

SHAstra  
ON THE DOOR TO  
UNDERSTANDING  
the

hundred  
dharma

by Vasubandhu Bodhisattva  
with commentary of  
Tripitaka Master Hua



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Translated into English by  
Dharma Realm Buddhist University  
International Institute For The  
Translation of Buddhist Texts  
Talmage, California

# SHASTRA ON THE DOOR TO UNDERSTANDING THE HUNDRED DHARMAS

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Namo Shakyamuni Buddha

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VENERABLE TRIPITAKA MASTER HSÜAN HUA



Verse Upon Opening A Sutra

The unsurpassed, deep, profound,  
Subtle and wonderful Dharma,

In hundreds of millions of kalpas  
Is difficult to encounter.

I now see and hear it,  
Receive it and maintain it,

And I vow to understand the Thus Come One's  
True and actual meaning.



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# 大乘百法名門論

天親菩薩造

三藏法師玄奘譯

如世尊言。一切法無我。何等一切法。云何爲無我。一切法者。略有五種  
一者心法。二者心所有法。三者色法。四者心不相應行法。五者無爲法  
一切最勝故。與此相應故。二所現影故。三位差別故。四所顯示故。如是  
次第。

第一心法。略有八種。一眼識。二耳識。三鼻識。四舌識。五身識。六意  
識。七末那識。八阿賴耶識。

第二心所有法。略有五十一種，分爲六位。一遍行有五。二別境有五。三善有十一。四根本煩惱有六。五隨煩惱有二十。六不定有四。

一遍行五者。一作意。二觸。三受。四想。五思。

二別境五者。一欲。二勝解。三念。四三摩地。五慧。

三善十一者。一信。二精進。三慚。四愧。五無貪。六無瞋。七無癡。八輕安。九不放逸。十行捨。十一不害。

四煩惱六者。一貪。二瞋。三癡。四慢。五疑。六不正見。五隨煩惱

二十者。一念。二恨。三惱。四覆。五誑。六詔。七憍。八害。九嫉。十慳。十一無慚。十二無愧。十三不信。十四懈怠。十五放逸。十六昏沉。十七掉舉。十八失念。十九不正知。二十散亂。

六不定四者。一睡眠。二惡作。三尋。四伺。

第三色法。略有十一種。一眼。二耳。三鼻。四舌。五身。六色。七聲。



八香。九味。十觸。十一法處所攝色。

第四心不相應行法。略有二十四種。

一得。二命根。三衆同分。四異生性。五無想定。六滅盡定。七無想報。八名身。九句身。十文身。十一生。十二住。十三老。十四無常。十五流轉。十六定異。十七相應。十八勢速。十九次第。二十時。二十一方。二十二數。二十三和合性。二十四不和合性。

第五無爲法者。略有六種。一虛空無爲。二擇滅無爲。三非擇滅無爲。四不動滅無爲。五想受滅無爲。六眞如無爲。

言無我者。略有二種。一補特伽羅無我。二法無我。

SHAstra ON THE DOOR TO  
UNDERSTANDING THE HUNDRED DHARMAS

Composed by Vasubandhu  
Bodhisattva

Translated by Tripitaka  
Master Hsuan Tsang of  
the T'ang Dynasty

As the World Honored One has said, "All dhar-  
mas have no self." What are all dharmas, and what  
is meant by having no self? All dharmas may be  
generally grouped into five categories:

ONE, MIND DHARMAS (*citta-dharmah*)

TWO, DHARMAS INTERACTIVE WITH THE MIND.  
(*chaitasika-dharmah*)

THREE, FORM DHARMAS (*rupa-dharmah*)

FOUR, DHARMAS NOT INTERACTIVE WITH THE MIND  
(*citta-viprayukta-samskara-dharmah*)

FIVE, UNCONDITIONED DHARMAS (*asamskrita-dharmah*)

They are in this sequence because the first  
are supreme, the second interact with the first,  
the third are the shadows manifest by the previous  
two, the fourth are the positions in which the  
previous three are not found, and the last are  
revealed by the previous four.

The first, MIND DHARMAS, include in general  
eight:

- I. THE EYE CONSCIOUSNESS (*cakshur-vijnana*)
- II. THE EAR CONSCIOUSNESS (*shrotra-vijnana*)
- III. THE NOSE CONSCIOUSNESS (*ghrana-vijnana*)
- IV. THE TONGUE CONSCIOUSNESS (*jihva-vijnana*)
- V. THE BODY CONSCIOUSNESS (*kaya-vijnana*)

- VI. THE MIND CONSCIOUSNESS (*mano-vijnana*)
- VII. THE MANAS CONSCIOUSNESS (*manas-vijnana*)
- VIII. THE ALAYA CONSCIOUSNESS (*alaya-vijnana*)

The second, DHARMAS INTERACTIVE WITH THE MIND, include, in general, fifty-one. They are divided into six categories:

- I. THE FIVE UNIVERSALLY INTERACTIVE (*sarvatraga*)
- II. THE FIVE PARTICULAR STATES (*viniyata*)
- III. THE ELEVEN WHOLESOME (*kushala*)
- IV. THE SIX FUNDAMENTAL AFFLICTIONS (*klesha*)
- V. THE TWENTY DERIVATIVE AFFLICTIONS (*upaklesha*)
- VI. THE FOUR UNFIXED (*aniyata*)

I. THE FIVE UNIVERSALLY INTERACTIVE are:

- 1. ATTENTION (*manaskara*)
- 2. CONTACT (*sparsha*)
- 3. FEELING (*vedana*)
- 4. CONCEPTUALIZATION (*samjna*)
- 5. DELIBERATION (*cetana*)

II. THE FIVE PARTICULAR STATES are:

- 1. DESIRE (*chanda*)
- 2. RESOLUTION (*adhimoksha*)
- 3. RECOLLECTION (*smriti*)
- 4. CONCENTRATION (*samadhi*)
- 5. JUDGMENT (*prajna*)

III. THE ELEVEN WHOLESOME DHARMAS are:

1. FAITH (*shraddha*)
2. VIGOR (*virya*)
3. SHAME (*hri*)
4. REMORSE (*apatrapya*)
5. ABSENCE OF GREED (*alobha*)
6. ABSENCE OF ANGER (*advesha*)
7. ABSENCE OF STUPIDITY (*amoha*)
8. LIGHT EASE (*prashrabdhi*)
9. NON-LAXNESS (*apramada*)
10. RENUNCIATION (*upeksha*)
11. NON-HARMING (*ahimsa*)

IV. THE SIX FUNDAMENTAL AFFLICTIONS are:

1. GREED (*raga*)
2. ANGER (*pratigha*)
3. STUPIDITY (*moha*)
4. ARROGANCE (*mana*)
5. DOUBT (*vicikitsa*)
6. IMPROPER VIEWS (*drishti*)

V. THE TWENTY DERIVATIVE AFFLICTIONS are:

(A. Ten Minor Grade Afflictions)

1. WRATH (*krodha*)
2. HATRED (*upanaha*)
3. RAGE (*pradasa*)
4. COVERING (*mraksha*)
5. DECEIT (*maya*)
6. FLATTERY (*shathya*)
7. CONCEIT (*mada*)
8. HARMING (*vihimsa*)
9. JEALOUSY (*irshya*)
10. STINGINESS (*matsarya*)



(B. The Two Intermediate-Grade Afflictions)

11. LACK OF SHAME (*ahrikya*)
12. LACK OF REMORSE (*anapatrapya*)

(C. The Eight Major-Grade Afflictions)

13. LACK OF FAITH (*ashraddhya*)
14. LAZINESS (*kausidya*)
15. LAXNESS (*pramada*)
16. TORPOR (*styana*)
17. RESTLESSNESS (*auddhatya*)
18. DISTRACTION (*mushitasmriti*)
19. IMPROPER KNOWLEDGE (*asamprajanya*)
20. SCATTEREDNESS (*vikshepa*)

VI. THE FOUR UNFIXED are:

1. SLEEP (*middha*)
2. REGRET (*kaukritya*)
3. EXAMINATION (*vitarka*)
4. INVESTIGATION (*vicara*)

The third is the FORM DHARMAS. In general, there are eleven kinds:

- I. EYES (*cakshus*)
- II. EARS (*shrotra*)
- III. NOSE (*ghrana*)
- IV. TONGUE (*jihva*)
- V. BODY (*kaya*)
- VI. FORMS (*rupa*)
- VII. SOUNDS (*shabda*)
- VIII. SMELLS (*gandha*)
- IX. FLAVORS (*rasa*)
- X. OBJECTS OF TOUCH (*sprashtavya*)
- XI. DHARMAS PERTAINING TO FORM  
(*dharmayatanikani rupani*)

The fourth is the DHARMAS NOT INTERACTIVE WITH THE MIND. In general, there are twenty-four:

- I. ATTAINMENT (AQUISITION) (*prapti*)
- II. LIFE-FACULTY (*jivitendriya*)
- III. GENERIC SIMILARITY (*nikaya-sabhaga*)
- IV. DISSIMILARITY (*visabhaga*)
- V. THE NO-THOUGHT SAMADHI (*asamjnisamapatti*)
- VI. THE SAMADHI OF EXTINCTION (*nirodha-samapatti*)
- VII. THE REWARD OF NO THOUGHT (*asamjnika*)
- VIII. BODIES OF NOUNS (*namakaya*)
- IX. BODIES OF SENTENCES (*padakaya*)
- X. BODIES OF PHONEMES (*vyanjanakaya*)
- XI. BIRTH (*jati*)
- XII. DWELLING (*sthit*i)
- XIII. AGING (*jara*)
- XIV. IMPERMANENCE (*anityata*)
- XV. REVOLUTION (*pravritti*)
- XVI. DISTINCTION (*pratiniyama*)
- XVII. INTERACTION (*yoga*)
- XVIII. SPEED (*java*)
- XIX. SEQUENCE (*anukrama*)
- XX. TIME (*kala*)
- XXI. DIRECTION (*desha*)
- XXII. NUMERATION (*samkhya*)
- XXIII. COMBINATION (*samagri*)
- XXIV. DISCONTINUITY (*anyathatva*)

The fifth is the UNCONDITIONED DHARMAS, of which there are, in general, six:

- I. UNCONDITIONED EMPTY SPACE (*akasha*)
- II. UNCONDITIONED EXTINCTION WHICH  
IS ATTAINED BY SELECTION  
(*pratisamkhyanirodha*)

- III. UNCONDITIONED EXTINCTION WHICH IS  
UNSELECTED (*apratisamkhyanirodha*)
- IV. UNCONDITIONED UNMOVING EXTINCTION  
(*aninjya*)
- V. UNCONDITIONED EXTINCTION OF FEELING  
AND THINKING (*samjñavedayitanirodha*)
- VI. UNCONDITIONED TRUE SUCHNESS (*Tathata*)

What is meant by there being no self? There are, in general, Two Kinds of Non-Self: 1. The Non-self of Pudgala, and 2. the Non-self of Dharmas.





## INTRODUCTION

The Dharma spoken by the Buddha constitutes the Sutras, the precepts which the Buddha established make up the Vinaya, and the writings of the Patriarchs are called the Shastras. Sutras reveal the study of samadhi, Vinaya texts disclose the study of precepts, and Shastras discuss the study of wisdom. You could say this is the first time since the founding of the Buddhist Lecture Hall here in San Francisco that a Shastra is being thoroughly explained. Although we have had classes on Shastras before, the explanations have been quite simple. This explanation will go into more depth. A lecture series like this is very rare in the West, which is why when people in the West wish to learn to understand Shastras there is almost no opportunity to do so. But if you don't understand the Shastras, you won't be able to cultivate. If you can't cultivate, you won't become a Buddha. And if you don't become a Buddha, you will revolve forever on the wheel of rebirth, being born then dying, and after dying being reborn. When born, you are completely muddled and don't know what happened, and at the time of death you are just about to understand but time won't wait for you. You die just as muddled, and much as you would like to understand, there's no more time. The reason you don't understand is that you have not investigated THE SHASTRA ON THE DOOR TO UNDERSTANDING THE HUNDRED DHARMAS, and so you're born muddled and die confused over and over again as you turn in the six paths of the revolving wheel. So now we are lecturing this Shastra.

Someone may ask, "What is THE SHASTRA ON THE DOOR TO UNDERSTANDING THE HUNDRED DHARMAS? Not only have I never seen it, I've never even heard of it before."

That's good. You speak very honestly. When you know you say you know, and when you don't know you say you don't. That means you can still be taught. The trouble is that many people tend to say they know something when they do not in fact know it. If one doesn't know something but says one does, in an attempt to fool people, one is

actually only fooling oneself. Someone who claims to know what he doesn't know and denies knowing what he does know is the stupidest kind of person. To pretend to know what one does not in fact know is the dumbest thing one can do. An example would be if you have never heard of THE SHASTRA ON THE DOOR TO UNDERSTANDING THE HUNDRED DHARMAS, but when someone asks you if you're familiar with it you reply, "Oh, I know that one." Then when asked what the Shastra discusses you say, "Oh, I've forgotten." That's a clear-cut case of saying you know what you do not in fact know, saying you have mastered what you haven't mastered, saying you understand what you do not understand, and claiming to be perfectly clear about what is not at all clear to you. That is the stupidest thing a person can do, and it leads to rebirth as a pig. People who get reborn as pigs were great pretenders in their former lives and acted as though they knew absolutely everything. That's why I feel such pity for pigs when I encounter them. I tell them, "You are lamentable. You just wouldn't listen to instructions in the least. You didn't rely upon the Dharma to cultivate, and so you've fallen into the bodies of pigs."

There aren't just one hundred dharmas; there are 660 dharmas. But actually there aren't just 660 dharmas; there are really 84,000 dharmas. The Buddha set forth 84,000 Dharma doors, and every door is a path to accomplishing Buddhahood. Later on, because living beings' basic natures were too stupid, 84,000 Dharma doors became too many. Therefore, Maitreya Bodhisattva very compassionately composed the *Yogacharyabhumi Shastra* (T. 1579), which consolidated the 84,000 Dharma doors into 660 dharmas. But 660 dharmas were still quite a few, and just to clearly remember their names took several years of effort. Then Vasubandhu--"Heavenly Relative"--Bodhisattva contemplated and saw that people in the future whose natures were suited to the Great Vehicle would prefer abbreviation. So he selected the one hundred most important leading dharmas from the *Yogacharyabhumi Shastra's* 660 dharmas and condensed them into THE SHASTRA ON THE DOOR TO UNDERSTANDING THE HUNDRED DHARMAS. That way all people in the world with dispositions suited to the Great Vehicle could easily remember and understand its dharmas and no longer have to spend several years

just to remember their names. The most dense person could memorize these Dharma doors in an hour, and the smartest person could understand all one hundred dharmas in as little as ten minutes' time. Wouldn't you say that was fast? If you understand these hundred dharmas, you can use them to enter the door of the Buddhadharma. That's why it's called the "Door to Understanding," for if you understand these hundred dharmas, you can enter the door of the Buddhadharma.

Before explaining THE SHASTRA ON THE DOOR TO UNDERSTANDING THE HUNDRED DHARMAS, I would first like to level a criticism. From what I have seen and heard of people in the West who explain the Buddhadharma, if you were to ask them what THE SHASTRA ON THE DOOR TO UNDERSTANDING THE HUNDRED DHARMAS is, what reply would they give? They would not say a word. Now, that would definitely not be as when Manjushri Bodhisattva asked Upasaka Vimalakirti what truth in the primary sense was, and Upasaka Vimalakirti did not say anything at all. His not speaking itself was truth in the primary sense. If he had spoken, truth in the primary sense would have vanished. So he really did express truth in the primary sense by his silence. But the hundred dharmas are not the same as truth in the primary sense. They must be spoken. If instead of speaking you close your mouth, close your eyes, and put on a big show of studying truth in the primary sense, you're wrong. That's because the very fact that there are one hundred kinds of dharmas means they have to be expressed. Without speaking there is no way to represent those hundred dharmas. But the reason the Western "speakers of Dharma" pull the silent act is that they simply do not understand them. Not to speak of one hundred, they couldn't even expound a single dharma. Since they can't explain even one, they have nothing to say. All they can do is go into some kind of tight-lipped, mystic-eyed trance. Wouldn't you say that was sad? But although there is not a single dharma they understand or speak, still they go outside the hundred dharmas to talk about "Dharma" left and right, up and down. And people who don't understand the Buddhadharma say, "That person can really speak Dharma." But as soon as people who already understand the Buddhadharma hear him, they say, "What is that nonsense all about? He's just singing a song."

This is as when a counterfeiter takes his counterfeit money to the countryside and passes it off to people who can't tell it's not real. But later at the mint they can see right away that the hallmarks and serial numbers are completely wrong and that the money is phony. It's proved false when compared to the true. In the same way, it may be "Dharma" spoken, but you have to have the Dharma-selecting Eye to tell Dharma from non-Dharma and to distinguish which are defiled and which are pure dharmas, which are wholesome and which are unwholesome dharmas, which are deviant and which are proper dharmas. If you know, then you have the Dharma-selecting Eye. It should not be that if someone speaks "Dharma" in a booming voice, or sings it like a wailing chant, you become so confused you couldn't sleep even if you wanted to. Wouldn't you say that was pathetic?!



## EXPLANATION OF THE TITLE

Well, I can't sing, so I'll talk a bit. The Hundred Dharmas are derived like this: one becomes ten and ten become one hundred. The Hundred Dharmas divide into Form Dharmas, Mind Dharmas, Dharmas Interactive with the Mind, Dharmas Not Interactive with the Mind and Unconditioned Dharmas.

THE HUNDRED DHARMAS divide into:

- 11 kinds of form dharmas
- 8 kinds of mind dharmas
- 51 dharmas interactive
  - with the mind
- 24 dharmas not interactive
  - with the mind
- 6 unconditioned dharmas.

Each of these kinds in each of these categories will be explained in the Shastra proper. They won't be explained in detail now while we are explaining the title. If we explained them thoroughly right now, there would be nothing to discuss when we got to the Shastra itself. So now the kinds and numbers of each are mentioned, and if you understand all about them from that, then you don't have to come back to listen any more. But if you don't understand what they are all about yet, then you'll have to return to hear more about them. People will go home wondering, "What did he mean by eleven kinds of form dharmas, eight kinds of mind dharmas? That Dharma Master just brought up their names but he didn't tell us anything about them. I really don't want to go back and listen again, but then, there will always remain in my mind this matter that I never got clear about. I'm going to have to go listen." So now you see why, when introducing the title, we don't go into detail. That's logical enough, wouldn't you say?

Someone who lectures the Sutras and Shastras has to have a pattern to his talks. He has to have good timing. Then there will be no way for those seriously interested in hearing the Shastra to fail to come and listen. If, of course, the person has the attitude, "I'm not the least bit interested in learning what you mean by a hundred dharmas, or a thousand dharmas or a million dharmas. I don't

even care about a single dharma," then there's nothing to be said. But if you are someone who would like to understand the Buddhadharma, then you are definitely going to want to come and listen.

DOOR TO UNDERSTANDING means, in the first place, not being confused, not being muddled, and not being stupid. It means clarity, clarity about the path of these hundred Dharma doors which enable one to cultivate.

SHASTRA is a Sanskrit word which means discussion, discourse. We can use that interpretation here and say that this explanation of the Shastra is also a discussion, and that anyone who doesn't agree with the way I explain it can bring up his or her own theories and we will discuss them. That means, if you have questions, I can answer you. A discourse refers to an expression of one's principles. You say what yours are and I say what mine are and then we can discuss them and investigate the Dharma. However, the Dharma I speak is not my Dharma. What I express is the Buddhadharma. If anyone thinks that I am speaking incorrectly, all you have to do is bring up your reasons and we'll investigate them. I can meet any of your objections. You can come at me with objections and I can answer them all. It includes all the people in the entire world, no matter what their nationality. Anyone at all can bring up his or her principles and we will hold a huge symposium. I can answer any question put by any person throughout the ten directions.

"Aha!" you wonder. "How can people come from the ten directions? I can see them coming from four directions or eight directions, but from ten?" Well, now we have airplanes, so suppose someone lands right here in a helicopter--he's come from the upper direction, right? And someone out of a submarine from the sea is equivalent to coming out of the earth, right? So I say again, anyone throughout the ten directions can ask any question they want and we will hold a large symposium to discuss the Buddhadharma. It makes no difference what religion they subscribe to--Buddhism or any other. If they have a question, they can come and ask it. If they have some difficulty, I will use my sword of wisdom to slice right through it for them. I'll slice out their tongues, if

need be. Then they won't be able to say anything more. You should be clear about this, however. I will slice out their tongues of stupidity, leaving their tongues of wisdom. I'll remove their tongues of stupidity and replace them with tongues of wisdom. I'm capable of making tongue transplants as well as brain transplants. If their brains are unclear, I can give them a new set.

Now we'll discuss the word "Shastra." You'll remember I said a bit ago that the Hundred Dharmas must be expressed. Why? If they weren't expressed there would be no Shastra. Shastras are discussions. First of all, they tell what is right and what is wrong. Right is right and wrong is definitely wrong. One must not take what is right as wrong, nor should one take what is wrong as right. So we discuss things and in this way come to understand them clearly. For people who leave the home life, cultivation is right and failing to cultivate is wrong.

The second thing which Shastras discuss is what is deviant and what is proper. What is deviant is definitely deviant and what is proper is decidedly proper. You must not take what is deviant and consider it to be proper, nor take what is proper and consider it to be deviant. That's another reason why there must be discussions.

The third reason for discussions is to distinguish good and evil. Good is good and evil is evil. You cannot regard what is good as being evil, nor regard what is evil as being good.

The fourth function of Shastras is to discuss cause and effect. A cause is decidedly a cause and an effect is definitely an effect. You can't call a cause an effect, nor an effect a cause. You must make your discriminations clearly.

The fifth aspect of Shastras is to clarify defilement and purity. Defilement is defilement and purity is purity. You must not take defilement to be purity or purity to be defilement. You must not be upside down. So what Shastras do is discriminate these clearly.

However, it is true that right can turn into wrong, and that wrong can become right. If you

get rid of what's wrong, then you are right. If you dispense with what is right, you are wrong. The other four meanings also contain this qualification.

To sum up, Shastras are discussions of,

1. right and wrong
2. deviant and proper
3. good and evil
4. cause and effect
5. defilement and purity

They have those five functions and are thus able to delineate dharmas quite precisely. We can also say, however, that the right is not apart from the wrong and vice-versa. What is right is wrong; what is wrong is right. What is good is just evil and what is evil is just good. What is deviant is itself proper; what is proper is itself deviant. What is cause is just effect; what is effect is just cause. What is defilement is just purity; what is purity is just defilement. So now you see that when it comes to discussions, you can discuss things any way you want. It's just to be feared you don't have anything to discuss. You say right is wrong and wrong is right? Well, let's see how you explain that. That's the way questions are investigated. "How is it done?" you ask. If you don't know, then you have to study. After you study you'll know it yourself. That's the wonder of it. If you know a little Buddhadharma, you can't recognize that there's a lot of it. But if you know a lot of it, you can't say there's only a little.

This has been a general explanation of the title: THE SHASTRA ON THE DOOR TO UNDERSTANDING THE HUNDRED DHARMAS. Discussion finished!

## THE AUTHOR

Text:

Composed by Vasubandhu Bodhisattva.

Commentary:

This Shastra was composed by Vasubandhu Bodhisattva, whose given name translates as "Heavenly Relative" and also as "The Lord's Relative." Some say that he was the younger brother of Lord God. There's really no need to try and research this; people just take it on faith. Vasubandhu Bodhisattva had two brothers. Vasubandhu was their family name. His elder brother's name was Asanga, which translates as "unattached". "Heavenly Relative" was the second-born and the youngest of the three was named Virincivatsa. "Virinci" was their mother's name and "vatsa" is the Sanskrit word which means "son of". So he was known as "the son of Virinci". But this brother is too young to come into our present discussion other than to be introduced to you. All three of these brothers were extremely intelligent. They lived during the period of time about nine hundred years after the Buddha entered Nirvana. However, although they were intelligent, still, each had his prejudiced views in the beginning. Later on they gave up their prejudices.

To begin with, the eldest brother wanted to be "unattached," and although he had no attachments, he preferred the Great Vehicle Buddhadharma. Heavenly Relative was attached to Small Vehicle Buddhadharma. He felt that it was the true Buddhadharma, and he not only studied it but aided those involved in Small Vehicle Buddhism in berating and slandering the Great Vehicle.

Even though his older brother studied Great Vehicle Buddhism, Heavenly Relative still said it wasn't true--that the Buddha did not actually speak the *Dharma Flower Sutra*, the *Shurangama Sutra*, and the *Flower Adornment Sutra*. He, in fact, became a specialist in undermining Great Vehicle Dharma. So here we have two brothers--the elder of whom studied Great Vehicle Dharma but did not criticize the



Small Vehicle at all, while the younger brother who studied the Small Vehicle criticized and tried to destroy the Great Vehicle. So they didn't actually fight, because the contention was only on the side of Heavenly Relative. The whole reason that the Great Vehicle is called by that name is because Great Vehicle Buddhadharma can even include within it that which is incorrect. But the Small Vehicle cannot include what is not correct within it. That's why it is so small. The Great Vehicle can include what is correct and what is incorrect. So, no matter how many offenses his younger brother had, Asanga did not hold them against him and even wanted to save him.

What method did Asanga use to save Heavenly Relative? He wrote his younger brother saying, "Although we do not study the same teachings, still, our relationship as brothers is a fact. We are closer relatives for sure and we both acknowledge this true relationship which exists between us. Now, I know that I am going to die pretty soon and I'd like to see you. This is especially so because I would like your help in doing something, and I believe that you'll fulfill my wish in spite of everything. If you don't do this for me, then when I die, I won't be able to close my eyes." Notice that he didn't say he *was* dying, but said, "...when I die," leaving the time unfixed.

How could a younger brother not respond to such a sincere letter? Even though they studied two different teachings, Heavenly Relative decided he should go visit his brother Asanga. When he got there he asked what it was his elder brother wished him to do, so that Asanga would be able to close his eyes when he died. Asanga said, "I would like you to help me recite the *Dharma Flower Sutra*, the *Shurangama Sutra*, and the *Flower Adornment Sutra*. I would like you to read each one of them through for me." That was the method he chose, because he knew his younger brother was extremely intelligent and never forgot anything he read.

Thereupon Heavenly Relative, in order to fulfill his elder brother's last wish, proceeded to do something which he really didn't want to do. He read those Sutras aloud for his brother Asanga. When he'd finished reading the *Dharma Flower Sutra*, the *Shurangama Sutra*, and the *Avatamsaka Sutra*--those three Great Vehicle Sutras--he knew that he'd been



Vasubandhu Bodhisattva

completely wrong in the past for criticizing and berating the Great Vehicle Buddhadharma and slandering the Great Vehicle Sutras. He had gone about saying that those Sutras were inauthentic. He now knew how mistaken he'd been and he felt tremendous regret. He became a bit frantic thinking, "What shall I do? I've spent so much time and energy in slandering the Great Vehicle Buddhadharma. It's for sure those offenses will cause me to fall into the hells. There's no question about it. What a despicable tongue I have!" Whereupon he grabbed a knife and was bent upon cutting out his own tongue.

Why did I say earlier that I would cut out people's tongues--their dumb tongues, their dull-witted tongues, their stupid tongues? It's just because Heavenly Relative Bodhisattva himself wanted to slice out his own tongue. He wanted to get rid of his stupid tongue. Anyway, you can imagine the tenseness of the situation. Heavenly Relative had his tongue pulled out and the knife poised over it, ready to lay the blow. It was no joking matter. He was really going to do it. At that point his elder brother Unattached said soothingly, "Second brother, what are you doing? How about telling me what you're up to?"

Heavenly Relative said, "My offenses are too great. I've been continually slandering the Great Vehicle Buddhadharma. Now upon reading those three Sutras, I know that the doctrines of the Great Vehicle are incomparably wonderful. My slander of the Great Vehicle is going to put me in the 'Hell of Pulling Out Tongues' is it not? So I'll just cut out my own tongue right now while I'm still alive. What do you think of this idea?" He asked his elder brother's advice.

Unattached replied, "Don't be so dumb. You can exchange your tongue."

"What do you mean? How?" asked the distraught Heavenly Relative.

"Before, you used your tongue to slander; now, you can use it to praise Great Vehicle Sutras. All you have to do is change your way of talking. That's a much more positive way of going about it. There's no need to cut your tongue out."

Hearing that, Heavenly Relative thought, "He's right. If I cut out my tongue, of what use will that be to Great Vehicle Buddhism? I'll change and praise Great Vehicle Buddhism with it, instead."

Thinking it through in this way, Heavenly Relative's natural wisdom appeared and he then composed THE SHASTRA ON THE DOOR TO UNDERSTANDING THE HUNDRED DHARMAS. So he was a person who changed his faults. He had courageous spirit and valiantly changed what was wrong with him. When he said he was going to change, he actually did it. And after that, all the books he wrote were in praise of the Great Vehicle. He destroyed all the books he'd previously written, and the Shastras he wrote in praise of the Great Vehicle circulated all over the world.

BODHISATTVA (Bodhi = "enlighten ent" + Sattva = "being"; "sentient being") is a Sanskrit word which translates in two ways:

1. Enlightener of Sentient Beings. The Bodhisattva takes the enlightenment that he has testified to, the wisdom that he has opened, and uses that enlightened wisdom to enlighten all other beings with sentience.

2. An Enlightened Sentient Being. The Bodhisattva is also a sentient being, but he is one who has become enlightened.

Put together, these two meanings show that a Bodhisattva is an enlightened sentient being who enlightens other sentient beings. That is the meaning of "Bodhisattva".

"Bodhisattva" is a pretty good name to have, so lots of people want to give themselves that title. They want to get others to call them by that name. In China, left-home people call each other "Bodhisattva". But "Bodhisattva" is a title which someone else should bestow upon one. It's not that people decide they should be called that and give themselves that name. On the other hand, there was Great Master T'ai Shū who said, "All people should call me 'Bodhisattva' instead of 'Bhikshu'. Why? It's because I've already become a Bhikshu, but not yet become a Buddha. That's because one takes the Bhikshu and the Bodhisattva Precepts at full ordination. I've received the Bodhisattva Precepts so you should all call me 'Bodhisattva'. But I haven't become a Buddha yet, so don't call me a 'Buddha'." In that case, he was just joking. In fact, Great Master T'ai Shū was a Bodhisattva, so whether or not anyone called him that made absolutely no difference. It's just for that reason he was able to joke in that way.

He was chiding dim-witted living beings when he said, "You should all call me 'Bodhisattva,'" just as was the Living Buddha of Gold Mountain when he announced that everyone should call him a living Buddha. Both those comments were made in the same spirit.

But in this case, was it that Heavenly Relative, who COMPOSED this Shashtra, signed his name, "Heavenly Relative Bodhisattva"? No. He just signed his name to the Shashtra without adding any titles. It was devoted scholars later on who, out of reverence for him, added that title to his name. It wasn't like now when people who get Ph.D.'s have that printed on their calling cards and go about advertising their status. I regularly say to such people--with no malice intended--"What's so great about a Ph.D., anyway? You've got a Ph.D. So what?" Ph.D....Cats could be Ph.D.s; dogs could, too. Why? Because it has no value. The point is that if you have what it takes, you don't need to praise yourself. It's better for others to do the praising. The same applies to left-home people who add the title "Dharma Master" to their names when printing their cards or giving their names, because they like the sound of the title. But that title is not something one gives oneself. Therefore, I'm sure that Heavenly Relative Bodhisattva did not add a title to his name. Everyone should look into this. Don't become infatuated with name and fame. It's better to call yourself a dead person or a corpse. Pick a name nobody else wants and then no one will fight you for it. I believe that's a better solution. It's said:

The superior person goes without a name.  
The inferior person is fond of titles.

Which you want to be is up to you.



## TRANSLATOR

Text:

Translated by Tripitaka Master Hsuan Tsang of the T'ang Dynasty.

Commentary:

Now we will discuss the translator. The Shashtra was composed in Sanskrit--the language of India--so it had to be translated in order to be studied by those of other countries. If it hadn't been translated, then only Indian people would have been able to understand it, and people of other countries would not have had a chance to learn from it. The person who translated this Sutra, therefore, has a lot of merit and virtue. If because of studying this Shastra we are able to understand all dharmas and rely upon dharmas to cultivate, we have the translator to thank in part. So we should first know who the translator was and what contributions he made within Buddhism.

He was OF THE T'ANG DYNASTY. This Bhikshu's contributions to Buddhism have been exceptionally great. It can be said that from ancient times to the present, there has never been anyone who can compare to this Dharma Master in his achievements. His worldly surname was Ch'a. His father was an official, but a poor one. Why did he end up a poor official? It was because he didn't take bribes. He wasn't after the citizens' money nor that of the government. He wasn't like people of these days who hold office and always feel they are earning too little money so that on top of their government salary they force the citizens to give them their hard-earned money as well. Dharma Master Hsuan Tsang's father didn't want money. He remained a poor official all his life. Even though he was poor, he had a virtuous nature and because of that he had two sons who left the home-life, lectured Sutras, and were adept cultivators of the Way.

Dharma Master Hsuan Tsang left the home-life at the age of thirteen and commenced his study of the Buddhadharma. During those early years of



study, if there was a Dharma Master lecturing a Buddhist text, no matter who the Dharma Master was or how far away the lecture was being held, he was sure to go to listen, whether it was a Sutra lecture, a Shastra lecture, or a Vinaya lecture. He went to listen to them all. Wind and rain couldn't keep him away from lectures on the Tripitaka, to the point that he even forgot to be hungry. He just ate the Dharma, taking the Buddhadharma as his food and drink. He did this for five years and then took the Complete Precepts.

However, the principles lectured by the Dharma Masters he heard were all different. They all explained the same Sutras in very different ways--each with his own interpretation. And there was a big difference between the lectures of those with wisdom and those without wisdom. But Dharma Master Hsuan Tsang had not yet really opened enlightenment and he didn't have the Selective Dharma Eye, so how could he know whose lectures to rely on? At that time he vowed to go to India, saying,

The Buddhadharma has been transmitted from India, and so there is certainly true and genuine Buddhadharma to be found in India.

Thereupon, he wrote a request for permission to go to India to seek the Dharma and presented it to the Emperor. The Emperor T'ai Tsung of T'ang did not grant his wish, but Dharma Master Hsuan Tsang, who had already vowed to go, said, "I would prefer to disobey the Son of Heaven and have my head cut off than not to go and seek the Dharma." So he returned to the monastery and began to practice mountain-climbing. He piled chairs, tables, and benches together to simulate a mountain and practiced jumping from one piece of furniture to the next. This was his method of practicing mountain-climbing. From morning 'til night he leaped from table to chair. Probably there weren't any big mountains where he lived, so he had to practice in the temple. All the young, old and older novices wondered what he was up to, jumping on furniture all day long instead of reciting Sutras or cultivating. He didn't tell anyone that he was training to climb the Himalayas, so most people thought he was goofing off. Eventually he trained his body



Tripitaka Master Hsuan Tsang

so that it was very strong, and then when he was physically able, he started his trip through Siberia.

On the day of his departure, when the Emperor T'ai Tsung learned he intended to go even without Imperial consent, the Emperor asked him, "I haven't given you permission and you still insist on going. When will you be back?"

Dharma Master Hsuan Tsang replied, "Look at this pine tree. The needles are pointing toward the west. Wait until those needles turn around and face east. That is the time when I will return." He didn't say how many years that would be. So he set out. At that time there were no airplanes, steamboats, buses, or trains. There were boats, but they were made of wood and not too sturdy. Besides, since he didn't have Imperial permission, he probably could not have gotten the use of a boat anyway. So he traveled by land through many countries, from the Siberian area of the Russian border to India. He was gone for more than a decade. When he reached India, he didn't know the language at all. But bit-by-bit he studied Sanskrit and listened to many Dharma Masters lecture the Buddhadharma. Some people say this took him fourteen years. Others say it took nineteen. In general, he went through a great deal of suffering and difficulty to study the Buddhadharma and then when he'd completed his studies, he returned to China.

When his return was imminent, the needles on the pine tree turned to the east. As soon as the Emperor saw that the pine needles were indeed pointing east, he knew that Dharma Master Hsuan Tsang was coming back and he sent out a party of officials to the western gate to welcome and escort him back. When they reached the gate, there, indeed, was Dharma Master Tsang returning.

Dharma Master Hsuan Tsang then concentrated on translating the Sutras and other works that he had brought back with him. He translated from Sanskrit into Chinese. At the time when he was translating the *Great Prajna Sutra*, within that one single year, the peach trees blossomed six times. That was a sign of the auspiciousness of the *Great Prajna Sutra* and its importance to all of us. The fact that it was being translated moved even the wood and plants to display their delight.

Dharma Master Tsang translated a great many Sutras. While in India, he bowed to the Buddha's Sharira and bones. He saw where the Buddha in a previous life had given up his eyes, and went to the place where the Buddha in a previous life had given up his head. He visited the place where the Buddha in a previous life had practiced the conduct of patience, and went to the place where the Buddha in a previous life had given up his life for the sake of a tiger. He also went to see the Bodhi tree under which the Buddha accomplished the Way. He went to all of those places celebrated in Buddhism. These pilgrimages are another indication of the extent of his true sincerity. While in India, whenever he met Dharma Masters, he never looked down on them, no matter how little they may have cultivated. He was extremely respectful. He wasn't the least bit arrogant or haughty. When he finished his studies, many Small Vehicle Dharma Masters and masters of externalist ways came to debate with him, but none were able to defeat him.

Dharma Master Hsuan Tsang is known as a TRIPI-TAKA MASTER (Tripitaka = "Three Stores, Three Baskets"). The Tripitaka includes the Sutra Store, the Shastra Store and the Vinaya Store. He was honored with this title because he understood all three Stores without any obstruction.

A Dharma Master is:

1. One who bestows the Dharma upon people.
2. One who takes the Dharma as his Master.

As to his name, HSUAN means "esoteric and wonderful". He was esoteric in the sense that none could really understand him. TSANG means "awe-inspiring". He was awe-inspiring in that he could do what others could not do. He was an outstanding person among his peers. His wisdom surpassed all those around him. He is the one who translated this SHASTRA ON THE DOOR TO UNDERSTANDING THE HUNDRED DHARMAS. Because the Dharma Master understood both Chinese and Sanskrit, he didn't make mistakes in his translations of the Sutras, and his translations of Shastras are also totally reliable.

*The Three Cart Patriarch*

At that time, Dharma Master Hsuan Tsang had eight hundred Bhikshus helping him translate the Sutras spoken by the Buddha. They were a group of extremely talented people. The most renowned among them was Dharma Master K'uei Chi. He was known as the "Three Cart Patriarch". Why was he called that? It's because prior to his leaving the home-life he presented some conditions to the Emperor. His consenting to the imperial edict he had received ordering him to leave the home-life was contingent upon being given three carts. He wanted these three carts to follow him wherever he went. One of these carts was to be filled with wine. Basically monks don't drink wine, but he considered himself special. Another cart was to carry fresh meat because he liked to eat it, and the third cart had to contain beautiful women. Now you see how he got his nickname. But you should be clear that the Three Cart Patriarch was not an ordinary person. For one thing, no ordinary person would dare present such conditions to the Emperor when he had been ordered to leave the home-life. In order to understand how special he was, we have to look into his previous life.

When Dharma Master Hsuan Tsang was on his way to India, he encountered an old cultivator way up in the mountains. The old cultivator had been meditating there for so long that the dust which had accumulated on his clothing was an inch or more thick. The birds had obviously made a seasonal thing of nesting in his hair. They built their nest, laid their eggs, and reared their young while he remained there in samadhi. It would be hard to say how many years he'd been sitting in that same spot unmoving. Anyway, Dharma Master Hsuan Tsang rang his bell to bring him out of samadhi. The old fellow came out of samadhi all right, but he couldn't move. He was as stiff as a board. But he was able to ask, "Why did you ring the bell and bring me out of meditation?"

Dharma Master Hsuan Tsang asked him, "Old cultivator, how long have you been sitting here in samadhi? What's the sense of never coming out of meditation?"

The old cultivator replied, "I'm waiting for the Red Yang Buddha to come into the world. Then



I'm going to help him propagate the Buddhadharma.

Dharma Master Hsuan Tsang said, "But the Red Yang Buddha has come and gone already. He entered the world and has already passed into Nirvana. You sat here and didn't even know the Red Yang Buddhadharma was in the world."

"Well what time is it?" asked the cultivator, and Dharma Master Hsuan Tsang related that he was from the T'ang Dynasty. "That's all right," said the cultivator. "If the Red Yang Buddha has come and gone, I'll wait for the White Yang Buddha," and he prepared to go back into samadhi.

Dharma Master Hsuan Tsang called him back, saying something like, "Old Bodhisattva!" or "Dhyana Companion!" or "Old Cultivator!" Those were the standard forms of address at that time. He said, "Don't go back into samadhi! It would be better if you followed me to help propagate the Buddhadharma. Although Shakyamuni Buddha, the Red Yang Buddha, has already gone to Nirvana, his Dharma is still in the world. Come along and help me spread the teaching."

"How can I help propagate it?" asked the old cultivator.

The Dharma Master said, "You go to Ch'ang An and when you come to the house with the yellow-tiled roof, get reborn there and you can eventually help propagate the Dharma." That's because his present physical body was useless and he'd have to trade it in on a new one. "You first go there and get reborn and when I get back you can help me propagate the Buddhadharma."

The old cultivator thought it over and agreed. So the old cultivator went off to rebirth in Ch'ang An and Dharma Master Hsuan Tsang went on his way to India to bring back the Sutras. When he got back, the first thing he did was congratulate the Emperor on the birth of his son. "I sent you back someone to be your son. That's been a happy event indeed!"

But the Emperor said, "No. I didn't have a son while you were away."

"No?" said the Dharma Master, and so he looked into it and realized that the old cultivator had gotten off the track and been reborn in the house of the Defense Minister Yü Ch'ih Kung instead. Yü Ch'ih Kung was tough and had a black face. He was very talented and worked hard at his job, helping



the Emperor maintain the country and rule the empire. Probably the old cultivator was a bit sloppy when he did things, so although Dharma Master Hsuan Tsang had told him clearly to get born in the house with the yellow-tiled roof, the old fellow got it wrong, chose the one with the blue tiles, and ended up becoming the nephew of the flamboyant Defense Minister. Perhaps you can imagine what it was like being the nephew of Yü Ch'ih Kung. As soon as he was old enough, he took a tremendous fancy to eating meat, drinking wine, and entertaining women. Perhaps because he'd cultivated for kalpas, sitting in samadhi without ever coming out, he'd had a few false thoughts like, "Meat isn't bad as I recall. And I remember it was pleasant to drink wine. As for women, they weren't bad either." So when he took rebirth, he couldn't put down the contents of those three carts.

But as soon as Dharma Master Hsuan Tsang learned from the Emperor that there was no prince, he checked things out and knew that the old cultivator was in fact Yü Ch'ih Kung's nephew. So he approached the Defense Minister and said, "You know, there's someone in your family whom I sent here to help propagate the Buddhadharma."

The Defense Minister said shortly, "Well, you told him to come, so you tell him to go." So he was told, but he wouldn't go.

Finally Dharma Master Hsuan Tsang related the causes and conditions to Emperor T'ai Tsung who said immediately, "I'll issue an Imperial Command and order him to leave home."

"Fine," said Master Hsuan Tsang. "But it's likely he'll want to make it conditional. Whatever conditions he demands, just agree to them."

The Emperor affirmed and thereupon commanded the nephew of Yü Ch'ih Kung to appear in court for an audience. "You must leave home," was the Emperor's order.

"If I want to leave home I will, and if I don't want to leave home, I won't."

"This is a royal command and if you don't obey it, you will be beheaded."

That put a scare into the nephew and so he complied, but he still had the nerve to set up three conditions. "I want a cart of meat, a cart of wine, and a cart of women to follow me wherever I go."

"Agreed," said the Emperor. So it was decided and the nephew headed for Ta Hsing Shan--"Great Flourishing Goodness"--Monastery to leave the home-life. Since he was the son of an official, there was quite a fanfare and as the procession neared the temple gates, the big bell was rung and the gigantic drum was beaten to welcome him. As soon as he heard the bell and drum he opened enlightenment and said, "Oh, that's the way it is. To start with I was an old cultivator on that mountain." With a flick of his hand he waved away the carts, "Take them back. I don't want them anymore." But although he dismissed the carts upon leaving home, still people called him the "Three Cart Patriarch."

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## SHAstra

Text:

As the World Honored One has said, "All dharmas have no self."

Commentary:

Now we begin the discussion of the Shastra proper. AS indicates that what is about to be said is a quote from the World Honored One himself. And who is THE WORLD HONORED ONE? "World Honored One" is one of the Ten Titles of a Buddha. It represents how the Buddha is "honored in the world and beyond the world." It is used here instead of the word "Buddha" to enhance the literary quality of the Chinese text, which in general uses four-character phrases.

The Buddha HAS SAID, "ALL DHARMAS HAVE NO SELF." All dharmas must be without "self".

"But why?" one wonders. "They obviously are in existence--real and actual. Why did the Buddha say that they are devoid of 'self'? The 'self' is truly and actually present, so why is it said there should be no 'self'?"

You say that the "self"--your "self"--is truly and actually present? Let us suppose that is so.

But then when you die, the corpse is still your same old body. Where did the "self" of you go off to? If when you die the "self" disappears, then how can there actually be a "self" when you are still alive? There's a problem inherent in your supposition.

The Buddha talked about all dharmas, but qualified it by saying that all dharmas have to be without a "self". There should not be a self. You shouldn't be like people who do not understand the Dharma and yet brag, "I lectured such-and-such a Sutra," thrusting the "self" out in front. Recently when we set thirty-six pigeons free, two of them stayed. Why are they pigeons at all now? It's just because of clinging to a "self". Before, when they were people, they didn't listen to the Dharma spoken by the Buddha and didn't understand. Because they clung to "self" instead of being able to be without a "self" they wound up being birds.

The Shastra begins by quoting the Buddha, saying, "All dharmas have no 'self'." The "self" he refers to here means a view of self. It does not refer to one's own body. There shouldn't be any view of self. In the *Vajra Sutra* the Buddha spoke about a view of self, a view of others, a view of living beings and a view of a lifespan. One should not have any of those views.

Not only should one not have a "self," there shouldn't even be any dharmas. All dharmas, as well, do not exist. And if no dharmas exist, even less does a "self" exist. Because of that, people who cultivate the Way should get to the point of having no self, and then each and every dharma is perfected. If one can truly be without self, then all dharmas interpenetrate without obstruction. Whatever dharma one takes up does not fail to be the Dharma Realm. Each has the nature of the Dharma Realm, and all dharmas then appear before one. Although all dharmas manifest, one should be so there also are no dharmas. The Wonderful is just at that point, and the difficulty is also right at that point. For all dharmas whatsoever to manifest before one and yet for one to have no attachments to any dharmas means that one has emptied dharmas of all marks. There aren't any marks of dharmas at all. When one gets to that point, then one really experiences true interpen-

tration without obstruction and one obtains incredible freedom and ease. If one can be without "self" then one will have freedom; but if one can't manage to get rid of the self, one won't be able to be free. It is that important.

Yet, how can one not have a self? It isn't easy. One may think, "Here I am listening to the Sutra being lectured, and how can you tell me that I don't have a 'self'--that I'm not really here?" I repeat, if you can be here listening to the Sutra and yet not know that you are here listening to the Sutra--forgetting about people and having no ego, emptying your "self" so there is no self and there are no dharmas, so people and dharmas are both empty--then you will be truly free and at ease. But your attachments keep you from being devoid of "self." What are you attached to? You are attached to the Five Skandhas--form, feeling, thinking, activity, and consciousness. You reckon the form body which houses the Five Skandhas--this false "self"--to be your "self." But actually, I just refuted that by pointing out that when you die it is still your body, but it doesn't have any awareness, and so where did the "self" go? Your "self" is huge--like Mount Sumeru. When you die, where does it go? You don't know. Wouldn't you say that's pitiful?

Those of externalist ways are attached to a "great self," a "small self," and a "spiritual self" in between. They've got a whole bunch of selves. They say the "great self" is such that there's nothing greater and the "small self" is such that there's nothing smaller. This part of their theories has no use. The only part that makes any sense is the "spiritual self" they speak of, for there *is* a spiritual self. But those of externalist ways become attached to that spiritual self, so it ends up being just another attachment.

Those of the Small Vehicle--the Two Vehicles--also have their attachments. They have an attachment to a lopsided view of Nirvana, and call that extreme view the "self." Bodhisattvas, too, have attachments. What are their attachments? They are attached to the existence of living beings who can be crossed over, to a Buddha-Way which can be sought, and to a True Suchness to which they certify. Their certification has not reached the point of being no knowing and no attaining. They

still have something to which they certify--something that they attain. They certify and attain True Suchness. Since Bodhisattvas have these attachments, they also haven't forgotten the "self."

As long as one has a "self," one still has falseness. In the Buddhadharma, one wants to be without a "self" in one's cultivation of all dharma's. Then one can obtain the state of the Great Vehicle.

The Shastra begins with this quotation of what was spoken by the Buddha that "All dharma's have no self." The subsequent text was written by Heavenly Relative Bodhisattva.

Text:

What are all dharma's, and what is meant by having no self? All dharma's may be generally grouped into five categories:

Commentary:

WHAT ARE ALL DHARMAS, AND WHAT IS MEANT BY HAVING NO SELF? Now Heavenly Relative Bodhisattva will analyze the Buddha's words. ALL DHARMAS MAY BE GENERALLY GROUPED INTO FIVE CATEGORIES. This is looking at them from a broad and comprehensive viewpoint. What are the Five Categories?

Text:

ONE, MIND DHARMAS.

Commentary:

The first ONE, MIND DHARMAS, means dharma's of the Mind King. The mind is called the King because each and every dharma is established based upon the mind. If there were no mind dharma's, then no dharma's would exist at all.

It is said:

The Buddha spoke all dharma's  
due to the minds of all living beings.

If it weren't for all those minds,  
of what use would all dharmas be?

There are Eight Mind-King Dharmas, but we won't talk about them yet because they will be discussed later.

Text:

TWO, DHARMAS INTERACTIVE WITH THE MIND.

Commentary:

There are two ways to interpret number TWO, DHARMAS INTERACTIVE WITH THE MIND. On the one hand they are "dharmas belonging to the mind," and on the other, they are "servants of the mind." They work for the mind. The mind is the King and the Dharmas Interactive with the Mind are its servants. But they are also like great ministers. A king does not enact his own orders. He uses those who interact with him to implement his commands. That is how these dharmas function in relation to the mind--they carry out the commands of the Mind King. They are also known as "enumerations of the mind," because they have a fixed number--there are fifty-one of them. Since they arise from the mind, they are of the same family as the mind--they belong to the mind.

Text:

THREE, FORM DHARMAS.

Commentary:

THREE, FORM DHARMAS, is the third category. Anything that has form and shape, that has a substantial aspect to it, is known as a Form Dharma. This does not just refer to color but also to their tangible form--their solid aspect. There are eleven Form Dharmas. They, too, will be discussed later on.



Text:

FOUR, DHARMAS NOT INTERACTIVE WITH THE MIND.

Commentary:

Category FOUR, DHARMAS NOT INTERACTIVE WITH THE MIND, is those that do not interact, do not work together with the dharmas of any of the other categories. These kinds of dharmas are produced from the mind, and also have shape or some other representative aspect to them. There are twenty-four such dharmas.

Text:

FIVE, UNCONDITIONED DHARMAS.

Commentary:

The previous four categories were all conditioned dharmas. This final category, number FIVE, is that of UNCONDITIONED DHARMAS. These are used in cultivation of the world-transcending Great Vehicle. The states they represent can be certified to if one cultivates transcendental dharmas.

We haven't said anything in detail about the five categories of dharmas, because they'll all be discussed in detail later when we come to them in the text.

To review, the first four categories are conditioned dharmas and the fifth is unconditioned dharmas. If one only knows about the first four kinds, then one is an ordinary person or an externalist. If one knows the dharmas of the last category--the unconditioned dharmas--then one resides in the one-sided emptiness of the Small Vehicle, which has not reached the state of the Great Vehicle. What is the state of the Great Vehicle?

Right in the midst of the conditioned  
is the unconditioned.

It's right within conditioned dharmas that one sees unconditioned dharmas. It isn't that one leaves conditioned dharmas behind and finds other dharmas that are unconditioned. Rather, whether it's the conditioned or the unconditioned turns on just a single thought. If one can understand the unconditioned while in the midst of the conditioned, that is what is meant by being in the world while transcending the world. When one is like this, then while in the world one does not fight, is not greedy, has no impeding obstructions, and is free and at ease. One exists in a state of interpenetration and it is extremely blissful. To be right in the world and yet transcend the world is the state of a Great Vehicle Bodhisattva. If at that point one can progress further and use the principle of no self to cultivate courageously and vigorously, then one can obtain the fruition of Wonderful Enlightenment. That is an overall view of the five categories of dharmas.

### Text:

They are in this sequence because the first are supreme, the second interact with the first, the third are the shadows manifest by the previous two, the fourth are the positions in which the previous three are not found, and the last are revealed by the previous four.

### Commentary:

THE FIRST refers to the mind dharmas. They ARE SUPREME over all else, because the mind is King and all dharmas arise from it. THE SECOND INTERACT WITH THE FIRST. The second category is dharmas interactive with the mind. They obey the orders of the Mind King. THE THIRD ARE THE SHADOWS MANIFEST BY THE PREVIOUS TWO. Form Dharmas are the third category. The way that form dharmas come into being is from the shadows cast by the mind dharmas and the dharmas interactive with the mind. Therefore, form dharmas belong to the Marks Division of the Eighth Consciousness.

*Two Divisions of  
The Eighth Consciousness*

1. Seeing Division
2. Marks Division

The Marks Division basically has no nature of its own. We see all sorts of things as having shape or form, marks, characteristics, but basically they don't exist at all. It's just that the Eighth Consciousness makes these appear.

THE FOURTH ARE THE POSITIONS IN WHICH THE PREVIOUS THREE ARE NOT FOUND. The fourth category is Dharmas Not Interactive with the Mind. They are separate from Mind Dharmas, Dharmas Interactive with the Mind, and Form Dharmas.

THE LAST ARE REVEALED BY THE PREVIOUS FOUR. Those in the fifth category--Unconditioned Dharmas--are extremely profound. There's no way one could understand them. But in order to attempt to understand them, one must make use of the Conditioned Dharmas. The Unconditioned Dharmas are revealed by the Conditioned Dharmas.

THEY ARE IN THIS SEQUENCE. They go from Mind Dharmas to Dharmas Interactive with the Mind to Form Dharmas to Dharmas Not Interactive with the Mind to Unconditioned Dharmas. They appear in that order BECAUSE of the reasons just given.

**Text:**

The first, MIND DHARMAS, include in general eight: I. THE EYE CONSCIOUSNESS, II. THE EAR CONSCIOUSNESS, III. THE NOSE CONSCIOUSNESS, IV. THE TONGUE CONSCIOUSNESS, V. THE BODY CONSCIOUSNESS, VI. THE MIND CONSCIOUSNESS, VII. THE MANAS CONSCIOUSNESS, VIII. THE ALAYA CONSCIOUSNESS.

**Commentary:**

Now, at last, we are going to discuss some dharmas. THE FIRST, MIND DHARMAS, INCLUDE IN GENERAL EIGHT.

# The Eight MIND DHARMAS

1. eye consciousness (眼識) cakshur-vijnana
2. ear consciousness (耳識) shrotra-vijnana
3. nose consciousness (鼻識) ghrana-vijnana
4. tongue consciousness (舌識) jihva-vijnana
5. body consciousness (身識) kaya-vijnana
6. mind consciousness (意識) mano-vijnana
7. manas consciousness (末那識) manas-vijnana
8. alaya consciousness (阿賴耶識) alaya-vijnana

I. THE EYE CONSCIOUSNESS. We say that eyes can see, but it's not actually the eyes themselves that see. It is the eye consciousness which sees. II. THE EAR CONSCIOUSNESS. We say the ears can hear, but if you sliced off your ears and laid them aside, would they be able to hear of themselves? If you gouged out your eyes and set them aside would they be able to see? Could you say, "I'm not going to the movies, but I'll send my eyes along and they can take in the show." Obviously not. The eyes cannot see by themselves. It is the eye consciousness which does the seeing. And from where does the eye consciousness come? From the mind--the Mind King. The same is true for all the other consciousnesses as well: III. THE NOSE CONSCIOUSNESS, IV, THE TONGUE CONSCIOUSNESS, V. THE BODY CONSCIOUSNESS, and VI. THE MIND CONSCIOUSNESS. The way it works is that the six sense faculties of eyes, ears, nose, tongue, body, and mind combine with the six defiling sense objects of sights, sounds, smells, tastes, objects of touch and dharmas. When this occurs, between each pair a consciousness arises. On the inside there are six faculties, on the outside there are six sense objects, and in the middle, in between the faculties and their objects, the six consciousnesses arise. Taken together, these three sets of six make up the Eighteen Realms. I discussed these in detail when I lectured the *Heart Sutra*, so if you want to explore them more, you can look into that text.

The mind consciousness, the sixth or "intellectual" consciousness, is not really the mind, properly speaking. The Sixth consciousness is the function of the mind whose substance is the seventh consciousness, the MANAS CONSCIOUSNESS, also called the "transmitting" consciousness or the "defil-

ing" consciousness. It is the substance of the mind. It continually takes the functions of the sixth consciousness and transmits them to the eighth consciousness. THE ALAYA CONSCIOUSNESS. The eighth consciousness is called the alaya, which means "store," because it stores all information transmitted to it by the seventh. If it is turned around, it becomes the nature of the Treasury of the Thus Come One.

When the Eight Consciousnesses are turned around, they become the Four Wisdoms.

#### *The Four Wisdoms*

1. The Great Perfect Mirror Wisdom.
2. The Wisdom of Equality.
3. The Wisdom of Wonderful Contemplation.
4. The Wisdom that Accomplishes What is Done.

How does one turn them around? One must work hard at cultivation and then one will know how to do it. I can't tell you now because even if I were to tell you, in the future you still wouldn't know.

Upon awakening, one obtains them oneself.

If you yourself cultivate, then you yourself will know. Before you know, it doesn't do any good to be told. But after you know, you very naturally will have the use of them.

The alaya is the store-consciousness because it is like the ground in which we plant seeds, storing them away until they sprout. That is why there are often analogies made likening the mind to the ground. For instance it is said,

Plant the mind-ground and  
Nourish the divine nature.

All the different external and internal states we experience, whether good or bad, defiled or pure, are planted in the eighth consciousness. The seeds of every event, circumstance, and experience are stored away in that consciousness. If you cultivate and turn that store consciousness around, then it becomes the nature of the Treasury of the Thus Come One. It's just a matter of being able to use

it. If you can use it, then the Great Perfect Mirror Wisdom will appear. If you can't use it, then you just keep on having false thinking. And all the false thoughts you have, whether you act upon them or not, still get stored in the eighth consciousness. Even the most subtle kinds of mental activities--thoughts which you are completely unaware of--get stored there. Despite your lack of awareness of them, the seeds are planted there just the same.

In a single unenlightened thought, the  
Three Subtle Marks appear.

The Three Subtle Marks are the Mark of Karma, the Mark of Turning, and the Mark of Manifesting. When they appear, the Thus Come One's Treasury turns into the eighth consciousness. However, if you are able to turn that eighth consciousness around to become the nature of the Treasury of the Thus Come One, then you are one who has returned to the origin and gone back to the source.

Very generally speaking, that's what the Eight Mind Dharmas are like. If discussed in detail it gets incredibly complex.

We have just introduced the Eight Mind Dharmas. But why is it that the sixth is called the manas--"mind," or "intellectual" consciousness and so is the seventh? It is because the sixth relies on the seventh, for the seventh is the root or basis of the mind consciousness. It is the substance of the mind and the sixth is the function of the mind, as was already mentioned. The seventh consciousness is called the "defiled consciousness." It's also known as "that upon which the defiled and the pure rely." The sixth consciousness is also defiled and the eighth consciousness is fundamentally pure. Both the sixth and the eighth rely on the seventh consciousness. That explains this name for it.

The eighth consciousness is the alaya, which means "non-vanishing". It also translates as "store". "Non-vanishing" means that True Suchness accords with birth and death and yet remains without vanishing. This consciousness is never lost. It doesn't disappear. "Store" consciousness has three meanings.



*The Three Meanings of  
Store Consciousness*

1. That which stores.
2. That which is stored.
3. Attaching and storing.

It is "that which stores," because it stores all good and evil seeds within it. It is "that which is stored" because it is comprised of those seeds stored in it. All good and evil karma is stored here. It also means "attaching and storing," for attachment and storing take place within the eighth consciousness, because absolutely every thought we have, be it a good one or a bad one, is stored in the eighth consciousness. All dharmas are manifestations of the eighth consciousness. The things that we see comprise the Marks Division of the Eighth Consciousness. Our ability to see them makes up the Seeing Division of the Eighth Consciousness. That's why it is said that the myriad dharmas are consciousness only. That is, they arise only from the mind. Consciousness is just True Suchness when it is bound. Therefore, this consciousness is what we refer to as the Buddha Nature. It is the source of all good and evil. It is the original home of all sages and ordinary people.

Text:

The second, DHARMAS INTERACTIVE WITH THE MIND, include, in general, fifty-one. They are divided into six categories: I. THE FIVE UNIVERSALLY INTERACTIVE, II. THE FIVE PARTICULAR STATES, III. THE ELEVEN WHOLESOME, IV. THE SIX FUNDAMENTAL AFFLICTIONS, V. THE TWENTY DERIVATIVE AFFLICTIONS, AND VI. THE FOUR UNFIXED.

I. THE FIVE UNIVERSALLY INTERACTIVE are:  
1. ATTENTION, 2. CONTACT, 3. FEELING, 4. CONCEPTUALIZATION, AND 5. DELIBERATION.

## Commentary:

Now we will discuss THE SECOND, DHARMAS INTERACTIVE WITH THE MIND. These are also mind dharmas, but they are those which belong to the mind, not the Mind King. The Mind King is the eighth consciousness. At any given moment the eighth consciousness pervades the entire Dharma Realm. Fundamentally, it doesn't have any wearisome defilements. It can stop all karmic retribution. But those dharmas which belong to the mind help the mind enact deeds of good and evil, creating good or evil karma. The Mind King is like an emperor. Just as the emperor orders his ministers to carry out his commands, so, too, the Mind King relies on the Dharmas Interactive with the Mind in order to get things done. In this case, there are IN GENERAL, FIFTY-ONE. They are also known as "servants of the mind." They are also called "enumerations of the mind," because the mind has so many of these kinds of deliberations that they could never be counted. But there are fifty-one enumerations of the mind which are most important. These Fifty-One Dharmas Interactive with the Mind are further grouped into Six Divisions.

### *Fifty-One DHARMAS* INTERACTIVE WITH THE MIND

(心所有法) *caitasika dharmah*

#### The SIX DIVISIONS

- I. Five Universally Interactive  
( 遍行 ) *sarvatraga*
- II. Five Particular States ( 別境 ) *viniyata*
- III. Eleven Wholesome ( 善 ) *kushala*
- IV. Six Fundamental Afflictions  
( 根本煩惱 ) *klesha*
- V. Twenty Derivative (Subsidiary)  
Afflictions ( 隨煩惱 ) *upaklesha*
- VI. Four Unfixed ( 不定 ) *aniyata*

These Six Divisions are like departments. The Universally Interactive Dharmas are called that because they pervade all places. They operate universally, and there are five specific dharmas listed in this division. Particular States Dharmas are individualized. Whereas the Universally Interactive Dharmas pervaded all places, these Particular States don't pervade at all. They are isolated. They are very special, solitary, and individual states. There are also five of these listed. Of the Wholesome Dharmas, eleven specific ones are listed.

Afflictions are the next division. We talk about having afflictions, but now we will learn more specifically just what afflictions are, along with Derivative Afflictions as well. There are Six Fundamental, or major, Afflictions and Twenty Derivative Afflictions which will each be introduced. The Derivative Afflictions are subdivided into small, medium, and large afflictions. Last, there are Four Unfixed Universally Interactive Dharmas.

## I. FIVE UNIVERSALLY INTERACTIVE DHARMAS

1. Attention (作意) *manaskara*
2. Contact (觸) *sparsha*
3. Feeling (受) *vedana*
4. Conceptualization (想) *samjna*
5. Deliberation (思) *cetana*

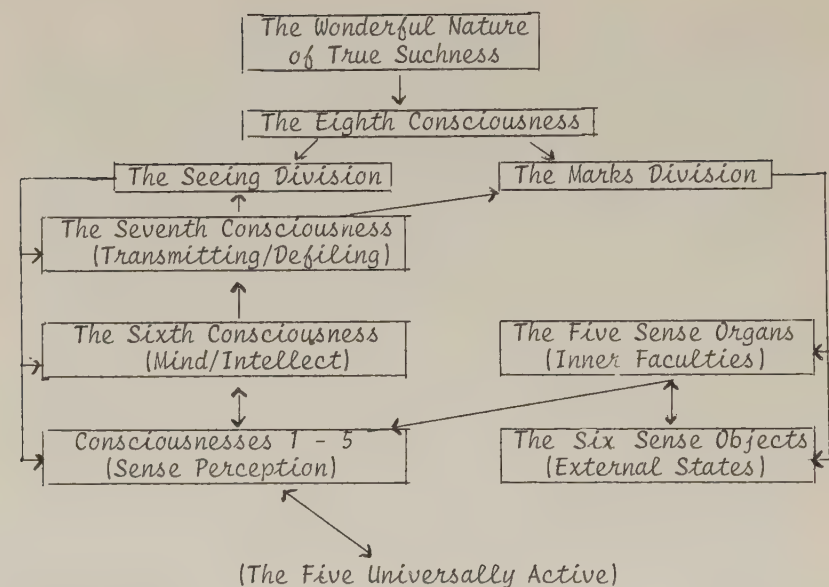
1. ATTENTION is as when paying attention, putting one's mind's attention on something, or literally "making a mind." Attention is an attempt to grasp onto a state. Basically, the Mind King does not enter into this act of attention by itself. But because of good and evil karma planted as seeds in the eighth consciousness from long-distant kalpas to the present, the eighth consciousness becomes permeated by these habitual tendencies, just as smoke permeates food being cured or incense

permeates the atmosphere of the Buddhahall. When the permeation reaches a saturation point, movement arises within the eighth consciousness. That movement takes the form of attention. Therefore, attention marks the beginning of the mind giving rise to states.

The state of a Bodhisattva is such that he does not have to perform the act of attention in order to know something. He can know good and evil causes and effects without making an effort to do so. Arhats, however, do have to perform the act of attention. They must pay attention to see what's going on. Once they have gone through the process of attention, then they can know what something is all about. They can know the causes and results of any given situation that occurs.

For example, why did the thirty-four pigeons fly away? Basically, it is because when they were people they created certain kinds of karma. They didn't work hard at their cultivation. They thought they would leave home, but they never did. They thought they would get around to cultivating, but they never did. They thought they would become vegetarians, but they never did. They thought they would recite the Buddha's name, but they never did. They never got around to doing what they were supposed to be doing.

This does not apply just to pigeons. Some people who come to the Buddhist Lecture Hall never leave. Others come but don't stay. Still others intend to come but never make it in the door. You shouldn't look upon these conditions as ordinary--nothing special--and take them for granted. They are, in fact, quite extraordinary. People without good roots simply cannot get themselves inside the door of the Buddhist Lecture Hall. If the people here didn't have good roots, they wouldn't be able to listen to the Sutras. All those who are able to listen to Sutras have good roots. However, even then, there are great good roots and small good roots; there are those with many good roots and those with few good roots. If you want to bring forth the resolve for Bodhi, you must listen to more and more Dharma. When you come to understand a lot of Buddhadharma, then very naturally, you will resolve your mind on Bodhi. The first Universally Interactive Dharma is attention.



THE BEGINNING OF  
THE MIND GIVING  
RISE TO STATES



1. Attention

2. Contact

(simultaneous)

3. Feeling

(Sensation, Reception,  
Perception--experienced  
as pleasurable, painful,  
or neutral; can also add  
the experience of grief  
and happiness by the sixth  
consciousness, making five)

4. Conceptualization

(Cognition, Thought, Mental  
Recognition of a State)

5. Deliberation

(Thought that will lead to  
the Five Particular States)

STOP THE CREATION OF GOOD AND  
EVIL KARMA BY APPLYING EFFORT



CONTACT is the second one, but it is also what the remaining three Universally Interactive Dharmas rely upon. Once contact is established, FEELING arises. Once feeling arises, CONCEPTUALIZATION occurs. Once there is conceptualization, then DELIBERATION sets in. Contact provides the place for feeling, conceptualization, and deliberation to arise. Deliberation is the process of reckoning, or judging. Thoughts like, "How can I get that state? What about this?" fall into this category.

Universally Interactive Dharmas pervade the Three Natures and extend throughout the Three Periods of Time.

### *The Three Natures*

1. The Good Nature
2. The Evil Nature
3. The Indeterminate Nature

"Indeterminate" means it's not known whether it is good or evil.

### *The Three Periods of Time*

1. Past
2. Present
3. Future

What is meant by "past"? What is meant by "present"? What is meant by "future"? I will tell you. Today is the present, yesterday was the past, and tomorrow is the future. The future, which hasn't come yet, doesn't exist because it hasn't come. The present keeps changing and does not stop, so it doesn't exist either. The past is already gone, so it doesn't exist. Therefore, ultimately, the Three Periods of time cannot be got at.

If one could put a stop to the Five Kinds of Universally Interactive Dharmas--which one *can* do whenever one wants--then one wouldn't create evil karma. But if you don't stop them, they continue to exist. Actually, with the coming into being



of the Five Universally Interactive Dharmaśāstras, one still hasn't created any good or evil karma. It is when the Five Particular States arise that there is no stopping the creation of good and evil karma. So, stopping the process at the level of the Universally Interactive Dharmaśāstras prevents the creation of good and evil karma.

Text:

The FIVE PARTICULAR STATES are: 1. Desire, 2. RESOLUTION, 3. RECOLLECTION, 4. Concentration, and 5. JUDGMENT.

Commentary:

"Particular" can have several meanings, such as "special," "discriminated," and "individual." The word "particular" is used to describe these dharmaśāstras in order to indicate their difference from the Five Universally Interactive. The Five Universally Interactive Dharmaśāstras are such that each one of them includes the other four. But the FIVE PARTICULAR STATES dharmaśāstras are not the same as each other and are, in fact, quite distinct and individual, making them just the opposite of the previous group of five. Each of these Five Particular States dharmaśāstras acts upon the conditions that occur when a certain state arises. The mind that "climbs on conditions" involves itself with the conditions of a state that arises.<sup>1</sup> It is that function of

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<sup>1</sup>"Climbing on conditions" (攀緣) is *ālambana* in Sanskrit and means "support," in this case for a thought or mental process. The Chinese use of the word "conditions" (緣) to describe the action of the mind on a dharma comes from this meaning. But in English we cannot say the mind "conditions" a dharma, for in fact it is dharmaśāstras which "condition" mind. The mind "thinks" dharmaśāstras in the same way that other senses respond to their corresponding sense objects. "Climbing on conditions" means "taking advantage of," referring to the various ways in which the mind sets up factors that make states arise or act as a support for those states.

"climbing on conditions that causes these Five Particular States to arise. As has already been mentioned, at the level of the Five Universally Interactive Dharmas, thoughts of good and evil have not yet formed. At that point, one could stop the mind processes and thereby keep such thoughts from being produced. If one works hard at cultivating these dharmas, one can keep from producing thoughts of good and evil. If one can manage not to produce thoughts of good and evil, then there will not be any creation of good or evil karma. However, if one gives rise to these Five Particular States dharmas which are also among the Dharmas Interactive with the Mind, then one can no longer stop thoughts of good and evil from arising. Therefore, the actual "doing" of good and evil begins with these Five Particular States.

#### THE FIVE PARTICULAR STATES

1. Desire (欲) *chanda*
2. Resolution (勝解) *adhimoksha*
3. Recollection (念) *smriti*
4. Concentration (三摩地) *samadhi*
5. Judgment (慧) *prajna*

What is meant by DESIRE? It is a want for something. Once one wants something, the next thing that happens is that one tries to get it--to grasp at it. That is the result of desire. What does one want to get most? Pleasurable states. One wants to have pleasurable experiences.

RESOLUTION is rendered in Chinese by the two characters that mean literally "supreme understanding." This mental dharma functions when a state arises that one wants to investigate, to figure out. One becomes involved in a state and becomes determined to figure it out, to understand what it is all about. One becomes quite intent upon this, thinking things like, "What shall I do about it? I've got to come to terms with this and figure it out." One feels one *must* make up one's mind about it and know exactly what's going on with it. When one is intent upon this process of resolution, if other causes and conditions arise during that time, they won't be able to shake one's mind or prevent it from making this resolution. That's why the Chinese uses "supreme understanding," to try and indicate the intensity behind this dharma of resolution.

RECOLLECTION means "remembering clearly." What does one remember clearly? One remembers the states one has already experienced. For example, an adult may be able to recollect what he studied in grammar school. That's an example of this dharma--clearly remembering and not forgetting--which is the third Particular State.

Although the Sanskrit for the next dharma is Samadhi, what is being described is not the samadhi as defined in the list of Precepts, Samadhi, and Wisdom--the Three Non-Outflow Studies. Here we will render the word in English as CONCENTRATION, because it means to exclusively pay attention to something. It means to be without distractions in one's mind. It means to continually think about something or to focus one's attention on something. When this dharma is functioning, your mind will be concentrated on one particular experience to the exclusion of all others. However, this kind of concentration is that which an ordinary person is capable of. One uses it when performing some activity which one wants to bring to successful accomplishment. Sometimes, with that much concentration an accuracy of judgment will arise, which is the fifth Particular State.

Although the Sanskrit renders the fifth dharma Prajna, it is not referring to real wisdom, but to an ability which the average person possesses. It is not the Prajna wisdom which people who cultivate the Way are working to bring forth. Here, we will term it JUDGMENT, for it refers to being worldly wise which involves the ability to make judgments and decisions--to have a "sense of judgment." It functions when one tries to figure out if something one did was correct or incorrect. Or when one wishes to do something one may use this dharma to determine if what one wishes to do is possible or impossible. Having done something, one may then think, "Did I do that right? Was that good or not? Should I have done that or not?" Therefore, judgment is a worldly dharma.

When discussing world-transcending dharmas, we can refer to samadhi and Prajna, and they are dharmas which help each other out. Samadhi gives rise to Prajna wisdom and Prajna wisdom enhances samadhi. That's how samadhi and wisdom work on the world-transcending level. But when we speak of concentration and judgment, we are talking about worldly dharmas, worldly wisdom, and these remain isolated from each other. They do not function simultaneously. It's not the case that if one has concentration then one will have judgment or if one has judgment one will have concentration. These worldly dharmas of concentration and judgment cannot happen at the same time. When one is in the midst of concentration, one will not be using the dharma of judgment and when one is in the process of using judgment, one will not be simultaneously using concentration. At the worldly level these two dharmas are separate--isolated from each other.

All of these Five Particular States are the same way--isolated from each other. Each one deals with its own particular state. It's not that each one pervades the other four as with the previous Universally Interactive Dharmas. The Five Particular States are different states altogether. Since they aren't the same, let us look at how each arises. "Desire" arises for pleasurable states. In states requiring decisiveness, "resolution" is used. Towards states one has already experienced one uses "recollection." "Concentra-

tion" is produced towards states which one wishes to contemplate. "Judgment" is used to make determinations about states which arise. These, then, are the Five Particular States.

Text:

III. THE ELEVEN WHOLESOME DHARMAS are:

1. FAITH, 2, VIGOR, 3. SHAME, 4. REMORSE, 5. ABSENCE OF GREED, 6..ABSENCE OF ANGER, 7. ABSENCE OF STUPIDITY, 8. LIGHT EASE, 9. NON-LAXNESS, 10. RENUNCIATION, 11. NON-HARMING.

Commentary:

This is the third of the Six Divisions of Dharma's Interactive with the Mind. These WHOLESOME DHARMAS are good. They can help you cultivate and accomplish your work.

#### *The ELEVEN WHOLESOME DHARMAS*

1. Faith (信) *shraddha*
2. Vigor (精進) *virya*
3. Shame (慚) *hri*
4. Remorse (愧) *apatrapya*
5. Absence of Greed (無貪) *alobha*
6. Absence of Anger (無瞋) *advesha*
7. Absence of Stupidity (無癡) *amoha*
8. Light Ease (輕安) *prashrabdhi*
9. Non-laxness (不放逸) *apramada*
10. Renunciation (行捨) *upeksha*
11. Non-Harming (不害) *ahimsa*

1. FAITH is necessary in whatever it is one does. One needs to have a sense of belief, an attitude of faith. First one needs to have faith in oneself. What kind of faith? One needs to have faith that one certainly can become a Buddha. One has to believe that there's no difference between the Buddha and oneself. But that lack of difference is in the Buddha nature. Cultivation is still required in order to actually become a Buddha. If one cultivates, one will become a



Buddha. In order to do so, one must have an initial belief in that principle.

Second, not only does one want to believe that one can become a Buddha oneself, but to also believe that all people can become Buddhas. However, not only can all people become Buddhas, one should believe that all living beings have the Buddha nature and are capable of becoming Buddhas. If one has that kind of faith, then one should begin by following the rules oneself. To follow the rules means to hold the precepts. First one holds the precepts and then one can become a Buddha. So one does that oneself and also encourages others to do so as well.

Faith must be solid, like a rock, firm and sturdy. Faith shouldn't be like a pile of ashes which seems to have some substance to it, but which crumbles at the slightest disturbance. Don't be too soft. One's faith must be strong and solid.

Once one has faith, then one should put it into action with VIGOR. What should one be vigorous doing? One should be vigorous in cultivating. Be mindful of the Buddha, mindful of the Dharma, and mindful of the Sangha. Use vigor in doing that. Don't always be retreating. One should always keep advancing, being more and more vigorous.

The third Wholesome Dharma is SHAME, which also carries the meaning of "repentance." This dharma is enacted with regard to one's self. One brings forth an attitude of shame and repentance, thinking, "The things I have done are really not right. I ought to change and become a new person."

Number four is REMORSE. This dharma is enacted with regard to others. One should harbor a sense of remorse akin to embarrassment, thinking, "I'm not up to that person. I shouldn't feel that I am better than other people. That person is actually much better than I am. See how that person is always in such good spirits and free from worry? Why is it that I have so many worries?" That is the kind of attitude involved in remorse.

Dharmas five, six, and seven of the Eleven Wholesome Dharmas are called the Three Kinds of Good Roots, and are the opposite of the Three poisons.

*The Three Poisons*

1. Greed
2. Anger
3. Stupidity

*The Three Kinds of Good Roots*

1. Absence of Greed
2. Absence of Anger
3. Absence of Stupidity

1. ABSENCE OF GREED means it is wholesome not to be greedy. The way greed works is that if there's something one hasn't gotten, then one wants to get it. But after getting it, one fears losing it. Both the desire to obtain and the fear of losing are aspects of greed. Therefore, don't be greedy for wealth, don't be greedy for beautiful forms, don't be greedy for fame, and don't be greedy for profit.

I teach you not to be greedy, but I, myself, must be greedy. However, I'm being greedy on your behalf. I'm greedy for everyone else's sake, not for my own sake. The greed that I have exists on behalf of all cultivators in America. What is it I'm greedy for? I'm greedy for a Way-place--a pure place you in America can cultivate in. If you don't even have a Way-place, how can you cultivate the Way? To have the Way, you must have a place. So, I've become greedy for a Way-place and now it is about to appear as a response to my greed. To begin with, I wasn't going to get greedy, but I see that if I'm not, your opportunities for becoming Buddhas will evolve a lot more slowly. So that's the motivation behind my greed--that all of you can become Buddhas a little sooner. All of you should help me out with this greed of mine. I just told you not to be greedy and now I'm telling you to be greedy! But this greed is for the sake of others, so don't hesitate to have more of this kind of greed.

If one is greedy for oneself, one is indeed greedy, but if one is greedy for the sake of living beings, one is not greedy. However, a certain fault can develop out of this. It's very easy for people to become hypocritical, rationalizing that what they want is for the sake of all beings when

in fact what they want is for their own sakes. People who have this fault can be very clever in instigating it, so that others fail to recognize the real motives behind one's greed. As long as it's for the sake of oneself, it's still greed. What exactly is meant by having it be not for oneself? If one does not seek fame for oneself, if one does not seek profit for oneself, if one does not seek any kind of self-benefit, then what one is doing is not for oneself.

Why is greed considered unwholesome? It is a defiled kind of dharma. It is unclean. Anyone who is greedy, therefore, is also unclean. One has defilement and filth and one has attachments. That is why greed isn't good. Retributions involving suffering come as a result of having been greedy in the past.

The sixth Wholesome Dharma is ABSENCE OF ANGER. Anger is harbored within. It is a kind of hostility. An absence of anger, then, is when one does not get angry even when someone else gets angry at one or opposes one.

An ABSENCE OF STUPIDITY is the seventh. Stupidity is submerged darkness. It is a lack of brightness--ignorance. Absence of greed, anger, and stupidity are the Three Kinds of Good Roots.

LIGHT EASE is an initial expedient in the cultivation of Ch'an Samadhi. Before Samadhi is actually achieved, one experiences this kind of light ease in the process of cultivation. Where does this state come from? It comes from being vigorous in cultivating wholesome dharmas and in stopping evil dharmas. In addition to being vigorous in wholesome dharmas, one must add the Three Kinds of Good Roots just discussed. Then the merit and virtue one receives will take the form of light ease, which is an incredibly comfortable feeling experienced by both body and mind. Whenever one sits in meditation investigating Ch'an, one has an unsurpassed happiness; an extremely blissful state arises.

The ninth Wholesome Dharma is NON-LAXNESS. Not being lax means following the rules. If one is not lax, one is following the rules and relying on the Dharma to cultivate. To never be casual or nonchalant at any time is what it means to not be lax. What is an example of being lax? Remember how at the start of the first summer session one

of my disciples used to take his legs out of full lotus, stretch them out full length and prop them on a cushion while the Sutra lecture was in progress? That's an example of being lax. Now, however, he doesn't do that, which is an example of non-laxness.

RENUNCIATION, the tenth Wholesome Dharma, specifically refers to renouncing everything within the activity skandha which is not in accord with the rules. The kind of renunciation one does with regard to the activity skandha is different from the renunciation that takes place with regard to the feeling skandha. Renunciations within the feeling skandha are made as soon as one becomes enlightened. But renunciation within the activity skandha is not so obvious. We know that the activity skandha involves a non-stop flow of thoughts. Within this, one must renounce everything that arises which is not in accord with the rules. For every little bit which is renounced, one comes that much closer to a response with the Way. If in every thought one is capable of this kind of renunciation, then in every thought one enters the Way.

The last of the Wholesome Dharmas is NON-HARMING. This means not harming any living being. "Absence of Anger" is different from "Non-Harming." Absence of Anger involves not reciprocating when someone else directs anger at one, or shows hostility towards one, or doesn't do what one wants him to do. It is a passive stance. But Non-Harming is a restraint on one's own aggressive tendencies. It refers to how one treats others, specifically by not harming them.

Text:

IV. THE SIX FUNDAMENTAL AFFLICTIONS are:  
1. GREED, 2. ANGER, 3. STUPIDITY, 4. ARROGANCE,  
5. DOUBT, and 6. IMPROPER VIEWS.

Commentary:

These are THE SIX FUNDAMENTAL AFFLICTIONS. They can also be grouped as Ten Afflictions, because

they include the Five Dull Servants and the Five Sharp Servants.

### *The Five Dull Servants*

1. Greed
2. Anger
3. Stupidity
4. Arrogance
5. Doubt

### *The Five Sharp Servants*

1. View of a Body
2. Extreme Views
3. View of Grasping at Precepts  
and Prohibitions
4. View of Grasping at Views
5. Deviant Views

The first five of the Six Fundamental Afflictions correspond to the Five Dull Servants. The sixth of the Six Fundamental Afflictions corresponds to the Five Sharp Servants. In other words, there are five kinds of improper views.

"Dull" describes how these "servants," or "causes" are slow to come on. They incapacitate one so that one becomes slow and sluggish, unable to understand what's going on, and inept at making decisions. "Sharp" describes how these five views cause one to act very fast and jump to conclusions.

### THE SIX FUNDAMENTAL AFFLICTIONS

1. Greed (貪) *raga*
2. Anger (瞋) *pratigha*
3. Stupidity (癡) *moha*
4. Arrogance (慢) *mana*
5. Doubt (疑) *vicikitsa*
6. Improper Views (不正見) *drishti*

The first of the Six Fundamental Afflictions is GREED. Greed is insatiable. There is greed for wealth, sex, fame, food, and sleep and there is greed for forms, sounds, smells, tastes, and objects of touch.

The second of the Fundamental Afflictions is ANGER. Being greedy and then not obtaining the object of



one's greed leads one to give rise to anger. When things don't go the way one wants them to, one gets angry. Once anger arises, STUPIDITY results. That is the third Fundamental Affliction. It is a lack of clarity, a confusion which causes one to do improper things. There's no telling what someone who is stupid might do--just about *anything*.

The fourth Fundamental Affliction is ARROGANCE. That is pride and conceit which causes one to look down on others. It is a supercilious attitude.

The fifth is DOUBT. When something comes up, one cannot make up one's mind about it. One is never quite sure about it. One never knows quite what to think.

The sixth is IMPROPER VIEWS. As mentioned, this one Fundamental Affliction divides into five parts.

(1) The View of a Body. One is attached to one's own body as being "me" or "mine." One attaches to the body as belonging to oneself and further attaches to possessions.

(2) Extreme Views. This is being prejudiced to one extreme or another. If one doesn't lean too far to the left, then one leans too far to the right. If one doesn't go too far, one doesn't come far enough. One is not in accord with the Middle Way.

(3) The View of Grasping at Views. This is the deviant view of mistaking what is not a result to be a result. For example, people with this kind of view may claim to have attained some kind of fruit of cultivation when in fact they have not.

(4) View of Grasping at Precepts and Prohibitions. This is the observance of precepts that one shouldn't observe. For instance, in India there are those who observe the precepts--the behavior--of cows and dogs. In doing this, one mistakes what is not a cause for a cause. Basically, something was not a proper cause, but with this kind of view a person will mistake it for a cause.

(5) Deviant Views. People with deviant knowledge and deviant views will not speak proper Dharma, even if they are capable of it and others want them to. But if asked to talk about defiled dharmas, they will always do so, particularly discussing the affairs between men and women. They will talk about what men are like and what women are like, and say things like "You don't need to hold the precepts; only stupid people hold precepts."

People with wisdom don't need to hold them." They keep talking until eventually their listeners who originally did not harbor thoughts of desire or have defiled thinking, will be caused to give rise to them. Someone may have been just on the verge of obtaining the states of the Dhyanas, having gotten rid of the "guest-dust"; but, encountering someone who discusses defiled things, that person lets the "guest-dust" back in again and starts having thoughts of desire.

So, when you lecture on the Sutras, whether you are a left-home person or a layperson, a man or woman, you should not discuss defiled dharmas. You should speak about pure Dharmas. The six sense faculties should be pure and you shouldn't cause people to have desire. If in the course of lecturing on the Sutras you speak of defiled dharmas and provoke desire in people, in the future you will have a terrible retribution.

These Six Fundamental Afflictions are also part of the Fifty-One Dharmas Interactive with the Mind, as are the Twenty Derivative Afflictions which come next. The twenty derive from the six.

TEXT:

v. THE TWENTY DERIVATIVE AFFLICTIONS are:

1. WRATH, 2. HATRED, 3. RAGE, 4. COVERING, 5. DECEIT, 6. FLATTERY, 7. CONCEIT, 8. HARMING, 9. JEALOUSY, 10. STINGINESS, 11. LACK OF SHAME, 12. LACK OF REMORSE, 13. LACK OF FAITH, 14. LAZINESS, 15. LAXNESS, 16. TORPOR, 17. RESTLESSNESS, 18. DISTRACTION, 19. IMPROPER KNOWLEDGE, AND 20. SCATTEREDNESS.

Commentary:

These Twenty Afflictions are called "derivative," because they derive from the Six Fundamental Afflictions. They divide into Three Grades.

*The Three Grades of  
Derivative Afflictions*

1. Major-Grade Derivative Afflictions
2. Intermediate-Grade Derivative Afflictions
3. Minor-Grade Derivative Afflictions

In addition, there are Three Factors which pertain to Derivative Afflictions.

*The Three Factors  
Pertaining to Derivative Afflictions*

1. *Reinforcement by Types.* Afflictions tend to arise together; therefore, they are grouped by type.

*A. The Three Types of Derivative Afflictions*

- (1) Typical Major-Grade Afflictions
- (2) Typical Intermediate-Grade Afflictions
- (3) Typical Minor-Grade Afflictions

Reinforcement by types works for afflictions much the same as it does for people and creatures. It is said:

People of the same type gather together.  
Creatures divide into their various  
species and classes.

For instance, people who study the Buddhadharma gather together in one place. People who study demonic dharmas go to places where demonic dharmas are taught. People who want to learn worldly dharmas find a place where worldly dharmas can be studied. Creatures, too, band together in groups according to their species, and so forth. Their varieties and distinctions are inexpressibly many. The same principle holds true for the way in which Derivative Afflictions become grouped. For instance, Major-Grade type Afflictions tend to arise based on one another, and therefore simultaneously. The same is true for Intermediate and Minor-Grade type Afflictions.

## 2. Pervasive Infection by the Unwholesome Nature.

"Pervasive infection" means that the afflictions penetratingly influence one another. For instance, "lack of shame" also brings about "lack of remorse," because if one is not repentant, one will also not feel remorseful. Another example is "lack of faith," which gives rise in turn to "indolence," "laxness," and other derivative afflictions.

## 3. Permeation by Two Defilements of the Mind.

### A. The Two Defilements of the Mind

(1) Covering Defilement

(2) Indeterminate Defilement.

"Covering" means keeping things hidden and not allowing anyone to know. "Indeterminate" means the defilement cannot be categorized as to its relative goodness or evil.

If all Three Factors are present, the affliction is a major-grade one. If two factors are present, the affliction is an intermediate-grade one. If none of the Three Factors is present, then the affliction which has arisen is an isolated one and is thus classed as a minor-grade affliction.

## THE TWENTY DERIVATIVE AFFLICTIONS

### A. Ten Minor-Grade Afflictions

1. Wrath ( 念 ) *krodha*
2. Hatred ( 恨 ) *upanaha*
3. Rage ( 惱 ) *pradasa*
4. Covering ( 覆 ) *mraksha*
5. Deceit ( 誑 ) *maya*
6. Flattery ( 諂 ) *shathya*
7. Conceit ( 憍 ) *mada*
8. Harming ( 害 ) *vihiṃsa*
9. Jealousy ( 嫉 ) *irshya*
10. Stinginess ( 慳 ) *matsarya*

### B. The Two Intermediate-Grade Afflictions

11. Lack of Shame ( 無慚 ) *ahrikyā*
12. Lack of Remorse ( 無愧 ) *anapatrapya*

### C. The Eight Major-Grade Afflictions

13. Lack of Faith ( 不信 ) *ashraddhya*
14. Indolence ( 懈怠 ) *kausidya*

15. Laxness ( 放逸 ) *pramada*
16. Torpor ( 昏沉 ) *styāna*
17. Restlessness ( 掉舉 ) *auddhatya*
18. Distraction ( 失念 ) *mushitasmṛiti*
19. Improper Knowledge ( 不正知 ) *asamprajanya*
20. Scatteredness ( 散亂 ) *vikshepa*

First, we will discuss the Ten Minor Afflictions. 1. WRATH. Wrath occurs when a state arises which is in opposition to one's wishes. When something isn't going one's way, when something is really bothering one, when one becomes very emotional about something, then wrath can arise. It comes on suddenly and is a combination of anger and hatred--an unexpected and intense emotional reaction.

2. HATRED. This affliction occurs when one is faced with situations similar to the ones described above, but one does not resort to wrath. Instead, one does not allow the wrath to emerge and represses the emotional feelings deep inside. The hatred which results then becomes like a rope, binding one's heart in a tight knot.

3. RAGE. The Chinese character for "rage" also occurs in the compound "affliction." This emotional reaction is much more severe than hatred. When rage happens, one literally explodes. When things become unbearable, one gets infuriated. Rage is a very fierce emotional reaction.

4. COVERING. This is hiding something inside, keeping it "bottled up" and not allowing it to surface. Basically, one is quite afflicted about something, feeling the kinds of wrath, hatred, and rage described above. But one keeps them to oneself and is not straightforward about expressing those feelings. One does not say, "I can't stand you," "I'm not happy with what you just did," or anything of the sort. One conceals and represses one's feelings, storing them up inside and not letting on to the person directly. But in an indirect way one communicates one's deep-seated negative feelings to the party at whom they are directed, just as violently as if one were to take a knife and try to kill him or her. Or else one may underhandedly find a way to harm the person, "stabbing him or her in the back" by undermining and betraying him or her behind the scenes.



5. DECEIT is a false kindness and phony intention. One appears to be kindly but in fact isn't really that way. For instance, one may say, "I have some dope here which I'll give you free. Here, take some." The person takes the drugs and thereupon becomes addicted. Having an addiction, he is then forced to buy dope from the one who "gave" him the stuff "free" to begin with. That's an example of deception.

6. FLATTERY. This means playing up to people, "patting the horse," as it were. It means being a syncophant, puffing people up, giving them high hats to wear. For instance one says, "Oh! You've come here! I was just on my way to see you. I have a friend who really thinks highly of you. He is going to want to get together with you and include you in a big business deal he has going," and so forth.

Flattery means playing up to those who are rich when one is poor. Just because someone is wealthy, one addresses that person with all kinds of deference, using venerable titles and polite phrases. "You're quite a fellow, a truly great man. You are a distinguished person. You're really wonderful." This occurs when ordinary people are before the President. They scramble for words, searching for all the nicest things to say and falling all over themselves to make an impression in expressing them.

7. CONCEIT. One caught up in this affliction has a disproportionate sense of one's own worth. Basically, one doesn't have much sense, but one thinks more highly of oneself than one does of others. For example, one may be uneducated and yet say things like, "What do people with educations know anyway? What good does it do them? I've never studied, but look at me--there's good food on my table and I've got plenty of money in my pocket." That's being conceited. One feels one's own value surpasses that of other people.

8. HARMING. This affliction causes one to want to harm others. One of the Eleven Wholesome Dharmas was Non-harming. This affliction is the exact opposite of that good dharma.

9. JEALOUSY. This affliction occurs when one becomes envious of those who surpass one in some way or other. For example, someone may be endowed with an excellent memory. Because of this, one



becomes jealous of that person thinking, "If only that person weren't around, then I would be Number One. As long as he's here I don't get to be First." That's jealousy. Or one may get jealous of someone with a higher level of education than one possesses, and end up thinking the same kind of thought: "As long as that person is around, I can't be Number One." Being jealous of anyone who surpasses one in any way is included in the definition of this affliction.

10. STINGINESS. With this affliction, one is tight about one's benefits, not wishing to share them with others. One is unable to give anything away. For instance, if a stingy person has money and it is suggested he part with some of it, he simply can't bring himself to do so. He hangs on to that money, squeezing every penny of it so tightly that it turns to liquid and melts away in his palm. Then he wonders where it went. The pigeons were no doubt stingy in past lives in addition to being greedy. They couldn't give up their possessions so now they must endure the retribution of always having to "sponge" off others. They don't have anything of their own. If you suggested to a pigeon that it give anything away, it would not be able to do it.

Next are the Two Intermediate Afflictions.

11. LACK OF SHAME. One of the Eleven Wholesome Dharmas is "shame," and so this affliction is its opposite. One who lacks shame always feels self-righteous. One assumes one is entitled to do whatever one wishes. One considers oneself a special person, an exceptional individual. Those who call themselves extraordinary simply have no sense of shame. They lack a feeling of repentance.

12. LACK OF REMORSE. One who lacks remorse never really examines whether or not one is up to the standards of others. One never feels that what one does might not be on a par with what others do, nor does one fear ridicule or reprisal. One has no concern for public opinion and feels no sense of embarrassment even when the things one does are in fact mean and lowly. Such a person lacks a feeling of remorse.

Last, we will look at the Eight Major Afflictions. 13. LACK OF FAITH. Among the Eleven Wholesome Dharmas was "faith." This affliction is the exact opposite. One does not believe in anyone.

One does not trust one's teacher or anyone else either. If the teacher lacks faith, he does not trust his disciples. If the disciples lack faith, they do not trust the teacher. A son who lacks faith will not trust even his father and a father who lacks faith will not believe his son--much less need we mention siblings. Brothers and sisters who lack faith will not believe in one another. Their attitude will be "How can you expect me to trust you? You should believe in me." When one gets to the point of thinking that others should believe in one, always convinced that one is quite great, then no matter what others tell one, one will doubt its validity. If one speaks the Dharma for a person who lacks faith, the reaction will be, "That's just a bunch of phony words--it's all false. You call that Dharma? What kind of Dharma, anyway? You're just trying to trick us." That's the attitude of one who lacks faith. But actually that's not so far off, for when I speak the Dharma, there is not a single bit of truth in it. You shouldn't listen to it. In fact, you should run away really fast. Be like the person who stayed outside the door and upon being asked to come in, ran away. That's an example of a lack of faith.

14. LAZINESS. This affliction is the exact opposite of vigor. It is being actively non-vigorous. It is another name for indolence.

15. LAXNESS. Another of the Eleven Wholesome Dharmas was "non-laxness." This affliction is its opposite. It means one does not follow the rules but does whatever one pleases. It's akin to the "freedom" or "independence" that Americans advocate. When that concept is carried too far, it results in laxness. Laxness means not obeying one's parents but proceeding to do exactly what one wants. This particular affliction is a major reason why it's such a headache teaching Americans. You laugh, but it's true.

16. TORPOR. This affliction is what makes one nod off during the Sutra lectures. In fact, it doesn't matter what one is doing, as a result of this affliction, one will fall asleep in the process. Reading a Sutra, one will fall asleep. Bowing to the Buddhas, one will nod off. Listening to the Sutra lectures, one cannot stay awake. "Torpor" is different from stupidity. "Stupidity" is a general darkness and lack of clarity--an

inability to understand what is going on. "Torpor" is a dream-like foggy state of mind in which one is oblivious to what is going on around one. One is sitting there and suddenly everything goes blank. One can't remember anything that has been happening. Listening to Sutras, one suddenly can't remember anything that was just said. It's like being in a dream and yet isn't actually dreaming. It's what's described in the poem:

If one who is dazed transmits  
the delusion to another,  
When all is said and done,  
neither one understands.  
The teacher falls into the hells,  
And the disciple burrows in  
after him.

17. RESTLESSNESS. With this affliction, one is agitated and can't keep still. One is unable to manage the cultivation of calm, pure states. One runs around aimlessly and chaotically. Sitting, one gets restless and decides to stand. Standing, one gets agitated and decides to sit. Walking, one starts out going north and ends up headed south or starts out east and ends up going west. One is all over the place, unable to settle down. That's what happens to the body.

One's mouth is just as chaotic. Saying whatever one pleases, one "runs off at the mouth" like the demon king who came here the other day full of chaotic and confusing talk.

Restlessness also affects the mind. One does a tremendous amount of uncontrolled thinking. One thought replaces the next in an aimless wandering that goes off on tangents and can't stick to the point. One starts out thinking about one thing and ends up thinking about something entirely different. One's thinking enters "never-never land," and starts to fantasize wildly. "There was a god who told me that in three days I'd get reborn in the heavens. Now did that really happen?" One thinks about things one has no business thinking about. "I went to a certain place in meditation and ended up suspended in empty space. Did that really happen? Or will it happen?" The mind becomes tangled in chaos as one contrives all kinds of non-existent experiences. See how pathetic

this affliction is?

18. DISTRACTION. With this affliction one loses proper mindfulness. It's another way to enter "never-never land". But in this case one ends up thinking about things that are not wholesome. Whatever goes against the rules, this person thinks about. But what accords with the rules he doesn't think about. His thinking doesn't accord with the rules when he indulges in this affliction.

19. IMPROPER KNOWLEDGE. With this affliction, one becomes obsessed with defilement. It is all one knows. There is nothing proper at all in one's thinking.

20. SCATTEREDNESS brings about totally wild confusion. The mind becomes mixed-up and divided against itself. This affliction is different from "restlessness."

If we were to go into the subtle details of each one, there is a lot to be said. This will suffice to introduce these Twenty Derivative Afflictions to you. Now that you know about them it's likely that you will give rise to more afflictions, to the point that you will take afflictions as your food and not have to eat. But then that might have its good points. For instance, if there were a famine, then you wouldn't die of hunger because you'd have lots of afflictions to eat.

Text:

VI. THE FOUR UNFIXED are: 1. SLEEP, 2. REGRET, 3. EXAMINATION, and 4. INVESTIGATION.

Commentary:

We have now come to the sixth category of the Fifty-One Dharmas Interactive with the Mind. SIX, THE FOUR UNFIXED. They are known as "unfixed" because they are basically indeterminate. Since there's nothing fixed about them, they are called "unfixed." If there were anything definite about them, they would not be said to be "unfixed." They are indeterminate in that they are not decidedly wholesome or decidedly unwholesome. A decidedly wholesome dharma would be, for example, bringing

forth the Bodhi resolve. A decidedly unwholesome dharma would be bringing forth defiled dharmas like thoughts of desire. But unfixed dharmas by nature extend through all states of mind and pervade all locations. They ARE:

#### THE FOUR UNFIXED DHARMAS

1. Sleep (睡眠) *middha*
2. Regret (惡作) *kaukritya*
3. Investigation (尋)  
    *vitarka*
4. Examination (伺)  
    *vicara*

1. SLEEP. Sleep is a kind of "dark obscurity" --a blackness and lack of clarity. But the "lack of clarity" does not mean inability to understand. Rather, it refers to a darkness that pervades all that you do. Sleep can result in two problems. Externally, it can deprive you of affinities with other people, and internally it can cause you to lack wisdom. This "dark lack of clarity" is an unfixed dharma.

2. REGRET. Sometimes "regret" is listed first, and the Chinese characters for regret vary from list to list, but we will proceed to explain it second. When these dharmas are being explained, you should pay close attention. Be very attentive and don't let the explanation of them pass by your ears like a breeze. I have spoken so many dharmas for you and afterwards you still don't understand. When it comes time, you still get angry just the same. You haven't been able to apply what you've learned. You continue to pursue whatever you encounter. If that's the case, then there's been no use at all in listening to this explanation. If you listen to the Sutras with that attitude, then even a hundred great aeons of doing so won't be of any great use. The way it should be is that after hearing a lecture you think, "The Shastra's telling me I shouldn't have afflictions, so from now on I'm not going to give rise to even one of the Twenty Subsidiary Afflictions and will do away with the Six Fundamental ones altogether." That's the way someone who has brought forth the resolve for Bodhi applies them. It shouldn't be that when the afflictions are explained, the more names for



then you have, the more of them you give rise to. That's what I was talking about when I advised you before that you could now "eat" more afflictions. Now when you get angry you can wonder if you should be using "wrath" or "hatred." You did not know there were so many possibilities before, and now that you know, it has greatly expanded your functioning. You think, "Let's see, now's a good time to use 'rage;' or maybe 'covering' is in order. That way I can take care of you behind your back." If that's what's happening, then you are making a big mistake. You've listened to the Shastra in vain.

"Regret" is also sometimes listed as "doing it wrong," because it arises with regard to deeds misdone. "Why did I do that, anyway?" Having done something wrong, one regrets it. Or one regrets not having done some bad thing to someone, thinking things like "Why didn't I do such-and-such a thing to that particular person? That would have put him in his place for sure. It would have totally done him in. Why didn't I think of it then!" Or, "Why didn't I slice off his arm with my knife when I had the chance? That way he couldn't have hit me." It's that kind of regret that's meant here. Regret arises when one is not satisfied with one's actions or inactions or when one feels one has done something wrong.

3. EXAMINATION, AND 4. INVESTIGATION. "Examination" is a coarser dharma than "investigation." When you are just about to act in a way that could be good or evil, you do a kind of reckoning with yourself. In a sense, you hold a meeting with yourself and take stock of what you are about to do. You say to yourself, "If I handle this matter in such-and-such a way, will it turn out well?" Then you answer yourself, "No! Don't do that! How could you?" In this way you have a meeting with yourself. If this "meeting" in your mind is on a coarse level, then it is called "examination". This is when you obviously are going back and forth with yourself. But if your thinking is very subtle then it's called "investigation". These two unfixed dharmas are based on discursive thought and it is by means of discursive thought that the difference between them is discerned.



Text:

The third is the FORM DHARMAS. In general, there are eleven kinds: I. EYES, II. EARS, III. NOSE, IV. TONGUE, V. BODY, VI. FORMS, VII. SOUNDS, VIII. SMELLS, IX. FLAVORS, X. OBJECTS OF TOUCH, XI. DHARMAS PERTAINING TO FORM.

Commentary:

To review, so far we have discussed:

- I. Eight Mind Dharmas.
- II. Fifty-one Dharmas Interactive with the Mind.

And now we come to the third major group:

### III. Eleven Form Dharmas.

III. THE THIRD IS THE FORM DHARMAS. IN GENERAL, THERE ARE ELEVEN KINDS. "Form Dharmas" refer to those which have shape and substantial physical form--a kind of obstructive quality. They have substantial shape that can be seen and physical form that can be interacted with. They stand in contrast to the mind dharmas and those interactive with the mind.

#### The Eleven Form Dharmas

- 1. Eyes (眼) *cakshus*
- 2. Ears (耳) *shrotra*
- 3. Nose (鼻) *ghrana*
- 4. Tongue (舌) *jihva*
- 5. Body (身) *kaya*
- 6. Forms (色) *rupa*
- 7. Sounds (聲) *shabda*
- 8. Smells (香) *gandha*
- 9. Flavors (味) *rasa*
- 10. Objects of Touch (觸) *sprashtavya*
- 11. Dharmas Pertaining to Form (法處所攝色) *dharmayatanikani rupani*

1. EYES. The eyes are classed as a form dharma because not only can they see all kinds of forms, they are themselves physical forms. They have a substantial shape. When the eyes see things that are enjoyable to look at, they never get tired of looking at them. But if they look at things which are unpleasant to see, they object to the sight and resist looking.

2. EARS. The ears hear all kinds of sounds. If the ears hear sounds that are pleasurable, they can listen day after day without any sense of fatigue. But as soon as they hear something that is not pleasant, they don't like it and quickly grow tired of it.

3. NOSE. The nose smells scents and if they are pleasant and fragrant, then the more it smells the better it likes it. It never grows tired of smelling. But if it has to smell some stench, it will object from the moment it gets a whiff of it and grow tired of it immediately.

4. TONGUE. The tongue tastes flavors. If they are pleasant flavors, it is happy to taste them. If the flavors are unpleasant it does not like to taste them. It says, "Ugh, that's too bitter! I don't want to eat it!"

5. BODY. If the body likes something, it wants to get near it and come into contact with it. If it doesn't like something, it wants to stay far away from it.

These are the five "internal" sense organs. The sixth in the list, the faculty of the mind, is not a form dharma, because the intellect belongs to the sixth consciousness, making it a mind dharma.

6. FORMS, 7. SOUNDS, 8. SMELLS, 9. FLAVORS, and 10. OBJECTS OF TOUCH, are all included under the category of Form Dharmas. They are the five "external" sense objects, or "dusts."

11. DHARMAS PERTAINING TO FORM is the eleventh of the Form Dharmas. It is classed as a form dharma because these dharmas are the shadows cast within the intellect of the five external dusts. So even though they happen in the mind, they belong to form.

What is the origin of these Eleven Form Dharmas? It is the nature of the Treasury of the Thus Come One. All these dharmas are composed of the Four Elements.

## The Four Elements

1. Earth
2. Air
3. Fire
4. Water

Eyes, ears, nose, tongue, body, forms, sounds, smells, flavors, objects of touch, and dharmas pertaining to form are formed by a combination of the four elements. These sense organs and the sense objects are made from the coming together of the four elements.

Besides that, earth, air, fire, and water fill the entire Dharma Realm. In the *Shurangama Sutra*, the principle of the four elements is discussed in detail and it is shown how they are all the nature of the Treasury of the Thus Come One. Ordinarily we people consider fire and water to be incompatible. However, in the Dharma Realm, water pervades its entirety as does fire. Air and earth also entirely pervade the Dharma Realm. Within the Dharma Realm they assist one another and do not interfere with one another. Water is not incompatible with fire and fire does not hinder water. They all get along just fine! How can this be? It is because in nature they are all the Treasury of the Thus Come One. Our bodies start out as being the four elements and from these arise all the various dharmas. People who have never listened to the Sutras before may find it hard to fathom how our bodies are composed of the four elements, but if you look into it in detail it will become clear to you and you'll know that it's true.

Take for example the moist parts of your body --the perspiration, urine, and all the other liquids. These belong to the element water. Your temperature belongs to the element fire. Your breath belongs to the element air. And your skin, flesh, muscles, and bones belong to the element earth. When the four elements come together in this way, then the eleven Form Dharmas result. This is just a brief explanation of how these Form Dharmas come about. If you really want to know about them, you will have to become enlightened and then you will be able to completely fathom them.

There are only two major categories of dharma left so my explanation of them will soon be finished. Then, whether you enter this "door to understanding" lies with you. Whether I have explained them clearly is my concern. Whether you have listened to them clearly is your concern. If you are clear, then you will understand these Hundred Dharmas. If you are not clear, then you will not have understood them. If you understand these Hundred Dharmas, then you will be able to understand all the essential principles of Buddhism. If you have understood them, then it can be said you have opened an enlightenment. If you have not understood them, you can keep studying them gradually.

Text:

The fourth is the DHARMAS NOT INTERACTIVE WITH THE MIND. In general, there are twenty-four: I. ATTAINMENT (ACQUISITION), II. LIFE-FACULTY, III. GENERIC SIMILARITY, IV. DISSIMILARITY, V. THE NO-THOUGHT SAMADHI, VI. THE SAMADHI OF EXTINCTION, VII. THE REWARD OF NO THOUGHT, VIII. BODIES OF NOUNS, IX. BODIES OF SENTENCES, X. BODIES OF PHONEMES, XI. BIRTH, XII. DWELLING, XIII. AGING, XIV. IMPERMANENCE, XV. REVOLUTION, XVI. DISTINCTION, XVII. INTERACTION, XVIII. SPEED, XIX. SEQUENCE, XX. TIME, XXI. DIRECTION, XXII. NUMERATION, XXIII. COMBINATION, XXIV. DISCONTINUITY.

Commentary:

IV. THE FOURTH IS THE NON-INTERACTIVE ACTIVITY DHARMAS. "Non-interactive" means not working together with something else. For example, if there are two of us and I say, "Let's go east," and you say, "No, we're going west," then that's called "non-interactive"--not working together. If we work together so that when I say "east," you agree and

we both go east, then that's called "interactive." Another example of interaction is when we take some grain in our hands and the pigeons come and eat out of our hands. We have the grain and they want to eat it, so we interact. But if they didn't eat it, then there wouldn't be any interaction.

What is it that these twenty-four dharmas don't interact with? They don't interact with the Mind Dharmas. They don't interact with the Dharmas Interactive with the Mind. They don't interact with the Form Dharmas, and even less would they interact with the Unconditioned Dharmas. That's because they are very special.

Why is it that they don't interact with the Mind or Dharmas Interactive with the Mind? Mind Dharmas and Dharmas Interactive with the Mind are able to climb on conditions. They work on external states. They are conditioned by those outside states. But these dharmas of the Activity Skandha which are not interactive with the other dharmas do not have this ability. They are not conditioned by external states. Therefore, they are not interactive with Mind Dharmas or Dharmas Interactive with the Mind.

You might say that they should then be interactive with the Form Dharmas, but they are not interactive with those either. Why not? If you try to say these dharmas are form dharmas, you must consider the fact that they don't have any substance and they don't have any marks. They have no physical characteristics. All twenty-four of these dharmas are false. They are absolutely and totally false, so don't mistake them for something true. The reason they don't interact with the other dharmas is because they are false and therefore can't combine with anything else at all. Nonetheless they do exist. But although they exist, they have no substance, no shape, no marks, and they do not interact.

In listening to the Dharma you have now learned that dharmas are both true and false. I am describing some false dharmas to you now, but that is because it is necessary for you to know about the false dharmas. If you know about them, then your true nature can appear. But if you don't know about them, how can you obtain your true nature? If you mistake the false for

the true, then that becomes the false within the false. That is to be like the Venerable Ananda who wanted to get to the true but was afraid of losing the false. He couldn't give up the false.

If you can't give up the false,  
you won't accomplish the true.  
If you can't give up death,  
you will never exchange it for life.

Why are these twenty-four dharma not interactive with the Unconditioned Dharma? It is because although they have no shape or characteristics, they still have production and extinction. For that reason they also are not interactive with the Unconditioned Dharma, which don't have production and extinction. The reason there is production and extinction involved in these Non-Interactive Activity Dharma, is because they are basically shadows cast by the Mind Dharma, the Dharma Interactive with the Mind, and the Form Dharma--all acting together. That is also why they are false; why there is actually nothing true in them. Someone's thinking, "Today I wanted to hear some true Dharma but all this Dharma Master has talked about is false dharma. If I had known his whole lecture was going to be about false dharma, I wouldn't have come to listen." Well, if you don't listen to false dharma, then there is no true Dharma. First you have to hear about false dharma and then you will be able to recognize true Dharma. This is a case of speaking the false for the sake of the true. When you get rid of the false, the true appears.

#### The Twenty-four Non-Interactive Activity Dharma

1. Attainment (得) *prapti*
2. Life Faculty (命根) *jivitendriya*
3. Generic Similarity (衆同分) *nikaya-sabhaga*
4. Dissimilarity (異生性) *visabhaga*
5. No-thought Samadhi (無想定) *asamjnisamapatti*
6. Samadhi of Extinction (滅盡定)  
*nirodha-samapatti*
7. Reward of No Thought (無想報) *asamjnika*



8. Bodies of Nouns (名身) *namakaya*
9. Bodies of Sentences (句身) *padakaya*
10. Bodies of Phonemes (文身) *vyanjanakaya*
11. Birth (生) *jati*
12. Dwelling (住) *sthati*
13. Aging (老) *jara*
14. Impermanence (無常) *anityata*
15. Revolution (流轉) *pravritti*
16. Distinction (定異) *pratiniyama*
17. Interaction (相應) *yoga*
18. Speed (勢速) *java*
19. Sequence (次第) *anukrama*
20. Time (時) *kala*
21. Direction (方) *desha*
22. Numeration (數) *samkhya*
23. Combination (和合性) *samagri*
24. Discontinuity (不和合性) *anyathatva*

As to these Non-Interactive Activity Dharmas, IN GENERAL, THERE ARE TWENTY-FOUR. 1. ATTAINMENT. When you start out not having something and then you get it, that is called "attainment." Where does attainment come from? It arises from greed. Within a state of not wanting anything, you suddenly want to get something. Now I will show you why this is a false dharma. Say, for example, you have a piece of gold. You say, "Oh, I have this piece of gold. Take a look. It's gold, isn't it?" But the gold is not "attainment" in itself. Therefore, the concept of "attainment" is just a false name.

2. LIFE FACULTY. The life faculty, or root of life, comes from the seeds which reside in the Eighth Consciousness. When these take on life, there is the life faculty. When the conditions of a lifespan, warmth and consciousness are present, there is the life faculty. When the Eighth Consciousness is in your body, the life faculty is existent. When the Eighth Consciousness leaves your body, the life faculty also departs. Therefore, the root of life, the life faculty, is also false. Don't think, "This life of mine is true. No matter what, I'm going to take care of this precious body of mine. Nobody can get away with bumping into me. I will not allow anyone to say anything the least bit impolite to me." It's just because you are unable to give up your root of life that you are unable to become enlightened.

The life faculty is actually harmful--a detriment --but you don't realize it. You think it's a precious treasure. You consider your life to be valuable and important. But that's just an attachment. You are mistaking the false for the true. Your self-nature is true but your life is not true. The life faculty is false.

3. GENERIC SIMILARITY. This refers to factors which a group shares. For example, you have a body, which is your share and I have a body which is mine. The fact that everyone has a body is then known as a generic similarity. Ordinary people have a generic similarity with other ordinary people; those of the Two Vehicles have a generic similarity with others of the Two Vehicles. There's a generic similarity among Bodhisattvas. However, within these similarities there are also dissimilarities, which is the next dharma.

4. DISSIMILARITY. Let's take the example of two people. Because they are people, they have a generic similarity. But one of these people is impetuous. He just barges right in and starts doing things. The other person is cautious. He hesitates to do anything. Now the impetuous person says of the cautious person, "See that guy? He doesn't do anything at all. Just eats and sleeps. What use is he anyway? I think we should just get rid of people like that."

The cautious person says of the impetuous person, "See that guy? He'll do anything! Anything at all! It's guys like that who are ruining the world! I think we should do away with all people like that!" Basically these are two human beings but they end up being jealous and obstructive of each other because of their dissimilarities.

There's another good example of dissimilarities within similarities. Take the armour maker and the sword smith. They share a similar occupation--construction of weaponry. But they are on opposite ends of the spectrum, because the armor maker is intent upon making a product which will be invincible against swords, lances, spears, arrows, and all other kinds of weapons. His aim is to protect the warrior. The sword smith, on the other hand, tries to devise weapons which will pierce the armour. He aims to make his products so sharp that with a single blow they will rend the strongest armour. Although both products are

used in the military, one product is for defense and the other is for offense. That's a dissimilarity within similarity.

Another example is found within Buddhism itself. Basically all Five Schools are similar in that they are aspects of Buddhism. But when contention arises between members of various schools, then a dissimilarity occurs within that similarity. That's why when someone came the other night and asked me what sect I was, I replied, "I don't have a sect." If you don't have a sect, then there's no way anyone can attack you. But if you do have a sect, then the Ch'an School says that the Teaching School is no good; and the Teaching School says that the Ch'an School is wrong. They all slander one another. That's another dissimilarity within a generic similarity.

Another one occurs among immortals. From time immemorial the immortals have been getting down on one another. One will say, "Oh, Confucius--he's someone who didn't have any sense at all." Or, one will say, "Mencius? He understood even less. I have a lot more wisdom than either one of them." You see? To begin with, they all had a generic similarity, but when they started slandering one another it ended up creating a dissimilarity.

5. THE NO-THOUGHT SAMADHI. This is a samadhi cultivated by those of externalist ways. What they do is to suppress production and extinction. They use a kind of force to prevent the mind and that which is interactive with the mind from working. They bring the operation of the mind and the dharmas interactive with the mind to a stop so there is no actual thinking. But this is really a forced situation. It's kind of like putting a heavy rock on some crab grass. You can put the rock on the grass and press it down so that it won't grow up, but the roots are still there. So those in this samadhi are still not free of their Seventh Consciousness and one of its two innate attachments.

#### The Two Innate Attachments of the Seventh Consciousness

1. The innate attachment to self.
2. The innate attachment to dharmas.

In this samadhi, one is not free of the innate attachment of self.

6. THE SAMADHI OF EXTINCTION. This is another dharma cultivated by those of externalist ways. Again, it is a case of using a kind of force as a means to arrive at extinction. Here, the Sixth Consciousness and the Dharmas Interactive with the Mind cease to function, just as in the No-Thought Samadhi described above. That means that one in this samadhi doesn't strike up false thoughts. Since false thinking is extinguished, it is called the "Samadhi of Extinction." However, the Seventh Consciousness, with its innate attachment to dharmas, has not ceased to function. In the one above it was the innate attachment to self, which is the coarser of the two. Here, the attachment is a bit subtler and is the innate attachment to dharmas. The Seventh Consciousness and the Eighth Consciousness still mingle together and one is not yet free of them. So, although this is called a "samadhi" it is not a true samadhi.

7. THE REWARD OF NO THOUGHT. This is different from the No-Thought Samadhi. The No-Thought Samadhi is a cause. The Reward of No Thought is an effect. The No-Thought Samadhi is a state which can occur when one has not yet given up one's body. It means rebirth in the Heaven of Neither Thought Nor Non-Thought. In this Reward of No-Thought, there remains a very subtle attachment to form which still exists in the Eighth Consciousness and which one takes as one's life. This is referring to an extremely subtle aspect of the Marks Division of the Eighth Consciousness. It causes a person to still feel that he has a life. But this "life" still has an end to it and when that occurs the person can still fall. Remember I talked before about the cultivator who cultivated this Reward of No Thought? When he would sit by the sea in meditation, he was continually disturbed by a fish jumping in the water, until one day he gave rise to hate and got angry. He said, "I'm going to turn into a Kingfisher and get you, fish. I'm going to eat you up." When he relinquished his body, he was born in the Heaven of Neither Thought Nor Non-Thought, obtaining his Reward of No Thought. But after his heavenly blessings were used up, he fell and became reborn as a Kingfisher. That's why when I tell you that

these two pigeons here used to be left-home people who didn't keep the precepts and so this is how they've ended up, you should understand it's the same principle.

8. BODIES OF NOUNS. "Nouns" are the names of people, places, and things. Every human being is called a "person." That's a noun. They also each have their own individual names and those are all nouns. There is also the distinction of general and specific nouns that applies to material objects as well. For example, we can call this a "burner," or more specifically, an "incense burner." We can call this a "bottle," or more specifically a "flower vase." When a general noun is used, that's just called a noun. When a noun compound is used, that's called a "body of nouns."

9. BODIES OF SENTENCES. Just as Bodies of Nouns are used to delineate dharmas, so too, are "bodies of sentences" used to clarify dharmas.

All activities are impermanent,  
Characterized by production and  
extinction.

That is a sentence. When combined with other sentences, it becomes part of a body of sentences. When groups of words are used to reveal dharmas, they are called bodies of sentences.

10. BODIES OF PHONEMES. Phonemes are sounds that carry meaning in a given language. In Chinese, each character has a single sound. When characters are combined in a meaningful way, then one obtains a "body of phonemes." The Sutras are all bodies of phonemes. All kinds of books, articles, treatises, and so forth, are bodies of phonemes.

11. BIRTH, and 12. DWELLING. Everything subject to birth will also dwell. It doesn't matter whether it's people, creatures, or things, they are all subject to 13. AGING, and 14. IMPERMANENCE. "Birth" means that something comes into being which previously did not exist. "Aging" means that although something still exists, it is declining, decaying. Therefore, "aging" is also known as "changing." During the stage of "dwelling" one remains static, but when "aging" begins, things become different. These four refer to the cycle of coming into being, dwelling, decaying, and disappearing.



15. REVOLUTION, 16. DISTINCTION, and 17. INTERACTION also relate to one another. "Revolution" literally means "turning and flowing," and refers to how we people have from beginningless time until the present been turning on the six-path wheel of rebirth. We have been flowing and turning in birth and death for myriads of kalpas without rest. This process never stops and so it's called "revolution" on the wheel.

"Distinction" means the "fixing of differences," and refers, for example, to the distinctions which occur in the process of cause and effect. Whatever kind of cause one plants will reap a corresponding result. But sometimes the same kinds of causes can lead to different effects. That aspect of the process is known as "distinction."

"Interaction" is the next dharma. Someone is wondering how since these twenty-four are called "Non-Interactive" there can be one among them called "interaction." That's a good question. It appears to be a contradiction, but actually it is not. Basically, these twenty-four dharmas are non-interactive with the dharmas of the other four general categories. They do not interact with the category which follows--Unconditioned Dharmas. But this dharma of "interaction" does interact with the dharmas within its own category--the Non-Interactive Activity Dharmas. The interaction is that involved with the cycle of cause and effect. The cause is the beginning of the cycle and the effect is the end result. Between the cause and the effect there is the Mark of Karma, which interacts with both the cause and the effect. So this cycle involves the "revolution," the "distinctions," and the "interactions." The "interaction" which occurs is decisive--just like a shadow that follows a shape. It's never off by the least bit.

18. SPEED. This refers to an extremely powerful forward momentum. It is found in the flash of lightning; the velocity of wind; the swiftness of a bird flying through the air; the quickness of a rabbit on the run. These are all outward manifestations of speed.

19. SEQUENCE. This dharma is revealed in the marking of intervals like years, months, days, hours. The smallest interval of time is a kshana. The largest is a great kalpa. Time, too, is a dharma.



21. DIRECTION refers to location or placement. We distinguish direction by referring to things as being "in front" or "behind," to the "left" or to the "right," "above" or "below," and so forth in relation to other things.

22. NUMERATION refers to numbering systems.

23. COMBINATION can be blending and uniting, as when milk is mixed with water to form a totality whose parts cannot be distinguished. Or it may be a fitting together, as of a pot with its lid.

24. DISCONTINUITY is the opposite of combination, in that it refers to spontaneity as opposed to causation. Externalists attach to the extreme of spontaneity, whereas those of the Two Vehicles attach to causation--the coming together of causes and conditions. But the nature of the Treasury of the Thus Come One is neither combination nor non-combination. It is neither causes and conditions nor spontaneity--not the discontinuity or the combination of these two dharmas here.

Text:

The fifth is the UNCONDITIONED DHARMAS, of which there are, in general, six: I. UNCONDITIONED EMPTY SPACE, II. UNCONDITIONED EXTINCTION WHICH IS ATTAINED BY SELECTION, III. UNCONDITIONED EXTINCTION WHICH IS UNSELECTED, IV. UNCONDITIONED UNMOVING EXTINCTION, V. UNCONDITIONED EXTINCTION OF FEELING AND THINKING, VI. UNCONDITIONED TRUE SUCHNESS.

Commentary:

V. THE FIFTH IS THE UNCONDITIONED DHARMAS OF WHICH THERE ARE, IN GENERAL, SIX.

#### The Six Unconditioned Dharmas

1. Unconditioned Empty Space ( 虛空無為 ) *akasha*
2. Unconditioned Extinction Which is  
Attained Through Selection ( 擇滅無為 )  
*pratisamkhyanirodha*

3. Unconditioned Extinction which is  
Unselected (非擇滅無為) *apratisamkhyanirodha*
4. Unconditioned Unmoving Extinction  
(不動滅無為) *aninjya*
5. Unconditioned Extinction of Feeling  
and Thinking (想受滅無為)  
*samjnavedayitanirodha*
6. Unconditioned True Suchness (真如無為)  
*Tathata*

1. UNCONDITIONED EMPTY SPACE. Empty space is basically unconditioned, so there is no need to describe it as unconditioned. But here the "unconditioned" refers to one's ability to contemplate empty space as unconditioned. It means to be able to "illumine and view the Five Skandhas all as empty." Then there is no mark of self, no mark of others, no mark of living beings, and no mark of a lifespan.

You may say, "Well, I cultivate and have a little skill. I always sleep sitting up and never lie down. I only eat one meal a day." But if you still know that you sleep sitting up and never lie down then you still haven't reached Unconditioned Empty Space. If you still know that you eat only one meal a day then you still haven't reached Unconditioned Empty Space. If you know that you cultivate, then you haven't reached Unconditioned Empty Space. Because Unconditioned Empty Space means that your self-nature is like empty space; your body is like empty space; what you contemplate and cultivate is like empty space--devoid of a mark of self, a mark of others, a mark of living beings, and a mark of a lifespan. When you reach that state, then when someone punches you, it's as though they were punching empty space. Just think what it would be like to punch empty space. Empty space wouldn't put up any opposition at all. Empty space certainly wouldn't hit you back. If you can cultivate so that you get to be like empty space, then nothing will be able to bother you. That is the meaning of Unconditioned Empty Space.

Unconditioned Empty Space is extremely wonderful. I always tell you this, but you never think it is very interesting because you hear it every day. What is it? It's just, "everything's okay." If you can really have it be that "everything's okay,"

then you are like empty space, because empty space contains everything within it. Can you think of anything that is not in empty space? And there is nothing that empty space rejects. It never gets upset with you and says, "You, there, who are part of my empty space. You got it so dirty! How can you have gone to the toilet there and gotten my empty space so dirty?" It doesn't think that way. Pigeons, too, for their part are always up in empty space flying around, and empty space doesn't get in the way at all.

If we were to really discuss Unconditioned Empty Space in detail, there would be a lot to say. But you should always contemplate empty space and then you'll get so that you have no mark of self, no mark of others, no mark of living beings, and no mark of a lifespan. Then you will unite with everything.

Unite your virtue with heaven and earth.  
 Unite your light with the sun and moon.  
 Unite your order with that of the  
                     four seasons.

Unite your good and bad luck with the  
                     ghosts and spirits.

When you are like that, then however great the virtuous nature of heaven is, your virtuous nature is just that great. However great the virtuous nature of earth is, your virtuous nature is just as great. The light of the sun is really bright, but your light is just as bright as the sun's. The moon is also bright, but your light is as bright as the light of the moon. That's what's meant by uniting your light with the sun and moon.

Spring, summer, fall, and winter are the four seasons. If you cultivate so that you are just like empty space, then when springtime comes, you have the same kind of representation of spring come to you. In the same way, you represent all the four seasons as they occur. In the spring the myriad things come into being. In the summer the myriad things increase and grow. In the fall the myriad things are harvested, and in the winter they are stored away. You can unite your order with that of the four seasons.

You can also know what the ghosts and spirits know. Take a look at that! Would you say that is

wonderful or not? When you are about to reach Unconditioned Empty Space, then you become one with the natural order of things.

2. UNCONDITIONED EXTINCTION WHICH IS ATTAINED BY SELECTION. "Selection" means choosing. But you say, "If it's selected, it seems to me it would be conditioned, wouldn't it?" Yes, the "selection" is conditioned, but at the time when the "extinction" is reached, then it is unconditioned. That is why this dharma is not considered to be a conditioned dharma. The first ninety-four dharmas were all conditioned. It's only these six which are unconditioned. When one reaches "extinction which is attained by selection" one has no body, so that can be considered unconditioned.

3. UNCONDITIONED EXTINCTION WHICH IS UNSELECTED. That is when, without making use of the power to choose or select, one's basic nature is pure. The previous dharma, Unconditioned Extinction Which is Attained by Selection, is the kind of Nirvana certified to by Bodhisattvas of Provisional Enlightenment. Also, when those of the Two Vehicles discriminate marks and contemplate emptiness, by dividing form into its separate characteristics and further dividing and dividing until all marks disappear and form becomes emptied, this, too, is known as "Unconditioned Extinction Which is Attained by Selection." Now this dharma, Unconditioned Extinction Which is Unselected, refers to the original purity of one's self-nature. This is the state certified to by Bodhisattvas of Actual Enlightenment.

Bodhisattvas of Provisional Enlightenment sever one portion of ignorance in order to certify to one portion of enlightenment. The Enlightenment they certify to is directly proportionate to the amount of ignorance they cut off. That's Unconditioned Extinction Which is Attained by Selection.

Unconditioned Extinction Which is Unselected is subdivided into two categories:

#### The Two Divisions of Unconditioned Extinction Which is Unselected

1. Absence of Conditioning Factors
2. Original Purity of the Self-Nature

With the first kind, the required factors for conditioning are not present. This state of Unconditioned Extinction Which is Unselected can sometimes be experienced by ordinary people or those of the Two Vehicles. The other kind is that to which Bodhisattvas of Actual Enlightenment certify.

4. UNCONDITIONED UNMOVING EXTINCTION. "Unmoving" refers to cultivation of samadhi of not moving. This kind of unmovingness is original and basic stillness. It is not the kind of "non-movement" attained in the No-Thought Samadhi. Therefore, this is an unconditioned dharma.

5. UNCONDITIONED EXTINCTION OF FEELING AND THINKING. With the previous Unconditioned Dharma of Unmoving Extinction, one is reborn in the Heavens of the Form Realm. With the attainment of Unconditioned Extinction of Feeling and Thinking, one is reborn in the Formless Realm. When one attains this dharma, one's mind is not moved by suffering or by pleasure. There is no concept of what's meant by "suffering" or what's meant by "pleasure." One is not shaken by either of these states. It's not like we people who upon encountering a state of suffering can't stand it and upon encountering a state of pleasure want to pursue it. For example, you hear someone say, "Ah! Here's something that doesn't exist in this country. You should try it out. It's really good to eat!" You say, "Really! I'll try some!" and you go running after flavor. You see how pleasure and pain have moved your mind? But when one is certified to this kind of unconditioned extinction of feeling and thinking, pleasure and pain no longer move one's mind. You can experience pleasure and endure pain without any kind of effort on your part. You don't have to use patience to do it. You just basically don't move in the midst of it. This again is basically "everything's okay." When you think, what do you think of? When you feel, what do you feel? You think about and feel pleasure and pain. But when these don't move your mind, then you have certified to the Unconditioned Extinction of Feeling and Thinking. Are there any of you who cultivate the Way who have managed to cultivate to this state? If you get to this state you can go to the Heavens of the Formless Realm, specifically, the Five Heavens of No Return, which are



where Arhats of the Third Fruition abide.

When you've cultivated to the point that you don't feel pain or pleasure, then you don't "accept" anything. That is like Shariputra's Uncle who held the doctrine of "non-acceptance." His intention was to not accept pleasure or pain and this was supposed to indicate that he had a lot of samadhi-power. But when the Buddha asked, "Well, do you accept your own view on this?" Shari-putra's uncle was stuck. He couldn't come up with an answer, because basically his doctrine of non-acceptance was itself a viewpoint. If he wasn't accepting views, then basically he couldn't accept his own doctrine. By asking one simple question, the Buddha made it so his doctrine could not stand. That's because the Uncle still hadn't reached the state of "everything's okay." He still held this doctrine of non-acceptance, and thereby was defeated. If he could have been without acceptance or non-acceptance then there also would have been no victory or defeat.

5. UNCONDITIONED TRUE SUCHNESS. What is "True Suchness?" You say, "I've heard this explained before. It's one's basic Buddha Nature which is also called Nirvana and also known as the Treasury of the Thus Come One. It has many names. That's 'True Suchness' isn't it?"

Yes, it is. But you still don't recognize what that is. And if it weren't that, you would recognize it even less. What's "that"? It is non-falseness and non-inversion. Being non-false and non-inverted is being "Thus, Thus, unmoving; clear, clear and constantly bright."

In order to know True Suchness, we must first know about the Three Natures.

### The Three Natures

1. The Nature Pervasively Calculated and Attached To.
2. The Nature That Arises Dependent on Something Else.
3. The Perfectly Accomplished Real Nature.

We living beings have these first two kinds of inversion, whereas True Suchness is the Perfectly Accomplished Real Nature.

Suppose you were walking at night and you



thought you had spotted a huge snake on the road ahead. You might let out a yell, "Wow! That's a really long snake! It's several feet long! How horrible!" Seeing a snake in the distance like that is the Nature Pervasively Calculated and Attached To, and leads to your being terrified and deciding, "Oh! A snake! I've got to get out of here right away!" So you go running back down the road and you overtake a person who had earlier passed the same spot you were approaching when you saw the snake--the Nature Pervasively Calculated and Attached To.

The person asks you, "Why are you running?"

"You just came along that road. Didn't you see the big snake back there?" you reply.

"Where?" says the other fellow. "Why don't we go back and see where it is and we can beat it to death." So the two of you go back, but when you get there it's no longer a snake. It's turned into something else--a piece of rope on the road. That it's not a snake is the Nature That Arises Dependent on Something Else. Considering it to be a snake to start with was the Nature Pervasively Calculated and Attached To. Now it becomes the Nature That Arises Dependent on Something Else--basically it's a piece of rope. So the Nature Pervasively Calculated and Attached To was false--imaginary. However, the Nature That Arises Dependent on Something Else also turns out to be a distortion, for in fact the rope itself is made out of hemp. That it's made from hemp is the Perfectly Accomplished Real Nature. What started out as hemp could turn into a piece of rope and then could turn into a snake. Who would you say caused it to transform?

The Perfectly Accomplished Real Nature stands for True Suchness. True Suchness is non-false and non-distorted, not inverted. That's what is meant when it is said:

People who have perfected their cultivation have already ended all falseness and have already exhausted all inversion, so they are not upside-down.

That's the Perfectly Accomplished Real Nature, also known as True Suchness. But this "True Suchness" is still not *real* True Suchness, but false; for if

you know it, it still can't be called real. Real True Suchness is that basically there isn't any True Suchness. Real True Suchness is nothing at all. There's no sameness and no difference. There are no dharmas and no non-dharmas. This is the basic substance of every single dharma, just as water has waves but the waves are not the water. The basic substance of water is water. True Suchness is the basic substance of all dharmas. If it were not for True Suchness, then dharmas would not have a basic substance. It's like the rope. The rope's basic substance is hemp. True Suchness is not just one, and yet it is not dual. It is not dharmas and it is not non-dharmas. It's not identical and not different, not dharmas and not non-dharmas. That's real True Suchness, the sixth unconditioned dharma.

Text:

What is meant by there being no self? There are, in general, Two Kinds of Non-self: 1. the Non-self of Pudgala, and 2. the Non-self of Dharmas.

Commentary:

WHAT IS MEANT BY THERE BEING NO SELF? Someone says, "What do you mean 'no self'? I'm right here. I'm truly and actually here, so how can you say there's no me? Aren't you just trying to cheat us?" That way of thinking is just a case of not understanding dharmas. If you did understand the Hundred Dharmas, then you would know that there's got to be no self.

THERE ARE, IN GENERAL, TWO KINDS OF NON-SELF: 1. THE NON-SELF OF PUDGALA.

### The Two Kinds of Non-Self

1. The Non-self of *Pudgala* (no me or mine)
2. The Non-self of Dharmas (no *svabhava* -- inherent nature)

"Pudgala" is a Sanskrit word which translates as "multiple graspings at destinies." This

refers to numerous comings and goings--turning around in the Six Destinies.

### The Six Destinies

#### Three Good Paths

1. gods
2. asuras
3. people

#### Three Evil Paths

4. animals
5. ghosts
6. hell-beings

All ordinary people and all creatures just keep turning around and around on the revolving wheel of the Six Paths. These are also known as the Six Ordinary Dharma Realms.

### The Four Sagely Dharma Realms

1. Buddhas
2. Bodhisattvas
3. Those Enlightened to Conditions
4. Sound Hearers

Altogether these make Ten Dharma Realms. Where do these ten come from? They are all just the manifestation of a single thought of yours or mine. If your mind thinks of cultivating and becoming a Buddha, then in the future you will be able to become a Buddha. Your thinking of doing this makes it happen. If you think about cultivating to become a Bodhisattva, in the future you will be able to become a Bodhisattva. If your mind thinks about becoming a person of the Two Vehicles --a Sound Hearer or One Enlightened to Conditions --then you will become one or the other. If your mind thinks about ascending to the heavens, in the future you can be born in the heavens. All you need do is hold the Five Precepts and practice the Ten Good Acts and you will gain rebirth in the heavens. If you say, "Well, I want to be a person," then just offer up all good conduct and don't do any evil and you can be a person. If you are thinking of becoming an asura, then get angry all the time and think about killing people. If you do that, then that in itself is the Dharma Realm of the asuras and in the future you will become an asura. Those are the Three Good Paths.

Then there are the Three Evil Paths. If you

are greedy all the time--if you have tremendous greed--then you can fall into the hells. If your hatred is heavy, if you keep getting angry from morning to night, you can turn into a hungry ghost. If you are extremely stupid, then you will end up as an animal. So if you have greed, anger, and stupidity you will fall into the evil paths. If you cultivate precepts, samadhi, and wisdom, then you'll be born into the Three Good Paths and will have the possibility of becoming a Buddha in the future.

Turning in the Six Paths is dangerous business. There's an old saying about it:

Out of the horse's belly  
 Into the womb of a cow.  
 How many times have you passed  
 Back and forth through Yama's  
     halls?  
 First you go for a swing by  
     Shakra's Palace,  
 And then plummet back down  
     into Sir Yama's pot.

One just finishes a rebirth as a horse and ends up back in the womb of a cow. How many times have you done that? Too many. You're so familiar with that route by Yama's door that you could walk it with your eyes closed. You don't know how many times you've done it. You may make it up to the Jade Emperor's heavenly halls for a time, but once again you fall into the pot of boiling oil that King Yama always has hot. When you become a person, that is made from your mind. When you become an animal, that also comes about from your mind. If you act like an animal, in the future you will become an animal. If you act like a person, in the future you will be a person. If you act like a ghost, in the future you will be a ghost.

Some people say they don't believe in ghosts. Why do they say that? It's because they themselves are ghosts and they are afraid others will recognize them as such. So they are always telling others not to believe there are such things as ghosts. I often say, "Basically there's no real difference between Buddhas and ghosts. If you are evil to the ultimate point, then you're a ghost. If you are good to the ultimate point, then you're

a Buddha. If you cultivate to the point of becoming enlightened, then you're a Buddha. If you don't get enlightened and keep being stupid, then you're a ghost. Basically there's no difference.

Some people believe in the Buddha and say, "Buddhas exist." But they don't believe that there are ghosts. They say, "There aren't any ghosts." Why do they say this is so? "I haven't seen any ghosts," they argue, "so I don't believe any such things exist."

I ask them, "Well have you seen Buddhas?" I can safely ask them that because if they haven't seen ghosts, then they haven't seen Buddhas. So I say to them, "You have never seen Buddhas either, so why do you believe in them? If you haven't seen them, you shouldn't believe in them either, right?"

They say, "I have seen Buddha images." Well there are pictures of ghosts around, too. If you see Buddha images and therefore believe in Buddhas, then when you see pictures of ghosts, shouldn't you believe in ghosts? It's strange: such people are more stupid than animals. I'll tell you right now that those who don't believe in ghosts are this way because they don't have the wisdom to believe ghosts exist. They don't have the true and actual, perfectly fused and unobstructed wisdom to know this principle. "If you don't believe in ghosts, you shouldn't believe in the Buddha, either. There just won't be anything at all. How will that be?" Of course, originally there isn't anything at all. Basically there's no self and also no people, no Buddhas, no ghosts, nothing at all. But you have to reach that state. You must truly have achieved the level of no self. It can't be that when talking there's no self but when the time comes to eat you eat more than anyone else. There's a self in that. Or when it comes time to work you say, "But I heard the Dharma Master say to be without self, so 'I' shouldn't do any work." But when the time comes to eat, his self is suddenly in existence again, because he definitely has to eat. You have to genuinely be without a self. That means there aren't any attachments. If you are attached to the existence of a self then you have an Attachment to Self and that presents causes and conditions which obstruct the Way.



Even if you have no self, you still need to be without dharmas. Dharmas must also disappear. Dharmas are used for the sake of the self, so if there's no self, what do you need dharmas for? Then dharmas have no use, either. If you don't have a self, then you have broken your attachment to self, which is also the Obstacle of Afflictions. If you get rid of dharmas, then you've broken through the attachment to dharmas and you've also broken through the Obstacle of the Known. When you have not broken through your attachment to dharmas, then this is how the Obstacle of the Known manifests. You say things like "Take a look at me! See? I understand all six hundred rolls of the Prajna Sutras. I've read them I don't know how many times. I can lecture the *Dharma Flower Sutra* and explain the *Shurangama Sutra*." And so you have the Obstacle of the Known. Whatever it is, you know about it. In this way you produce an obstacle, the obstacle being, "I know and you don't know. I can lecture and you can't lecture. I can cultivate and you can't cultivate. I have all kinds of Way virtue and you don't have any Way virtue. I have wisdom and you don't have wisdom." If dharmas were also empty, then you would not have this obstacle, but would certify to the second kind of non-self.

2. THE NON-SELF OF DHARMAS. Then, although you understand dharmas, it's just as if you didn't. "What in the world is the use of studying Dharma, anyway, then?" you may conclude. Well, if you can know and yet not know, then that's really knowing. That's real wisdom. Then you have broken through the Obstacle of the Known and the Obstacle of Afflictions.

### The Two Obstacles

1. The Obstacle of Afflictions
2. The Obstacle of the Known

*The Obstacle of Afflictions.* Why do you have afflictions? They come from your attachment to self. If you didn't have a self, where would you go to find afflictions? Therefore, the Non-self of the *pudgala* smashes the Obstacle of Afflictions.

*The Obstacle of the Known.* The Non-self of Dharmas smashes the Obstacle of the Known.

So this passage discusses the Non-self of the *Pudgala* and the Non-self of Dharma to explain the last part of the Buddha's quote which began the Shastra:

As the World Honored One has said,  
all dharmas have no self.

So it can't be that you simply break through the attachment to self and yet harbor an attachment to how well you comprehend dharmas. You have to also renounce the thought of understanding dharmas. This absence of self refers to one's view of self, not to the physical body. One should be devoid of a view of self and a view of dharmas.

All ordinary people are attached to the existence of a self. Those who manage to not be attached to a self become attached to dharmas. The Buddha knew what was in the minds of living beings and he wanted to break through their Obstacles of Afflictions and their Obstacles of the Known. He spoke all kinds of Dharma for the purpose of smashing these obstacles. However, it's really easy to talk about having no view of self. When a person gets to the point of not having a self, he thinks, "Hey! Look at me! I don't have a self!" So who's talking about not having a self? Who's that? Or else he speaks the Dharma coming and going and says, "I speak Dharma better than anybody! But it's not me speaking, it's the Bodhisattva speaking," in a roundabout way ascribing to himself a Bodhisattva position. Then, sitting upon that Bodhisattva pedestal he has fashioned for himself, he still has a self. So you see, it's not easy. It's not something that can be brought about merely by making that claim. You can't just say, "I have no self" for it to be the case. Your "no self" still harbors a self within it. So in discussing dharmas you need to understand them in a fundamental way. It can't be that you seem to understand them but really don't. Anyone with any knowledge will catch on to that very quickly, and know that you are simply a person who's fond of wearing high hats. Your view of self is still not empty.

Now let us investigate the self. The head is called a "head." The hair is called "hair." The eyes are called "eyes." The ears are called

"ears." The nose is called a "nose." And it goes on like this down through the hands being called "hands" and the feet being called "feet" and the fingernails being called "fingernails," to the eighty-four thousand hair pores being called "hair pores." The three hundred and sixty bones are called "bones" and in addition each has it's own individual name. But if you search throughout your entire body, from the top of your head to the soles of your feet, where can you find a "self"? What location can be given the name "self"? What bit of flesh has that name? What drop of blood is known as the "self"? Keep searching for the location of that "self" and you will find that in the entire body there's not a single place that can be called "self". So why are you still attached to a self"?

You say, "I know where I am." If you really know, then that's all right; however, it may be that you don't have a pure concept in mind. You don't really purely know and that's a kind of defiled dharma. But do you recognize your true, actual, pure self--your basic self-nature? Do you ultimately know where that is? Well, look for it. See if you can find it.

I am here lecturing and I have a self. You are there listening with your "selves". So you wonder, "If I don't listen to the Sutras, does that mean I have no self?" No. If you don't listen to the Sutras it just means your "self" is not here listening to Sutras, but it does not mean that your "self" does not exist. But if you could listen to the Sutras as if you were not here, then you'd have gotten a little bit of skill.

"Right!" someone thinks, "I've got that kind of skill because just now I was thinking about going to a bar to get some wine and I was not really 'here' at all."

No. That's not being "here," because you're false thinking. That's just allowing your mind to wander--running off. The way it should be is that there's "no going out and no coming in." You neither run off nor are you here. That is what we're talking about. If you're that way, then that's pretty much "it". What's "it"? It's non-self.

Now I've finished lecturing the Shastra, and you can just consider it as if I hadn't said a

thing, because there should be no self. I didn't lecture and you didn't listen--everyone is devoid of self. The non-self is the true, real, and wonderful self. Someone's thinking, "This Dharma Master just tells stories."

I learned from you. I don't know who you learned it from.

.

END

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- ⑧ 宣化上人語錄
- ⑨ 萬佛城聯語集

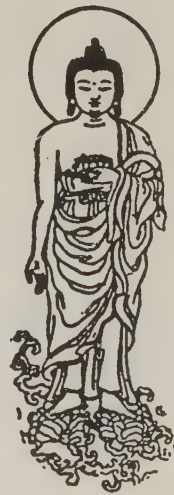


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南無阿彌陀佛



南無觀世音菩薩

南無大勢至菩薩

聖 作行意於  
三 其奉其佛  
方 慈善淨法  
西 諸衆自是

④大方廣佛華嚴經十地品淺釋（平裝三冊） 美國萬佛城宣化上人講解。

第一冊（第一歡喜地）（漢英對照） 定價美金七元。

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第三冊（第六現前地。第七遠行地。第八不動地。第九善慧地。第十法雲地）定價美金六二

⑤千手千眼大悲心陀羅尼經（全一冊） 定價美金六元。

⑥般若波羅蜜多心經非台頌解（全一冊） 美國萬佛城宣化上人講解 定價美金五元。

⑦楞嚴咒疏句偈解（漢英對照）（第一冊） 美國萬佛城宣化上人講解 定價美金八元五角。

⑧梵網經講錄（漢英對照）（上册） 慧僧法師述 定價美金十元。



*Dharma Protector Wei To Bodhisattva*

*Verse of Transference*

May the merit and virtue accrued from this work,  
Adorn the Buddhas' Pure Lands,  
Repaying four kinds of kindness above,  
And aiding those suffering in the paths below.

May those who see and hear of this,  
All bring forth the resolve for Bodhi,  
And when this retribution body is over,  
Be born together in ultimate bliss.











When born, you are completely muddled and don't know how it happened; and at the time of death you are just about to understand, but time won't wait for you. You die muddled, and much as you would like to understand, there's no more time. The reason you don't understand is you have not investigated *The Shastra on the Door to Understanding the Hundred Dharmas*.

~ Tripitaka Master Hua

