happiness causes us to pay no attention to the welfare of anyone else. This extremely restricted view inevitably causes our heart to close. Then, even if we do not say it out, it is as if we feel “I am the most important person in the universe. The problems that others have are nothing related to me at all. It is only my own happiness that counts.” As long as we remain focused only on our own happiness, whether mundane or supermundane, we will never experience the vastness of a truly open heart. The only way to achieve the total vision of complete enlightenment is to free ourselves from the restrictions of this narrow, self-cherishing attitude. Sincere Buddhists should always try to overcome this self-cherishing and dedicate ourselves as fully possible to the welfare of others, the more the better, for this is the only way to achieve a completely opened heart, the only way to experience lasting happiness. How can we achieve a completely opened heart and to experience lasting happiness? We should always practice “Dedication” Demitting means transferring the good we have done to all others, or to turn something from us to another or dedicating, or transferring of merit. The goal or direction of Bodhisattva or Buddha which devotes all merits to the salvation of others. This is one of the most outstanding ideas of Mahayana Buddhism. Furthermore, dedication also means that, having created a certain atmosphere of positive energy within ourselves, we determine to share this happiness with others as much as possible. Only “dedication” can help us eliminate our “self-cherishing” which is the main cause of all our confusion, frustration, sufferings, and afflictions. Let take a look at what Sakyamuni Buddha did with his life. He gave up all his self-attachment, dedicated himself completely to the welfare of others, and as a result He attained the unsurpassed bliss of complete enlightenment. Then look at us, we are obsessed with the “I” and “I”

and “I” and what we have gotten is unending misery and disappointment. Thus, sincere Buddhists should try to cultivate on “Dedication” to eliminate “Self-attachment” and to attain lasting happiness for not only us, but also others.

Cultivation of Transference of Merit in Buddhist Teachings: The goal or direction of bodhisattva or Buddha which devotes all merits to the salvation of others. This is one of the most outstanding ideas of Mahayana Buddhism. The method of cultivation of transference of merit is a special method of Buddhist methods of cultivation. In fact, transference of merit is one of the most important parts of the Buddha’s Teachings. Sharing of merits is made by the doer of merit (good deeds), resolving that everybody may partake of the merit of his good deeds. However, such sharing becomes really effective when the intended recipient becomes aware of the good deeds and rejoices such transference. Transference of merit is itself a good deed, adds to the merit of other good deeds already done, the result is inconceivable. Transference of merit means to turn (to turn towards) something from one person or thing to another. Therefore, transference of merit, especially of one’s merits to another. According to the Lankavatara Sutra, parinamana means transference, especially of one’s merit to another or towards the realization of supreme wisdom. This is one of the most characteristic ideas of Mahayana Buddhism. Dedication is done with a wish to convert the virtue into a cause for one’s complete enlightenment. It is also to have the wish that your root virtues may not disappear.

What happen if we do not dedicate our virtue? According to Bodhisattva Shatideva: “No matter how many excellent deeds you may have performed for a thousand aeons, such as generosity or making offerings to Tathagatas, they all perish in one fit of anger.” This is what happens if we do not dedicate our virtues. Therefore, we should dedicate our root virtues if we do not want them destroy by anger. When we do dedications, it is like our root virtue is being deposited in a safe place. We mix our root virtues with that of the Victorious Ones and their children. It is like a drop of water, which is our own root virtue, being mixed with the ocean, which is the virtue of the Victorious Ones, so that the drop of water does not disappear until the ocean runs dry. Dedication and prayers are very powerful. Through the power of dedication and prayer, Sariputra became the wisest of the wise. Our virtue is like a horse and our prayer is like the bridle. Another example is gold. It can be fashioned into either a statue or a common container. It all depends on the goldsmith. It is the same case with the results of our virtue. Depending on our dedications and prayers, the result of our virtue will be either high or low.

According to the Mahayana traditions, merit is a quality in us that ensures future benefits to us, either material or spiritual. It is not difficult to perceive that to desire merit, to hoard, accumulate, and store merit imply a considerable

degree of self-seeking, however meritorious it may be. It has always been the tactics of the Buddhists to weaken the possessive instincts of the spiritually less-endowed members of the community by withdrawing them from such objects as wealth and family, and directing them instead towards one aim and object, i.e. the acquisition of merit. But that, of course, is good enough only on a fairly low spiritual level. At higher stages one will have to turn also against this form of possessiveness, one will have to be willing to give up one's store of merit for the sake of the happiness of others. The Mahayana drew this conclusion and expected its followers to endow other beings with their own merit, or, as the Scriptures put it: "To turn over, or dedicate, their merit to the enlightenment of all beings. Through the merit derived from all my good deeds, I wish to appease the suffering of all creatures, to be the medicine, the physician, and the nurse of the sick as long as there is sickness. Through rains of food and drink I wish to extinguish the fire of hunger and thirst. I wish to be inexhaustible treasure to the poor, a servant who furnishes them with all they lack. My life and all my re-births, all my possessions, all the merit that I have acquired or will acquire, all that I abandon without hope of any gain for self in order that the salvation of all beings might be promoted.

According to the Tibetan traditions, what is to be dedicated? One's root virtues. Why dedicate them? So that they will not be lost. To what end do you dedicate them? To your supreme enlightenment. For whose sake do you dedicate your root virtues? For the sake of all sentient beings. How do you dedicate them? Through method and right perception. This means that we should dedicate our root virtues by means of the union of method and wisdom. We must develop right perception of the three components of the act of dedication. In other words, you should negate the assertion or belief that the thing being dedicated, the end to which it is dedicated and the sentient beings for whose sake this is being done do not lack inherent existence. To think of these three components of dedication as lacking inherent existence prevents you from clinging to the thing being dedicated as if it was established as true. The purposes of Dedications in Vajrayana is to create good causes for other people to advance their Mahayana Path. Devout Buddhists always vow: "I dedicate whatever white virtues thus create as causes to uphold the holy Dharma of scripture and insight and to fulfil without exception the prayers and deeds of all Buddhas and Bodhisattvas of the three times. By the force of this merit, may I never be parted in all my lives from Mahayana's four spheres, and reach the end of my journey along the path of renunciation, bodhicitta, pure view and the two stages." Dedication of merit (Tibetan tradition)-Final Lam Rim Dedication Prayer: "From my two collections, vast as space, that I have amassed from working with effort at this practice for a great length of time. May I become the chief leading Buddha for all those, whose mind's

wisdom eye is blinded by ignorance. Even if I do not reach this state, may I be held in your loving compassion for all my lives, Manjusri. May I find the best of complete graded paths of the teachings. May I please all Buddhas by practicing using skillful means drawn by the strong force of compassion. May I clear the darkness from the minds of all beings with the points of the paths as I have discerned them. May I uphold Buddha's teachings for a very long time with my heart going out with great compassion in whatever direction the most precious teachings have not yet spread, or once spread have declined. May I expose this treasure of happiness and aid. May the minds of those who wish for liberation be granted bounteous peace, and the Buddhas' deeds be nourished for a long time by even this Graded Course to Enlightenment completed due to the wondrous virtuous conduct of the Buddhas and their Sons. May all human and non-human beings who eliminate adversity and make things conducive for practicing the excellent paths never parted in any of their lives from the purest path praised by the Buddhas. Whenever someone makes effort to act in accordance with the ten-fold Mahayana virtuous practices, may he always be assisted by the mighty ones. And may oceans of Dharma prosper and spread everywhere."

II. Cultivation of Dedication: The Path of Virtuous-Man Bodhisattvas in the Spirit of the Avatamsaka Sutra:

Cultivation in the Spirit of Dedication to Saving All Sentient Beings Without Any Mental Image of Sentient Beings: According to the Buddha in The Flower Adornment Sutra, chapter 25 (Ten Dedications), Enlightening Beings save other sentient beings without any mental image of sentient beings, Enlightening Beings think that *first*, they may use these roots of goodness universally to benefit all sentient beings, causing them to be purified, to reach the ultimate shore, and to forever leave the innumerable pains and afflictions of the realms of hells, hungry ghosts, animals and asuras (titans). *Second*, when the great Enlightening Beings plant these roots of goodness, they dedicate their won roots of goodness thus. I should be a hostel for all sentient beings, to let them escape from all painful things. I should be a protector for all sentient beings to let them all be liberated from all afflictions. I should be a refuge for all sentient beings, to free them from all fears. I should be a goal for all sentient beings, to cause them to reach universal knowledge. I should make a resting place for all sentient beings, to enable them to find a place of peace and security. I should be a light for all sentient beings, to enable them to attain the light of knowledge to annihilate the darkness of ignorance. I should be a torch for all sentient beings, to destroy all darkness of nescience. I should be a lamp for all sentient beings, to cause

them to abide in the realm of ultimate purity. I should be a guide for all sentient beings, to lead them into the truth. I should be a great leader for all sentient beings, to give them great knowledge. *Third*, Great Enlightening Beings dedicate all foundations of goodness in this way, to equally benefit all sentient beings and ultimately cause them all to attain universal knowledge. Enlightening Beings' protection of and dedication to those who are not their relatives or friends are equal to those for their relatives and friends. Enlightening Beings enter the equal nature of all things, they do not conceive a single thought of not being relatives or friends. Even if there be sentient beings, who have malicious or hostile intentions toward the Enlightening Beings, still the Enlightening Beings also regard them with the eye of compassion and are never angered. *Fourth*, Enlightened Beings are good friends to all sentient beings. They always explain the right teaching for sentient beings, so that they may learn and practice it. *Fifth*, Enlightening beings dedicate because they are just as the ocean which cannot be changed or destroyed by all poisons. The various oppressive afflictions of all the ignorant, the unwise, the ungrateful, the wrathful, those poisoned by covetousness, the arrogant and conceited, the mentally blind and deaf, those who do not know what is good, and other such evil sentient beings, cannot disturb the Enlightening Beings; they are just as the sun, appearing in the world not concealed because those who are born blind do not see it, not hidden by the obstruction of such things as mirages, eclipses, trees, high mountains, deep ravines, dust, mist, smoke, or clouds, not concealed by the change of seasons. Enlightening Beings dedicate with great virtues, with deep and broad minds. They dedicate because they want ultimate virtue and knowledge, their minds aspire to the supreme truth; the light of truth illumines everywhere and they perceive the meanings of everything. Their knowledge freely commands all avenues of teaching, and in order to benefit all sentient beings they always practice virtuous ways, never mistakenly conceiving the idea of abandoning sentient beings. *Sixth*, Enlightening Beings do not reject sentient beings and fail to cultivate dedication because of the meanness of character of sentient beings, or because their erroneous will, ill-will and confusion are hard to quell. *Seventh*, Enlightening Beings just array themselves with the armor of great vows of Enlightening Beings, saving sentient beings without ever retreating. *Eighth*, Enlightening Beings do not withdraw from enlightening activity and abandon the path of enlightenment just because sentient beings are ungrateful. *Ninth*, Enlightening Beings do not get sick of sentient beings just because ignoramuses altogether give up all the foundations of goodness which accord with reality. *Tenth*, Enlightening Beings do not retreat because sentient beings repeatedly commit excesses and evils which are hard to bear. Eleventh, Great Enlightening Beings do not cultivate

roots of goodness and dedicate them to complete perfect enlightenment just for the sake of one sentient being; it is in order to save and safeguard all sentient beings everywhere that they cultivate roots of goodness and dedicate them to unexcelled complete perfect enlightenment. Twelfth, it is not purify just one Buddha-land, not because of belief in just one Buddha, not just to see one Buddha, not just to comprehend one doctrine that they initiate the determination for great knowledge and dedicate it to unexcelled complete perfect enlightenment. It is to purify all Buddha-lands, out of faith in all Buddhas, to serve all Buddhas, to understand all Buddha-teachings, that they initiate great vows, cultivate the foundations of goodness, and dedicate them to unexcelled complete perfect enlightenment. *Thirteenth*, Enlightening Beings vow that: "By my roots of goodness, may all creatures, all sentient beings, be purified, may they be filled with virtues which cannot be ruined and are inexhaustible. May they always gain respect. May they have right mindfulness and unflinching recollection. May they attain sure discernment. May they be replete with immeasurable knowledge. May all virtues of physical, verbal and mental action fully adorn them." *Fourteenth*, Bodhisattvas use these roots of goodness to cause all sentient beings to serve all Buddhas, to their unflinching benefit, to cause all sentient beings' pure faith to be indestructible, to cause all sentient beings to hear the true teaching, cut off all doubt and confusion, remember the teaching without forgetting it, to cause all sentient beings to cultivate in accord with the teaching, to cause sentient beings to develop respect for the enlightened, to cause sentient beings to act with purity, to rest securely on innumerable great foundations of goodness, to cause all sentient beings to be forever free from poverty, to cause all sentient beings to be fully equipped with the seven kinds of wealth (faith, vigor, shame, learning, generosity, concentration and wisdom), to cause all sentient beings to always learn from the Buddha, to perfect innumerable roots of goodness, to cause sentient beings to attain impartial understanding, to abide in omniscience, to look upon all sentient beings equally with unobstructed eyes, to adorn their bodies with all marks of greatness, without any flaws, beautiful voices, replete with all fine qualities, to have control over their senses, to accomplish the ten powers, to be filled with good will, to dwell or depend on nothing, to cause all sentient beings to attain the enjoyments of Buddhahood and abide in the abode of Buddhas. *Fifteenth*, seeing sentient beings doing all sorts of bad things and suffering all sorts of misery and pain, and being hindered by this from seeing the Buddha, hearing the teaching and recognizing the community, the enlightening beings vow to enter those states of woe, take on the various miseries in place of the sentient beings, to cause them to be free. *Sixteenth*, Enlightening Beings suffer pain in this way, but they are not discouraged. In the contrary, they vigorously cultivate without

ceasing because they are determined to carry all sentient beings to liberation. They are determined to save all sentient beings and to enable them to attain emancipation, so that they can be free from the realm of pain and troubles of birth, old age, sickness, and death. They are determined to save all sentient beings from revolving in erroneous views, bereft of qualities of goodness. They are determined to save all sentient beings who are wrapped up in the web of attachments, covered by the shroud of ignorance, clinging to all existents, pursuing them unceasingly, entering the cage of suffering, acting like maniacs, totally void of virtue or knowledge, always doubtful and confused, do not perceive the place of peace, do not know the path of emancipation, revolve in birth and death without rest, and always submerged in the mire of suffering. *Seventeenth*, Enlightening Beings are not seeking liberation for themselves, but they want to use what they practice to cause all sentient beings become supreme sovereign of knowledge, attain the omniscient mind, cross over the flow of birth and death, and be free from all suffering. *Eighteenth*, Enlightening Beings vow to accept all sufferings for the sake of all sentient beings, and enable them to escape from the abyss of immeasurable woes of birth and death. *Nineteenth*, Enlightening Beings always vow to accept all sufferings for the sake of all sentient beings in all worlds, in all states of misery forever, but still always cultivate foundations of goodness for the sake of all beings. *Twentieth*, Enlightening Beings vow that they would rather take all these sufferings on themselves than allow sentient beings to fall into hell, animal, hungry ghost, and asura realms. *Twenty-first*, Enlightening Beings vow to protect all sentient beings and never abandon them. This is a sincere vow because they set their mind on enlightenment in order to liberate all sentient beings, not seeking the unexcelled way for their own sake. *Twenty-second*, Enlightening Beings do not cultivate enlightening practice in search of pleasure or enjoyment. Why? Because mundane pleasures are all sufferings and mundane pleasures are the realms of maniacs. Only craved by ignorant people, but scorned by Buddhas because all misery arises from them. The anger, fighting, mutual defamation and such evils of the realms of hells, ghosts, animals and asuras are all caused by greedy attachment to objects of desire. By addiction to desires, one become estranged from the Buddhas and hindered from birth in heaven, to say nothing of unexcelled complete perfect enlightenment. *Twenty-third*, Enlightening Beings vow to dedicate roots of goodness to enable all sentient beings to attain ultimate bliss, beneficial bliss, the bliss of nonreception, the bliss of dispassionate tranquility, the bliss of imperturbability, immeasurable bliss, the bliss of not rejecting birth and death yet not regressing from nirvana, undying bliss, and the bliss of universal knowledge. *Twenty-fourth*, for all sentient beings, Enlightening Beings vow to be a charioteer, to be a leader, to be holding the torch of great knowledge and

showing the way to safety and peace, freeing them from danger, to use appropriate means to inform sentient beings of the truth. In the ocean of birth and death, they are skillful captains of the ship, who know how to deliver sentient beings to the other shore. *Twenty-fifth*, Enlightening Beings dedicate all their roots of goodness and save sentient beings by employing means appropriate to the situation to cause them to emerge from birth and death, to serve and provide for all the Buddhas, to attain unhindered, omniscient knowledge, to abandon all maniacs and bad associates, to approach all Enlightening Beings and good associates, to annihilate all error and wrongdoing, to perfect pure behavior, and to fulfill the great practical vows and innumerable virtues of Enlightening Beings. *Twenty-sixth*, sentient beings cannot save themselves, how can they save others? Only Enlightening Beings have this unique determination of cultivating amass roots of goodness and dedicate them in this way to liberate all sentient beings, to illumine all sentient beings, to guide all sentient beings, to enlighten all sentient beings, to watch over and attend to all sentient beings, to take care of all sentient beings, to perfect all sentient beings, to gladden all sentient beings, to bring happiness to all sentient beings, and to cause all sentient beings to become freed from doubt. *Twenty-seventh*, Enlightening Beings' dedications should be like the sun shining universally on all without seeking thanks or reward; not abandoning all sentient beings because one sentient being is evil, just diligently practicing the dedications of roots of goodness to cause all sentient beings to attain peace and ease. Enlightening Beings are able to take care of all sentient beings even if they are bad, never giving up their vows on this account. Even if their roots of goodness be few, but because they want to embrace all sentient beings, so they always make a great dedication with a joyful heart. If one has roots of goodness but does not desire to benefit all sentient beings, that is not called dedication. When every single root of goodness is directed toward all sentient beings, that is called dedication. *Twenty-eighth*, Enlightening Beings cultivate dedication to place sentient beings in the true nature of things where there is no attachment. *Twenty-ninth*, Enlightening Beings cultivate dedication to see that the intrinsic nature of sentient beings doesn't move or change. *Thirtieth*, Enlightening Beings cultivate dedication without depending on or grasping dedication. *Thirty-first*, Enlightening Beings cultivate dedication without attachment to the appearances of roots of goodness. *Thirty-second*, Enlightening Beings cultivate dedication without false ideas about essential nature of consequences of actions. *Thirty-third*, Enlightening Beings cultivate dedication without attachment to the characteristics of the five clusters of material and mental existence. *Thirty-fourth*, Enlightening Beings cultivate dedication without destroying the characteristics of the five clusters. *Thirty-*

fifth, Enlightening Beings cultivate dedication without grasping action. *Thirty-sixth*, Enlightening Beings cultivate dedication without seeking reward. *Thirty-seventh*, Enlightening Beings cultivate dedication without attachment to causality. *Thirty-eighth*, Enlightening Beings cultivate dedication without imagining what is producing by causality. *Thirty-ninth*, Enlightening Beings cultivate dedication without attachment to reputation. *Fortieth*, Enlightening beings cultivate dedication without attachment to location. *Forty-first*, Enlightening Beings cultivate dedication without attachment to unreal things. *Forty-second*, Enlightening Beings cultivate dedication without attachment to images of sentient beings, the world, or mind. *Forty-third*, Enlightening Beings cultivate dedication without creating delusions of mind, delusions of concepts, or delusions of views. *Forty-fourth*, Enlightening Beings cultivate dedication without attachment to verbal expression. *Forty-fifth*, Enlightening Beings cultivate dedication observing the true nature of all things. *Forty-sixth*, Enlightening beings cultivate dedication observing the aspects in which all sentient beings are equal. *Forty-seventh*, Enlightening Beings cultivate dedication stamping all roots of goodness with the seal of the realm of truth. *Forty-eighth*, Enlightening Beings cultivate dedication observing all things dispassionately; they understand that all things have no propagation and that roots of goodness are also thus. *Forty-ninth*, Enlightening Beings cultivate dedication observing that things are nondual, unborn, and unperishing. *Fiftieth*, Enlightening Beings use such roots of goodness to cultivate and practice pure methods of curing spiritual ills. *Fifty-first*, all of their roots of goodness are in accord with transcendental principles, but they do not conceive of them dualistically. *Fifty-second*, it is not in their deeds that they cultivate omniscience, but it is not apart from deeds that they cultivate omniscience. Omniscience is not identical to action, but omniscience is not attained apart from action either. Because their action is pure as light, the consequences are also pure as light; because the consequences are pure as light, omniscience is also pure as light. They detach from all confusions and thoughts of self and possession, Enlightening Beings skillfully cultivate dedication of all roots of goodness. *Fifty-third*, Enlightening Beings cultivate dedication in this way to liberate sentient beings ceaselessly; they do not dwell on appearances. Though they know that in all things there is no action and no consequences, yet they can skillfully produce all deeds and consequences without opposition or contention. Enlightening Beings cultivate dedication, free from all faults and are praised by all Buddhas.

Cultivation of Dedication Equal to All Buddhas: According to the Flower Adornment Sutra, chapter 25 (Ten Dedications), Great enlightening beings' dedication equal to all Buddhas or the third dedication in the ten dedications. *First*, Enlightening beings follow and cultivate the path of

dedication of the Buddhas of past, future and present. *Second*, when they practice and learn the path of dedication in this way, they perceive any objects of sense, whether pleasant or unpleasant, they do not conceive like or dislike; their minds are free, without faults, broad, pure, joyful, blissful; they are free from all sorrows and troubles; their minds are flexible; and their senses are pure and cool. *Third*, when Enlightening beings cultivate dedication of roots of goodness, they gain such peace and bliss, they become even more determined, dedicating their determination to the Buddhas with these thoughts: with the roots of goodness, they are planting, they vow to cause the bliss of the Buddhas to increase more and more; the bliss of the unconceivable abode of Buddhas; the bliss of the peerless concentration of Buddhas; the bliss of unlimited compassion; the bliss of liberation of all Buddhas; the bliss of unlimited spiritual power; the bliss of vast, ultimate, immeasurable power; the bliss of tranquility detached from all cognition; the bliss of abiding in the state of nonobstruction, always rightly concentrated; the bliss of carrying out the practice of nondualism without change. Once great enlightening beings have dedicated their roots of goodness to the Buddhas, they also dedicate these virtues to the enlightening beings to cause those who have not fulfilled their vows to fulfill them; to cause those whose minds are not yet pure to attain purity; to cause those who have not fulfilled the ways of transcendence to fulfill them; to cause sentient beings to settle in the indestructible will for enlightenment. Great Enlightening Beings do not regress on the way to omniscience; they do not give up great effort; they preserve all the foundations of goodness of the gates of enlightenment; they are able to cause sentient beings to give up conceit, set their minds on enlightenment, and fulfill their aspiration; they abide in the abode of all Enlightening Beings; they attain the clear, sharp senses of Enlightening Beings; they cultivate roots of goodness, and realize omniscience. Having thus dedicated their roots of goodness to Enlightening Beings, they then dedicate them to all sentient beings, wishing that the roots of goodness of all sentient beings, even the slightest, even seeing a Buddha, hearing teaching, or respecting holy mendicants, but for the time of a fingersnap; wishing all be free from obstruction; wishing they reflect on the completeness of Buddhas; wishing they reflect on the techniques of the teaching; wishing they reflect on the nobility and importance of the community; wishing that they not be separated from vision of the Buddha; wishing their minds become pure; wishing that they attain the qualities of Buddhahood; wishing that they build up immeasurable virtue; wishing that they purify spiritual powers; wishing that they give up doubts about the truth; wishing that they live according to the teaching. As they make such dedication to sentient beings, they also make such dedication for the Buddhist disciples and the individual illuminates. *Fourth*, Enlightening

Beings also vow that all sentient beings forever leave all miserable places like hells, hungry ghosts, and animality, and so on; wishing that they further develop the supreme will for enlightenment; wishing that they concentrate their minds on the earnest search for knowledge of all means of liberation; wishing that they never repudiate the true teaching of the Buddhas; wishing to attain the peace of the Buddhas; wishing to be pure in body and mind; wishing to realize omniscience. *Fifth*, the foundations of goodness of great Enlightening Beings are all correctly initiated, built up, and developed by great vows, causing them to expand and to be completely fulfilled. *Sixth*, when great Enlightening Beings live at home, though live at home with spouses and children, Enlightening Beings never for a moment give up the determination for enlightenment; with correct mindfulness, they always meditate on the realm of all knowledge. They always liberate themselves and others, enable them to reach the ultimate. They always use appropriate means to transform the members of their own households, causing them to enter the knowledge of Enlightening Beings and causing them to develop to maturity and attain liberation. Though they live at home with relatives, their minds have no attachments. However, by their basic great great compassion they remain in home life, and because of their kindness they harmonize with their spouses and children, with no hindrance to the pure Way of Enlightening Beings. Though great enlightening beings be in home life and work at various occupations, they never for a moment give up the will for omniscience. Whether they are dressing, eating, taking medicine, washing, looking around, walking, standing still, sitting, reclining, speaking, thinking, asleep or awake, whatever they are doing their minds always dedicate it to the path of omniscience. They concentrate and contemplate unremittingly, because they want to aid all sentient beings and settle them in enlightenment. For the sake of all sentient beings, with immeasurable great vows, Great Enlightening Beings embody countless great roots of goodness; diligently cultivate virtues; save everyone; forever divorce arrogance and indulgence; proceed surely toward the state of omniscience; never conceiving any intention of turning to another path; always contemplate the enlightenment of all Buddhas; forever abandon all impure ways; cultivate practice of what all Enlightening Beings learn; encounter no obstruction on the path of omniscience; stand on the ground of knowledge. They are devoted to recitation and learning; collect roots of goodness by means of immeasurable knowledge. Their minds have no affection for any mundane realm; they are not obsessed with what they practice; they wholeheartedly accept and hold the principles of the Buddhas' teachings. Though they are living at home, they cultivate and internalize roots of goodness in every way, cause them to grow, and dedicate them to the unsurpassed enlightenment, which is the essence of the Buddhas. *Seventh*, at

such a time, Enlightening Beings, even when they are feeding domestic animals, all make this vow to cause these creatures to leave the realm of animality, to be helped and comforted and ultimately be liberated; having forever crossed over the ocean of suffering; eternally annihilating painful sensations; forever removing suffering physical and mental elements; eternally cutting off painful feeling, accumulation of pain, painful actions, the cause of pain, the root of suffering, and painful situations. *Eighth*, with their roots of goodness in the forefront, Enlightening Beings dedicate them to knowledge of ways of liberation for all beings. *Ninth*, Enlightening Beings first engender the determination for enlightenment they include all sentient beings. They cultivate the foundations of goodness and dedicating them to all sentient beings to cause all sentient beings to leave the plain of birth and death; to cause them to attain the unhindered bliss of the enlightened; to cause them to emerge from the ocean of afflictions; to cause them to practice the path of the Buddha teachings; to fill everywhere with kindness; to cause sentient beings to have vast powers of compassion; to cause them all to attain pure bliss; to cause sentient beings to preserve foundations of goodness; to cause sentient beings to draw near to the qualities of Buddhahood; to cause sentient beings to leave the realms of demons and enter the realm of Buddhas; to cause sentient beings to cut off the seeds of mundanity and plant the seeds of enlightenment; to cause sentient beings to abide in the truth which is equal in all times. *Tenth*, Enlightening Beings dedicate all roots of goodness they have collected, will collect and are collecting. Enlightening beings form this thought: “As the Buddhas and Enlightening Beings of the past have practiced and respectfully serving all enlightening ones; liberating sentient beings so that they be forever emancipated.” They diligently cultivate and practice all roots of goodness and then dedicate them all without attachment, without depending on form, without attachment to sensation, without erroneous conceptions, without creating fixed patterns, without grasping consciousness, detached from the senses, not dwelling on things of the world, delighting in transcendence. They know that all things are empty as space, come from nowhere, are unborn and not perishing, and have no true reality, so they have no attachments. *Eleventh*, Enlightening Beings avoided all discriminatory views; they were imperturbable and unaffected by anything; they never lost awareness or calm. *Twelfth*, they abide in reality without form, detached from all appearances, all being one. *Thirteenth*, Enlightening Beings entered deeply into the nature of all things; they always happily practiced all-sided virtues, and saw the congregation of all Buddhas. *Fourteenth*, just as all those Enlightening Beings of the past dedicated roots of goodness, Enlightening Beings also practice dedication in this way and understand these principles in this way. They base on these principles determine to learn and act, not violating the specifics of the

teachings; they know that what is practiced is like illusions, like shadows, like the moon's image in the water, like reflections in a mirror, manifested by the combination of causes and conditions, proceeding thus up to the ultimate stage of enlightenment. *Fifteenth*, Great Enlightening Beings also form this thought: "Just as the Buddhas of the past, when cultivating enlightening practice, dedicated roots of goodness in this way; and so do and will the Buddhas of the present and future, so too should I arouse my will and dedicate roots of goodness like those Buddhas with foremost dedication, excellent dedication, supreme dedication, superior dedication, unexcelled dedication, peerless dedication, unequalled dedication, incomparable dedication, honorable dedication, sublime dedication, impartial dedication, straightforward dedication, virtuous dedication, far-reaching dedication, good dedication, pure dedication, dedication free from evil, dedication not going wrong. *Sixteenth*, once enlightening beings have dedicated roots of goodness in this way, they accomplish pure action of body, speech and mind; they abide in the abode of enlightening beings without any faults; they practice good works; they get rid of evils of action and speech; their minds are without flaw or defilement; they cultivate omniscience. *trụ nơi tâm quảng đại*: they abide in an immeasurably broad mind; they know all phenomena create nothing; they abide in transmudane states; they are not influenced by things of the world; they analyze and comprehend innumerable actions; they fully develop skill in means of dedication; and they extirpate the roots of grasping and attachment forever.

Cultivation of Dedication Reaching All Places: According to the Flower Adornment Sutra, Chapter 25, Ten Dedications, this is the fourth dedication of the ten dedications, the dedication reaching all places of great enlightening beings. *First*, when enlightening beings cultivate all roots of goodness, they think: "May the power of virtue of these roots of goodness reach all places". Just as reality extends everywhere without exception, reaching all things, reaching all worlds, reaching all beings, reaching all lands, reaching all phenomena, reaching all space, reaching all time, reaching all that is compounded and un-compounded, reaching all speech and sound. *Second*, when enlightening beings cultivate all roots of goodness, they think that these roots of goodness reach the abodes of all enlightened ones; be as offerings to all those Buddhas; the past Buddhas whose vows are fulfilled; the future Buddhas who are fully adorned; the present Buddhas, their lands, sites of enlightenment, and congregations, filling all realms throughout the entirety of space. *Third*, Enlightening Beings also aspire to present to all Buddhas offerings like those of the celestials by virtue of the power of faith, by virtue of great knowledge without obstruction, by virtue of dedication of all roots of goodness. *Fourth*, when cultivating dedication reaching all places, great

enlightening beings think to the Buddhas pervade all realms in space; and various actions produced in the worlds of all the unspeakably many world systems in the ten directions, in unspeakably many Buddha-lands, in unspeakably many Buddha-spheres, in all kinds of worlds, in infinite worlds, in worlds without boundaries, in rotating worlds, in sideways worlds, in worlds facing downward and upward, in all worlds such as these, all Buddhas manifest a span of life and display various spiritual powers and demonstrations. In these worlds there are enlightening beings who, by the power of resolution for the sake of sentient beings who can be taught, they appear as Buddhas in all worlds and reveal everywhere the boundless freedom and spiritual power of the enlightened; the body of reality extending everywhere without distinction; equally entering all realms of phenomena and principles. The body of inherent Buddhahood neither born nor perishing, but they utilize skillful expedients appearing throughout the world, because of realizing the true nature of things, transcending all, because of attainment of nonregressing power, because of birth among the people of vast power of unobstructed vision of the enlightened.

Cultivation of Indestructible Dedication: The indestructible dedication is the second dedication in the ten dedications in The Flower Adornment Sutra. According to the Fa-Hsiang School, this is the stage where the Bodhisattva sees emptiness easily without analyzing existence. *First*, Great Enlightening Beings attain indestructible faith in the Enlightened Ones of past, future and present because they serve all Buddhas; they attain indestructible faith in enlightening beings, even those who have just resolved on the search for omniscience for the first time, because they vow to tirelessly cultivate all foundations of goodness of enlightening beings; they attain indestructible faith in all the Buddha qualities, because they conceive profound aspiration; they attain indestructible faith in all Buddha teachings, because they abide by them and maintain them; they attain indestructible faith in all sentient beings, because they look upon all sentient beings impartially with the eye of compassion and dedicate roots of goodness to their universal benefit; they attain indestructible faith in all pure ways, because everywhere they amass boundless roots of goodness; they attain indestructible faith of dedication of enlightening beings, because they fulfill their noble aspiration; they attain indestructible faith in all teachers of the ways of enlightening beings, because they think of the enlightening beings as Buddhas; they attain indestructible faith in the spiritual powers of all Buddhas, because they deeply believe in the inconceivability of the Buddhas; and they attain indestructible faith in the practice of skill in expedient means exercised by all enlightening beings, because they include countless various realms of activity. *Second*, Great Enlightening Beings abide in indestructible faith in various realms such as

those of Buddhas, enlightening beings, disciples of Buddhas, individual illuminates, of Buddhist doctrines, and of sentient beings they plant roots of goodness; causing the determination for enlightenment to grow more and more; causing their kindness and compassion to become broad and great; they observe impartially; they accord with and practice the deeds of the Buddhas; embracing all pure foundations of goodness; entering the truth; they assembled virtuous practices; they carry out great works of charity; they cultivate meritorious qualities; and they look upon the past, present and future as equal. *Third*, Great Enlightening Beings dedicate such virtues to cultivating Omniscience; aspiring to always see the Buddhas; aspiring to associate with companions; aspiring to live among enlightening beings; aspiring to constantly keep their minds on omniscience; vowing to accept and hold the Buddhist teachings; vowing to conscientiously protect, educate and develop all sentient beings; their minds always dedicated to the path of emancipation from the world; vowing to provide for and serve all teachers of truth; understanding the principles of the teachings and retain them in memory; and vowing to cultivate and practice great vows and cause them to be fulfilled. *Fourth*, Enlightening Beings cultivate dedications in this way. To amass roots of goodness. Once they have amassed various roots of goodness, they cultivate the practices of enlightening beings by means of the results of these roots of goodness. In every successive moment they see innumerable Buddhas, and serve and provide for them in accordance with their needs to accomplish roots of goodness; to develop roots of goodness; to contemplate roots of goodness, to concentrate roots of goodness; to analyze roots of goodness; to delight in roots of goodness; to cultivate roots of goodness; and to abide in roots of goodness. *Fifth*, Enlightening Beings reverently present the following offerings with pure-minded respect to all Buddhas for countless, incalculable eons, never retreating, never ceasing; they provide innumerable jewels, flowers, garlands, garments, parasols, banners, pennants, adornments; they provide innumerable perfumes, powdered incenses, mixed scents, burning, incenses; they provide innumerable services, profound faith, aspiration, pure mind, respect, praise, honor; they provide innumerable jewel seats, flower seats, incense seats, seats of garlands, sandalwood seats, cloth seats, diamond seats, crystal seats, precious streamer seats, Jewel-colored seats; they provide innumerable flowered parks, bejeweled parks, perfumed parks, parks hung with garlands, parks spread with robes, jewel-studded parks; they provide innumerable parks with trees of all precious substances, parks with balustrades of all precious substances, parks covered with nets of chimes of all jewels. They provide innumerable palaces of all precious substance, palaces with all kinds of flowers, palaces with all kinds of garlands, palaces with all kinds of incenses, palaces with all kinds of sandalwood, palaces with stores of all kinds of

aromatic resins, palaces of all kinds of diamonds, palaces with all kinds of crystal, all extraordinary fine, surpassing those of the heavens. They provide innumerable trees of mixed jewels, trees of various fragrances, trees of precious raiments, trees of music, trees of fascinating jewels, trees of gem-studded streamers, trees of precious rings. They provide innumerable trees adorned with banners, pennants, and canopies with the fragrances of all flowers. The palaces are also adorned with innumerable lattices, innumerable windows, doors, innumerable balconies, innumerable crescents, innumerable drapes, covered with countless nets of gold, countless perfumes wafting throughout them scenting everywhere, and countless robes spread on the ground. *Sixth*, after each Buddha dies, enlightening beings also respectfully make similar offerings to all their relics, in order to induce all sentient beings to develop pure faith, to embody all foundations of goodness, to be read from all suffering, to have broad understanding, to be arrayed with great adornments, to consummate all their undertakings, to know how rare it is to meet a Buddha, to fulfill the immeasurable power of the enlightened, to adorn and make offerings to the tombs and shrines of Buddhas, to Maintain the teachings of all Buddhas. Their offerings to living Buddhas and to their relics after death could never be fully told of even in an incalculable period of time. *Seventh*, Enlightening beings cultivate and accumulate immeasurable virtue is all to develop and mature sentient beings without retreating, without ceasing, without wearying, without clinging, free from all mental images, without stopping anywhere, forever beyond all dependence, detached from self and anything pertaining to a self, seal all aspects of their activities with the stamp of truth, realize the birthlessness of things, abide in the abode of Buddhahood, and observe the nature of birthlessness. *Eighth*, in the care of the Buddhas, they set their minds on dedication in accord with the nature of all things; dedication entering into the uncreated truth, yet perfecting created expedient methods; dedication of techniques discarding attachments to concepts of phenomena; dedication abiding in countless enlightening skills; dedication forever departing from all realms of existence; dedication of expedient application of practices without sticking to forms; dedication embracing all foundations of goodness; great dedication purifying the acts of all enlightening beings; dedication rousing the will for enlightenment; dedication living with all bases of goodness, and dedication fulfilling supreme faith. *Ninth*, when enlightening beings dedicate such roots of goodness, thought though they go along with birth and death, they are not changed, they seek omniscience without ever retreating. Even though they are in the various realms of existence, their minds are undisturbed, they are able to liberate all sentient beings. They are not stained by compounded things and they do not lose unimpeded knowledge. Their fulfillment of causes and conditions of enlightening beings' practices

and stages is inexhaustible, worldly things cannot change or move them; they fulfill the pure ways of transcendence; they are able to accomplish all knowledge and power; they get rid of the darkness of ignorance and folly; they develop the will for enlightenment, reveal the light of enlightenment, increase pure ways, dedicate to the supreme Way, and fulfill all practices. *Tenth*, Enlightening beings also cultivate dedication by means of clear and pure intellect they are able to skillfully analyze things; they comprehend all things as appearing according to the mind; they know clearly the deeds are like illusions, the results of deeds are like paintings, all activities are like magic tricks, things born of causes and conditions are all like echoes, the practices of enlightening beings are like reflections. Therefore, Enlightened Beings produce the clear, pure eye of reality, they see the vast realm of the uncreated, realize their null essence, understand the nonduality of things and discover the true aspect of things, fulfill the practices of enlightening beings without attachment to any forms, have the ability to carry out all commonplace acts without ever abandoning pure principles and practices. They are free from all attachments, they remain unattached in action. *Eleventh*, Enlightening beings think flexibly, without confusion or delusion, without contradicting facts, without destroying active causes. *Twelfth*, dedicating as is appropriate with clear perception of real truth. *Thirteenth*, They know the inherent nature of things, yet by the power of skill in means they accomplish results of action and reach the other shore. *Fourteenth*, with knowledge and wisdom they examine all things and attain knowledge of spiritual faculties. *Fifteenth*, the virtues of their deeds are carried out without striving, in accordance with their free will. *Sixteenth*, Enlightening beings dedicate roots of goodness in this way because they want to liberate all sentient beings, want to keep the lineage of Buddhas unbroken, want to be forever rid of demonic activity, want to see omniscience. Their aspiration is never discarded; and they detach from mundane objects and cut off all mixup and defilement. *Seventeenth*, Enlightening beings wish that all sentient beings to attain pure knowledge, all sentient beings enter deeply into techniques of liberation, all sentient beings depart from the state of birth and death, all sentient beings to attain the bases of virtues of Buddhahood, all sentient beings forever end all delusive activities, all sentient beings stamp all actions with the seal of equanimity, all sentient beings to determine to enter knowledge of all ways of liberation, and accomplish all transmundane qualities.

Chapter Sixty-Four

Cultivation of Ten Grounds: The Path of Saint Bodhisattvas in the Spirit of the Avatamsaka Sutra

I. An Overview of Bodhisattva-Bhumi in Buddhism:

In Buddhist cultivation, there are stages that a bodhisattva goes through to reach enlightenment (Bodhisattva levels or Bodhisattva stages). There are ten stages in Mahayana sects and thirteen stages in the Tantric sects. There are ten stages of the development of a practitioner from a bodhisattva into a Buddha. The “ten stages” of the development of a bodhisattva into a Buddha: Dry or unfertilized stage of wisdom (Unfertilized by Buddha-truth or Worldly wisdom), the embryo-stage of the nature of Buddha-truth, the stage of patient endurance, the stage of freedom from wrong views, the stage of freedom from the first six of nine delusions in practice, the stage of freedom from the remaining worldly desires, the stage of complete discrimination in regard to wrong views and thoughts or the stage of an arhat, Pratyekabuddhahood, Bodhisattvahood, and Buddhahood. There are also ten stages of the pratyekabuddha. First, the stage of perfect asceticism. Second, the stage of mastery of the twelve links of causation. Third, the stage of the four noble truths. Fourth, the stage of deeper knowledge. Fifth, the stage of the eightfold noble path. Sixth, the stage of the three realms. Seventh, the stage of the nirvana. Eighth, the stage of the six supernatural powers. Ninth, the stage of arrival at the intuitive state. Tenth, the stage of mastery of the remaining influences of former habits. There are still ten stages for a hearer or ten Sravaka stages. First, the stage of initiation as a disciple by taking (receiving) the three refuges in the Buddha, Dharma and Sangha and observing the basic five commandments. Second, the stage of belief or faith-root. Third, the stage of belief in the four noble truths. Fourth, the stage of an ordinary disciple who observe the five basic contemplations. Fifth, the stage of those who pursue the three studies (Listening, Reflecting, Cultivating). Sixth, the stage of seeing the true way. Seventh, the stage of a definite stream-winner and assure

Nirvana. Eighth, the stage of only one more rebirth. Ninth, the stage of no-return (no rebirth). Tenth, Arhatship or the stage of an arhat.

In Buddhism, Sutra on the Ten Bodhisattva-Stages (Dasabhumika-sutra-skt), ten grounds, ten stages of the development of a bodhisattva into a Buddha, the discourse on the ten lands, one of the most important Mahayana texts outlining the ten levels through which a Bodhisattva progresses on the path to Buddhahood. It is a section of the voluminous Avatamsaka Sutra. There is also a Treatise on Yogacara-bhumi, a Sanskrit treatise by Asanga, one of the leading figures of the Indian Buddhist Yogacara tradition. It outlines the path to buddhahood followed by the Bodhisattva and describes the practices pertaining to the path. It is the fifteenth section of his voluminous Levels of Yogic Practice (Yogacara-bhumi). Land of Bodhisattva. This is the Mahayana work of Asanga which describes the course of development of a bodhisattva. There are ten Bodhisattva-bhumi, grading the upward course of the Bodhisattva's spiritual development, which culminates in the realization of Buddhahood.

II. Ten Stages: The Path of Saint-Bodhisattvas in Development from a Bodhisattva into a Buddha in the Spirit of the Avatamsaka Sutra:

Ten Stages of Bodhisattvabhumi in the Avatamsaka Sutra:
There are ten stages of development in the mind-ground of a Bodhisattva into a Buddha in the Avatamsaka Sutra. Joyful stage or land of joy, or ground of happiness or delight; Immaculate stage or land of purity, or ground of leaving filth (land of freedom from defilement), Radiant stage or land of radiance, or ground of emitting light; Blazing stage or the blazing land, or the ground of blazing wisdom; Hard-to-conquer stage or the land extremely difficult to conquer, or the ground of invincibility, Face-to-face stage or land in view of wisdom, or the ground of manifestation; Going-far-beyond stage or the far-reaching land, or the ground of traveling far; Immovable stage or the immovable land; Good-thought stage or the land of good thoughts, or the ground of good wisdom; and Cloud of dharma stage or land of dharma clouds, or the ground of the Dharma cloud. In the spirit of the Avatamsak Sutra, Ten Grounds are Saint-Bodhisattvas' path of cultivation that lead to the

final goal to become a Buddha. Generally speaking, the “ten stages” of the development of a bodhisattva into a Buddha include Dry or unfertilized stage of wisdom (Unfertilized by Buddha-truth or Worldly wisdom), the embryo-stage of the nature of Buddha-truth, the stage of patient endurance, the stage of freedom from wrong views, the stage of freedom from the first six of nine delusions in practice, the stage of freedom from the remaining worldly desires, the stage of complete discrimination in regard to wrong views and thoughts (the stage of an arhat), Pratyekabuddhahood, Bodhisattvahood, and Buddhahood. According to the Flower Adornment Sutra (Avatamsaka Sutra), there are ten stages or characteristics of a Buddha. The ten stages of a Mahayana Bodhisattva development. The Ten Stages of the Bodhisattva, originally found in the Dasa-bhumi Sutra of the Avatamsaka School, are simply namesakes for ordinary people who have no experience in the Path of No Learning (asaiksa-marga). These Mahayanistic Stages are said to have been profounded in order to distinguish the position of the Bodhisattva from those of the Hinayanistic sravaka and pratyeka-buddha. The first stage is the land of joy, or ground of happiness or delight (Paramudita). The first stage of Joy (or utmost joy) at having overcome the former difficulties, realizing a partial aspect of the truth, and now entering on the path to Buddhahood and enlightenment. In this stage, the Bodhisattva attains the holy nature for the first time and reaches the highest pleasure, having been removed from all errors of Life-View (darsana-marga) and having fully realized the twofold sunyata: pudgala and dharma. In this stage, a Bodhisattva feels delight because he is able to pass from the narrow ideal of personal Nirvana to the higher ideal of emancipation all sentient beings from the suffering of ignorance.

Chapter Sixty-Five

Some Other Typical Methods of Cultivation In the Flower Adornment Sutra

I. Some Other Typical Methods of Cultivation In the Flower Adornment Sutra Part I:

An Overview of Great Bodhisattvas' Things of Cultivation in the Avatamsaka Sutra: According to Buddhism, cultivation (Tu) means correct our characters and obey the Buddha's teachings. "Tu" means to study the law by reciting sutras in the morning and evening, being on strict vegetarian diet and studying all the scriptures of the Buddha, keep all the precepts; however, the most important factors in real "Tu" are to correct your character, to eliminate bad habits, to be joyful and compassionate, to build virtue. In reciting sutras, one must thoroughly understand the meaning. Furthermore, one should also practise meditation on a daily basis to get insight. For laypeople, "Tu" means to mend your ways, from evil to wholesome (ceasing transgressions and performing good deeds). If Buddhist practitioners want to follow in the footsteps of Bodhisattvas, we should try to cultivate some typical methods of Bodhisattvas' ways of cultivation. The Flower Ornament Sutra is one of the profound Mahayana sutras embodying the sermons given by the Buddha immediately following his perfect enlightenment. Flower Adornment Sutra. The Sanskrit title is Avatamsaka, but it is Gandavyuha according to Fa-Tsang's commentary on the sixty-fascile Garland Sutra. Three translations of the Avatamsaka-sutra in China: First, 60 books translated by Buddhahadra, who arrived in China around 406 A.D., also known as the East-Chin Sutra or the old sutra. Second, 80 books translated by Siksanda, about 700 A.D., also known as the T'ang Sutra or the new sutra. Third, 40 books translated by Prajna around 800 A.D. This translation also included the Dictionary of Classic by Hui-Yuan in 700 A.D. After examining the sutra, we find that there were in the beginning many independent sutras which were later compiled into one encyclopaedic collection, as the subject-matters treated in them are all classified under one head, and they came to be known as Avatamsaka. The Gandavyuha is the Sanskrit title for a text containing the account of Sudhana, the young man, who wishing to find how to realize the ideal life of Bodhisattvahood, is directed by Manjusri the Bodhisattva to visit spiritual leaders one after another in various departments of life and in various forms of existence, altogether numbering fifty-three. This is the basic text of the Avatamsaka School. It is one of the longest and most profound sutras in the Buddhist Canon and records the highest teaching of Buddha Sakyamuni,

immediately after enlightenment. It is traditionally believed that the sutra was taught to the Bodhisattvas and other high spiritual beings while the Buddha was in samadhi. The sutra has been described as the “epitome of Buddhist thought, Buddhist sentiment, and Buddhist experiences” and is quoted by all schools of Mahayana Buddhism. The sutra compares the whole Universe to the realization of Vairocana Buddha. Its basic teaching is that myriad things and phenomena are the oneness of the Universe, and the whole Universe is myriad things and phenomena. The below items are Great Bodhisattvas' things of cultivation recorded in the Avatamsaka Sutra.

First, Ten Kinds of Possession by Demons of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of possession by demons of Great Enlightening Beings. Enlightening Beings who can leave these ten can attain the supreme supportive power of Buddhas. *First*, mind of laziness. *Second*, narrowness and meanness of aspiration. *Third*, satisfaction with a little practice. *Fourth*, exclusivity or receiving just one practice and refusing all others. *Fifth*, not making great vows. *Sixth*, liking to be in tranquil extinction and annihilating afflictions, forgetting the Bodhi mind. *Seventh*, permanently annihilating birth and death. *Eighth*, giving up the practices of enlightening beings. *Ninth*, not edifying sentient beings. *Tenth*, doubting and repudiating the truth.

Second, Ten Kinds of Quest for Truth of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of quest for truth of Great Enlightening Beings. Enlightening Beings who abide by these can attain great knowledge of all elements of Buddhahood without being instructed by another. *First*, quest for truth with a straightforward mind, being free from dishonesty. *Second*, diligent quest for truth, being free from laziness. *Third*, wholly devoted quest for truth, not begrudging their lives. *Fourth*, quest for truth to destroy all sentient beings' afflictions, not doing it for fame, profit, or respect. *Fifth*, quest for truth to benefit self and others, all sentient beings, not just helping themselves. *Sixth*, quest for truth to enter knowledge of wisdom, not taking pleasure in literature. *Seventh*, quest for truth to leave birth and death, not craving worldly pleasures. *Eighth*, quest for truth to liberate sentient beings, engendering the determination for enlightenment. *Ninth*, quest for truth to resolve the doubts of all sentient beings, to free them from vacillation. *Tenth*, quest for truth to fulfill Buddhahood, not being inclined to lesser aims.

Third, Ten Kinds of Realizational Knowledge Possessed by Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of realizational knowledge possessed by Great Enlightening Beings. Enlightening Beings who abide by these can attain skillful use of all the teachings. *First*, they know the unity of all things.

Second, they know the infinity of all things. *Third*, they know the presence of all things in a single instant. *Fourth*, they know the interpenetration of mental activities of all sentient beings. *Fifth*, they know the equality of faculties of all sentient beings. *Sixth*, they know the impassioned habitual activities of all sentient beings. *Seventh*, they know the mental compulsions of all sentient beings. *Eighth*, they know the good and bad acts of all sentient beings. *Ninth*, they know all enlightening beings' vows and practices, mastery, preservation of the teaching, and mystical transfigurations. *Tenth*, they know all Buddhas' fulfillment of the ten powers and attainment of true enlightenment.

Fourth, Ten Kinds of Pure Things of Buddhas Always Remembered by Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of pure things of Buddhas that should always be remembered by Enlightening Beings. *First*, all Buddhas' past events should always be remembered by Enlightening Beings. *Second*, all Buddhas' pure superior actions should always be remembered. *Third*, all Buddhas' fulfillment of the ways of transcendence should be always remembered. *Fourth*, all Buddhas' accomplishment of great undertakings should always be remembered. *Fifth*, all Buddhas' accumulation of virtues should always be remembered. *Sixth*, all Buddhas' embodiment of spiritual practice should always be remembered. *Seventh*, all Buddhas' actualization of true enlightenment should always be remembered. *Eighth*, the infinity of all Buddhas' physical forms should always be remembered. *Ninth*, the infinity of all Buddhas' spiritual powers should be always remembered. *Tenth*, all Buddhas' ten powers of confidence should be always remembered.

Fifth, Ten Kinds of Support by Buddhas: According to the Flower Adornment Sutra, there are ten kinds of support by Buddhas. If Enlightening Beings can get rid of the ten possessions by demons, they can gain ten kinds of support by Buddhas. *First*, they are supported by Buddhas in first being able to aspire to enlightenment. *Second*, in preserving the will for enlightenment life after life without letting it be forgotten. *Third*, in being aware of manias and being able to avoid them. *Fourth*, in learning the way of transcendence and practice them as taught. *Fifth*, in knowing the pain of birth and death, yet not rejecting them. *Sixth*, in contemplating the most profound truth and gaining immeasurable reward. *Seventh*, in expounding the principles of the two lesser vehicles of salvation for the benefit of sentient beings without actually grasping the liberation of those vehicles. *Eighth*, in happily contemplating the uncreated without dwelling therein and not thinking of the created and the uncreated as dual. *Ninth*, in reaching the realm of birthlessness, yet manifesting birth. *Tenth*, in realizing universal knowledge, yet carrying out the practices of enlightening beings and perpetuating the seed of Enlightening Beings.

Sixth, Ten Kinds of Support by Truth of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of support by truth of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme support of truth of all Buddhas. *First*, knowing all conditioned states are impermanent. *Second*, knowing all conditioned states are painful. *Third*, knowing all conditioned states are identityless egoless). *Fourth*, knowing all phenomena are quiescent nirvana. Fifth, knowing all phenomena arise from conditions and do not come to be without conditions. *Sixth*, knowing that ignorance comes from wrong thought, and finally old age and death come from ignorance, so if wrong thought is extinguished, ignorance is extinguished, and finally old age and death are extinguished. *Seventh*, knowing the three doors of liberation and generating the vehicle of hearers, realizing the state of noncontention and generating the vehicle of individual illuminates. *Eighth*, knowing the six transcendent ways and the four means of integration, generating the Great Vehicle. *Ninth*, knowing that all lands, all phenomena, all sentient beings and all times are spheres of knowledge of Buddhas. *Tenth*, knowing how to cut off all thoughts, abandon all grasping, detach from before and after, and accord with nirvana.

Seventh, Ten Preliminary Conditions That Lead to the Cherishing of the Desire for Supreme Enlightenment: According to the Avatamsaka Sutra, there are ten preliminary conditions that lead to the cherishing of the desire for supreme enlightenment. *First*, kusalamula (skt), the stock of merit is well-filled. *Second*, carana (skt), deeds of goodness are well practiced. *Third*, sambhara (skt), the necessary moral provisions are well stored up. *Fourth*, paryupasita (skt), the Buddhas have respectfully served. *Fifth*, sikla-dharma (skt), works of purity are well accomplished. *Sixth*, kalyanamitra (skt), there are good friends kindly disposed. *Seventh*, visuddhasaya (skt), the heart is thoroughly cleansed. *Eighth*, vipuladhyasaya (skt), broad-mindedness is firmly secured. *Ninth*, adhimukti (skt), a deep sincere faith is established. *Tenth*, karuna (skt), there is the presence of a compassionate heart.

Eighth, Ten Great Bodhisattvas' Excellent Deeds in the Saha World:

According to the Vimalakirti, Chapter Tenth, Vimalakirti said: "As you have said, the Bodhisattvas of this world have strong compassion and their lifelong works of salvation for all living beings surpass those done in other pure lands during hundreds and thousands of aeons. Why? Because they achieved ten excellent deeds which are not required in other pure lands: *First*, charity (dana) to succour the poor. *Second*, precept-keeping (sila) to help those who have broken the commandments. *Third*, patient endurance (ksanti) to subdue their anger. *Fourth*, zeal and devotion (virya) to cure their remissness. *Fifth*, serenity (dhyana) to stop their confused thoughts. *Sixth*, wisdom (prajna) to wipe out ignorance. *Seventh*, putting an end to the eight distressful conditions

for those suffering from them. *Eighth*, teaching Mahayana to those who cling to Hinayana. *Ninth*, cultivation of good roots for those in want of merits. *Tenth*, the four Bodhisattva winning devices for the purpose of leading all living beings to their goals (in Bodhisattva development).

Ninth, Ten Kinds of Springing of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of springing of Great Enlightening Beings. Enlightening Beings who abide by these can achieve the supreme springing of Buddhas in the midst of all things. *First*, the springing of a majestic bull, overshadowing all dragons, yakshas, sanhkinnaras, gandharvas, and other creatures. *Second*, the springing of a majestic elephant with their minds well tamed and gentle all sentient beings and carrying all sentient beings. *Third*, the springing of a great water spirit: Producing dense clouds of the great teaching; flashing the lightning of liberation; reverberating with the thunder of truth; and showering the sweet rain of the spiritual faculties and powers, the elements of enlightenment, meditations, liberations, and concentrations. *Fourth*, the springing of the great golden-winged bird: Evaporating the water of covetousness; breaking the shell of delusion; catching the evil poisonous dragon of affliction; and lifting beings out of the ocean of suffering of birth and death. *Fifth*, the springing of great majestic lion: Resting secure in fearless; using impartial great knowledge as a weapon; and crushing demons and false teachers. *Sixth*, springing of spirit and strength, able to destroy the enemy and afflictions on the great battlefield of birth and death. *Seventh*, the springing of great knowledge: Knowing the elements of body, mind, and sense experience; knowing other interdependent productions; and freely explaining all things. *Eighth*, the springing of mental command: Retaining teachings by the power of recollection and awareness and expounding the teachings according to the faculties of sentient beings. *Ninth*, the springing of intellectual powers: Uninhibited and swift analyzing everything and causing everyone to receive benefit and be happy. *Tenth*, the springing of realization of Thusness: Fulfilling all aids to the way to omniscience; with instantaneous wisdom attaining all that can be attained. Understanding all that can be understood; sitting on a lion throne; conquering hostile demons; and realizing unexcelled, complete achieve perfect enlightenment.

Tenth, Ten Ways of Getting Rid of Demons' Actions of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, Enlightening Beings have ten ways of getting rid of demons' actions. Enlightening Beings who abide by these can escape all demonic ways. *First*, associating with the wise and honoring and serving them. *Second*, not elevating themselves or praising themselves. *Third*, believing in the profound teaching of Buddha without repudiating it. *Fourth*, never ever forgetting the

determination for omniscience. *Fifth*, diligently cultivating refined practices, never being lax. Always seeking all the teachings for enlightening beings. *Seventh*, always expounding the truth tirelessly. *The eighth way of getting rid of demons' actions*: Taking refuge with all the Buddhas in the ten directions and thinking of them as saviors and protectors. *Ninth*, faithfully accepting and remembering the support of the spiritual power of the Buddhas. *Tenth*, equally planting the same roots of goodness with all enlightening beings.

Eleventh, Ten Kinds of Attainment of Powers of the Enlightened of Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of attainment of powers of the enlightened of enlightening beings. Enlightening Beings who acquire these ten powers are called Buddhas, truly awake. *First*, attain the powers of the enlightened because they transcend the afflictive activities of all demons. *Second*, fulfill all enlightening practices and master all concentrations of enlightening beings. *Third*, accomplish all the far-reaching meditations of enlightening beings. *Fourth*, fulfill all the pure means of fostering enlightenment. *Fifth*, attain illumination of knowledge of all things and can think and analyze well. *Sixth*, their bodies pervade all worlds. *Seventh*, can support all by spiritual powers. *Eighth*, their utterances are equal to the minds of all sentient beings. *Ninth*, they are physically, verbally, mentally equal to the Buddhas of all times, and can comprehend the things of all times in a single thought. *Tenth*, attain concentration of precisely aware knowledge and are imbued with the ten powers of the enlightened, from knowledge of what is so and what is not so up to knowledge of extinction of contaminations.

Twelfth, Ten Things That Cause Enlightening Beings to Regress from the Buddha Teachings, Which They Should Avoid: According to the Flower Adornment Sutra, Chapter 38, there are ten things that cause enlightening beings to regress from the Buddha teachings, which they should avoid. Enlightening Beings who avoid these ten things will enter the Enlightening Beings' paths of emancipation. *First*, slighting the wise. *Second*, fearing the pains of birth and death. *Third*, getting tired of practicing the acts of enlightening beings. *Fourth*, not caring to remain in the world. *Fifth*, addiction to concentration. *Sixth*, clinging to roots of goodness. *Seventh*, repudiating the truth. *Eighth*, putting an end to the practices of enlightening beings. *Ninth*, liking the ways of individual liberation. *Tenth*, having aversion to Enlightening Beings.

Thirteenth, Ten Kinds of Nonattachment of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 27, there are ten kinds of nonattachment of Great Enlightening Being. Great enlightening beings abide in the concentration of the differentiated bodies of all sentient beings can attain ten kinds of non-attachment: *First*, non-attachment in all lands. *Second*,

non-attachment in all places. *Third*, non-attachment in all times. *Fourth*, non-attachment in respect to all beings. *Fifth*, non-attachment in respect to all phenomena. *Sixth*, non-attachment in respect in respect to all Enlightening Beings. *Seventh*, non-attachment in respect to all Enlightening Beings' vows. *Eighth*, non-attachment in respect to all concentrations. *Ninth*, non-attachment in respect to all Buddhas. *Tenth*, non-attachment in respect to all the stages of enlightenment. Enlightening Beings who abide by these can quickly overturn all concepts and attain supreme pure wisdom: Non-attachment to all worlds; non-attachment to all sentient beings; non-attachment to all phenomena; non-attachment to all actions; non-attachment to all roots of goodness; non-attachment to all place of birth; non-attachment to all vows; non-attachment to all practices; non-attachment to all Enlightening Beings; non-attachment to all Buddhas.

Fourteenth, Ten Kinds of Grasping by Which They Perpetuate the Practices of Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of grasping by which they perpetuate the practices of Enlightening Beings. Enlightening Beings who abide by these can perpetuate the practices of Enlightening Beings and attain the Buddhas' supreme state of not grasping anything. *First*, they grasp all realms of sentient beings, to ultimately enlighten them. *Second*, they grasp all worlds, to ultimately purify them. *Third*, they grasp Buddha, cultivating the practices of Enlightening Beings as offerings. *Fourth*, they grasp roots of goodness, accumulating the virtues that mark and embellish the Buddhas. *Fifth*, they grasp great compassion, to extinguish the pains of all sentient beings. *Sixth*, they grasp great benevolence, to bestow on all beings the happiness of omniscience. *Seventh*, they grasp the transcendent ways, to accumulate the adornments of Enlightening Beings. *Eighth*, they grasp skill in means, to demonstrate them everywhere. *Ninth*, they grasp enlightenment, to obtain unobstructed knowledge. *Tenth*, they grasp all things, to comprehend them everywhere with clear knowledge.

Fifteenth, Ten Kinds of Cultivation of Great Enlightening Beings: According to the Flower Adornment Sutra, there are ten kinds of cultivation of Great Enlightening Beings. Enlightening beings who abide by these can achieve the supreme cultivation and practice all truths. *First*, cultivate the ways of transcendence. *Second*, learning. *Third*, wisdom. *Fourth*, purpose. *Fifth*, righteousness. *Sixth*, emancipation. *Seventh*, manifestation. *Eighth*, diligence. *Ninth*, accomplishment of true awakening. *Tenth*, operation of right teaching.

Sixteenth, Ten Kinds of Diligent Practices of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of diligent practices of Great Enlightening Beings. Enlightening Beings who

abide by these can attain the supreme practice of great knowledge and wisdom of Buddhas. *First*, diligent practice of giving, relinquishing all without seeking reward. *Second*, diligent practice of self-control, practicing austerities, having few desires, and being content. *Third*, diligent practice of forbearance, detaching from notions of self and other, tolerating all evils without anger or malice. *Fourth*, diligent practice of vigor, their thoughts, words and deeds never confused, not regressing in what they do, reaching the ultimate end. *Fifth*, diligent practice of meditation, liberations, and concentrations, discovering spiritual powers, leaving behind all desires, afflictions, and contention. *Sixth*, diligent practice of wisdom, tirelessly cultivating and accumulating virtues. *Seventh*, diligent practice of great benevolence, knowing that all sentient beings have no nature of their own. *Eighth*, diligent practice of great compassion, knowing that all things are empty, accepting suffering in place of all sentient beings without wearying. *Ninth*, diligent practice to awaken the ten powers of enlightenment, realizing them without obstruction, manifesting them for sentient beings. *Tenth*, diligent practice of the non receding wheel of teaching, proceeding to reach all sentient beings.

Seventeenth, Ten Kinds of Enjoyment of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, Detachment from the World, great Enlightening beings gave tTen kinds of enjoyment. Enlightening Beings who abide by these can attain the supreme enjoyment of truth of all Buddhas. *First*, they enjoy right mindfulness because their minds are not distracted. *Second*, they enjoy knowledge, distinguishing all things. *Third*, they enjoy visiting all Buddhas, listening to the teaching tirelessly. *Fourth*, they like the Buddhas because they fill the ten directions without bound. *Fifth*, they like enlightening beings because they freely appear in infinite ways for the benefit of sentient beings. *Sixth*, they enjoy the doors of concentration because in one door of concentration they enter all doors of concentration. *Seventh*, they enjoy mental command of mnemonic formula because they hold all the doctrines without forgetting and hand them on to others. *Eighth*, they enjoy unhindered powers of analysis and elucidation, expounding a single saying inexhaustibly. *Ninth*, they enjoy attaining true enlightenment, manifesting bodies in infinite ways, attaining true enlightenment for the sake of sentient beings. *Tenth*, they enjoy turning the wheel of true teaching, destroying all misleading doctrines.

Eighteenth, Great Enlightening Beings' Cultivation of Ten Transcendent

Ways: According to the Mahayana tradition, there are Ten Parimitas: *First*, Giving-paramita or generosity or charity (Dana-paramita (skt). *Second*, Holding Precepts Paramita or morality or discipline (Sila-paramita (skt). *Third*, Patience paramita or forbearance (Kshanti-paramita (skt). *Fourth*, Effort or Vigor paramita or enegy or exertion (Virya-paramita (skt). *Fifth*, Meditation

paramita or contemplation (Dhyana-paramita (skt). *Sixth*, Wisdom paramita or prajna wisdom (Prajna-paramita (skt). *Seventh*, Vow paramita or vow for Bodhicitta (Pranidana-paramita (skt). *Eighth*, Power paramita or strength or manifestations of the ten powers (Bala-paramita (skt). *Ninth*, Expedient paramita or right methods or means (Upaya-paramita (skt). *Tenth*, Knowledge paramita or knowledge of the true definition of all dharmas (Jnana-paramita (skt). ***According to the Hinayana tradition, there are Ten Parimitas: First***, Dana (generosity, perfection in giving). ***Second***, Sila (keeping precepts, morality, perfection in morality). ***Third***, Nekkhamma (renunciation, perfection in renunciation). ***Fourth***, Panna (wisdom, perfection in wisdom). ***Fifth***, Viriya (vigor, energy, perfection in energy). ***Sixth***, Khanti (patience, perfection in patience). ***Seventh***, Sacca (truthfulness, perfection in truthfulness). ***Eighth***, Aditthana (strong determination, perfection in resolution). ***Ninth***, Metta (loving-kindness, perfection in loving-kindness). ***Tenth***, Upekkha (equanimity, perfection in equanimity). ***Also According to the Flower Adornment Sutra, Chapter 38, There Are Ten Transcendent Ways Possessed by Great Enlightening Beings: First***, transcendent giving, relinquishing all they have. ***Second***, transcendent discipline, keeping the precepts of Buddhas pure. ***Third***, transcendent tolerance, abiding in the tolerance and forbearance characteristic of the enlightened. ***Fourth***, transcendent vigor, not regressing whatever they do. ***Fifth***, transcendent meditation, focusing their minds on one point. ***Sixth***, transcendent wisdom, observing all things as they truly are. ***Seventh***, transcendent knowledge, entering into the powers of Buddhas. ***Eighth***, transcendent vowing, fulfilling the great vows of Universal Good. ***Ninth***, transcendent spiritual powers, demonstrating all autonomous actions. ***Tenth***, transcendent teaching, penetrating all Buddhas' teachings. Enlightening Beings abide by these principles will attain the supreme transcendent knowledge of the Buddhas.

II. Some Other Typical Methods of Cultivation In the Flower Adornment Sutra Part II:

Avatamsaka is one of the profound Mahayana sutras embodying the sermons given by the Buddha immediately following his perfect enlightenment. Flower Adornment Sutra. The Sanskrit title is Avatamsaka, but it is Gandavyuha according to Fa-Tsang's commentary on the sixty-fascicle Garland Sutra. The Gandavyuha is the Sanskrit title for a text containing the account of Sudhana, the young man, who wishing to find how to realize the ideal life of Bodhisattvahood, is directed by Manjusri the Bodhisattva to visit spiritual leaders one after another in various departments of life and in various forms of existence, altogether numbering fifty-three. This is the basic text of the Avatamsaka school. It is one of the longest and most profound sutras in the

Buddhist Canon and records the highest teaching of Buddha Sakyamuni, immediately after enlightenment. It is traditionally believed that the sutra was taught to the Bodhisattvas and other high spiritual beings while the Buddha was in samadhi. The sutra has been described as the “epitome of Buddhist thought, Buddhist sentiment, and Buddhist experiences” and is quoted by all schools of Mahayana Buddhism. The sutra compares the whole Universe to the realization of Vairocana Buddha. Its basic teaching is that myriad things and phenomena are the oneness of the Universe, and the whole Universe is myriad things and phenomena. After examining the sutra, we find that Bodhisattva is one whose being or essence is bodhi whose wisdom is resulting from direct perception of Truth with the compassion awakened thereby. Enlightened being who is on the path to awakening, who vows to forego complete enlightenment until he or she helps other beings attain enlightenment. If practitioners want to follow in the footsteps of Bodhisattvas, we should try to cultivate some typical methods of Bodhisattvas' ways of cultivation.

Ten Kinds of Definitive Mark of Great Enlightening Beings: According to The Flower Adornment Sutra, there are ten kinds of definitive mark of Great Enlightening Beings. Enlightening Beings who abide by these can quickly achieve supreme perfect enlightenment and become endowed with the mark of Buddhas' unexcelled knowledge of all truths. *The first definitive mark* includes knowing the suffering of pain, knowing the suffering of disintegration, and knowing the suffering of transitoriness. Single-mindedly seek the way of enlightenment, without becoming lazy. Carry out practices of enlightening beings, unwearied, without fear of apprehension of anxiety. Not giving up this great undertaking; and seeking omniscience steadfastly, not retreating, ultimately attaining unexcelled, complete perfected enlightenment. *The second definitive mark* emphasizes that seeing that there are sentient beings who are foolish and deluded to the point of madness, reviling, attacking, and injuring one another by words and weapons, do not abandon the attitude of an enlightening being because of these scenes; they just forbear with tolerance and gentility, concentrate on cultivating the way of enlightenment, abide in the supreme Path, and enter the state of detachment. The third definitive mark. *The third definitive mark* states that when Great Enlightening Beings hear explanation of the most profound teaching of Buddhas relating omniscience, they are able by their own knowledge to deeply believe and accept it, to understand and enter into it. *The fourth definitive mark* states that Great Enlightening Beings also think having made the profound determination to seek omniscience shall become a Buddha and attain supreme complete perfect enlightenment. All sentient beings are flowing in the world of mundane conditions, suffering immeasurable pains;

therefore, they try to set their minds on enlightenment, to believe and delight in it, and to cultivate it diligently and steadfastly without regressing. *The fifth definitive mark* states that Great Enlightening Beings know that the knowledge of Buddhas is boundless and do not try to access it in limited terms. They have heard of the boundlessness of Buddhas' knowledge from innumerable Buddhas, are able to make limited assessments. Everything written or said in all words has limitations and cannot comprehend the knowledge of Buddhas. *The sixth definitive mark* states that in regard to unexcelled, complete perfect enlightenment, Great Enlightening Beings have supreme desire, profound desire, vast desire, great desire, complex desire, insuperable desire, unsurpassed desire, steadfast desire, desire that cannot be destroyed by any demons or false teachers or their cohorts, unyielding desire to seek omniscience. Dwelling in such desire, ultimately never turn back from supreme enlightenment. *The seventh definitive mark* states that Great Enlightening Beings carry out enlightening actions without concern for their own bodies or lives. No one can discourage or frustrate them because they proceed with determination toward all-knowledge, because the essence of omniscience is always apparent to them, because they have the light of knowledge of all Buddhas, and never give up on the enlightenment of Buddhas and never abandon the wise. *The eighth definitive mark* states that Great Enlightening Beings when Great Enlightening Beings see good men and women aiming for great Vehicle of universal enlightenment foster the growth of their determination to seek Buddhahood, stabilize all foundations of goodness, internalize the determination for omniscience, and never to turn back the quest for supreme enlightenment. *The ninth definitive mark* states that Great Enlightening Beings Great enlightening beings cause all sentient beings to achieve an impartial mind and induce them to cultivate the path of universal knowledge. They explain the truth to sentient beings compassionately and cause them never turn back on the Path of Enlightenment. *The tenth definitive mark* states that Great Enlightening Beings have the same foundations of goodness as all Buddhas; they perpetuate the seed of Buddhahood and ultimately reach omniscient knowledge.

Ten Transcendent Ways Possessed by Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten transcendent ways possessed by Great Enlightening Beings. Enlightening Beings abide by these principles will attain the supreme transcendent knowledge of the Buddhas. *First*, transcendent giving, relinquishing all they have. *Second*, transcendent discipline, keeping the precepts of Buddhas pure. *Third*, transcendent tolerance, abiding in the tolerance and forbearance characteristic of the enlightened. *Fourth*, transcendent vigor, not regressing whatever they do. *Fifth*, transcendent meditation, focusing their minds on one

point. *Sixth*, transcendent wisdom, observing all things as they truly are. *Seventh*, transcendent knowledge, entering into the powers of Buddhas. *Eighth*, transcendent vowing, fulfilling the great vows of Universal Good. *Ninth*, transcendent spiritual powers, demonstrating all autonomous actions. *Tenth*, transcendent teaching, penetrating all Buddhas' teachings.

Ten Kinds of Indestructible Faith of Great Enlightening Beings:

According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of indestructible faith of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme indestructible faith of great knowledge of Buddhas: *First*, indestructible faith in all Buddhas. *Second*, indestructible faith in all Buddhas' teachings. *Third*, indestructible faith in in all wise and holy mendicants. *Fourth*, indestructible faith in in all enlightening beings. *Fifth*, indestructible faith in all genuine teachers. *Sixth*, indestructible faith in all sentient beings. *Seventh*, indestructible faith in all great vows of enlightening beings. *Eighth*, indestructible faith in all practices of enlightening beings. *Ninth*, indestructible faith in honoring and serving all Buddhas. *Tenth*, indestructible faith in the skillful mystic techniques of enlightening beings.

Ten Kinds of Inconceivability of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of inconceivability of Great Enlightening Beings. Enlightening Beings who abide by these will attain the supreme inconceivable qualities of all Buddhas. *First*, all their roots of goodness are inconceivable. *Second*, all their vows are inconceivable. *Third*, their knowledge that all things are like illusions is inconceivable. *Fourth*, their arousal of aspiration for enlightenment and cultivation of enlightening practice without losing roots of goodness and without arbitrary notions is inconceivable. *Fifth*, their not-grasping extinction and liberation in spite of having profoundly penetrated all things, because all their vows are not fulfilled, is inconceivable. *Sixth*, they cultivate the Path of Enlightening Beings and manifest the appearances of incarnation, birth, leaving home, austere practices, going to the site of enlightenment, conquering demons, achieving supreme enlightenment, teaching and passing away, their spiritual transformation free, unceasing, not abandoning their vow of compassion, saving and protecting sentient beings, all of this is inconceivable. *Seventh*, though they are able to manifest the ten powers of Buddhas and their freedom of mystical projection, yet they do not give the mind equal to the cosmos, and teach sentient beings, this is inconceivable. *Eighth*, they know that in all things signlessness is their sign, their signs are signless, nondiscrimination is discrimination, discrimination is nondiscrimination, nonexistence is existence, existence is nonexistence, inaction is action, action is inaction, nonexplanation is explanation, explanation is nonexplanation, this is inconceivable. *Ninth*, they know their

mind is equal to enlightenment, they know enlightenment is equal to mind, they know mind and enlightenment are equal to sentient beings, yet they do not give rise to confusion of mind, confusion of thoughts, or confusions of views, this is inconceivable. *Tenth*, from the moment to moment they enter absorption in extinction and exhaust all contamination, yet they do not experience ultimate reality and do not end roots of goodness with contamination; though they know all things are free from contamination, yet they know the end and extinction of contaminations; though they know the principles of Buddhas are identical to the things of the world, and the things of the world are identical to the principles of Buddhas, yet they do not form notions of worldly things within the principles of Buddhas, and do not form notions of principles of Buddhas in the things of the world. All things enter the realm of reality because there is nothing entered; they know all things are nondual because there is no change.

Ten Kinds of Fruitfulness Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 27, there are ten kinds of fruitfulness Great Enlightening Beings attain when they realize the treasury of light of knowledge. *First*, fruitful seeing, because of causing sentient beings to develop roots of goodness. *Second*, fruitful hearing, causing sentient beings to gain maturity. *Third*, fruitful association, causing sentient beings' minds to be pacified. *Fourth*, fruitful aspiration, causing sentient beings to do as they say and master the meanings of all the teachings. *Fifth*, fruitful action, causing boundless worlds to be purified. *Sixth*, fruitful companionship, cutting off countless beings' doubts in the presence of the Buddhas of countless worlds. *Seventh*, fruitful vows, causing whatever sentient beings are thought of to make excellent offerings and accomplish undertakings. *Eighth*, fruitful skillful methods, causing all to be able to abide in pure knowledge of unobstructed liberation. *Ninth*, fruitful showering of the rain of Teaching, expediently revealing the practice of universal knowledge to countless beings of various faculties and causing them to abide in the path of Buddhahood. *Tenth*, fruitful appearance, manifesting boundless forms, causing all sentient beings to be bathed in illumination.

Ten Kinds of Universal Entry of Great Enlightening Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of universal entry of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme door of liberation of Buddhas: *First*, universal entry among sentient beings. *Second*, universal entry into lands. *Third*, universal entry into various features of worlds. *Fourth*, universal entry into fires. *Fifth*, universal entry into floods. *Sixth*, universal entry into Buddhahood. *Seventh*, universal entry into arrays of adornments. *Eighth*, universal entry into the embodiments of boundless virtues of Buddhas. *Ninth*, universal entry into all

kinds of explanations of truth. *Tenth*, universal entry into all kinds of offerings to Buddhas.

Ten Kinds of Intellectual Power of Great Enlightening Beings: According to the Flower Adornment Sutra, there are ten kinds of intellectual power of Great Enlightening Beings. Enlightening Beings who abide by these can attain supremely skillful intellectual powers of Buddhas. *First*, the intellectual power of not arbitrarily discriminating among things. *Second*, the intellectual power of not fabricating anything. *Third*, the intellectual power of not being attached to anything. *Fourth*, the intellectual power of realizing emptiness. *Fifth*, the intellectual power of freedom from the darkness of doubt. *Sixth*, the intellectual power of receiving support from Buddha in all things. *Seventh*, the intellectual power of spontaneous awareness of all truth. *Eighth*, the intellectual power of skill in differentiation of expressions of all truths. *Ninth*, the intellectual power of truthfully explaining all things. *Tenth*, the intellectual power of gladdening all sentient beings according to their mentalities.

Great Bodhisattvas' Ten Kinds of Impartiality: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of impartiality possessed by Great Enlightening Beings. Enlightening Beings who abide by these principles will attain the supreme impartiality of Buddhas. *First*, impartiality toward all sentient beings. *Second*, impartiality toward all things. *Third*, impartiality toward all lands. *Fourth*, impartiality toward all determinations. *Fifth*, impartiality toward all roots of goodness. *Sixth*, impartiality toward all enlightening beings. *Seventh*, impartiality toward all vows. *Eighth*, impartiality toward all transcendence. *Ninth*, impartiality toward all practices. *Tenth*, impartiality toward all Buddhas.

Great Bodhisattvas' Ten Appellations of Greatness: According to the Flower Adornment Sutra, Chapter 38, after accomplishing cultivating ten ways of generating the qualities of Buddhahood, Enlightening Beings will attain these ten appellations of greatness: *First*, they are called Beings of Enlightenment because they are born of knowledge of enlightenment. *Second*, they are called Great Beings because they dwell in the Great Vehicle. *Third*, they are called Foremost Beings because they realize the foremost truth. *Fourth*, they are called Superior Beings because they are aware of high laws. *Fifth*, they are called Supreme Beings because their knowledge is supreme. *Sixth*, they are called Exalted Beings because they reveal the unexcelled teaching. *Seventh*, they are called Beings of Power because they have extensive knowledge of the ten powers. *Eighth*, they are called Incomparable Beings because they have no peer in the world. *Ninth*, they are called Inconceivable Beings because they become Buddhas in an instant. *Tenth*, Enlightening beings win these appellations accomplish the Paths of Enlightening Beings.

Great Bodhisattvas' Ten Ultimate Great Tasks: According to the Flower Adornment Sutra, Chapter 38, there are ten ultimate great tasks of Great Enlightening Beings. Enlightening Beings who abide by these can accomplish the ultimate great task of the knowledge of unexcelled complete perfect enlightenment: *First*, honor and provide for all Buddhas. *Second*, be able to save all sentient beings they think of. *Third*, to single-mindedly seek all facets of Buddhahood. *Fourth*, accumulate all roots of goodness. *Fifth*, contemplate all Buddha teachings. *Sixth*, fulfill all vows. *Seventh*, accomplish all enlightening practices. *Eighth*, serve all genuine teachers. *Ninth*, visit the Buddhas in all worlds. *Tenth*, hear and remember the true teachings of all Buddhas.

III. Some Other Typical Methods of Cultivation In the Flower Adornment Sutra Part III:

Great Bodhisattvas' Ten Kinds of Weapon: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of weapon of Great Enlightening Beings. Enlightening Beings who abide by these can annihilate the afflictions, bondage, and compulsion accumulated by all sentient beings in the long night of ignorance. *First*, giving is a weapon of enlightening beings, destroying all stinginess. *Second*, self-control is a weapon of enlightening beings, getting rid of all crime. *Third*, impartiality is a weapon of enlightening beings, removing all discrimination. *Fourth*, wisdom is a weapon of enlightening beings, dissolving all ignorance and afflictions. *Fifth*, right livelihood is a weapon of enlightening beings, leading away from all wrong livelihood. *Sixth*, skill in means is a weapon of enlightening beings, manifesting in all places. *Seventh*, all afflictions, wrath, and folly are weapons of enlightening beings because they liberate sentient beings through afflictions. *Eighth*, birth-and-death is a weapon of enlightening beings because they continue enlightening practices and teach sentient beings. *Ninth*, teaching the truth is a weapon of enlightening beings, able to break up all clinging. *Tenth*, all knowledge is a weapon of enlightening beings because they do not give up the avenues of practice of enlightening beings.

Great Bodhisattvas' Ten Kinds of Nonattachment: There are ten kinds of nonattachment of Great Enlightening Beings. According to the Flower Adornment Sutra, Chapter 27, Great enlightening beings abide in the concentration of the differentiated bodies of all sentient beings can attain ten kinds of non-attachment: *First*, non-attachment in all lands. *Second*, non-attachment in all places. *Third*, non-attachment in all times. *Fourth*, non-attachment in respect to all beings. *Fifth*, non-attachment in respect to all phenomena. *Sixth*, non-attachment in respect in respect to all Enlightening

Beings. *Seventh*, non-attachment in respect to all Enlightening Beings' vows. *Eighth*, non-attachment in respect to all concentrations. *Ninth*, non-attachment in respect to all Buddhas. *Tenth*, non-attachment in respect to all the stages of enlightenment.

There Are Ten Other Kinds of Nonattachment of Great Enlightening Beings: Also, according to the Flower Adornment Sutra, Chapter 38, kinds of nonattachment. Enlightening Beings who abide by these can quickly overturn all concepts and attain supreme pure wisdom: *First*, non-attachment to all worlds. *Second*, non-attachment to all sentient beings. *Third*, non-attachment to all phenomena. *Fourth*, non-attachment to all actions. *Fifth*, non-attachment to all roots of goodness. *Sixth*, non-attachment to all place of birth. *Seventh*, non-attachment to all vows. *Eighth*, non-attachment to all practices. *Ninth*, non-attachment to all Enlightening Beings. *Tenth*, non-attachment to all Buddhas.

Great Bodhisattvas' Ten Kinds of Spiritual Friends: According to the Buddha in The Flower Adornment Sutra (Chapter 38 Detachment From The World), Great Enlightening Beings have ten kinds of spiritual friends who help them along the path to enlightenment. *First*, spiritual friends who cause them to persist in the determination for enlightenment. *Second*, spiritual friends who cause them to generate roots of goodness. *Third*, spiritual friends who cause them to practice the way of transcendence. *Fourth*, spiritual friends who enable them to to analyze and explain all truths. *Fifth*, spiritual friends who enable them to develop all sentient beings. *Sixth*, spiritual friends who enable them to attain definitive analytic and expository powers. *Seventh*, spiritual friends who cause them not to be attracted to any world. *Eighth*, spiritual friends who cause them to practice tirelessly in all ages. *Ninth*, spiritual friends who establish them in the practice of Universal Good. *Tenth*, spiritual friends who introduce them to the reaches of knowledge of all Buddhas.

Great Bodhisattvas' Ten Kinds of Rules of Behavior: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of rules of behavior of great enlightening beings. Enlightening beings who abide by these can attain the supreme discipline of great knowledge. *First*, should not slander any enlightening teachings. *Second*, faith in the Buddhas should be indestructible. *Third*, should honor and respect all enlightening beings. *Fourth*, should never give up their friendship with wise people. *Fifth*, should not think of those who seek individual salvation. *Sixth*, should avoid all regression on the path of enlightening beings. *Seventh*, should not give rise to any malice toward sentient beings. *Eighth*, should cultivate all roots of goodness to perfection. *Ninth*, should be able to conquer all demons. *Tenth*, should fulfill all the ways of transcendence.

Great Bodhisattvas' Ten Kinds of Sufficiency of Insight: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of sufficiency of insight of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme illumination of all teachings of the Buddhas: *First*, skillfully analyzing all things. *Second*, not grasping or clinging to anything. *Third*, divorcing all deluded views. *Fourth*, illuminating all senses with the light of knowledge. *Fifth*, skillfully generating rightly directed energy. *Sixth*, being able to penetrate knowledge of absolute truth; *the seventh sufficiency of insight* includes extinguishing the actions of afflictions and developing the knowledge of extinction and knowledge of birthlessness. *Eighth*, observing everywhere with the knowledge of the celestial eye. *Ninth*, knowing the purity of the past by recollection of past states. *Tenth*, annihilating the contaminations of sentient beings by the spiritual knowledge of ending contamination.

Great Bodhisattvas' Ten Ways of Roaming for Pleasure: Enlightening Beings who abide by these can attain the versatility of great knowledge of Buddhas. *First*, make the body of sentient beings the body of lands, without destroying the body of sentient beings. *Second*, make the body of lands the body of sentient beings, without destroying the body of lands. *Third*, in the body of Buddha they show the body of disciples and self-illuminated ones, without diminishing the body of Buddha. *Fourth*, in the body of disciples and self-illuminated ones they show the body of Buddha, without augmenting the body of disciples and self-illuminated ones. *Fifth*, in the body of practices of enlightening beings they show the body of attainment of enlightenment, without cutting off the body of practices of Enlightening Beings. *Sixth*, in the body of attainment of enlightenment they manifest cultivation of the body of practices of Enlightening Beings, without diminishing the body of attainment of enlightenment. *Seventh*, show the body of birth and death in the realm of nirvana, without clinging to birth and death. *Eighth*, show nirvana in the realm of birth and death, yet without finally entering nirvana. *Ninth*, enter into concentration, yet manifest all ordinary action, without relinquishing the correct reception of concentration. *Tenth*, in the presence of one Buddha they hear and absorb the teaching, not moving physically yet by the power of concentration appearing physically in the audiences of untold Buddhas, neither dividing their bodies nor rising from concentration, continuously hearing and absorbing the teachings, in this way moment to moment producing untold concentration-bodies in each concentration-body, going on this way, so that the ages of time may be exhausted but the concentration-bodies of enlightening beings are inexhaustible.

Great Bodhisattvas' Ten Ways of Seeing Buddhas: According to the Flower Adornment Sutra, Chapter 38, there are ten ways of seeing Buddhas of

Great Enlightening Beings. Enlightening Beings who abide by these always see the supreme Buddha. *First*, see by nonattachment the Buddha of abiding in the world attaining true enlightenment. *Second*, see the Buddha of vows by production. *Third*, see the Buddha of rewards of action by deep faith. *Fourth*, see the Buddha of preservation by following the Teaching. *Fifth*, see the Buddha of Nirvana by deeply entering it. *Sixth*, see the cosmic Buddha everywhere. *Seventh*, see the Buddha of mind by peaceful stability. *Eighth*, see the Buddha of concentration by infinite independence. *Ninth*, see the Buddha of fundamental essence by clear comprehension. *Tenth*, see the Buddha of adaptation by universal awareness.

Great Bodhisattvas' Ten Kinds of Unimpeded Function Relating to Lands: Ten kinds of unimpeded function relating to lands of Great Enlightening Beings according to the Flower Adornment Sutra, Chapter 38. *First*, making all lands one land. *Second*, fitting all lands in a pore. *Third*, knowing that the totality of lands is inexhaustible. *Fourth*, filling all lands with one body sitting in cross-legged. *Fifth*, showing all lands in one body. *Sixth*, shaking all lands without frightening the beings there. *Seventh*, arraying one land with the adornment of all lands. *Eighth*, arraying all lands with the adornment of one land. *Ninth*, pervading all lands with one Buddha and one congregation, showing sentient beings. *Tenth*, showing all sentient beings the infinite differentiations of the network of lands filling the ten directions all small lands, middle-size lands, large lands, broad lands, deep lands, upright lands, inverted lands, sideways lands, straight lands, infinite differentiations of the network of lands filling the ten directions.

IV. Some Other Typical Methods of Cultivation In the Flower Adornment Sutra Part IV:

Great Bodhisattvas' Ten Kinds of Habit Energy: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of habit energy of Great Enlightening Beings. Enlightening Beings who abide by these can forever get rid of all afflictive habit energies and attain Buddhas' habit energies of great knowledge, the knowledge that is not energized by habit: *First*, the habit energy of determination for enlightenment. *Second*, the habit energy of roots of goodness. *Third*, the habit energy of edifying sentient beings. *Fourth*, the habit energy of seeing Buddha. *Fifth*, the habit energy of undertaking birth in pure worlds. *Sixth*, the habit energy of enlightening practice. *Seventh*, the habit energy of vows. *Eighth*, the habit energy of transcendence. *Ninth*, the habit energy of meditation on equality. *Tenth*, the habit energy of various differentiations of state.

Great Bodhisattvas' Ten Ways of Development Sentient Beings:

According to the Buddha in The Flower Adornment Sutra, Chapter 38, Detachment from The World, Great Enlightening Beings have ten ways of development sentient beings: *The first way of development* is giving. *The second way of development* is using their physical bodies. *The third way of development* is teaching. *The fourth way of development* is cooperation. *The fifth way of development* is nonattachment. *The sixth way of development* is showing the practices of Enlightening Beings. *The seventh way of development* is clearly showing all worlds. *The eighth way of development* is showing the great magnificent qualities of the Buddha teachings. *The ninth way of development* is showing various manifestations of spiritual powers. *The tenth way of development* is utilizing various subtle skillful means.

Great Bodhisattvas' Ten Ways of Fulfillment of the Buddha Teachings:

Ten ways of fulfillment of the Buddha teachings of Great Enlightening Beings according to the Flower Adornment Sutra, chapter 38: *First*, not leaving wise associates. *Second*, deeply believing in the words of Buddhas. *Third*, not repudiating truth. *Fourth*, dedicating unlimited roots of goodness. *Fifth*, focusing on the infinity of the sphere of Buddha. *Sixth*, knowing the realms of all worlds. *Seventh*, not abandoning the realm of cosmic reality. *Eighth*, avoiding all realms of demons. *Ninth*, correctly recollecting the realm of all Buddhas. *Tenth*, seeking the realm of the ten powers of Buddhas. Enlightening Beings who abide by these can achieve the supreme great wisdom of Buddhas.

Great Bodhisattvas' Ten Kinds of Profound Penetration of Buddha's Teachings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of profound penetration of the Buddhas's teachings of Great Enlightening Beings. *First*, they penetrate all worlds of the past. *Second*, they penetrate all worlds in the future. *Third*, they penetrate the numbers, patterns, explanations, and purities of the present. *Fourth*, they penetrate the variety of all worlds. *Fifth*, they penetrate the various actions and consequences of all sentient beings. *Sixth*, they penetrate the various practices of all Enlightening Beings. *Seventh*, they know the order of appearance of all Buddhas of the past. *Eighth*, they know the order of appearance of all Buddhas of the future. *Ninth*, they know the lands and congregations of all Buddhas present in the cosmos, their teaching and training. *Tenth*, they know principles of the world from the principles of Buddhist disciples, principles of Individual Illuminates, to the principles of Buddhas. Even though they know all these principles, they have no discrimination, and yet expound various principles. They thoroughly penetrate the realm of reality because there is nothing to penetrate. Enlightening Beings who abide by these can penetrate the most profound

essence of the great knowledge and wisdom of unexcelled, complete perfect enlightenment.

V. Some Other Typical Methods of Cultivation In the Flower Adornment Sutra Part V:

Great Bodhisattvas' Ten Kinds of Excellence: According to the Flower Adornment Sutra, Chapter 27, there are ten kinds of excellence. Once Great Enlightening Beings have attained these ten oceans, they will also attain ten kinds of excellence. After they have attained ten kinds of excellence, they will also attain ten kinds of power. *First*, great Enlightening Beings are foremost among sentient beings. *Second*, they are supremely outstanding among celestials. *Third*, they are most powerful among Brahma-kings. *Fourth*, they have no attachments in any world. *Fifth*, no one in any world can overshadow them. *Sixth*, no demons can disturb them. *Seventh*, they can enter any state of being without hindrance. *Eighth*, wherever they may be born, they know it is not permanent. *Ninth*, they attain mastery of all Buddha teachings. *Tenth*, they can manifest all spiritual powers.

Great Bodhisattvas' Ten Kinds of Certain Understanding of the Realm of Sentient Beings: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of certain understanding of the realm of sentient beings. Enlightening beings who abide by these can attain the supremely powerful certain understanding of Buddhas. *First*, to know that all realms of sentient beings essentially have no reality. *Second*, to know that all realms of sentient beings enter the body of one sentient being. *Third*, to know that all realms of sentient beings enter the body of an Enlightening Being. *Fourth*, to know that all realms of sentient beings enter the matrix of enlightenment. *Fifth*, to know that the body of one sentient being enters all realms of sentient beings. *Sixth*, to know that all realms of sentient beings can be vessels of the Buddhas' teaching. *Seventh*, to know all realms of sentient beings and manifest the bodies of celestial beings for them according to their desires. *Eighth*, to know all realms of sentient beings and manifest the tranquil, composed behavior of saints and individual illuminates for them, according to their inclinations. *Ninth*, to know all realms of sentient beings and manifest to them the bodies of Enlightening Beings adorned with virtues. *Tenth*, to know all realms of sentient beings and show them the marks and embellishments and the tranquil comportment of Buddhas, and enlighten sentient beings.

Great Bodhisattvas' Ten Kinds of Ocean: According to the Flower Adornment Sutra, Chapter 27, there are ten kinds of ocean of Great Enlightening Beings. Enlightening Beings who abide in the concentration of freedom in the elemental cosmos also attain ten kinds of ocean. Once Great

Enlightening Beings have attained these ten oceans, they also attain ten kinds of excellence. *First*, they attain the ocean of Buddhas because they see them all. *Second*, they attain the ocean of truths because they can comprehend them all by wisdom. *Third*, they attain the ocean of sentient beings because they pacify them all. *Fourth*, they attain the ocean of lands because they go to them by all psychic realization of essenceless, uncreated spiritual powers. *Fifth*, they attain the ocean of virtues because they cultivate them all to perfection. *Sixth*, they attain the ocean of spiritual powers because they are able to manifest them extensively to awaken enlightenment. *Seventh*, they attain the ocean of faculties because they know all their various differences. *Eighth*, they attain the ocean of minds because they know the infinite various different minds of sentient beings. *Ninth*, they attain the ocean of practices because they can fulfill them all by willpower. *Tenth*, they attain the ocean of vows because they cause them all to be fulfilled, eternally pure.

Great Bodhisattvas' Ten Kinds of Armor: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of armor of Great Enlightening Beings. Enlightening beings who abide by these can wear the supreme armor of Buddhas and crush all demon armies. *First*, they wear the armor of great benevolence, rescuing all sentient beings. *Second*, they wear the armor of great compassion, enduring all suffering. *Third*, they wear the armor of great commitment, fulfilling all their tasks. *Fourth*, they wear the armor of dedication, constructing the adornments of all Buddhas. *Fifth*, they wear the armor of virtue, benefitting all sentient beings. *Sixth*, they wear the armor of the ways of transcendence, liberating all conscious beings. *Seventh*, they wear the armor of wisdom, destroying the darkness of affliction of all sentient beings. *Eighth*, they wear the armor of skill in means, generating universal roots of goodness. *Ninth*, they wear the armor of firm stability and freedom from distraction of the mind of universal knowledge, not enjoying other vehicles. *Tenth*, they wear the armor of single-minded certainty, free from doubts and confusion in regard to all things.

Great Bodhisattvas' Ten Kinds of Insight: Ten kinds of insight of Great Enlightening Beings according to the Flower Adornment Sutra, Chapter 38. *First*, the insight of practical knowledge of the consequences of actions of all sentient beings. *Second*, the insight of practical knowledge of the quiescence, purity, and nonconceptuality of all realms of sentient beings. *Third*, the insight of practical knowledge that the mental objects of all sentient beings are of but one character, totally ungraspable, and that all things are indestructible. *Fourth*, the insight of practical knowledge of ability to cause infinite subtle utterances to be heard in all worlds. *Fifth*, the insight of practical knowledge of how to universally destroy the obsessions of all minds. *Sixth*, the insight of practical knowledge of how to appear to be born or not to be born by

expedient means. *Seventh*, the insight of practical knowledge of abandoning all objects of perception and sensation. *Eighth*, the insight of practical knowledge of things are neither form nor formless, are of one nature, which is no nature, not discriminating anything yet able to comprehend all kinds of truths and explain them analytically for measureless ages, abiding in the realm of reality and realizing unexcelled, complete perfect enlightenment. *Ninth*, the Insight practical knowledge of interdependent origination. Great enlightening beings know that the birth of all sentient beings is fundamentally birthless because they comprehend that birth cannot be grasped; yet they know causes, conditions, events, objects, actions, birth, extinction, speech, confusion, freedom from confusion, delusion, freedom from delusion, defilement, purity, birth and death, nirvana, graspability, ungraspability, attachment, nonattachment, rest, movement, departure, return, origination, nonorigination, dissolution, emancipation, maturities, faculties, how to civilize, they teach beings according to needs, never forgetting the deeds of all Enlightening Beings, set their mind on complete perfect enlightenment for the sole purpose of helping sentient beings, edify sentient beings without tiring, in harmony with what is to be done in all worlds. *Tenth*, the insight of practical knowledge of equally saving all sentient beings in the ocean of birth and death. Great Enlightening Beings have no attachment to Buddha, to the teaching, to lands, to sentient beings, and do not develop attachments. They do not see that there are sentient beings, yet they are carrying on educational activity, civilizing and teaching ways of liberation; they do not give up the practice of Enlightening Beings, with great compassion and great commitment. Seeing Buddhas and hearing their teachings, they act accordingly; trusting the Buddhas, they plant roots of goodness, ceaselessly honoring and serving them. They are able to shake infinite worlds in the ten directions by spiritual powers; their minds are broad, being equal to the cosmos. They know various explanations of truth, they know how many sentient beings are there, they know the different among sentient beings, they know the birth of suffering, they know the extinction of suffering; while knowing all acts are like reflected images, they carry out the deeds of Enlightening Beings. They sever the root of all subjugation to birth. They carry out the practice of Enlightening Beings for the sole purpose of saving all sentient beings and yet do not practice anything. Conforming the essential nature of Buddhas, they develop a mind like an immense mountain. They know all falsehood and delusion, and enter the door of omniscience. Their knowledge and wisdom are broad and vast and unshakable, due to attain true enlightenment.

Great Bodhisattvas' Ten Kinds of Adornment: Ten kinds of adornment of Great Enlightening Beings according to the Flower Adornment Sutra, Chapter 38, Detachment from the World. Enlightening Beings who abide by these can

attain the adornment of all supreme attributes of Buddhas. *First*, the adornment of power, being indestructible. *Second*, the adornment of fearlessness, being invincible. *Third*, the adornment of meaning, explaining untold meaning inexhaustibly. *Fourth*, the adornment of doctrines, contemplating and expounding the collection of eighty-four thousand doctrines without forgetting them. *Fifth*, the adornment of vows, the universal vows undertaken by all Enlightening Beings never regressing. *Sixth*, the adornment of deeds, cultivating the deeds of Universal Good and gaining emancipation. *Seventh*, the adornment of lands, making all lands one land. *Eighth*, the adornment of universal voice, showering the rain of truth throughout all Buddha-worlds. *Ninth*, the adornment of empowerment, carrying out innumerable deeds in all ages without cease. *Tenth*, the adornment of mystic manifestations, showing in the body of one being as many bodies as there are sentient beings, causing all sentient beings to perceive them and seek all-knowledge without regressing.

Great Bodhisattvas' Ten Kinds of Control: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of control of Great Enlightening Beings. Enlightening Beings who abide by these can attain mastery of enlightenment, fulfilling the transcendence, knowledge, spiritual power of all Buddhas. *First*, control of life, being able to remain alive for untold eons. *Second*, control of mind, their intellect being able to enter countless concentrations. *Third*, control of facilities, being able to array all worlds with infinite embellishments. *Fourth*, control of action, being able to experience consequences at any time. *Fifth*, control of birth, being able to manifest birth in all worlds. *Sixth*, control of understanding, being able to see Buddha filling all worlds. *Seventh*, control of will, being able to achieve true awakening in any lands whenever desired. *Eighth*, control of spiritual powers, showing all kinds of great mystical displays. *Ninth*, control of doctrine, revealing boundless gateways to truth. *Tenth*, control of knowledge, in each moment of thought manifesting the ten powers of fearlessness of Buddhas, attaining true enlightenment.

Great Bodhisattvas' Ten Kinds of Fulfillment: According to the Flower Adornment Sutra, Chapter 27, there are ten kinds of fulfillment which Enlightening Beings cause sentient beings to attain after they obtain ten kinds of extremely pure body of power. *First*, they can enable sentient beings to see Buddhas. *Second*, they can induce sentient beings to deeply believe in Buddha. *Third*, they can induce sentient beings to listen to the Teaching. *Fourth*, they can cause sentient beings to know where the world of Buddhahood is. *Fifth*, they can cause sentient beings to perceive the miracles of Buddha. *Sixth*, they can cause sentient beings to recollect accumulated deeds. *Seventh*, they can cause sentient beings to perfect concentration.

Eighth, they can introduce sentient beings into the purity of Buddhahood. *Ninth*, they can induce sentient beings to aspire to enlightenment. *Tenth*, they can enable sentient beings to fulfill enlightened knowledge.

Great Bodhisattvas' Ten Kinds of Mastery: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of mastery of Great Enlightening Beings. Enlightening Beings who abide by these can attain mastery of the supreme knowledge of Buddhas. *First*, the mastery of educating and civilizing all sentient beings. *Second*, the mastery of illuminating all truths. *Third*, the mastery of cultivating all virtuous practices. *Fourth*, the mastery of extensive knowledge. *Fifth*, the mastery of the discipline of nonreliance. *Sixth*, the mastery of directing all roots of goodness to enlightenment. *Seventh*, the mastery of undiminishing energy. *Eighth*, the mastery of wisdom crushing all demons. *Ninth*, the mastery of inducing the determination for enlightenment according to inclinations. *Tenth*, the mastery of manifesting attainment of true enlightenment according to the needs of those to be taught.

Great Bodhisattvas' Ten Unimpeded Functions Relating to Sentient Beings: Ten unimpeded functions relating to sentient beings of Great Enlightening Beings according to the Flower Adornment Sutra, Chapter 38. *First*, knowing that all sentient beings are void of being. *Second*, knowing that all sentient beings are only upheld by thought. *Third*, explaining the truth to all sentient beings in a manner appropriate to the time. *Fourth*, magically producing the appearance of all realms of sentient beings. *Fifth*, placing all sentient beings inside a pore without crowding. *Sixth*, showing all sentient beings other worlds. *Seventh*, manifesting the bodies of the celestial beings Indra, Brahma, and the World Guardians for all sentient beings, etc. *Eighth*, manifesting the calm behavior of Buddhas' disciples and Individual Illuminates for all sentient beings. *Ninth*, manifesting the deeds of Enlightening Beings for all sentient beings. *Tenth*, manifesting the Buddhas' physical embellishments, power of omniscience, and attainment of enlightenment for all beings.

Great Bodhisattvas' Ten Kinds of Unimpeded Functions: Ten kinds of unimpeded functions of Great Enlightening Beings according to the Flower Adornment Sutra, Chapter 38: *First*, unimpeded function relating to sentient beings. *Second*, unimpeded function relating to lands. *Third*, unimpeded function relating to phenomena and principles. *Fourth*, unimpeded function relating to bodies. *Fifth*, unimpeded function relating to vows. *Sixth*, unimpeded function relating to realms. *Seventh*, unimpeded function relating to knowledge. *Eighth*, unimpeded function relating to spiritual capacities. *Ninth*, unimpeded function relating to miracles. *Tenth*, unimpeded function relating to powers.

Great Bodhisattvas' Ten Kinds of Nondoing: According to the Flower Adornment Sutra, Chapter 27, there are ten kinds of nondoing of Great Enlightening Beings. Great Enlightening Beings who abide in the concentration of the differentiated bodies of all sentient beings also attain ten kinds of nondoing: *First*, the nondoing of physical acts. *Second*, the nondoing of verbal acts. *Third*, the nondoing of mental acts. *Fourth*, the nondoing of spiritual powers. *Fifth*, the nondoing of comprehension of the essencelessness of phenomena. *Sixth*, the nondoing of knowledge of nondissolution of the force of actions. *Seventh*, the nondoing of nondiscriminatory knowledge. *Eighth*, the nondoing of knowledge of nonorigination. *Ninth*, the nondoing of knowing things have no destruction. *Tenth*, the nondoing of following the letter without destroying the meaning.

Great Bodhisattvas' Ten Kinds of Reliance: According to The Flower Adornment Sutra, chapter 38, Detachment from the World, the Great Enlightening Being Universally Good told Universal Wisdom that Offsprings of Buddha, Great Enlightening Beings have ten kinds of reliance which help them be able to obtain abodes of the unexcelled great knowledge of Buddhas. *First*, Great Enlightened Beings take the determination for enlightenment as a reliance, as they never forget it. *Second*, they take spiritual friends as a reliance, harmonizing as one. *Third*, they take roots of goodness as a reliance, cultivating, gathering, and increasing them. *Fourth*, they take the transcendent ways as a reliance, fully practicing them. *Fifth*, they take all truths as a reliance, as they ultimately end in emancipation. *Sixth*, they take great vows as a reliance, as they enhance enlightenment. *Seventh*, they take practice as a reliance, consummating them all. *Eighth*, they take all Enlightening Beings as a reliance because they have the same one wisdom. *Ninth*, they take honoring the Buddhas as a reliance because their faith is purified. *Tenth*, they take all Buddhas as a reliance because they teach ceaselessly like benevolent parents.

VI. Some Other Typical Methods of Cultivation In the Flower Adornment Sutra Part VI:

Great Bodhisattvas' Ten Hindrances: Ten hindrances that any Bodhisattva must overcome before achieving enlightenment: *First*, the common illusions of the unenlightened. taking the seeming for real. *Second*, common unenlightened conduct. *Third*, ignorant and dull ideas. *Fourth*, the illusions that things are real and have independent existence. *Fifth*, the lower ideals in Hinayana of nirvana. *Sixth*, the ordinary idea of pure and impure. *Seventh*, the idea of reincarnation. *Eighth*, the continuation of activity even in the formless world. *Ninth*, no desire to act for the salvation of others. *Tenth*, non-attainment of complete mastery.

Great Bodhisattvas' Ten Kinds of Paramitas: According to the Sanskrit language, paramita means crossing-over. The ten paramitas or ten virtues of perfection: dana-paramita (charity), moral conduct, ksanti-paramita (patience or forbearance), virya-paramita (energy or zealous progress), dhyana samadhi-paramita (meditation or concentration), wisdom, upaya-paramita (skill-in-means or use of expedient or proper means), pranidhana-paramita (vows for bodhi and helpfulness), bala-paramita (force of purpose), and prajna paramita (real wisdom). Ten Paramitas mean the six things that ferry one beyond the sea of mortality to nirvana. Ten stages of spiritual perfection followed by the Bodhisattva in his progress to Buddhahood. The ten virtues of perfection are not only characteristic of Mahayana Buddhism in many ways, they also contain virtues commonly held up as cardinal by all religious systems. They consist of the practice and highest possible development. Thus, practicing the ten paramitas will lead the practitioner to cross over from the shore of the unenlightened to the dock of enlightenment. According to the Yogacara philosophers all the last four paramitas are regarded as the amplification of the sixth paramita.

Great Bodhisattvas' Ten Kinds of Precepts: According to the Buddha in The Flower Adornment Sutra, Chapter 38, Detachment from The World, great Enlightening Beings have ten kinds of precepts which help them attain the unexcelled great transcendent discipline of the Buddhas: *First*, not giving up the determination for enlightenment. *Second*, leaving behind the stages of individual salvation. *Third*, observing and benefiting all sentient beings. *Fourth*, inducing all sentient beings to live by the teachings of Buddha. *Fifth*, cultivating all the sciences of enlightening beings. *Sixth*, not being acquisitive in respect to anything. *Seventh*, dedicating all roots of goodness to enlightenment. *Eighth*, not being attached to any of the incarnations of Buddhas. *Ninth*, reflecting on all things and getting rid of grasping and clinging. *Tenth*, regulating all their faculties.

Great Bodhisattvas' Sixteen Mental States: patience with Dharmas of Suffering, wisdom concerning Dharmas of Suffering, patience with Kinds of Suffering, wisdom concerning Kinds of Suffering, patience with Dharmas of Accumulation, wisdom concerning Dharmas of Accumulation, patience with Kinds of Accumulation, wisdom concerning kinds of Accumulation, patience with Dharmas of Extinction, wisdom concerning Dharmas of Extinction, patience with Kinds of Extinction, wisdom concerning Kinds of Extinction, patience with Dharmas of the Way, wisdom concerning Dharmas of the Way, patience with Kinds of the way, wisdom concerning Kinds of the way. The first fifteen minds are for those who are in the process towards the first fruit of “enter the stream.” The sixteenth mind is for those who are certified to the first fruit of “stream-enter”.

Great Bodhisattvas' Sixteen Great Powers: The sixteen great powers obtainable by a bodhisattva: will, mind, action, shame when doing evil, energy, firmness, wisdom, virtue, reasoning, personal appearance, physical powers, wealth, spiritual powers, magic, power of spreading the Truth, and power of subduing demons.

Great Bodhisattvas' Ten Kinds of Demons: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of demons of great enlightening beings. Enlightening beings should apply appropriate means to quickly escape these demons. *First*, the demon of the clusters of mental and material elements, giving rise to attachments. *Second*, the demon of afflictions, perpetually confusing and defiling. *Third*, the demon of actions, able to obstruct and inhibit. *Fourth*, the demon of mind, which gives rise to pride. *Fifth*, the demon of death, which abandons life. *Sixth*, the demon of heaven, being self-indulgent. *Seventh*, the demon of roots of goodness, because of perpetual clinging. *Eighth*, the demon of concentration, because of long indulgence in the experience. *Ninth*, the demon of spiritual teachers, because of giving rise to feelings of attachment. *Tenth*, the demon of phenomenon of enlightenment, because of not wanting to relinquish it.

Great Bodhisattvas' Ten Disturbers: Ten disrupters or the ten disturbers of the religious life: domineering spirit, heretical ways, dangerous amusements, a butcher's or other low occupations, asceticism or selfish Hinayana salvation, the condition of an eunuch, lust, endangering the character by improper intimacy, contempt, and breeding animals for slaughter.

Great Bodhisattvas' Fifteen Modes of Contemplation: According to the Vimalakirti Sutra, Honorable lay man Vimalakirti explained about fifteen modes of contemplation on "staying in the supramundane state" or "non-active state" of a Bodhisattva. *First*, studying and practicing the immaterial or emptiness without abiding in voidness. *Second*, studying and practicing formlessness (nonappearance) and inaction (non pursuit) without abiding in them. *Third*, contemplating the reality of noncreation but does not take noncreation as an object of attainment. *Fourth*, looking into the impermanence without discarding the performance of good deeds (a Bodhisattva meditates on the truth of Impermanence but does not abandon his work to serve and save sentient beings). *Fifth*, looking into suffering in the world without hating birth and death, i.e. samsara (a Bodhisattva contemplates on suffering but does not reject the world of births and deaths). *Sixth*, looking into the absence of the ego while continuing to teach all living beings indefatigably. *Seventh*, looking into nirvana with no intention of dwelling in it permanently (a Bodhisattva contemplates on extinction but does not embrace extinction). *Eighth*, looking into the relinquishment (of nirvana) while one's body and mind are set on the practice of all good deeds (a Bodhisattva meditates on detachment but goes on

realizing good things in the world). *Ninth*, looking into the non-existing destinations of all things while the mind is set on practicing excellent actions as true destinations (a Bodhisattva meditates on the homeless nature of all dharmas but continues to orient himself toward the good). *Tenth*, looking into the unborn, i.e. the uncreate while abiding in the illusion of life to shoulder responsibility to save others (a Bodhisattva contemplates on the reality of neither-creation-nor-destruction but still undertakes the responsibility in the world of creations and destructions). *Eleventh*, looking into passionlessness without cutting off the passion-stream in order to stay in the world to liberate others. *Twelfth*, looking into the state of non-action while carrying out the Dharma to teach and convert living beings (a Bodhisattva contemplates on nonaction but continues always his acts of service and education). *Thirteenth*, looking into nothingness (emptiness) without forgetting (abandoning) about great compassion. *Fourteenth*, looking into the right position (of nirvana) without following the Hinayana habit of staying in it (a Bodhisattva meditates on the position of the True Dharma but does not follow a rigid path). *Fifteenth*, looking into the unreality of all phenomena which are neither firm nor have an independent nature, impermanence, and are egoless and formless (markless), but since his own fundamental vows are not entirely fulfilled, he should not regard merits, serenity and wisdom as unreal and so cease practicing them.

Great Bodhisattvas' Ten Kinds of Acceptance: According to The Flower Adornment Sutra, Chapter 29, there are ten kinds of acceptance. Enlightening Beings who attain these ten acceptances will manage to arrive at the stage of unhindered acceptance: acceptance of the voice of the Teaching, conformative acceptance, acceptance of the nonorigination of all things, acceptance of illusoriness, acceptance of being miragelike, acceptance of being dreamlike, acceptance of being echolike, acceptance of being like a reflection, acceptance of being fanthomlike, and acceptance of being spacelike.

Great Bodhisattvas' Ten Kinds of Ultimate Ends: Ten ultimate ends which Bodhisattvas should seek to explore by making relevant vows: *First*, the ultimate nature of sentient beings. *Second*, the ultimate nature of universe. *Third*, the ultimate nature of space. *Fourth*, the ultimate dharma-nature. *Fifth*, the ultimate nature of nirvana. *Sixth*, the ultimate nature of Buddhas. *Seventh*, the ultimate nature of Buddhas' wisdom. *Eighth*, the ultimate nature of all the objects of mind. *Ninth*, the ultimate nature of the Buddhas' spheres of activities and wisdoms. *Tenth*, the ultimate nature of the evolution of the sentient world, the Dharma and wisdom.

Chapter Sixty-Six

Bodhisattvas' Attainment of Enlightenment In the Spirit of the Flower Adornment Sutra

I. Reasons & Motivating Powers For Enlightenment In Buddhist Cultivation:

According to the Avatamsaka Sutra, the desire for supreme enlightenment is so necessary for practitioners, and there are *ten reasons related to our daily life which lead practitioners desire for enlightenment*: for the realization of Buddha-knowledge; for the attainment of the ten powers; for the attainment of great fearlessness; for the attainment of the truth of sameness which constitutes Buddhahood; for protecting and securing the whole world; for the purification of a pitying and compassionate heart; for the attainment of a knowledge which leaves nothing unknown in the ten directions of the world; for the purification of all the Buddha-lands so that a state of non-attachment will prevail; for the perception of the past, present, and future in one moment; and for the revolving of the great wheel of the Dharma in the spirit of fearlessness. The innate force of humankind, Buddha-nature, has given birth to a marvelous tradition of wisdom, and we believe firmly in this wisdom. But reflecting upon our own immaturity and being unable to accept it creates a contradiction that stays with us constantly, as a problem. We then must proceed with great determination, which means sticking to practice with true courage. Besides, *there are four powers for attaining Enlightenment*: independent personal power, power derived from others, power of good past karma, and power arising from environment.

II. Desire for Enlightenment In the Spirit of the Avatamsaka Sutra:

According to the Avatamsaka Sutra, there are ten preliminary conditions that lead to the cherishing of the desire for supreme enlightenment: the stock of merit is well-filled, deeds of goodness are well practiced, the necessary moral provisions are well stored up, the

Buddhas have respectfully served, works of purity are well accomplished, there are good friends kindly disposed, the heart is thoroughly cleansed, broad-mindedness is firmly secured, a deep sincere faith is established, and there is the presence of a compassionate heart. According to the Avatamsaka Sutra, the desire for supreme enlightenment is so necessary for practitioners, and there are ***ten reasons related to our daily life which lead practitioners desire for enlightenment***: for the realization of Buddha-knowledge, for the attainment of the ten powers, for the attainment of great fearlessness, for the attainment of the truth of sameness which constitutes Buddhahood, for protecting and securing the whole world, for the purification of a pitying and compassionate heart, for the attainment of a knowledge which leaves nothing unknown in the ten directions of the world, for the purification of all the Buddha-lands so that a state of non-attachment will prevail, for the perception of the past, present, and future in one moment, and for the revolving of the great wheel of the Dharma in the spirit of fearlessness.

III. Eleven Minds That Lead to Enlightenment in the Spirit of the Avatamsaka Sutra:

According to The Avatamsaka Sutra, there are eleven minds that lead to enlightenment: Desire for enlightenment is really arouse from these minds. *The first mind is the Maha-karuna-citta*: According to The Avatamsaka Sutra, this is one of the eleven minds that lead to enlightenment. A great loving heart which is desirous of protecting all beings. *The second mind is the Maha-maitri-citta*: A great compassionate heart which ever wishes for the welfare of all beings. *The third mind is the Sukha-citta*: The desire to make others happy, which comes from seeing them suffer all forms of pain. *The fourth mind is the Hita-citta*: The desire to benefit others, and to deliver them from evils and wrong deeds. *The fifth mind is the Daya-citta*: A sympathetic heart which desires to protect all beings from tormenting thoughts. *The sixth mind is the Asamga-citta*: An unimpeded heart which wishes to see all the impediments removed for others. *The seventh mind is the Vaipulya-citta*: A large heart which fills the whole universe. *The eighth mind is the Ananta-citta*: An endless heart which is like space. *The ninth mind is the Vimala-citta*: A spotless heart which sees all the

Buddhas. *The tenth mind is the Visuddha-citta:* A mind free from all impurity or the purity of mind or the serenity of mind. According to Buddhism, when the mind is pure, the Buddha land is pure. *The eleventh mind is the Jnana-citta:* A wisdom-heart by which one can enter the great ocean of all-knowledge.

IV. Thirteen Elements of Supreme Enlightenment in the Spirit of the Avatamsaka Sutra:

According to the Avatamsaka Sutra, there are thirteen elements of supreme enlightenment: *The first element* is a great compassionate heart which is the chief factor of the desire. *The second element* is the knowledge born of transcendental wisdom which is the ruling element. *The third element* is the skilful means which works as a protecting agent. *The fourth element* is the deepest heart which gives it a support. *The fifth element* is the Bodhicitta of the same measure with the Tathagata-power. *The sixth element* is the Bodhicitta endowed with the power to discern the power and intelligence of all beings. *The seventh element* is the Bodhicitta directed towards the knowledge of non-obstruction. *The eighth element* is the Bodhicitta in conformity with spontaneous knowledge. *The ninth element* is the Bodhicitta which is capable of instructing all beings in the truths of Buddhism according to knowledge born of transcendental wisdom. *The tenth element* is the Bodhicitta which is extending to the limits of the Dharmadhatu which is as wide as space itself. *The eleventh element* is the knowledge which belongs to Buddhahood, and which see into everything that is in space and time, the knowledge which goes beyond the realm of relativity and individuation because it penetrates into every corner of the universe and surveys eternity at one glance. *The twelfth element* is the will-power that knocks down every possible obstruction lying athwart its way when it wishes to reach its ultimate end, which is the deliverance of the whole world from the bondage of birth-and-death. *The thirteenth element* is the all-embracing love or compassion which, in combination with knowledge and will-power, never ceases from devising all means to promote the spiritual welfare of every sentient being.

Chapter Sixty-Seven

Fifty-Three Stages in the Process of Becoming A Buddha of Practitioners Who Cultivate In Bodhisattvas' Spirit of the Avatamsaka Sutra

(A) Summaries of Bodhisattvas & Mind-Grounds of Practitioners Who Cultivate in Bodhisattvas' Spirit

I. An Overview of Bodhisattvas in Buddhism:

Bodhisattva is a Sanskrit term for an Enlightened Being. This is the one whose essence is bodhi whose wisdom is resulting from direct perception of Truth with the compassion awakened thereby. Enlightened being who is on the path to awakening, who vows to forego complete enlightenment until he or she helps other beings attain enlightenment. A Sanskrit term which means “Awakening being” or a “being of enlightenment,” or “one whose essence is wisdom,” or “ a being who aspires for enlightenment.” This is the ideal of Mahayana Buddhism. The beginning of the bodhisattva’s career is marked by the dawning of the “mind of awakening” (Bodhi-citta), which is the resolve to become a Buddha in order to benefit others. So, Bodhisattva is considered as a human being with his own karmas at his very birth as all other creatures, but he can be able to get rid of all his inner conflicts, including bad karmas and sufferings, and external crises, including environments, calamities and other dilema, can change this unfortunate situation and can make a peaceful, prosperous and happy world for all to live in together by using his effort and determination in cultivating a realistic and practical way without depending on external powers. In Mahayana literature, this is commonly followed by a public ceremony of a vow to attain Buddhahood (Pranidhana) in order to benefit other sentient beings. That is to say: “Above to seek bodhi, below to save (transform) beings.” This is one of the great vows of a Bodhisattva. After that point the bodhisattva pursues the goal of Buddhahood by progressively cultivating the six, sometimes ten,

“perfections” (Paramita): generosity, ethics, patience, effort, concentration, and wisdom. The two primary qualities in which the Bodhisattva trains are compassion and wisdom, and when the perfections are fully cultivated and compassion and wisdom developed to their highest level, the Bodhisattva becomes a Buddha. The Bodhisattva path is commonly divided into ten levels (Bhumi). The term Bodhisattva is not, however, confined solely to Mahayana Buddhism: in Theravada, Sakyamuni Buddha is referred to as “Bodhisatta” (Bodhisattva) in the past lives described in the Jatakas, during which he is said to have gradually perfected the good qualities of a Buddha. In the Mahayana sense, however, the Bodhisattva concept is an explicit rejection of Nikaya Buddhism’s ideal religious paradigm, the Arhat. In Mahayana the Arhat is characterized as limited and selfish, concerned only with personal salvation, in contrast to the Bodhisattva, who works very hard for all sentient beings. So, the term “Bodhisattva” in general, means a “Bodhi being”. It denotes a being who is destined to obtain fullest Enlightenment or Buddhahood. According to the Digha Nikaya, literally, a “Bodhisattva” means one who is an intellectual, or one who is resolved or maintained only to the paths that lead to enlightenment. Several centuries after the Buddha’s parinirvana, Bodhisattva is one of the most important ideas of Mahayana Buddhists. However, the concept was not a sole creation of the Mahayana. The term “Bodhisattva” had been mentioned in the Pali Canon and it stems from the original Pali Buddhism which is used more or less exclusively to designate Sakyamuni Buddha prior to His Enlightenment. According to Sarvastivada school, “Bodhisattva” is defined as a person who is certain to become a Buddha. He is a person who is born of wisdom and protected and served by the wise. According to the Astasahasrika Prajnaparamita, nothing real is meant by the word “Bodhisattva,” because a Bodhisattva trains himself in non-attachment to all dharmas. For the Bodhisattva, the great being awakes in non-attachment to full enlightenment in the sense that he understands all the dharmas, because he has enlightenment as his aim, an enlightened being. In short, a Bodhisattva is an enlightener of sentient beings. He usually vows to take the enlightenment that he has been certified as having attained and the wisdom that he has uncovered to enlighten all other sentient beings. A Bodhisattva’s job is not easy at

all. Though his appearance is not rare as that of a Buddha, but it is extremely difficult for a Bodhisattva to appear, and it is also extremely difficult for ordinary people to encounter a real Bodhisattva. A Bodhisattva is a Mahasattva as defined in Sanscrit language. 'Maha' means 'great' and 'sattva' means either 'being' or 'courage'. Nagarjuna gives a number of reasons why Bodhisattvas are called 'great beings'. It is because they achieve a great work, stand at the head of a great many beings, activate great friendliness and great compassion, save a great number of beings. The Tibetans translate Mahasattvas as 'great spiritual hero' and their aspirations are truly on a heroic scale. They desire to discipline all beings everywhere, to serve and honor all the Buddhas everywhere. They want to retain firmly in their minds all the teachings of the Buddhas, to have a detailed knowledge of all the Buddha-fields to comprehend all the assemblies which anywhere gather around a Buddha, to plunge into the thoughts of all beings, to remove their defilements and to fathom their potentialities. In other words, Mahasattva is like Bodhisattva who will be able to eliminate all his bad karmas and sufferings and will show the emancipation way to all beings with all skills by his compassion. A Bodhisattva is the one who benefits himself to help others. A great creature, having a great or noble essence, or being. Mahasattva is a perfect bodhisattva, greater than any other being except a Buddha. Also great being is one with great compassion and energy, who brings salvation to all living beings. In the beginning of the Astasahasrika Prajna paramita, the Buddha explained the meaning of 'Mahasattva' (great being) when Subhuti asked about it. The Buddha says that a Bodhisattva is called 'a great being' in the sense that he will demonstrate Dharma so that the great errors should be forsaken, such erroneous views as the assumption of a self, a being, a living soul, a person, of becoming, of not becoming, of annihilation, of eternity, of individuality, etc. According to the Saddharmapundarika Sutra, Mahasattvas have good qualities and method of practice paramita and under many hundred of thousands of Buddhas had planted the roots of goodness. In the Theravada Buddhism, a Bodhisattva is a person in the school of the elders who is desirous of acquiring the characteristics of a perfect being, the enlightened one. It appears as such in the Pali Nikayas. The accomplishment of such a state makes him content. But

the ideal of Mahayana induces him to greater effort based on dynamic activity to help other beings attain ultimate bliss; before that he does not lay ore to save beings from the state of suffering. Not satisfied with his own mitigation of desire some actions that make him subjected to malice and all kind of craving, he strives up on helping all other beings to overcome their afflictions. While the Buddha reminded Mahamati in the Lankavatara Sutra as follows: “Oh Mahamati, the distinction between the Bodhisattva and the Two Vehicles is emphasized, as the latter are unable to go up further than the sixth stage where they enter into Nirvana. At the seventh stage, the Bodhisattva goes through an altogether new spiritual experience known as anabhogacarya, which may be rendered “a purposeless life.” But, supported by the majestic power of the Buddhas, which enters into the great vows first made by the Bodhisattva as he started in his career, the latter now devises various methods of salvation for the sake of his ignorant and confused fellow-beings. But from the absolute point of view of the ultimate truth in the Lankavatara Sutra, attained by the Bodhisattva, there is no such graded course of spirituality in his life; for here is really no gradation (krama), no continuous ascension (kramanusandhi), but the truth (dharma) alone which is imageless (nirabhasa), and detached altogether from discrimination. According to the Vimalakirti Sutra, the Buddha told Maitreya, “You should know that there are two categories of Bodhisattvas: those who prefer proud words and a racy style, and those who are not afraid (of digging out) the profound meanings which they can penetrate. Fondness of proud words and a racy style denotes the superficiality of a newly initiated Bodhisattva; but he who, after hearing about the freedom from infection and bondage as taught in profound sutras, is not afraid of their deep meanings which he strives to master, thereby developing a pure mind to receive, keep, read, recite and practise (the Dharma) as preached is a Bodhisattva who has trained for a long time. Maitreya, there are two classes of newly initiated Bodhisattvas who cannot understand very deep Dharmas: those who have not heard about profound sutras and who, giving way to fear and suspicion, cannot keep them but indulge in slandering them, saying: ‘I have never heard about them; where do they come from?’, and those who refuse to call on, respect and make offerings to the preachers of profound sutras or who find fault with the latter; these are two classes

of newly initiated Bodhisattvas who cannot control their minds when hearing the deep Dharma, thereby harming themselves. Maitreya, further, there are two categories of Bodhisattvas who harm themselves and fail to realize the patient endurance of the uncreated in spite of their belief and understanding of the deep Dharma: they are (firstly) those who belittle newly initiated Bodhisattva and do not teach and guide them; and (secondly) those who, despite their faith in the deep Dharma, still give rise to discrimination between form and formlessness.” After hearing the Buddha expound the Dharma, Maitreya said: “World Honoured One, I have not heard all this before. As you have said, I shall keep from these evils and uphold the Dharma of supreme enlightenment which the Tathagata has collected during countless aeons. In future, if there are virtuous men and women who seek for Mahayana, I shall see to it that this sutra will be placed in their hands, and shall use transcendental power to make them remember it so that they can receive, keep, read, recite and proclaim it widely.

II. Summaries of Mind-Grounds of Practitioners Who Cultivate In Bodhisattvas' Spirit:

“Mind” is another name for Alaya-vijnana. Unlike the material body, immaterial mind is invisible. We are aware of our thoughts and feelings and so forth by direct sensation, and we infer their existence in others by analogy. The mind is the root of all dharmas. In Contemplation of the Mind Sutra, the Buddha taught: “All my tenets are based on the mind that is the source of all dharmas.” The mind has brought about the Buddhas, the Heaven, or the Hell. It is the main driving force that makes us happy or sorrowful, cheerful or sad, liberated or doomed. In Zen, it means either the mind of a person in the sense of all his powers of consciousness, mind, heart and spirit, or else absolutely reality, the mind beyond the distinction between mind and matter. It is for the sake of giving practitioners an easier understanding of Mind, Buddhist teachers usually divide the mind into aspects or layers, but to Zen, Mind is one great Whole, without parts or divisions. The manifesting, illuminating, and nonsubstantial characteristics of Mind exist simultaneously and constantly, inseparable and indivisible in their totality. In short, the Mind from which all things spring. ‘Mind-ground’ is another term for the mind. The mind is compared to the

ground. According to the Sixth Patriarch Hui-Neng, the mind is the source from which all dharmas spring and also the place to which all dharmas return.

***(B) Essential Summaries of Fifty-Three Stages in the
Process of Becoming a Buddha of Practitioners
Who Cultivate in Bodhisattvas' Spirit of
the Avatamsaka Sutra***

In Buddhism, Buddha is an epithet of those who successfully break the hold of ignorance, liberate themselves from cyclic existence, and teach others the path to liberation. The word “Buddha” derived from the Sanskrit root budh, “to awaken,” it refers to someone who attains Nirvana through meditative practice and the cultivation of such qualities as wisdom, patience, and generosity. Such a person will never again be reborn within cyclic existence, as all the cognitive ties that bind ordinary beings to continued rebirth have been severed. Through their meditative practice, buddhas have eliminated all craving, and defilements. The Buddha of the present era is referred to as “Sakyamuni” (Sage of the Sakya). He was born Siddhartha Gautama, a member of the Sakya clan. With Zen practitioners, the problem of emancipation is important, but the still more important one is, “Who or what is the Buddha?” When this is mastered, practitioners have rendered their full services. In order to achieve the Buddha fruit or the state of Buddhahood, practitioners must cultivate and finish fifty-two stages in the process of becoming a Buddha: ten stages of faith, ten grounds, ten practices, ten transferences, ten stages of becoming a Buddha. The fifty-first stage is “the balanced state of truth, and the fifty second stage to Buddhahood is “the fine state of truth.

***(I-X) From the First to the Tenth Stage Are Ten Mind-Grounds
of Faith of Practitioners Who Cultivate in Bodhisattvas'
Spirit:***

Summaries of Faith in Buddhism: A basic belief in Buddhism is that the world is filled with sufferings and afflictions that are caused by

the desires, angers and ignorance, pride, doubt, and wrong views. If the above mentioned troubles could be removed, then the sufferings and afflictions would naturally end. However, removing the above mentioned troubles does not mean that we chase after worldly pleasures, nor does it mean pessimism. According to the Buddha, most of daily life's troubles are caused by attachment. We get angry, we worry, and we become greedy and complain bitterly. All these causes of unhappiness, tension, stubbornness and sadness are due to attachment. Thus if we want to end sufferings and afflictions, we must end attachment, no exception. However, to end attachment is not easy for in order to end attachment we must conquest ourselves. Thus the Buddha taught in the Dharmapada Sutra: "The greatest of conquests is not the subjugation of others but of the self. Even though a man conquers thousands of men in battle, he who conquers himself is the greatest of conquerors." In fact, the ultimate goal of a Buddhist is to look inward to find his own Buddha and not outward. Thus, the goal of a Buddhist is the development of self-dependency, the ability to set oneself free of sufferings and afflictions. Buddhism is strongly against a blind belief on other forces of salvation with no basic factors. The Buddha always reminded his disciples: "You should reject blind belief. Do not judge by hearsay, not on mere assertion, not on authority of so-called sacred scriptures. Do not hurriedly judge according to appearances, not believe anything because an ascetic or a teacher has said it."

With Buddhism, to believe religion without understanding it thoroughly, it's a blind faith, or it's not different from superstition. Even though understanding but understanding without finding to see if it's right or wrong, in accordance or not in accordance with truth, with reality, it's also a form of superstition or wrong belief. Believe that when you sow a seed of hot-pepper, you will have a hot-pepper tree and eventually you will reap hot-pepper fruit. However, even though you have already sown the seed of hot-pepper, but you realize that you don't like to eat fruit that is hot, you stop fertilizing and watering the hot-pepper tree, the tree will wither and die, and will not produce any fruit. Similarly, if you know an action is bad and unwholesome, you refuse to act, of course you will not receive any bad or unwholesome consequence. The Buddha refuses to believe that whatever happens to a person, either good or bad, is due to chance, fate or fortune.

Everything that happens has a specific cause or causes and there must be some tight relationships between the cause and the effect. Those who want to believe in Buddhism should not rush to become a Buddhist with the wrong understanding or blind belief in Buddhism. You should take your time to do more researches, to ask questions, and to consider carefully before making your final decision. Religions that worship God have always considered reason and wisdom as the enemy of faith and dogma for them there exist only “believe” or “not believe” and nothing else. In fact, if we accept that there exists a so-called almighty god, we cannot accept any of the findings of modern science; neither Darwin’s science of biological evolution nor the theories of the nature and evolution of the universe coming from modern physics. They believe that a so-called creator god invented humankind and the universe all at once and that these three realms of God, man and universe, all are separate. However, modern science agrees with what the Buddha taught almost twenty-six centuries ago, and proves that the universe as one infinite process of change. Furthermore, the belief of salvation by God caused a serious danger to the whole world, especially from the first century to the end of the nineteenth century, for those who believe in the salvation of god believe that they must impose salvation on others. For this reason, Catholic countries sent their troops and priests all over the world to save others by force. And as a result, millions of people got killed or slaughtered and subjugated in the name of God. Buddhism is in contrast with other religions that believe in God. Buddhism teaches that one must develop wisdom. However, wisdom in Buddhism is not simply believing in what we are told or taught. True wisdom is to directly see and understand for ourselves. With this wisdom, people will have an open mind that listens to others’ points of view rather than being closed-minded; people will also carefully examine facts that contradicts their belief rather than blindly believing. Sincere Buddhists never believe in the law of eternity. The Buddha accepts the law of impermanence or change and denies the existence of eternal substances. Matter and spirit are false abstractions that, in reality, are only changing factors or dharmas which are connected and which arise in functional dependence on each other. Thus, Buddhist faith means that the devotee accepts the Buddha as a Teacher and a Guide, His doctrine as way of life, and the Sangha

community as the exemplars of this way of life. According to Buddhist point of view in faith, everyone is completely free to make his own choice in faith, no one has the right to interfere with other people's choice. Let's take a close look in the Buddha's teaching in the Kalama Sutra: "Nothing should be accepted merely on the ground of tradition or the authority of the teacher, or because it is the view of a large number of people, distinguished or otherwise. Everything should be weighed, examined and judged according to whether it is true or false in the light of one's own true benefits. If considered wrong, they should not be rejected but left for further considerations." Therefore, we see clearly that Buddhism is based on personal experience, rationalism, practice, morality, and insight. There is no need to propitiate gods or masters. There is no blind adherence to a faith, rigid dogmas, rituals, scriptures, or myths. The Buddha always confirmed his disciples that a salvation can only be gained by man and by man only during his life without the least help from a so-called god or gods.

The Buddha taught us to try to recognize truth, so we can understand our fear, to lessen our desires, to eliminate our selfishness, and to calmly and courageously accept things we cannot change. He replaced fear, not with blindly and irrational belief but with rational understanding which corresponds to the truth. Furthermore, Buddhists do not believe in God because there does not seem to be any concrete evidence to support this idea. Who can answer questions on God? Who is God? Is God masculine or feminine or neuter? Who can provide ample evidence with real, concrete, substantial or irrefutable facts to prove the existence of God? So far, no one can. Buddhists suspend judgment until such evidence is forthcoming. Besides, such belief in God is not necessary for a really meaningful and happy life. If you believe that God makes your life meaningful and happy, so be it. But remember, more than two-thirds of the world do not believe in God and who can say that they don't have a meaningful and happy life? And who dare to say that those who believe in God, all have a meaningful and happy life? If you believe that God help you overcome disabilities and difficulties, so be it. But Buddhists do not accept the theological concept of salvation. In the contrary, based on the Buddha's own experience, he showed us that each human being had the capacity to purify the body and the mind, develop infinitive love and compassion

and perfect understanding. He shifted the gods and heavens to the self-heart and encouraged us to find solution to our problems through self-understanding. Finally, such myths of God and creation concept has been superseded by scientific facts. Science has explained the origin of the universe completely without recourse to the god-idea.

Buddhism considers human's liberation the priority. Once the Buddha was asked by a monk named Malunkyaputta, whether the world was eternal or not eternal, whether the world was finite or infinite, whether the soul was one thing and the body another, whether a Buddha existed after death or did not exist after death, and so on, and so on. The Buddha flatly refused to discuss such metaphysics, and instead gave him a parable. "It is as if a man had been wounded by an arrow thickly smeared with poison, and yet he were to say, 'I will not have this arrow pulled out until I know by what man I was wounded,' or 'I will not have this arrow pulled out until I know of what the arrow with which I was wounded was made.'" As a practical man he should of course get himself treated by the physician at once, without demanding these unnecessary details which would not help him in the least. This was the attitude of the Buddha toward the metaphysical speculation which do not in any way help improve ourselves in our cultivation. The Buddha would say, "Do not go by reasoning, nor by argument." Besides, Buddhism does not accept such practices as fortune telling, wearing magic charms for protection, fixing lucky sites for building, prophesying and fixing lucky days, etc. All these practices are considered useless superstitions in Buddhism. However, because of greed, fear and ignorance, some Buddhists still try to stick to these superstitious practices. As soon as people understand the Buddha's teachings, they realize that a pure heart can protect them much better than empty words of fortune telling, or wearing nonsense charms, or ambiguous chanted words and they are no longer rely on such meaningless things. In Buddhism, liberation is a motto which heightens (elevates) the unfettered spirit beyond the irrational wall of conventional restriction in which the faith of each individual must be chosen by that individual and by no one else. However, the Buddha always emphasized "Try to understand thoroughly before believing, even with my teachings, for acting freely and without knowing the real meaning of whatever you act sometimes you unintentionally destroy

valuable traditions of yourselves. This is the same as a diamond being thrown into the dirt.” The Buddha continued to advise: “When you do anything you should think of its consequence.” Nowadays, more than 2,500 years after the Buddha’s time, all scientists believe that every event that takes place in the world is subject to the law of cause and effect. In other words, cause is the activity and effect is the result of the activity. The Buddha described the world as an unending flux of becoming. All is changeable, continuous transformation, ceaseless mutation, and a moving stream. Everything exists from moment to moment. Everything is recurring rotation of coming into being and then passing out of existence. Everything is moving from formation to destruction, from birth to death. The matter of material forms are also a continuous movement or change towards decay. This teaching of the impermanent nature of everything is one of the most important points of view of Buddhism. Nothing on earth partakes of the character of absolute reality. That is to say there will be no destruction of what is formed is impossible. Whatever is subject to origination is subject to destruction. Change is the very constituent of reality. In daily life, things move and change between extremes and contrasts, i.e., rise and fall, success and failure, gain and loss, honor and contempt, praise and blame, and so on. No one can be sure that a “rise” does not follow with a “fall”, a success does not follow with a failure, a gain with a loss, an honor with a contempt, and a praise with a blame. To thoroughly understand this rule of change or impermanence, Buddhists are no longer dominated by happiness, sorrow, delight, despair, disappointment, satisfaction, self-confidence and fear.

Ten Kinds of Indestructible Faith in the Avatamsaka Sutra: The Path That Practitioners Enter the Avatamsaka Door: Good Wealth Bodhisattva (Sudhana-sresthi-daraka) visits and studies with fifty-three spiritual advisors and became equal with the Buddha in just one lifetime. It should be noted that both his first and last advisor taught him the Pure Land Path. Sudhana (Good Wealth Bodhisattva), a disciple mentioned in the Avatamsaka Sutra (Kinh Hoa Nghiêm). His name means “Good Wealth” and the reason for him to obtain such name was that when he was born, myriad treasures suddenly appeared in his father’s home. The main protagonist in the last and longest chapter of the Avatamsaka Sutra. In seeking enlightenment, he tried to visit and

study with fifty-three spiritual advisors and became equal with the Buddha in just one lifetime. It should be noted that both his first and last advisor taught him the Pure Land Path.

Ten indestructible faiths in the Avatamsaka Sutra are firm and indestructible beliefs, the path that practitioners enter the Avatamsaka Door. According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of indestructible faith of Great Enlightening Beings. Enlightening Beings who abide by these can attain the supreme indestructible faith of great knowledge of Buddhas: indestructible faith in all Buddhas, in all Buddhas' teachings, in all wise and holy mendicants; in all enlightening beings, in all genuine teachers, in all sentient beings, in all great vows of enlightening beings, in all practices of enlightening beings, in honoring and serving all Buddhas, and in the skillful mystic techniques of enlightening beings.

(XI-XX) From the Eleventh to the Twentieth Stage Are Ten Grounds in the Mind-Ground of Practitioners Who Cultivate in Bodhisattvas' Spirit:

An Overview of Bodhisattvas' Abiding Places: According to Buddhism, dwelling place means abiding place in the Truth, i.e. the acquirement by faith of a self believing in the dharma and producing its fruits. In the Surangama Sutra, book Eight, the Buddha reminded Ananda about the Ten Grounds or the ten stages (periods) in Bodhisattva-wisdom as follows: the purposive stage, clear understanding and mental control or the dwelling of the ground of regulation, unhampered liberty in every direction or dwelling of cultivation, acquiring the Tathagata nature or seed or dwelling of noble birth, perfect adaptability and resemblance in self-development and development of others or dwelling with endowment with skill-in-means, the whole mind becoming Buddha-like or dwelling of the rectification of the mind, non-retrogression (perfect unity and constant progress or dwelling of irreversibility), as a Buddha-son now, or the stage of youth in Buddhahood or dwelling of pure youth, as prince of the law or dwelling of a Dharma Prince, and baptism as the summit of attainment of the conception of Buddhahood or dwelling anointing the crown of the head. A Bodhisattva firmly fixed, or abiding in certainty. After a Bodhisattva has completed three great asamkhyeya kalpas he

has still one hundred great kalpas to complete. This period is called abiding in fixity or firmness, divided into sixth kinds: First, certainty of being born in a good gati such as in the deva realms or in the realms of human beings. Second, certainty of being born in a noble family. Third, certainty of being born with a good body. Fourth, certainty of being born as a man. Fifth, certainty of being born knowing the abiding places of his transmigrations. Sixth, certainty of being born knowing the abiding character of his good work. In short, anywhere Bodhisattvas abide, they all wish to let sentient beings realize that things of the world are all illusions, impermanent, and perishable, and become deeply disillusioned, avoid creating attachments, forever cut off the affliction of worldly craving, cultivate purifying practices, and benefit living beings.

Cultivation of Ten Grounds: The Path of Virtuous-Man Bodhisattvas in the Spirit of the Avatamsaka Sutra: Great Enlightening Beings have many different abiding places. The followings are some typical ones:

Ten Kinds of Abode of Great Enlightening Beings: According to The Flower Adornment Sutra, Chapter 38, there are ten kinds of abode of Great Enlightening Beings. Enlightening Beings who abide by these can reach the supreme abode of Buddhas where there is no obstruction. First, the abode of great goodwill, being impartial toward all sentient beings. Second, the abode of great compassion, not slighting the uncultivated. Third, the abode of great joy, aloof from all vexations. Fourth, the abode of great equanimity, regarding the created and uncreated equally. Fifth, the abode of transcendent ways, being led by the aspiration for enlightenment. Sixth, the abode of universal emptiness, by virtue of skillful analysis. Seventh, the abode of signlessness, not leaving the absolute state. Eighth, the abode of wishlessness, examining the experience of taking on life. Ninth, the abode of recollection and awareness, by virtue of full development of recognition of truth. Tenth, the abode of equality of all things, by virtue of having gained the prediction of Buddhahood.

Great Bodhisattvas' Ten Kinds of Jewel-Like State in Unexcelled Complete Perfect Enlightenment: According to the Flower Adornment Sutra, Chapter 38, there are ten kinds of jewel-like state in unexcelled complete perfect enlightenment. Enlightening Beings who abide by

these can attain the jewel of supreme great knowledge and wisdom of Buddhas. The first jewel-like state: Great Enlightening Beings go to the Buddhas in countless worlds, behold all Buddhas, pay obeisance to all Buddhas, serve and honor all Buddhas with offerings. The second jewel-like state: Great Enlightening Beings listen to true teaching from inconceivably many Buddhas, absorb and remember the true teaching, analyze and ponder the true teaching, increase in awareness and wisdom, carry out the true teaching everywhere. The third jewel-like state: Great Enlightening Beings disappear from this land and appear to be born elsewhere, yet have no confusion about the Buddha teaching. The fourth jewel-like state: Great Enlightening Beings know how to elicit all principles from one principle, for the various meanings of all principles are ultimately all one meaning, be able to analyze and explain each of the principles. The fifth jewel-like state: Great Enlightening Beings know how to reject afflictions, know how to stop afflictions, know how to prevent afflictions, know how to extirpate afflictions, cultivate the practices of Enlightening Beings, do not experience absolute truth but ultimately arrive at the further shore of ultimate truth, with expedient skill they learn well what is to be learned, cause their past vows to reach fulfillment, without physical fatigue. The sixth jewel-like state: Great Enlightening Beings know that all objects of mental discriminations of Enlightening Beings have no locations, yet they still say there are various locations to make more means to save sentient beings; though they have no discrimination and do not create anything, yet because they want to tame all sentient beings, they do cultivate practices and do act. The seventh jewel-like state: Great Enlightening Beings know all things are of one and the same essence, which is: what is error, what is without error, what is error, what is without error, no essence, no variety, no infinity, no calculability, no measurability, no form, no characteristics, whether one or many, all are ungraspable. Know for certain all of the above are the norms of: Buddhas' teachings, Enlightening beings', Individual illuminates', Hearers', Ordinary people's, what things are good, what things are not good, what is mundane, what is supramundane, what is contaminated, what is uncontaminated, what is compounded, what is uncompounded. The eighth jewel-like state: Great enlightening beings find that the Buddhas cannot be grasped, Enlightening Beings cannot

be grasped, phenomena cannot be grasped, sentient beings cannot be grasped. Great Enlightening Beings do not give up the vow to tame sentient beings; on the contrary, they always try to enable sentient beings to attain true enlightenment. Why? Great enlightening beings are skillful observers, they know the mentalities of all sentient beings, know the perspective of all sentient beings, and guide sentient beings accordingly, so that they can attain nirvana. They practice the deeds of Enlightening Beings zealously in order to fulfill their vow to enlighten sentient beings. The ninth jewel-like state: Great Enlightening Beings know that tactful instructions, manifestation of nirvana, and all means of liberating sentient beings are construed by mind and thought, and are not aberrant or false. Enlightening Beings realize that all things are equal in all times, they do not move from Thusness, yet do not abide in ultimate truth. Enlightening Beings do not see there are any sentient being who ever have received, will receive or do receive teaching. Enlightening Beings know themselves have nothing to practice, there being nothing at all born or perishing that can be grasped, they still cause their vows not to be in vain by means of all things. The tenth jewel-like state: Great Enlightening Beings hear from countless Buddhas predictions of future Buddhas, each with different names, living in different ages. They listen to this for untold eons and, having heard, cultivate practice, not startled or frightened, not lost or confused because Enlightening Beings know the knowledge of Buddhas is inconceivable, the predictions of the Buddhas have no ambiguity in their words, the extraordinary power of their own active commitment, foster perfect enlightenment in all who are capable of being taught, fulfilling all their vows, equal in extent to the cosmos.

Ten Peerless States in the Flower Adornment Sutra: According to the Flower Adornment Sutra, Chapter 38, there are ten peerless states (of Great Enlightening Beings) which no listeners or individual illuminates can equal. Enlightening Beings who abide by these can attain the peerless state of supremely great knowledge and all qualities of Buddhahood. *First*, though see absolute truth, they do not grasp it as their realization because all their vows are not yet fulfilled. *Second*, plant all good roots of goodness, equal to all realities, yet do not have the slightest attachment to them. *Third*, cultivating the practices of Enlightening Beings, know they are like phantoms because all things

are still and void, yet they have no doubt about the way of Buddhahood. Fourth, though free from the false ideas of the world, still are able to focus their attention and carry out the deeds of Enlightening Beings for innumerable eons, fulfill their great undertakings, and never give rise a feeling of weariness therein. Fifth, do not grasp anything because the essence of all things is void, yet they do not experience nirvana because the path of omniscience is not yet fulfilled. Sixth, know that all periods of time are not periods of time, yet they innumerate periods of time. Seventh, know nothing creates anything, yet they do not give up making the way in search of Buddhahood. Eighth, know that the realms of desire, form, and formless are only mind, and the past, present and future are only mind, yet they know perfectly well that mind has no measure and no bounds. Ninth, carry out enlightening actions for untold eons for sentient beings one and all, wishing to settle them in the state of omniscience, and yet they never tire or get fed up. Tenth, though their cultivation of practice is completely fulfilled, still do not realize Enlightenment, because they reflect, 'What I do is basically for sentient beings, so I should remain in birth-and-death and help them by expedient means, to settle them on the supreme path of enlightenment?

Cultivation of Ten Principles (abiding) Which Help Enlightening Beings to Fulfill Their Great Vows: According to the Flower Adornment Sutra, Chapter 18, there are ten principles (abiding) which help Enlightening Beings to fulfill their great vows. When Enlightening Beings fulfill these vows, they will attain ten inexhaustible treasures. First, never wearying in mind. Second, preparing great adornments. Third, remembering the superlative will power of enlightening beings. Fourth, when hearing about the Buddha-lands, vowing to be born in them all. Fifth, keep their profound determination everlasting. Sixth, vowing to develop all living beings fully. Seventh, staying through all ages without considering it troublesome. Eighth, accepting all suffering without aversion. Ninth, having no craving or attachment to any pleasures. Tenth, always diligently protecting the unexcelled teaching.

Cultivation of Ten Ways in Which Buddhas Remain Unhindered: According to the Flower Adornment Sutra, Chapter 33, there are ten ways in which Buddhas remain unhindered. First, all Buddhas can travel to all worlds, remaining unhindered. Second, all Buddhas are

able to abide in all worlds, remaining unhindered. Third, all Buddhas can walk, stand, sit and recline in all worlds, remaining unhindered. Fourth, all Buddhas can expound the truth in all worlds, remaining unhindered. Fifth, all Buddhas can abide in the heaven of contentment in all worlds, remaining unhindered. Sixth, all Buddhas are able to enter all the pasts, presents and futures of the cosmos, remaining unhindered. Seventh, all Buddhas are able to sit at all enlightenment sites in the cosmos, remaining unhindered. Eighth, all Buddhas are able to observe the mental patterns of all sentient beings in each moment of thought, and use their powers of diagnosis, prescription, and occult effects to teach and tune them, remaining unhindered. Ninth, all Buddhas are able to sojourn at the places of innumerable Buddhas with one body, and in all places, benefitting living beings, remaining unhindered. Tenth, all Buddhas are able to expound true teachings spoken by infinite Buddhas, remaining unhindered.

(XXI-XXX) From the Twenty-First to the Thirtieth Stage Are Ten Necessary Practices of Practitioners Who Cultivate In Bodhisattvas' Spirit:

An Overview of Bodhisattva's Practices In Buddhist Teachings:
 Bodhisattva practice (Bodhisattva's practising) according to the tradition of Northern Buddhism. A Bodhisattva must achieve the following Bodhisattva's practices: to vow to devote the mind to bodhi (bodhicita), to practise the four immeasurables, to practise the six Paramitas, and to practise the four all-embracing virtues. According to the Vimalakirti Sutra, Bodhisattvas are those who were well known for having achieved all the perfections that lead to the great wisdom. They had received instructions from many Buddhas and formed a Dharma-protecting citadel. By upholding the right Dharma, they could fearlessly give the lion's roar to teach sentient beings; so their names were heard in the ten directions. They were not invited but came to the assembly to spread the teaching on the Three Treasures to transmit it in perpetuity. They had overcome all demons and defeated heresies; and their six faculties, karmas of deeds, words and thoughts were pure and clean; being free from the (five) hindrances and the (ten) bonds. They had realized serenity of mind and had achieved unimpeded liberation. They had achieved right concentration and mental stability, thereby

acquiring the uninterrupted power of speech. They had achieved all the (six) paramitas: charity (dana), discipline (sila), patience (ksanti), devotion (virya), serenity (dhyana) and wisdom (prajna), as well as the expedient method (upaya) of teaching which completely benefit self and others. However, to them these realizations did not mean any gain whatsoever for themselves, so that they were in line with the patient endurance of the uncreate (anutpattika-dharma-ksanti). They were able to turn the wheel of the Law that never turns back. Being able to interpret the (underlying nature of) phenomena, they knew very well the roots (propensities) of all living beings; they surpassed them all and realized fearlessness. They had cultivated their minds by means of merits and wisdom with which they embellished their physical features which were unsurpassable, thus giving up all earthly adornments. Their towering reputation exceeded the height of Mount Sumeru. Their profound faith in the uncreated was unbreakable like a diamond. Their treasures of the Dharma illuminated all lands and rained down nectar. Their speeches were profound and unsurpassable. They entered deep into all (worldly) causes, but cut off all heretical views for they were already free from all dualities and had rooted out all (previous) habits. They were fearless and gave the lion's roar to proclaim the Dharma, their voices being like thunder. They could not be gauged for they were beyond all measures. They had amassed all treasures of the Dharma and acted like (skillful) seafaring pilots. They were well versed in the profound meanings of all Dharmas. They knew very well the mental states of all living beings and their comings and goings (within the realms of existence). They had reached the state near the unsurpassed sovereign wisdom of all Buddhas, having acquired the ten fearless powers (dasabala) giving complete knowledge and the eighteen different characteristics (of a Buddha as compared with Bodhisattvas (avenikadharma). Although they were free from (rebirth in) evil existences, they appeared in five mortal realms as royal physicians to cure all ailments, prescribing the right medicine in each individual case, thereby winning countless merits to embellish countless Buddha lands. Each living being derived great benefit from seeing and hearing them, for their deeds were not in vain. Thus, they had achieved all excellent merits.

Cultivation of Bodhisattva's Practices: The Path of Virtuous-Man Bodhisattvas In the Spirit of the Avatamsaka Sutra: According to the Flower Adornment Sutra, Chapter 21 (Ten Practices), *There Are Ten Kinds of Practices, Which Are Expounded by the Buddhas of Past, Present and Future:* the practice of giving joy, beneficial practice, practice of nonopposition, practice of indomitability, practice of nonconfusion, practice of good manifestation, practice of nonattachment, practice of that which is difficult to attain, practice of good teachings, and practice of truth.

According to The Flower Adornment Sutra, Chapter 38, There Are Ten Kinds of Action of Great Enlightening Beings: Enlightening Beings who abide by these can achieve the action of Buddhas that has no coming or going. First, hearing the Teaching, out of fondness for truth. Second, expounding the Teaching to benefit sentient beings. Third, getting rid of covetousness, anger, delusion, and fear, by taming their own minds. Fourth, action in the realm of desire, to teach beings in that realm. Fifth, concentration in the realm of form and formlessness, to foster quick return to noncontamination. Sixth, aiming for the meaning of the Teaching, to quickly attain wisdom. Seventh, action in the realm of life, to freely edify sentient beings. Eighth, action in all Buddha-lands, honoring all Buddhas. Ninth, nirvanic action, not cutting off the continuity of birth and death. Tenth, fulfilling all qualities of Buddhahood without giving up application of the principles of Enlightening Beings.

According to the Buddha in The Flower Adornment Sutra, Chapter 38, Great Enlightening Beings Have Ten Kinds of Practice Which Help Them Attain the Practice of the Unexcelled Knowledge and Wisdom of Buddhas: The first practice is the practice dealing with all sentient beings, to develop them all to maturity. The second practice is the practice seeking all truths, to learn them all. The third practice is the practice of all roots of goodness, to cause them all to grow. The fourth practice is the practice of all concentration, to be single-minded, without distraction. The fifth practice is the practice of all knowledge, to know everything. The sixth practice is the practice of all cultivations, to be able to cultivate them all. The seventh practice is the practice dealing with all Buddha-lands, to adorn them all. The eighth practice is the practice dealing with all good companions, respecting and

supporting them. The ninth practice is the practice dealing with all Buddhas, honoring and serving them. The tenth practice is the practice of all supernatural powers, to be able to transform anywhere, anytime to help sentient beings.

Also, according to the Avatamsaka Sutra, Great Bodhisattvas Have Ten Qualities: First, their meritorious deeds are of universal character and illuminating. Second, their attainment of the Samadhi is full of the light of knowledge which is derived from walking the path of righteousness. Third, they are able to produce the great ocean of merit. Fourth, they are never tired of amassing all kinds of purities. Fifth, they are ever ready to associate with good friends and attend upon them with reverence. Sixth, they are not accumulators of wealth and never hesitate to give up their lives for a good cause. Seventh, they are free from the spirit of arrogance and like the great earth treat others impartially. Eighth, their hearts being filled with love and compassion; they are always thinking of the welfare of others. Ninth, they are always friendly disposed towards all beings in various paths of existence. Tenth, they are ever desirous of being admitted into the community of Buddhas.

Ten principles of Universally Good which Enlightening Beings have according to the Flower Adornment Sutra, Chapter 38: First, vowing to live through all future ages. Second, vowing to serve and honor all Buddhas of the future. Third, vowing to settle all sentient beings in the practice of Universally Good Enlightening Beings. Fourth, vowing to accumulate all roots of goodness. Fifth, vowing to enter all ways of transcendence. Sixth, vowing to fulfill all practices of Enlightening Beings. Seventh, vowing to adorn all worlds. Eighth, vowing to be born in all Buddha-lands. Ninth, vowing to carefully examine all things. Tenth, vowing to attain supreme enlightenment in all Buddha-lands.

(XXXI-XL) From the Thirty-First to the Fortieth Stage Are Ten Transferences in the Mind-Ground of Practitioners Who Cultivate In Bodhisattvas' Spirit:

Summaries of Dedication in Buddhist Teachings: The Nature of Dedication in Buddhist Teachings: Dedication is done with a wish to convert the virtue into a cause for one's complete enlightenment. It is also to have the wish that your root virtues may not disappear. What is to be dedicated? One's root virtues. Why dedicate them? So that they will not be lost. To what end do practitioners dedicate them? To your supreme enlightenment. For whose sake do practitioners dedicate your root virtues? For the sake of all sentient beings. How do practitioners dedicate them? Through method and right perception. This means that we should dedicate our root virtues by means of the union of

method and wisdom. We must develop right perception of the three components of the act of dedication. In other words, you should negate the assertion or belief that the thing being dedicated, the end to which it is dedicated and the sentient beings for whose sake this is being done do not lack inherent existence. To think of these three components of dedication as lacking inherent existence prevents you from clinging to the thing being dedicated as if it was established as true. What happens if we do not dedicate our virtue? According to Bodhisattva Shatideva: “No matter how many excellent deeds you may have performed for a thousand aeons, such as generosity or making offerings to Tathagatas, they all perish in one fit of anger.” This is what happens if we do not dedicate our virtues. Therefore, we should dedicate our root virtues if we do not want them destroyed by anger. When we do dedications, it is like our root virtue is being deposited in a safe place. We mix our root virtues with that of the Victorious Ones and their children. It is like a drop of water, which is our own root virtue, being mixed with the ocean, which is the virtue of the Victorious Ones, so that the drop of water does not disappear until the ocean runs dry. Buddhist practitioners should always remember that dedication and prayers are very powerful. Through the power of dedication and prayer, Sariputra became the wisest of the wise. Our virtue is like a horse and our prayer is like the bridle. Another example is gold. It can be fashioned into either a statue or a common container. It all depends on the goldsmith. It is the same case with the results of our virtue. Depending on our dedications and prayers, the result of our virtue will be either high or low.

Dedication and Self-Attachment: Attachment to a self also called Self-attachment. Maybe before we know how to cultivate, we only limit the welfare to ourselves, i.e. “I want this, I don’t want that,” etc. This narrow attitude for our own happiness causes us to pay no attention to the welfare of anyone else. This extremely restricted view inevitably causes our heart to close. Then, even if we do not say it out, it is as if we feel “I am the most important person in the universe. The problems that others have are nothing related to me at all. It is only my own happiness that counts.” As long as we remain focused only on our own happiness, whether mundane or supermundane, we will never experience the vastness of a truly open heart. The only way to achieve the total vision of complete enlightenment is to free ourselves from the restrictions of this narrow, self-cherishing attitude. Sincere Buddhists should always try to overcome this self-cherishing and dedicate ourselves as fully possible to the welfare of others, the more the better, for this is the only way to achieve a completely opened heart, the only way to experience lasting happiness. How can we achieve a completely opened heart and to experience lasting happiness? We should always practice “Dedication”

Demitting means transferring the good we have done to all others, or to turn something from us to another or dedicating, or transferring of merit. The goal or direction of Bodhisattva or Buddha which devotes all merits to the salvation of others. This is one of the most outstanding ideas of Mahayana Buddhism. Furthermore, dedication also means that, having created a certain atmosphere of positive energy within ourselves, we determine to share this happiness with others as much as possible. Only “dedication” can help us eliminate our “self-cherishing” which is the main cause of all our confusion, frustration, sufferings, and afflictions. Let take a look at what Sakyamuni Buddha did with his life. He gave up all his self-attachment, dedicated himself completely to the welfare of others, and as a result He attained the unsurpassed bliss of complete enlightenment. Then look at us, we are obsessed with the “I” and “I” and “I” and what we have gotten is unending misery and disappointment. Thus, sincere Buddhists should try to cultivate on “Dedication” to eliminate “Self-attachment” and to attain lasting happiness for not only us, but also others.

Cultivation of Transference of Merit in Buddhist Teachings: The goal or direction of bodhisattva or Buddha which devotes all merits to the salvation of others. This is one of the most outstanding ideas of Mahayana Buddhism. The method of cultivation of transference of merit is a special method of Buddhist methods of cultivation. In fact, transference of merit is one of the most important parts of the Buddha’s Teachings. Sharing of merits is made by the doer of merit (good deeds), resolving that everybody may partake of the merit of his good deeds. However, such sharing becomes really effective when the intended recipient becomes aware of the good deeds and rejoices such transference. Transference of merit is itself a good deed, adds to the merit of other good deeds already done, the result is inconceivable. Transference of merit means to turn (to turn towards) something from one person or thing to another. Therefore, transference of merit, especially of one’s merits to another. According to the Lankavatara Sutra, parinamana means transference, especially of one’s merit to another or towards the realization of supreme wisdom. This is one of the most characteristic ideas of Mahayana Buddhism. Dedication is done with a wish to convert the virtue into a cause for one’s complete enlightenment. It is also to have the wish that your root virtues may not disappear.

What happen if we do not dedicate our virtue? According to Bodhisattva Shatideva: “No matter how many excellent deeds you may have performed for a thousand aeons, such as generosity or making offerings to Tathagatas, they all perish in one fit of anger.” This is what happens if we do not dedicate our virtues. Therefore, we should dedicate our root virtues if we do not want them destroy by anger. When we do dedications, it is like our root virtue is being deposited in a safe place. We mix our root virtues with that of the

Victorious Ones and their children. It is like a drop of water, which is our own root virtue, being mixed with the ocean, which is the virtue of the Victorious Ones, so that the drop of water does not disappear until the ocean runs dry. Dedication and prayers are very powerful. Through the power of dedication and prayer, Sariputra became the wisest of the wise. Our virtue is like a horse and our prayer is like the bridle. Another example is gold. It can be fashioned into either a statue or a common container. It all depends on the goldsmith. It is the same case with the results of our virtue. Depending on our dedications and prayers, the result of our virtue will be either high or low.

According to the Mahayana traditions, merit is a quality in us that ensures future benefits to us, either material or spiritual. It is not difficult to perceive that to desire merit, to hoard, accumulate, and store merit imply a considerable degree of self-seeking, however meritorious it may be. It has always been the tactics of the Buddhists to weaken the possessive instincts of the spiritually less-endowed members of the community by withdrawing them from such objects as wealth and family, and directing them instead towards one aim and object, i.e. the acquisition of merit. But that, of course, is good enough only on a fairly low spiritual level. At higher stages one will have to turn also against this form of possessiveness, one will have to be willing to give up one's store of merit for the sake of the happiness of others. The Mahayana drew this conclusion and expected its followers to endow other beings with their own merit, or, as the Scriptures put it: "To turn over, or dedicate, their merit to the enlightenment of all beings. Through the merit derived from all my good deeds, I wish to appease the suffering of all creatures, to be the medicine, the physician, and the nurse of the sick as long as there is sickness. Through rains of food and drink I wish to extinguish the fire of hunger and thirst. I wish to be inexhaustible treasure to the poor, a servant who furnishes them with all they lack. My life and all my re-births, all my possessions, all the merit that I have acquired or will acquire, all that I abandon without hope of any gain for self in order that the salvation of all beings might be promoted.

According to the Tibetan traditions, what is to be dedicated? One's root virtues. Why dedicate them? So that they will not be lost. To what end do you dedicate them? To your supreme enlightenment. For whose sake do you dedicate your root virtues? For the sake of all sentient beings. How do you dedicate them? Through method and right perception. This means that we should dedicate our root virtues by means of the union of method and wisdom. We must develop right perception of the three components of the act of dedication. In other words, you should negate the assertion or belief that the thing being dedicated, the end to which it is dedicated and the sentient beings for whose sake this is being done do not lack inherent existence. To think of these three components of dedication as lacking inherent existence prevents

you from clinging to the thing being dedicated as if it was established as true. The purposes of Dedications in Vajrayana is to create good causes for other people to advance their Mahayana Path. Devout Buddhists always vow: “I dedicate whatever white virtues thus create as causes to uphold the holy Dharma of scripture and insight and to fulfil without exception the prayers and deeds of all Buddhas and Bodhisattvas of the three times. By the force of this merit, may I never be parted in all my lives from Mahayana’s four spheres, and reach the end of my journey along the path of renunciation, bodhicitta, pure view and the two stages.” Dedication of merit (Tibetan tradition)-Final Lam Rim Dedication Prayer: “From my two collections, vast as space, that I have amassed from working with effort at this practice for a great length of time. May I become the chief leading Buddha for all those whose mind’s wisdom eye is blinded by ignorance. Even if I do not reach this state, may I be held in your loving compassion for all my lives, Manjusri. May I find the best of complete graded paths of the teachings. May I please all Buddhas by practicing using skillful means drawn by the strong force of compassion. May I clear the darkness from the minds of all beings with the points of the paths as I have discerned them. May I uphold Buddha’s teachings for a very long time with my heart going out with great compassion in whatever direction the most precious teachings have not yet spread, or once spread have declined. May I expose this treasure of happiness and aid. May the minds of those who wish for liberation be granted bounteous peace, and the Buddhas’ deeds be nourished for a long time by even this Graded Course to Enlightenment completed due to the wondrous virtuous conduct of the Buddhas and their Sons. May all human and non-human beings who eliminate adversity and make things conducive for practicing the excellent paths never parted in any of their lives from the purest path praised by the Buddhas. Whenever someone makes effort to act in accordance with the ten-fold Mahayana virtuous practices, may he always be assisted by the mighty ones. And may oceans of Dharma prosper and spread everywhere.”

Cultivation of Dedication: The Path of Virtuous-Man Bodhisattvas in the Spirit of the Avatamsaka Sutra: Ten Kinds of Dedication Expounded by the Buddhas of Past, Present and Future: According to the Flower Adornment Sutra, chapter 25, there are ten kinds of dedication expounded by the Buddhas of past, present and future. First, dedication to saving all sentient beings without any mental image of sentient beings. Second, indestructible dedication. Third, dedication equal to all Buddhas. Fourth, dedication reaching all places. Fifth, dedication inexhaustible treasuries of virtue. Sixth, dedication causing all roots of goodness to endure. Seventh, dedication equally adapting to all sentient beings. Eighth, dedication with the character of true Thusness.

Ninth, unattached, unbound, liberated dedication. Tenth, boundless dedication equal to the cosmos.

Ten Kinds of Dedication of Roots of Goodness: According to the Adornment Sutra, chapter 38, there are ten kinds dedication of roots of goodness. Enlightening beings who abide by these can attain supreme dedication of roots of goodness. First, Enlightening Beings dedicate their roots of goodness to be the same as the enlightened guides in terms of vows; they dedicate their roots of goodness to develop in this way and none other. Second, in terms of mind. Third, in terms of action. Fourth, in terms of faculties. Fifth, in terms of impartiality. Sixth, in terms of mindfulness. Seventh, in terms of purity. Eighth, in terms of state. Ninth, in terms of fulfillment. Tenth, in terms of incorruptibility.

Besides, the Avatamsaka Sutra also offers other kinds of Dedication, i.e.,
1) Cultivation in the Spirit of Dedication to Saving All Sentient Beings Without Any Mental Image of Sentient Beings: According to the Buddha in The Flower Adornment Sutra, chapter 25 (Ten Dedications), Enlightening Beings save other sentient beings without any mental image of sentient beings, Enlightening Beings think that first, they may use these roots of goodness universally to benefit all sentient beings, causing them to be purified, to reach the ultimate shore, and to forever leave the innumerable pains and afflictions of the realms of hells, hungry ghosts, animals and asuras (titans). Second, when the great Enlightening Beings plant these roots of goodness, they dedicate their won roots of goodness thus. I should be a hostel for all sentient beings, to let them escape from all painful things. I should be a protector for all sentient beings to let them all be liberated from all afflictions. I should be a refuge for all sentient beings, to free them from all fears. I should be a goal for all sentient beings, to cause them to reach universal knowledge. I should make a resting place for all sentient beings, to enable them to find a place of peace and security. I should be a light for all sentient beings, to enable them to attain the light of knowledge to annihilate the darkness of ignorance. I should be a torch for all sentient beings, to destroy all darkness of nescience. I should be a lamp for all sentient beings, to cause them to abide in the realm of ultimate purity. I should be a guide for all sentient beings, to lead them into the truth. I should be a great leader for all sentient beings, to give them great knowledge. Third, Great Enlightening Beings dedicate all foundations of goodness in this way, to equally benefit all sentient beings and ultimately cause them all to attain universal knowledge. Enlightening Beings' protection of and dedication to those who are not their relatives or friends are equal to those for their relatives and friends. Enlightening Beings enter the equal nature of all things, they do not conceive a single thought of not being relatives or friends. Even if there be sentient beings, who have malicious or hostile intentions toward the

Enlightening Beings, still the Enlightening Beings also regard them with the eye of compassion and are never angered. Fourth, Enlightened Beings are good friends to all sentient beings. They always explain the right teaching for sentient beings, so that they may learn and practice it. Fifth, Enlightening beings dedicate because they are just as the ocean which cannot be changed or destroyed by all poisons. The various oppressive afflictions of all the ignorant, the unwise, the ungrateful, the wrathful, those poisoned by covetousness, the arrogant and conceited, the mentally blind and deaf, those who do not know what is good, and other such evil sentient beings, cannot disturb the Enlightening Beings; they are just as the sun, appearing in the world not concealed because those who are born blind do not see it, not hidden by the obstruction of such things as mirages, eclipses, trees, high mountains, deep ravines, dust, mist, smoke, or clouds, not concealed by the change of seasons. Enlightening Beings dedicate with great virtues, with deep and broad minds. They dedicate because they want ultimate virtue and knowledge, their minds aspire to the supreme truth; the light of truth illumines everywhere and they perceive the meanings of everything. Their knowledge freely commands all avenues of teaching, and in order to benefit all sentient beings they always practice virtuous ways, never mistakenly conceiving the idea of abandoning sentient beings. Sixth, Enlightening Beings do not reject sentient beings and fail to cultivate dedication because of the meanness of character of sentient beings, or because their erroneous will, ill-will and confusion are hard to quell. Seventh, Enlightening Beings just array themselves with the armor of great vows of Enlightening Beings, saving sentient beings without ever retreating. Eighth, Enlightening Beings do not withdraw from enlightening activity and abandon the path of enlightenment just because sentient beings are ungrateful. Ninth, Enlightening Beings do not get sick of sentient beings just because ignoramus altogether give up all the foundations of goodness which accord with reality. Tenth, Enlightening Beings do not retreat because sentient beings repeatedly commit excesses and evils which are hard to bear. Eleventh, Great Enlightening Beings do not cultivate roots of goodness and dedicate them to complete perfect enlightenment just for the sake of one sentient being; it is in order to save and safeguard all sentient beings everywhere that they cultivate roots of goodness and dedicate them to unexcelled complete perfect enlightenment. Twelfth, it is not purify just one Buddha-land, not because of belief in just one Buddha, not just to see one Buddha, not just to comprehend one doctrine that they initiate the determination for great knowledge and dedicate it to unexcelled complete perfect enlightenment. It is to purify all Buddha-lands, out of faith in all Buddhas, to serve all Buddhas, to understand all Buddha-teachings, that they initiate great vows, cultivate the foundations of goodness, and dedicate them

to unexcelled complete perfect enlightenment. Thirteenth, Enlightening Beings vow that: "By my roots of goodness, may all creatures, all sentient beings, be purified, may they be filled with virtues which cannot be ruined and are inexhaustible. May they always gain respect. May they have right mindfulness and unflinching recollection. May they attain sure discernment. May they be replete with immeasurable knowledge. May all virtues of physical, verbal and mental action fully adorn them." Fourteenth, Bodhisattvas use these roots of goodness to cause all sentient beings to serve all Buddhas, to their unflinching benefit, to cause all sentient beings' pure faith to be indestructible, to cause all sentient beings to hear the true teaching, cut off all doubt and confusion, remember the teaching without forgetting it, to cause all sentient beings to cultivate in accord with the teaching, to cause sentient beings to develop respect for the enlightened, to cause sentient beings to act with purity, to rest securely on innumerable great foundations of goodness, to cause all sentient beings to be forever free from poverty, to cause all sentient beings to be fully equipped with the seven kinds of wealth (faith, vigor, shame, learning, generosity, concentration and wisdom), to cause all sentient beings to always learn from the Buddha, to perfect innumerable roots of goodness, to cause sentient beings to attain impartial understanding, to abide in omniscience, to look upon all sentient beings equally with unobstructed eyes, to adorn their bodies with all marks of greatness, without any flaws, beautiful voices, replete with all fine qualities, to have control over their senses, to accomplish the ten powers, to be filled with good will, to dwell or depend on nothing, to cause all sentient beings to attain the enjoyments of Buddhahood and abide in the abode of Buddhas. Fifteenth, seeing sentient beings doing all sorts of bad things and suffering all sorts of misery and pain, and being hindered by this from seeing the Buddha, hearing the teaching and recognizing the community, the enlightening beings vow to enter those states of woe, take on the various miseries in place of the sentient beings, to cause them to be free. Sixteenth, Enlightening Beings suffer pain in this way, but they are not discouraged. In the contrary, they vigorously cultivate without ceasing because they are determined to carry all sentient beings to liberation. They are determined to save all sentient beings and to enable them to attain emancipation, so that they can be free from the realm of pain and troubles of birth, old age, sickness, and death. They are determined to save all sentient beings from revolving in erroneous views, bereft of qualities of goodness. They are determined to save all sentient beings who are wrapped up in the web of attachments, covered by the shroud of ignorance, clinging to all existents, pursuing them unceasingly, entering the cage of suffering, acting like maniacs, totally void of virtue or knowledge, always doubtful and confused, do not perceive the place of peace, do not know the path of

emancipation, revolve in birth and death without rest, and always submerged in the mire of suffering. Seventeenth, Enlightening Beings are not seeking liberation for themselves, but they want to use what they practice to cause all sentient beings become supreme sovereign of knowledge, attain the omniscient mind, cross over the flow of birth and death, and be free from all suffering. Eighteenth, Enlightening Beings vow to accept all sufferings for the sake of all sentient beings, and enable them to escape from the abyss of immeasurable woes of birth and death. Nineteenth, Enlightening Beings always vow to accept all sufferings for the sake of all sentient beings in all worlds, in all states of misery forever, but still always cultivate foundations of goodness for the sake of all beings. Twentieth, Enlightening Beings vow that they would rather take all this suffering on themselves than allow sentient beings to fall into hell, animal, hungry ghost, and asura realms. Twenty-first, Enlightening Beings vow to protect all sentient beings and never abandon them. This is a sincere vow because they set their mind on enlightenment in order to liberate all sentient beings, not seeking the unexcelled way for their own sake. Twenty-second, Enlightening Beings do not cultivate enlightening practice in search of pleasure or enjoyment. Why? Because mundane pleasures are all sufferings and mundane pleasures are the realms of maniacs. Only craved by ignorant people, but scorned by Buddhas because all misery arises from them. The anger, fighting, mutual defamation and such evils of the realms of hells, ghosts, animals and asuras are all caused by greedy attachment to objects of desire. By addiction to desires, one become estranged from the Buddhas and hindered from birth in heaven, to say nothing of unexcelled complete perfect enlightenment. Twenty-third, Enlightening Beings vow to dedicate roots of goodness to enable all sentient beings to attain ultimate bliss, beneficial bliss, the bliss of nonreception, the bliss of dispassionate tranquility, the bliss of imperturbability, immeasurable bliss, the bliss of not rejecting birth and death yet not regressing from nirvana, undying bliss, and the bliss of universal knowledge. Twenty-fourth, for all sentient beings, Enlightening Beings vow to be a charioteer, to be a leader, to be holding the torch of great knowledge and showing the way to safety and peace, freeing them from danger, to use appropriate means to inform sentient beings of the truth. In the ocean of birth and death, they are skillful captains of the ship, who know how to deliver sentient beings to the other shore. Twenty-fifth, Enlightening Beings dedicate all their roots of goodness and save sentient beings by employing means appropriate to the situation to cause them to emerge from birth and death, to serve and provide for all the Buddhas, to attain unhindered, omniscient knowledge, to abandon all maniacs and bad associates, to approach all Enlightening Beings and good associates, to annihilate all error and wrongdoing, to perfect pure behavior, and to fulfill the great practical vows

and innumerable virtues of Enlightening Beings. Twenty-sixth, sentient beings cannot save themselves, how can they save others? Only Enlightening Beings have this unique determination of cultivating amass roots of goodness and dedicate them in this way to liberate all sentient beings, to illumine all sentient beings, to guide all sentient beings, to enlighten all sentient beings, to watch over and attend to all sentient beings, to take care of all sentient beings, to perfect all sentient beings, to gladden all sentient beings, to bring happiness to all sentient beings, and to cause all sentient beings to become freed from doubt. Twenty-seventh, Enlightening Beings' dedications should be like the sun shining universally on all without seeking thanks or reward; not abandoning all sentient beings because one sentient being is evil, just diligently practicing the dedications of roots of goodness to cause all sentient beings to attain peace and ease. Enlightening Beings are able to take care of all sentient beings even if they are bad, never giving up their vows on this account. Even if their roots of goodness be few, but because they want to embrace all sentient beings, so they always make a great dedication with a joyful heart. If one has roots of goodness but does not desire to benefit all sentient beings, that is not called dedication. When every single root of goodness is directed toward all sentient beings, that is called dedication. Twenty-eighth, Enlightening Beings cultivate dedication to place sentient beings in the true nature of things where there is no attachment. Twenty-ninth, Enlightening Beings cultivate dedication to see that the intrinsic nature of sentient beings doesn't move or change. Thirtieth, Enlightening Beings cultivate dedication without depending on or grasping dedication. Thirty-first, Enlightening Beings cultivate dedication without attachment to the appearances of roots of goodness. Thirty-second, Enlightening Beings cultivate dedication without false ideas about essential nature of consequences of actions. Thirty-third, Enlightening Beings cultivate dedication without attachment to the characteristics of the five clusters of material and mental existence. Thirty-fourth, Enlightening Beings cultivate dedication without destroying the characteristics of the five clusters. Thirty-fifth, Enlightening Beings cultivate dedication without grasping action. Thirty-sixth, Enlightening Beings cultivate dedication without seeking reward. Thirty-seventh, Enlightening Beings cultivate dedication without attachment to causality. Thirty-eighth, Enlightening Beings cultivate dedication without imagining what is producing by causality. Thirty-ninth, Enlightening Beings cultivate dedication without attachment to reputation. Fortieth, Enlightening beings cultivate dedication without attachment to location. Forty-first, Enlightening Beings cultivate dedication without attachment to unreal things. Forty-second, Enlightening Beings cultivate dedication without attachment to images of sentient beings, the world, or mind. Forty-third, Enlightening Beings

cultivate dedication without creating delusions of mind, delusions of concepts, or delusions of views. Forty-fourth, Enlightening Beings cultivate dedication without attachment to verbal expression. Forty-fifth, Enlightening Beings cultivate dedication observing the true nature of all things. Forty-sixth, Enlightening beings cultivate dedication observing the aspects in which all sentient beings are equal. Forty-seventh, Enlightening Beings cultivate dedication stamping all roots of goodness with the seal of the realm of truth. Forty-eighth, Enlightening Beings cultivate dedication observing all things dispassionately; they understand that all things have no propagation and that roots of goodness are also thus. Forty-ninth, Enlightening Beings cultivate dedication observing that things are nondual, unborn, and unperishing. Fiftieth, Enlightening Beings use such roots of goodness to cultivate and practice pure methods of curing spiritual ills. Fifty-first, all of their roots of goodness are in accord with transcendental principles, but they do not conceive of them dualistically. Fifty-second, it is not in their deeds that they cultivate omniscience, but it is not apart from deeds that they cultivate omniscience. Omniscience is not identical to action, but omniscience is not attained apart from action either. Because their action is pure as light, the consequences are also pure as light; because the consequences are pure as light, omniscience is also pure as light. They detach from all confusions and thoughts of self and possession, Enlightening Beings skillfully cultivate dedication of all roots of goodness. Fifty-third, Enlightening Beings cultivate dedication in this way to liberate sentient beings ceaselessly; they do not dwell on appearances. Though they know that in all things there is no action and no consequences, yet they can skillfully produce all deeds and consequences without opposition or contention. Enlightening Beings cultivate dedication, free from all faults and are praised by all Buddhas.

2) *Cultivation of Dedication Equal to All Buddhas*: According to the Flower Adornment Sutra, chapter 25 (Ten Dedications), Great enlightening beings' dedication equal to all Buddhas or the third dedication in the ten dedications. First, Enlightening beings follow and cultivate the path of dedication of the Buddhas of past, future and present. Second, when they practice and learn the path of dedication in this way, they perceive any objects of sense, whether pleasant or unpleasant, they do not conceive like or dislike; their minds are free, without faults, broad, pure, joyful, blissful; they are free from all sorrows and troubles; their minds are flexible; and their senses are pure and cool. Third, when Enlightening beings cultivate dedication of roots of goodness, they gain such peace and bliss, they become even more determined, dedicating their determination to the Buddhas with these thoughts: with the roots of goodness, they are planting, they vow to cause the bliss of the Buddhas to increase more and more; the bliss of the unconceivable abode of

Buddhas; the bliss of the peerless concentration of Buddhas; the bliss of unlimited compassion; the bliss of liberation of all Buddhas; the bliss of unlimited spiritual power; the bliss of vast, ultimate, immeasurable power; the bliss of tranquility detached from all cognition; the bliss of abiding in the state of nonobstruction, always rightly concentrated; the bliss of carrying out the practice of nondualism without change. Once great enlightening beings have dedicated their roots of goodness to the Buddhas, they also dedicate these virtues to the enlightening beings to cause those who have not fulfilled their vows to fulfill them; to cause those whose minds are not yet pure to attain purity; to cause those who have not fulfilled the ways of transcendence to fulfill them; to cause sentient beings to settle in the indestructible will for enlightenment. Great Enlightening Beings do not regress on the way to omniscience; they do not give up great effort; they preserve all the foundations of goodness of the gates of enlightenment; they are able to cause sentient beings to give up conceit, set their minds on enlightenment, and fulfill their aspiration; they abide in the abode of all Enlightening Beings; they attain the clear, sharp senses of Enlightening Beings; they cultivate roots of goodness, and realize omniscience. Having thus dedicated their roots of goodness to Enlightening Beings, they then dedicate them to all sentient beings, wishing that the roots of goodness of all sentient beings, even the slightest, even seeing a Buddha, hearing teaching, or respecting holy mendicants, but for the time of a fingersnap; wishing all be free from obstruction; wishing they reflect on the completeness of Buddhas; wishing they reflect on the techniques of the teaching; wishing they reflect on the nobility and importance of the community; wishing that they not be separated from vision of the Buddha; wishing their minds become pure; wishing that they attain the qualities of Buddhahood; wishing that they build up immeasurable virtue; wishing that they purify spiritual powers; wishing that they give up doubts about the truth; wishing that they live according to the teaching. As they make such dedication to sentient beings, they also make such dedication for the Buddhist disciples and the individual illuminates. Fourth, Enlightening Beings also vow that all sentient beings forever leave all miserable places like hells, hungry ghosts, and animality, and so on; wishing that they further develop the supreme will for enlightenment; wishing that they concentrate their minds on the earnest search for knowledge of all means of liberation; wishing that they never repudiate the true teaching of the Buddhas; wishing to attain the peace of the Buddhas; wishing to be pure in body and mind; wishing to realize omniscience. Fifth, the foundations of goodness of great Enlightening Beings are all correctly initiated, built up, and developed by great vows, causing them to expand and to be completely fulfilled. Sixth, when great Enlightening Beings live at home, though live at home with spouses and children,

Enlightening Beings never for a moment give up the determination for enlightenment; with correct mindfulness, they always meditate on the realm of all knowledge. They always liberate themselves and others, enable them to reach the ultimate. They always use appropriate means to transform the members of their own households, causing them to enter the knowledge of Enlightening Beings and causing them to develop to maturity and attain liberation. Though they live at home with relatives, their minds have no attachments. However, by their basic great great compassion they remain in home life, and because of their kindness they harmonize with their spouses and children, with no hindrance to the pure Way of Enlightening Beings. Though great enlightening beings be in home life and work at various occupations, they never for a moment give up the will for omniscience. Whether they are dressing, eating, taking medicine, washing, looking around, walking, standing still, sitting, reclining, speaking, thinking, asleep or awake, whatever they are doing their minds always dedicate it to the path of omniscience. They concentrate and contemplate unremittingly, because they want to aid all sentient beings and settle them in enlightenment. For the sake of all sentient beings, with immeasurable great vows, Great Enlightening Beings embody countless great roots of goodness; diligently cultivate virtues; save everyone; forever divorce arrogance and indulgence; proceed surely toward the state of omniscience; never conceiving any intention of turning to another path; always contemplate the enlightenment of all Buddhas; forever abandon all impure ways; cultivate practice of what all Enlightening Beings learn; encounter no obstruction on the path of omniscience; stand on the ground of knowledge. They are devoted to recitation and learning; collect roots of goodness by means of immeasurable knowledge. Their minds have no affection for any mundane realm; they are not obsessed with what they practice; they wholeheartedly accept and hold the principles of the Buddhas' teachings. Though they are living at home, they cultivate and internalize roots of goodness in every way, cause them to grow, and dedicate them to the unsurpassed enlightenment, which is the essence of the Buddhas. Seventh, at such a time, Enlightening Beings, even when they are feeding domestic animals, all make this vow to cause these creatures to leave the realm of animality, to be helped and comforted and ultimately be liberated; having forever crossed over the ocean of suffering; eternally annihilating painful sensations; forever removing suffering physical and mental elements; eternally cutting off painful feeling, accumulation of pain, painful actions, the cause of pain, the root of suffering, and painful situations. Eighth, with their roots of goodness in the forefront, Enlightening Beings dedicate them to knowledge of ways of liberation for all beings. Ninth, Enlightening Beings first engender the determination for enlightenment they include all sentient

beings. They cultivate the foundations of goodness and dedicating them to all sentient beings to cause all sentient beings to leave the plain of birth and death; to cause them to attain the unhindered bliss of the enlightened; to cause them to emerge from the ocean of afflictions; to cause them to practice the path of the Buddha teachings; to fill everywhere with kindness; to cause sentient beings to have vast powers of compassion; to cause them all to attain pure bliss; to cause sentient beings to preserve foundations of goodness; to cause sentient beings to draw near to the qualities of Buddhahood; to cause sentient beings to leave the realms of demons and enter the realm of Buddhas; to cause sentient beings to cut off the seeds of mundanity and plant the seeds of enlightenment; to cause sentient beings to abide in the truth which is equal in all times. Tenth, Enlightening Beings dedicate all roots of goodness they have collected, will collect and are collecting. Enlightening beings form this thought: "As the Buddhas and Enlightening Beings of the past have practiced and respectfully serving all enlightening ones; liberating sentient beings so that they be forever emancipated." They diligently cultivate and practice all roots of goodness and then dedicate them all without attachment, without depending on form, without attachment to sensation, without erroneous conceptions, without creating fixed patterns, without grasping consciousness, detached from the senses, not dwelling on things of the world, delighting in transcendence. They know that all things are empty as space, come from nowhere, are unborn and not perishing, and have no true reality, so they have no attachments. Eleventh, Enlightening Beings avoided all discriminatory views; they were imperturbable and unaffected by anything; they never lost awareness or calm. Twelfth, they abide in reality without form, detached from all appearances, all being one. Thirteenth, Enlightening Beings entered deeply into the nature of all things; they always happily practiced all-sided virtues, and saw the congregation of all Buddhas. Fourteenth, just as all those Enlightening Beings of the past dedicated roots of goodness, Enlightening Beings also practice dedication in this way and understand these principles in this way. They base on these principles determine to learn and act, not violating the specifics of the teachings; they know that what is practiced is like illusions, like shadows, like the moon's image in the water, like reflections in a mirror, manifested by the combination of causes and conditions, proceeding thus up to the ultimate stage of enlightenment. Fifteenth, Great Enlightening Beings also form this thought: "Just as the Buddhas of the past, when cultivating enlightening practice, dedicated roots of goodness in this way; and so do and will the Buddhas of the present and future, so too should I arouse my will and dedicate roots of goodness like those Buddhas with foremost dedication, excellent dedication, supreme dedication, superior dedication, unexcelled dedication, peerless dedication,

unequaled dedication, incomparable dedication, honorable dedication, sublime dedication, impartial dedication, straightforward dedication, virtuous dedication, far-reaching dedication, good dedication, pure dedication, dedication free from evil, dedication not going wrong. Sixteenth, once enlightening beings have dedicated roots of goodness in this way, they accomplish pure action of body, speech and mind; they abide in the abode of enlightening beings without any faults; they practice good works; they get rid of evils of action and speech; their minds are without flaw or defilement; they cultivate omniscience. trụ nơi tâm quảng đại: they abide in an immeasurably broad mind; they know all phenomena create nothing; they abide in transmudane states; they are not influenced by things of the world; they analyze and comprehend innumerable actions; they fully develop skill in means of dedication; and they extirpate the roots of grasping and attachment forever.

3) *Cultivation of Dedication Reaching All Places*: According to the Flower Adornment Sutra, Chapter 25, Ten Dedications, this is the fourth dedication of the ten dedications, the dedication reaching all places of great enlightening beings. First, when enlightening beings cultivate all roots of goodness, they think: “May the power of virtue of these roots of goodness reach all places”. Just as reality extends everywhere without exception, reaching all things, reaching all worlds, reaching all beings, reaching all lands, reaching all phenomena, reaching all space, reaching all time, reaching all that is compounded and un-compounded, reaching all speech and sound. Second, when enlightening beings cultivate all roots of goodness, they think that these roots of goodness reach the abodes of all enlightened ones; be as offerings to all those Buddhas; the past Buddhas whose vows are fulfilled; the future Buddhas who are fully adorned; the present Buddhas, their lands, sites of enlightenment, and congregations, filling all realms throughout the entirety of space. Third, Enlightening Beings also aspire to present to all Buddhas offerings like those of the celestials by virtue of the power of faith, by virtue of great knowledge without obstruction, by virtue of dedication of all roots of goodness. Fourth, when cultivating dedication reaching all places, great enlightening beings think to the Buddhas pervade all realms in space; and various actions produced in the worlds of all the unspeakably many world systems in the ten directions, in unspeakably many Buddha-lands, in unspeakably many Buddha-spheres, in all kinds of worlds, in infinite worlds, in worlds without boundaries, in rotating worlds, in sideways worlds, in worlds facing downward and upward, in all worlds such as these, all Buddhas manifest a span of life and display various spiritual powers and demonstrations. In these worlds there are enlightening beings who, by the power of resolution for the sake of sentient beings who can be taught, they

appear as Buddhas in all worlds and reveal everywhere the boundless freedom and spiritual power of the enlightened; the body of reality extending everywhere without distinction; equally entering all realms of phenomena and principles. The body of inherent Buddhahood neither born nor perishing, but they utilize skillful expedients appearing throughout the world, because of realizing the true nature of things, transcending all, because of attainment of nonregressing power, because of birth among the people of vast power of unobstructed vision of the enlightened.

Cultivation of Indestructible Dedication: The indestructible dedication is the second dedication in the ten dedications in The Flower Adornment Sutra. According to the Fa-Hsiang School, this is the stage where the Bodhisattva sees emptiness easily without analyzing existence. First, Great Enlightening Beings attain indestructible faith in the Enlightened Ones of past, future and present because they serve all Buddhas; they attain indestructible faith in enlightening beings, even those who have just resolved on the search for omniscience for the first time, because they vow to tirelessly cultivate all foundations of goodness of enlightening beings; they attain indestructible faith in all the Buddha qualities, because they conceive profound aspiration; they attain indestructible faith in all Buddha teachings, because they abide by them and maintain them; they attain indestructible faith in all sentient beings, because they look upon all sentient beings impartially with the eye of compassion and dedicate roots of goodness to their universal benefit; they attain indestructible faith in all pure ways, because everywhere they amass boundless roots of goodness; they attain indestructible faith of dedication of enlightening beings, because they fulfill their noble aspiration; they attain indestructible faith in all teachers of the ways of enlightening beings, because they think of the enlightening beings as Buddhas; they attain indestructible faith in the spiritual powers of all Buddhas, because they deeply believe in the inconceivability of the Buddhas; and they attain indestructible faith in the practice of skill in expedient means exercised by all enlightening beings, because they include countless various realms of activity. Second, Great Enlightening Beings abide in indestructible faith in various realms such as those of Buddhas, enlightening beings, disciples of Buddhas, individual illuminates, of Buddhist doctrines, and of sentient beings they plant roots of goodness; causing the determination for enlightenment to grow more and more; causing their kindness and compassion to become broad and great; they observe impartially; they accord with and practice the deeds of the Buddhas; embracing all pure foundations of goodness; entering the truth; they assembled virtuous practices; they carry out great works of charity; they cultivate meritorious qualities; and they look upon the past, present and future as equal. Third, Great Enlightening Beings dedicate such virtues to cultivating

Omniscience; aspiring to always see the Buddhas; aspiring to associate with companions; aspiring to live among enlightening beings; aspiring to constantly keep their minds on omniscience; vowing to accept and hold the Buddhist teachings; vowing to conscientiously protect, educate and develop all sentient beings; their minds always dedicated to the path of emancipation from the world; vowing to provide for and serve all teachers of truth; understanding the principles of the teachings and retain them in memory; and vowing to cultivate and practice great vows and cause them to be fulfilled. Fourth, Enlightening Beings cultivate dedications in this way. To amass roots of goodness. Once they have amassed various roots of goodness, they cultivate the practices of enlightening beings by means of the results of these roots of goodness. In every successive moment they see innumerable Buddhas, and serve and provide for them in accordance with their needs to accomplish roots of goodness; to develop roots of goodness; to contemplate roots of goodness, to concentrate roots of goodness; to analyze roots of goodness; to delight in roots of goodness; to cultivate roots of goodness; and to abide in roots of goodness. Fifth, Enlightening Beings reverently present the following offerings with pure-minded respect to all Buddhas for countless, incalculable eons, never retreating, never ceasing; they provide innumerable jewels, flowers, garlands, garments, parasols, banners, pennants, adornments; they provide innumerable perfumes, powdered incenses, mixed scents, burning incenses; they provide innumerable services, profound faith, aspiration, pure mind, respect, praise, honor; they provide innumerable jewel seats, flower seats, incense seats, seats of garlands, sandalwood seats, cloth seats, diamond seats, crystal seats, precious streamer seats, Jewel-colored seats; they provide innumerable flowered parks, bejeweled parks, perfumed parks, parks hung with garlands, parks spread with robes, jewel-studded parks; they provide innumerable parks with trees of all precious substances, parks with balustrades of all precious substances, parks covered with nets of chimes of all jewels. They provide innumerable palaces of all precious substance, palaces with all kinds of flowers, palaces with all kinds of garlands, palaces with all kinds of incenses, palaces with all kinds of sandalwood, palaces with stores of all kinds of aromatic resins, palaces of all kinds of diamonds, palaces with all kinds of crystal, all extraordinary fine, surpassing those of the heavens. They provide innumerable trees of mixed jewels, trees of various fragrances, trees of precious raiments, trees of music, trees of fascinating jewels, trees of gem-studded streamers, trees of precious rings. They provide innumerable trees adorned with banners, pennants, and canopies with the fragrances of all flowers. The palaces are also adorned with innumerable lattices, innumerable windows, doors, innumerable balconies, innumerable crescents, innumerable drapes, covered with countless nets of gold, countless perfumes wafting

throughout them scenting everywhere, and countless robes spread on the ground. Sixth, after each Buddha dies, enlightening beings also respectfully make similar offerings to all their relics, in order to induce all sentient beings to develop pure faith, to embody all foundations of goodness, to be read from all suffering, to have broad understanding, to be arrayed with great adornments, to consummate all their undertakings, to know how rare it is to meet a Buddha, to fulfill the immeasurable power of the enlightened, to adorn and make offerings to the tombs and shrines of Buddhas, to Maintain the teachings of all Buddhas. Their offerings to living Buddhas and to their relics after death could never be fully told of even in an incalculable period of time. Seventh, Enlightening beings cultivate and accumulate immeasurable virtue is all to develop and mature sentient beings without retreating, without ceasing, without wearying, without clinging, free from all mental images, without stopping anywhere, forever beyond all dependence, detached from self and anything pertaining to a self, seal all aspects of their activities with the stamp of truth, realize the birthlessness of things, abide in the abode of Buddhahood, and observe the nature of birthlessness. Eighth, in the care of the Buddhas, they set their minds on dedication in accord with the nature of all things; dedication entering into the uncreated truth, yet perfecting created expedient methods; dedication of techniques discarding attachments to concepts of phenomena; dedication abiding in countless enlightening skills; dedication forever departing from all realms of existence; dedication of expedient application of practices without sticking to forms; dedication embracing all foundations of goodness; great dedication purifying the acts of all enlightening beings; dedication rousing the will for enlightenment; dedication living with all bases of goodness, and dedication fulfilling supreme faith. Ninth, when enlightening beings dedicate such roots of goodness, thought though they go along with birth and death, they are not changed, they seek omniscience without ever retreating. Even though they are in the various realms of existence, their minds are undisturbed, they are able to liberate all sentient beings. They are not stained by compounded things and they do not lose unimpeded knowledge. Their fulfillment of causes and conditions of enlightening beings' practices and stages is inexhaustible, worldly things cannot change or move them; they fulfill the pure ways of transcendence; they are able to accomplish all knowledge and power; they get rid of the darkness of ignorance and folly; they develop the will for enlightenment, reveal the light of enlightenment, increase pure ways, dedicate to the supreme Way, and fulfill all practices. Tenth, Enlightening beings also cultivate dedication by means of clear and pure intellect they are able to skillfully analyze things; they comprehend all things as appearing according to the mind; they know clearly the deeds are like illusions, the results of deeds are like paintings, all activities are like

magic tricks, things born of causes and conditions are all like echoes, the practices of enlightening beings are like reflections. Therefore, Enlightened Beings produce the clear, pure eye of reality, they see the vast realm of the uncreated, realize their null essence, understand the nonduality of things and discover the true aspect of things, fulfill the practices of enlightening beings without attachment to any forms, have the ability to carry out all commonplace acts without ever abandoning pure principles and practices. They are free from all attachments, they remain unattached in action. Eleventh, Enlightening beings think flexibly, without confusion or delusion, without contradicting facts, without destroying active causes. Twelfth, dedicating as is appropriate with clear perception of real truth. Thirteenth, they know the inherent nature of things, yet by the power of skill in means they accomplish results of action and reach the other shore. Fourteenth, with knowledge and wisdom they examine all things and attain knowledge of spiritual faculties. Fifteenth, the virtues of their deeds are carried out without striving, in accordance with their free will. Sixteenth, Enlightening beings dedicate roots of goodness in this way because they want to liberate all sentient beings, want to keep the lineage of Buddhas unbroken, want to be forever rid of demonic activity, want to see omniscience. Their aspiration is never discarded; and they detach from mundane objects and cut off all mixup and defilement. Seventeenth, Enlightening beings wish that all sentient beings to attain pure knowledge, all sentient beings enter deeply into techniques of liberation, all sentient beings depart from the state of birth and death, all sentient beings to attain the bases of virtues of Buddhahood, all sentient beings forever end all delusive activities, all sentient beings stamp all actions with the seal of equanimity, all sentient beings to determine to enter knowledge of all ways of liberation, and accomplish all transmundane qualities.

(XLI-L) From the Forty-First to the Fiftieth Stage Are Ten Stages of Development in the Mind-Ground of Practitioners Who Cultivate In Bodhisattvas' Spirit:

An Overview of Ten Stages of Development in the Mind-Ground of a Bodhisattva into a Buddha: In Buddhist cultivation, there are stages that a bodhisattva goes through to reach enlightenment (Bodhisattva levels or Bodhisattva stages). There are ten stages in Mahayana sects and thirteen stages in the Tantric sects. There are ten stages of the development of a practitioner from a bodhisattva into a Buddha. The “ten stages” of the development of a bodhisattva into a Buddha: Dry or unfertilized stage of wisdom (Unfertilized by Buddha-truth or Worldly wisdom), the embryo-stage of the nature of Buddha-truth, the stage of patient endurance, the stage of

freedom from wrong views, the stage of freedom from the first six of nine delusions in practice, the stage of freedom from the remaining worldly desires, the stage of complete discrimination in regard to wrong views and thoughts or the stage of an arhat, Pratyekabuddhahood, Bodhisattvahood, and Buddhahood. There are also ten stages of the pratyekabuddha. First, the stage of perfect asceticism. Second, the stage of mastery of the twelve links of causation. Third, the stage of the four noble truths. Fourth, the stage of deeper knowledge. Fifth, the stage of the eightfold noble path. Sixth, the stage of the three realms. Seventh, the stage of the nirvana. Eighth, the stage of the six supernatural powers. Ninth, the stage of arrival at the intuitive state. Tenth, the stage of mastery of the remaining influences of former habits. There are still ten stages for a hearer or ten Sravaka stages. First, the stage of initiation as a disciple by taking (receiving) the three refuges in the Buddha, Dharma and Sangha and observing the basic five commandments. Second, the stage of belief or faith-root. Third, the stage of belief in the four noble truths. Fourth, the stage of an ordinary disciple who observe the five basic contemplations. Fifth, the stage of those who pursue the three studies (Listening, Reflecting, Cultivating). Sixth, the stage of seeing the true way. Seventh, the stage of a definite stream-winner and assure Nirvana. Eighth, the stage of only one more rebirth. Ninth, the stage of no-return (no rebirth). Tenth, Arhatship or the stage of an arhat.

In Buddhism, Sutra on the Ten Bodhisattva-Stages (Dasabhumika-sutra-*skt*), ten grounds, ten stages of the development of a bodhisattva into a Buddha, the discourse on the ten lands, one of the most important Mahayana texts outlining the ten levels through which a Bodhisattva progresses on the path to Buddhahood. It is a section of the voluminous Avatamsaka Sutra. There is also a Treatise on Yogacara-bhumi, a Sanskrit treatise by Asanga, one of the leading figures of the Indian Buddhist Yogacara tradition. It outlines the path to buddhahood followed by the Bodhisattva and describes the practices pertaining to the path. It is the fifteenth section of his voluminous Levels of Yogic Practice (Yogacara-bhumi). Land of Bodhisattva. This is the Mahayana work of Asanga which describes the course of development of a bodhisattva. There are ten Bodhisattva-bhumi, grading the upward course of the Bodhisattva's spiritual development, which culminates in the realization of Buddhahood.

Ten Stages: The Path of Saint-Bodhisattvas in Development from a Bodhisattva into a Buddha in the Spirit of the Avatamsaka Sutra: Ten Stages of Bodhisattvabhumi in the Avatamsaka Sutra: There are ten stages of development in the mind-ground of a Bodhisattva into a Buddha in the Avatamsaka Sutra. Joyful stage or land of joy, or ground of happiness or delight; Immaculate stage or land of purity, or ground of leaving filth (land of

freedom from defilement), Radiant stage or land of radiance, or ground of emitting light; Blazing stage or the blazing land, or the ground of blazing wisdom; Hard-to-conquer stage or the land extremely difficult to conquer, or the ground of invincibility, Face-to-face stage or land in view of wisdom, or the ground of manifestation; Going-far-beyond stage or the far-reaching land, or the ground of traveling far; Immovable stage or the immovable land; Good-thought stage or the land of good thoughts, or the ground of good wisdom; and Cloud of dharma stage or land of dharma clouds, or the ground of the Dharma cloud. In the spirit of the Avatamsak Sutra, Ten Grounds are Saint-Bodhisattvas' path of cultivation that lead to the final goal to become a Buddha. Generally speaking, the "ten stages" of the development of a bodhisattva into a Buddha include Dry or unfertilized stage of wisdom (Unfertilized by Buddha-truth or Worldly wisdom), the embryo-stage of the nature of Buddha-truth, the stage of patient endurances, the stage of freedom from wrong views, the stage of freedom from the first six of nine delusions in practice, the stage of freedom from the remaining worldly desires, the stage of complete discrimination in regard to wrong views and thoughts (the stage of an arhat), Pratyekabuddhahood, Bodhisattvahood, and Buddhahood. According to the Flower Adornment Sutra (Avatamsaka Sutra), there are ten stages or characteristics of a Buddha. The ten stages of a Mahayana Bodhisattva development. The Ten Stages of the Bodhisattva, originally found in the Dasabhumi Sutra of the Avatamsaka School, are simply namesakes for ordinary people who have no experience in the Path of No Learning (asaiksa-marga). These Mahayanistic Stages are said to have been profounded in order to distinguish the position of the Bodhisattva from those of the Hinayanistic sravaka and pratyeka-buddha. The first stage is the land of joy, or ground of happiness or delight (Paramudita). The first stage of Joy (or utmost joy) at having overcome the former difficulties, realizing a partial aspect of the truth, and now entering on the path to Buddhahood and enlightenment. In this stage, the Bodhisattva attains the holy nature for the first time and reaches the highest pleasure, having been removed from all errors of Life-View (darsana-marga) and having fully realized the twofold sunyata: pudgala and dharma. In this stage, a Bodhisattva feels delight because he is able to pass from the narrow ideal of personal Nirvana to the higher ideal of emancipation all sentient beings from the suffering of ignorance.

***(C) Three Last Ultimate Stages & the Buddhahood in
Bodhisattvas' Spirit of Cultivation in the Avatamsaka Sutra***

(LI) The Fifty-First Stage Is the Bodhisattva-stage of Samyak-Sambodhi:

Samyak-sambodhi (the balanced state of truth), an absolute universal enlightenment, omniscience, a quality of a term for a Buddha. The fifty-first of the fifty-two stages through which a bodhisattva is supposed to pass on the road to Buddhahood. The attainment of the Buddha-enlightenment which precedes the final stage of truth. In the Samyak-sambodhi, the bodhi-rank germ-nature which is approaching Buddhahood. In this stage, Bodhisattvas have the Samyak-sambodhi wisdom which is the wisdom of understanding of nirvana. Buddha-wisdom which comprehends nirvana reality and its functioning. At the same time, practitioners have an equal mind, the mind of the same mental characteristics; the universal mind common to all. Practitioners also behold of all things as equal, e.g. as unreal, or immaterial; or of all beings without distinction, as one beholds one's child, i.e. without respect of person. In short, practitioners have the bodhi-rank germ-nature which produces Buddhahood. Practitioners attain the wisdom of understanding of nirvana, almost similar to the Buddha-wisdom. It should be reminded that Wisdom of illumination and quiescence, also called the wisdom of understanding of Nirvana. Buddha-wisdom which comprehends nirvana reality and its functioning. Nirvana-illumination; ultimate reality shining forth. In the third turning of the wheel, the Buddha's teaching on everything is void, but the voidness is not completely empty because it has luminosity. Luminosity or clarity allows all phenomena to appear and is a characteristic of emptiness. This is the absolute universal enlightenment, omniscience or the balanced state of truth, a quality of a term for a Buddha. This is the fifty-first of the fifty-two stages through which a bodhisattva is supposed to pass on the road to Buddhahood. The attainment of the Buddha-enlightenment which precedes the final stage of truth.

(LII) The Fifty-Second Stage Is the Marvellous Enlightenment:

The marvellous enlightenment or the fine state of truth means to reach the final or complete enlightenment or to reach the perfect quiescent stage of original bodhi. The wonderful enlightenment of Mahayana Buddhism, consisting of self-enlightenment to enlighten others and Enlightenment of Buddhahood. This the fifty-second and the last stage of a bodhisattva before becoming Buddha. In this stage, practitioners destroy all ignorance and delusions to attain Perfect enlightenment (Fruition of holiness). This is the

supreme class or stage of Buddhahood, the highest of the five stages of attainment of Buddhahood.

(LIII) The Fifty-Third Stage Is the Stage of Supreme Perfect Enlightenment (Buddhahood):

A Summary of the Stage of Supreme Perfect Enlightenment: Anuttara-samyak-sambodhi (skt) means the attainment of a passionless condition and of supreme perfect enlightenment, the supreme bodhi or enlightenment of the Buddha. “Anuttara-samyak-sambodhi” is a Sanskrit term which means Supreme Perfect Enlightenment. This is the ultimate fruit of the Great Vehicle. Supreme perfect enlightenment (Anuttara-samyak-sambodhi-skt) or wisdom of unexcelled perfect enlightenment or the perfect wisdom which comprehends truth that is attained only by a Buddha.

Four Courses of Approaching the Stage of Supreme Perfect Enlightenment: According to the Mahavastu, there are four courses of attainment of Buddhahood. First, Prakrticarya (skt): In this carya, an individual is expected to be obedient to his parents, to the Sramanas and Brahmins, and to the elders, to perform good deeds, to instruct others to offer gifts, and to worship the Buddhas. While a being is in this carya, he is just a common being and not a Bodhisattva. Sakyamuni Buddha practised this Carya from the time of Aparajitadhva Buddha. Second, Pranidhi (skt): This consists in a being’s resolving to attain Bodhi in due course. Sakyamuni took this resolution five times in the course of his many existences as the ancient Sakyamuni Buddha, whose life extended over aeons. Third, Anuloma (skt): It is a continuation of the previous Carya, and consists in acquiring the virtues necessary to become a Buddha. Sakyamuni began this Carya at the time of Samitavi Buddha. During the second and third Caryas, a Bodhisattva acquires the virtues mentioned in the Jatakas and advances from the first to the eighth bhumi. Sakyamuni reached the seventh bhumi, when he was born as prince Kusa. Fourth, Avivarta or Anivartana (skt): This is called a non-returning Carya. It commences with the Bodhisattva reaching the eighth Bhumi when retrogression becomes impossible for him. When Sakyamuni was reborn as Meghamanava, he reached this Carya the time of Dipankara Buddha, who confirmed his ultimate success in attaining Bodhi. It was reconfirmed by Sarvabhibhu Buddha when Sakyamuni was born as Abhiya or Abhiji Bhikshu. Subsequently, the Bodhisattva was born innumerable times in order to cross the eighth and ninth bhumis. He ultimately reached the tenth bhumi to be born as Jyotipalamanava and given Yauvarajyabhiseka by Kasyapa Buddha, at last becoming the god of gods in the Tusita Heaven. He was to complete the tenth bhumi as Gautama Buddha under the Bodhi tree at Gaya.

The Buddha Is a Complete Enlightened One: The word Buddha is not a proper name, but a title meaning “Enlightened One” or “Awakened One.” Prince Siddhartha was not born to be called Buddha. He was not born enlightened; however, efforts after efforts, he became enlightened. Any beings who sincerely try can also be freed from all clings and become enlightened as the Buddha. All Buddhists should be aware that the Buddha was not a god or any kind of supernatural being. Like us, he was born a man. The difference between the Buddha and an ordinary man is simply that the former has awakened to his Buddha nature while the latter is still deluded about it. However, whether we are awakened or deluded, the Buddha nature is equally present in all beings. “Buddha” is an epithet of those who successfully break the hold of ignorance, liberate themselves from cyclic existence, and teach others the path to liberation. The word “Buddha” derived from the Sanskrit root *budh*, “to awaken,” it refers to someone who attains Nirvana through meditative practice and the cultivation of such qualities as wisdom, patience, and generosity. Such a person will never again be reborn within cyclic existence, as all the cognitive ties that bind ordinary beings to continued rebirth have been severed. Through their meditative practice, Buddhas have eliminated all craving, and defilements. The Buddha of the present era is referred to as “Sakyamuni” (Sage of the Sakya). He was born Siddhartha Gautama, a member of the Sakya clan. The Buddha is One Awakened or Enlightened to the true nature of existence. The word Buddha is the name for one who has been enlightened, who brings enlightenment to others, whose enlightened practice is complete and ultimate. The term Buddha derived from the Sanskrit verb root “*Budh*” meaning to understand, to be aware of, or to awake. It describes a person who has achieved the enlightenment that leads to release from the cycle of birth and death and has thereby attained complete liberation. The Buddha is the Enlightened One. Chinese translation is “to perceive” and “knowledge.” Buddha means a person who has achieved the enlightenment that leads to release from the cycle of birth and death and has thereby attained complete liberation. There are three degrees of enlightenment: enlightenment derived from one’s self, enlighten others, and attain the Buddhahood. The Buddha is the Enlightened One with Great Loving Kindness. He benefitted and perfected of the self (to benefit oneself), or to improve himself for the purpose of improving or benefiting others. Self-benefiting for the benefit of others, unlimited altruism and pity being the theory of Mahayana. “Self profit, profit others,” the essential nature and work of a Bodhisattva, to benefit himself and benefit others, or himself press forward in the Buddhist life in order to carry others forward. Hinayana is considered to be self-advancement, self-salvation by works or discipline; Bodhisattva Buddhism as saving oneself in order to save others, or making

progress and helping others to progress, Bodhisattvism being essentially altruistic. The second step is Benefiting or perfecting of others (to benefit others). And the third step is to attain of Buddhahood.

The Buddha is the person who has achieved the enlightenment that leads to release from the cycle of birth and death and has thereby attained complete liberation. The word Buddha is not a proper name but a title meaning "Enlightened One" or "Awakened One." Prince Siddhartha was not born to be called Buddha. He was not born enlightened, nor did he receive the grace of any supernatural being; however, efforts after efforts, he became enlightened. It is obvious to Buddhists who believe in re-incarnation, that the Buddha did not come into the world for the first time. Like everyone else, he had undergone many births and deaths, had experienced the world as an animal, as a man, and as a god. During many rebirths, he would have shared the common fate of all that lives. A spiritual perfection like that of a Buddha cannot be the result of just one life. It must mature slowly throughout many ages and aeons. However, after His Enlightenment, the Buddha confirmed that any beings who sincerely try can also be freed from all clings and become enlightened as the Buddha. All Buddhists should be aware that the Buddha was not a god or any kind of supernatural being (supreme deity), nor was he a savior or creator who rescues sentient beings by taking upon himself the burden of their sins. Like us, he was born a man. The difference between the Buddha and an ordinary man is simply that the former has awakened to his Buddha nature while the latter is still deluded about it. However, the Buddha nature is equally present in all beings.

According to the Zen sects, Buddhists accept the historic Sakyamuni Buddha neither as a Supreme Deity nor as a savior who rescues men by taking upon himself the burden of their sins. Rather, it venerates him as a fully awakened, fully perfected human being who attained liberation of body and mind through his own human efforts and not by the grace of any supernatural being. According to Buddhism, we are all Buddhas from the very beginning that means every one of us is potentially a Buddha; however, to become a Buddha, one must follow the arduous road to enlightenment. Various classifications of the stages of Buddhahood are to be found in the sutras. A Buddha in the highest stage is not only fully enlightened but a Perfect One, one who has become whole, complete in himself, that is, one in whom all spiritual and psychic faculties have come to perfection, to maturity, to a stage of perfect harmony, and whose consciousness encompasses the infinity of the universe. Such a one can no longer be identified with the limitations of his individual personality, his individual character and existence; there is nothing by which he could be measured, there are no words to describe him.

Tài Liệu Tham Khảo

References

- 1) *Bodhi Gaya, Shanti Swaroop Baudhdh, New Delhi, 2005.*
- 2) *Buddha, Dr. Hermann Oldenberg, New Delhi, 1997.*
- 3) *The Buddha's Ancient Path, Piyadassi Thera, 1964.*
- 4) *The Buddha Eye, Frederick Franck, 1982.*
- 5) *The Buddha and His Dharma, Dr. B.R. Ambedkar, Delhi, 1997.*
- 6) *The Buddha and His Teachings, Narada: 1973.*
- 7) *Buddhism In China, Kenneth K. S. Ch'en, Princeton, New Jersey, U.S.A., 1964.*
- 8) *Buddhism, Ed. Manan Sharma, New Delhi, 2002.*
- 9) *Buddhist Ethics, Hammalawa Saddhatissa, 1970.*
- 10) *The Buddhist Handbook, John Snelling, 1991.*
- 11) *Buddhist Images of Human Perfection, Nathan Katz, India 1982.*
- 12) *Buddhist Logic, 2 Vols., Th. Stcherbatsky, 1962.*
- 13) *Buddhist Sects in India, Nalinaksha Dutt, 1978.*
- 14) *Buddhist Shrines in India, D.C. Ahir, New Delhi, 1986.*
- 15) *Buddhist Thought in India, Edward Conze, 1962.*
- 16) *The Chinese Madhyama Agama and the Pali Majjhima Nikaya, Bhikkhu Thích Minh Châu, India 1991.*
- 17) *A Compendium of Chief Kagyu Master, Dr. C.T. Dorji, New Dehli, 2005.*
- 18) *A Comprehensive Manual of Abhidharma, Bhikkhu Bodhi, Sri Lanka 1993.*
- 19) *The Concept of Personality Revealed Through The Pancanikaya, Thích Chơn Thiện, New Delhi, 1996.*
- 20) *The Connected Discourses of the Buddha, translated from Pali by Bhikkhu Bodhi, 2000.*
- 21) *The Conquest of Suffering, P.J. Saher, Delhi 1977.*
- 22) *The Dhammapada, Narada, 1963.*
- 23) *Duy Thức Học, Hòa Thượng Thích Thiện Hoa, 1958.*
- 24) *Kim Cang Giảng Giải, Hòa Thượng Thích Thanh Từ, 1992.*
- 25) *Kinh Hoa Nghiêm, được Ngài Thực Xoa Nan Đa (Siksananda) Hán dịch khoảng năm 700 sau Tây Lịch (700 A.D.), Hòa Thượng Thích Trí Tịnh Việt dịch năm 1956 tại Sài Gòn, Hoà Thượng Thích Đức Niệm (Phật Học Viện Quốc Tế) in tại Mỹ năm 1983.*
- 26) *Kinh Pháp Bảo Đàn, Hòa Thượng Thích Thanh Từ, 1992.*
- 27) *Kinh Thủ Lăng Nghiêm, Hòa Thượng Thích Từ Quang, 1948.*
- 28) *Linguistic Approach to Buddhism Thought, Genjun H. Sasaki, Delhi 1986.*
- 29) *The Long Discourses of the Buddha, translated from the Pali by Maurice Walshe, 1987.*
- 30) *A Manual of Abhidharma, Most Venerable Narada, Kuala Lumpur, 1956.*
- 31) *A Manual of Buddhism, Most Venerable Narada, Kuala Lumpur, 1992.*
- 32) *The Method of Zen, Eugen Herrigel, 1960.*
- 33) *The Middle Length Discourses of the Buddha, translated from the Pali by Bhikkhu Nanamoli, edited and revised by Bhikkhu Bodhi, 1995.*

- 34) *Nagarjuna's Philosophy*, K. Venkata Ramanan, Delhi 1975.
- 35) *Surangama Sutra*, Minh Tâm Lê Đình Thám: 1961.
- 36) *Kinh Thủ Lăng Nghiêm*, Việt dịch Hòa Thượng Thích Phước Hảo, 1990.
- 37) *Những Đóa Hoa Vô Ưu*, Thiện Phúc, USA, 2012, Tập I, II & III—*The Sorrowless Flowers*, Thiện Phúc, USA, 2012, Volumes I, II & III.
- 38) *The Flower Ornament Scripture*, Shambhala: 1987.
- 39) *Hua-Yen Buddhism: The Jewel Net of Indra*, Francis H. Cook, NY, U.S.A., 1977.
- 40) *Phật Học Tinh Hoa*, Nguyễn Duy Cần, 1964.
- 41) *Phật Học Phổ Thông*, Thích Thiện Hoa: 1958 (3 volumes).
- 42) *Phật Giáo Thánh Điển*, Cư Sĩ Thái Đạm Lư, Taiwan 1953.
- 43) *Phật Giáo Thánh Kinh*, Cư Sĩ Dương Tú Hạc, Taiwan 1962, Việt dịch Hòa Thượng Thích Trí Nghiêm, 1963.
- 44) *Phật Pháp Căn Bản*, Thiện Phúc, USA, 2009, Tập IV, Chương 94—*Basic Buddhist Doctrines*, Thiện Phúc, USA, 2009, Volume IV, Chapters 94.
- 45) *The Pioneers of Buddhist Revival in India*, D.C. Ahir, New Delhi 1989.
- 46) *Rajagraha*, Jugal Kishore Bauddh, New Delhi, 2005.
- 47) *A Record of Buddhist Kingdoms*, Fa-Hsien, English translator James Legge, 1965.
- 48) *Sarnath*, Shanti Swaroop Bauddh, New Delhi, 2003.
- 49) *Seven Works of Vasubandhu*, Stefan Anacker, Delhi 1984.
- 50) *The Spectrum of Buddhism*, Mahathera Piyadassi, Sri Lanka, 1991.
- 51) *Studies in Ch'an and Hua-Yen*, Robert M. Gimello and Peter N. Gregory, Honolulu, 1983.
- 52) *Tài Liệu Nghiên Cứu Và Diễn Giảng*, Hòa Thượng Thích Thiện Hoa, 1957.
- 53) *Trung A Hàm Kinh*, Viện Nghiên Cứu Phật Học Việt Nam: 1992.
- 54) *Trung Bộ Kinh*, Viện Nghiên Cứu Phật Học Việt Nam: 1992.
- 55) *Trường A Hàm Kinh*, Viện Nghiên Cứu Phật Học Việt Nam: 1991.
- 56) *Trường Bộ Kinh*, Hòa Thượng Thích Minh Châu: 1991.
- 57) *Trường Bộ Kinh*, Viện Nghiên Cứu Phật Học Việt Nam: 1991.
- 58) *Tương Ưng Bộ Kinh*, Viện Nghiên Cứu Phật Học Việt Nam: 1993.
- 59) *Từ Điển Phật Học Anh-Việt—English-Vietnamese Buddhist Dictionary*, 10 volumes, Thiện Phúc, USA, 2007.
- 60) *Từ Điển Phật Học Việt-Anh—Vietnamese-English Buddhist Dictionary*, 6 volumes, Thiện Phúc, USA, 2005.
- 61) *Từ Điển Thiền & Thuật Ngữ Phật Giáo*, Thiện Phúc, USA, 2016, 12 Tập—*Dictionary of Zen & Buddhist Terms*, Thiện Phúc, USA, 2016, 12 Volumes.