

SHAstra  
ON THE DOOR TO  
UNDERSTANDING

the  
hundred  
dharmas

*by Vasubandhu Bodhisattva  
with commentary of  
Tripitaka Master Hua*

# Shastra On The Door To Understanding The Hundred Dharmas

**Hsüan Hua**



## **Shastra On The Door To Understanding The Hundred Dharmas:**

Shastra on the Door to Understanding the Hundred Dharmas Vasubandhu Bodhisattva,1983      Shastra on the Door to Understanding the Hundred Dharmas Hsüan Hua,2006 A text fundamental to consciousness Only doctrine by Vasubandhu Bodhisattva with commentary by the Venerable Master Hsuan Hua      *Shastra on the Door to Understanding the Hundred Dharmas* Vasubandhu,1983 A text fundamental to consciousness Only doctrine by Vasubandhu Bodhisattva with commentary by the Venerable Master Hsuan Hua      Shastra on the Door to Understanding the Hundred Dharmas Vasubandhu Bodhisattva,2012-09-09 A central text of the Consciousness Only Yog c ra school of Buddhism in China this treatise by the Indian scholar monk Vasubandhu presents a list of 100 dharmas primary elements of our experience The list includes elements ranging from the subconscious realms of the mind to the sense organs and from the material world to the unconditioned Master Hua s commentary provides examples and explanations of all the elements Theory and practice merge in his commentary as he shows how this text is not mere philosophy but is of invaluable use on the Buddhist path breaking through confusion and attachment      **Thomé H. Fang, Tang Junyi and Huayan Thought** King Pong Chiu,2016-06-27 In Thom H Fang Tang Junyi and Huayan Thought King Pong Chiu discusses Thom H Fang and Tang Junyi two of the most important Confucian thinkers in twentieth century China who appropriated aspects of the medieval Chinese Buddhist school of Huayan to develop a response to the challenges of scientism the belief that quantitative natural science is the only valuable part of human learning and the only source of truth As Chiu argues Fang s and Tang s selective appropriations of Huayan thought paid heed to the hermeneutical importance of studying ancient texts in order to be more responsive to modern issues and helped confirm the values of Confucianism under the challenge of scientism a topic widely ignored in academia      *The Sixth Patriarch's Dharma Jewel Platform Sutra* Martin Verhoeven, PhD,Heng Sure, PhD,2014-09-03 The knowledge and vision of the Buddha is just your own mind there is no other Buddha Such is the teaching of Master Huineng 638 713 the most important and most revered figure in the Chan Zen School of East Asian Buddhism Huineng left no written record but his students compiled accounts of his public lectures and one on one exchanges together with the dramatic story of his life The resulting volume was Liu zu fa bao tan jing The Sixth Patriarch s Dharma Jewel Platform Sutra sixth because Master Huineng is counted as the sixth generation of patriarchal succession from the first Chan patriarch Bodhidharma Master Huineng s Platform Sutra is so highly regarded in Buddhist Asia that it is called a Sutra a term otherwise reserved for texts spoken by the Buddha himself In presenting this entirely new English translation of The Sixth Patriarch s Dharma Jewel Platform Sutra the editors Professors Heng Sure and Martin Verhoeven of Dharma Realm Buddhist University have aimed above all to bring across into English Master Huineng s plain spoken forthright style As Professor Verhoeven writes Readers inclined to see Buddhist writings as abstruse metaphysical treatises will find The Platform Sutra refreshingly artless and spare Those expecting a sutra to delve into the supernatural and otherworldly will be surprised at how down to earth and

here and now this text is The Platform Sutra is humanistic to its core As Huineng says in a verse The Buddha Dharma is right here in the world There is no awakening apart from this world The essence of the Sixth Patriarch's philosophy is that all beings have the buddha nature all can become Buddha Full awakening is not a future state or a distant place but exists right within your own mind directly and immediately available The text presents a powerful and resounding vision of unbounded human potential waiting to be fully realized if only we could see it

**A Pictorial Biography of the Venerable Master Hsu Yun** Hsuan Hua, Master Hsu Yun alternately romanized as Xuyun Empty Cloud was a renowned Chan master and one of the most influential Chinese Buddhist teachers of the 19th and 20th centuries He founded Zhenru Monastery in Jiangxi Province and restored Nanhua Monastery in Guangdong Province the monastery of the Sixth Chan Patriarch Huineng At Nanhua Monastery he transmitted the Dharma seal of the Weiyang lineage of the Chan school to Tripitaka Master Hsuan Hua then Tu Lun Over his 119 year lifespan 1840-1959 he witnessed the end of imperial rule in China the short lived rise of the democratic republic two world wars and the eventual rule of the Chinese Communist Party Volume One covers Venerable Master Hsu Yun's birth and enlightenment Volume Two covers Venerable Master Hsu Yun's propagation of Buddhism

**Buddha Root Farm** Hsuan Hua, 2011-01-07 Pure Land Buddhist practice consists of reciting the name of Amitabha Buddha This is a method of mindfulness and concentration is considered the easiest and most certain path to enlightenment In lectures given in 1975 during the course of a seven day Amitabha recitation session the late Tripitaka Master Hsuan Hua explains the methods of Pure Land Buddhism and how it relates to Chan Zen meditation and other Buddhist practices

**Buddhism A to Z** Ronald B. Epstein, PhD, 2012-10-15 This book is a brief but comprehensive and encyclopedic study handbook of Buddhist cosmology hagiology and terminology Most entries are explanatory essays based on the teachings of Tripitaka Master Hsuan Hua explaining hundreds of Buddhist terms personages lists and concepts The book also indexes Chinese Pali and Sanskrit terms providing clear and accessible explanations The book also provides a brief study guide for both novice and advanced seekers of enlightenment Most entries also end with notation that refers the reader to related entries Reviews Provides the right mix of scholarly attention and accessible language David Batstone University of San Francisco Department of Theology Religious Studies Have you confused karma with dharma Amida with Gautama The Five Desires with the Eightfold Path Then Ronald Epstein's Buddhism A to Z can provide a little enlightenment Geared for English speaking Westerners who want to know more about Buddhism this alphabetical dictionary covers everything from the role of an abbot to the contributions of Zen Publishers Weekly A comprehensive handbook not only useful for the interested beginner but also a treasury of teachings for the experienced practitioner Ajahn Amaro Co abbot Abhayagiri Monastery Redwood Valley CA

**Responsible Living** Ron B. Epstein, PhD, 2018 Does genetic engineering have the potential to be as dangerous as a nuclear holocaust Will playing games online lead to brain shrinkage These and other environmental and moral dilemmas of the modern world are discussed in a collection of essays which use Buddhist texts and academic resources to

analyze problems in today's world. Topics include pollution, animal cruelty, genetically modified foods, and our addictions to digital and social media. Dr. Epstein describes how outer environmental and social problems mirror humanity's inner struggle with selfishness, greed, and desire. By connecting Buddhist concepts such as compassion, causation, and moral precepts to these issues, this collection of essays provides guidance for ethical conduct in today's world.

**The Surangama Sutra** Ronald Epstein, PhD, David Rounds, 2012-08-06 For more than a thousand years, the Surangama Sutra has been held in high regard in the Mahayana Buddhist countries of East and Southeast Asia and has been as popular as the Lotus Heart and Diamond Sstras. Its wealth of theoretical and practical instruction in living a spiritual life often made it the first major text studied by newly ordained monks, particularly in the Chan tradition. This Sutra is regarded as a complete and practical manual for spiritual practice that will lead to enlightenment. It provides instruction on understanding one's own Buddha nature, the potential within every being for becoming a Buddha. The Sutra explains how and why this nature is hidden and how we can uncover it and recognize it as our own true mind. The Sutra also explains why personal integrity and purity of conduct are prerequisites for spiritual awakening. It presents the principles of meditation and provides guidelines for discerning correct practices from those which deviate into wrong ones. It explains how our own intentional acts, whether physical, verbal, or mental, result in karmic experiences, including rebirths into various levels of being, both human and non-human. At the heart of the Sutra is the Surangama Mantra. The Sutra promises that the practice of reciting this mantra in the context of the other practices taught in the Sutra can successfully eliminate internal or external obstacles that block the path of spiritual progress.

**The Logic of the Living Present** Anna-Teresa Tymieniecka, 2012-12-06 Some might ask, Why Locke's theory of knowledge now? Though appreciated for his social philosophy, Locke has been criticized for his work in the field of epistemology ever since the publication of the Essay. It is even as if Locke serves only as an example of how not to think. When people criticize Locke, they usually cite the hostile commentaries of Berkeley, Kant, Husserl, or Sellars. But one might ask: are they not all so eager to show the excellence of their own epistemological views that they distort and underestimate Locke's thought? Russell aptly noted in his History of Western Philosophy that "No one has yet succeeded in inventing a philosophy at once credible and self-consistent. Locke aimed at credibility and achieved it at the expense of consistency. Most of the great philosophers have done the opposite. A philosophy which is not self-consistent cannot be wholly true, but a philosophy which is self-consistent can very well be wholly false. The most fruitful philosophies have contained glaring inconsistencies, but for that very reason have been partially true. There is no reason to suppose that a self-consistent system contains more truth than one which like Locke's is obviously more or less wrong." B. Russell, A History of Western Philosophy, New York: Simon and Schuster, 1945, p. 613. Here Russell is uncommonly charitable with Locke.

**Vajra Bodhi Sea**, 2005 Song of Enlightenment Xuanjue, 1983

**The Wonderful Dharma Lotus Flower Sutra: Introduction (ch.2)** Hsüan Hua, 1977

**The Great Means Expansive Buddha Flower Adornment Sutra**, 1983 The Wonderful Dharma Lotus Flower

Sutra: Masters of the Dharma (ch.10) ;Vision of the jeweled stupa (ch.11) Hsüan Hua,1981      **The Shurangama Suera ,**

*A General Explanation of The Buddha Speaks, The Sutra in Forty-two Sections* Hsüan Hua,1977 Machine generated contents note I Leaving Home and Certifying To The Fruition1 2 Cutting Odj Deihte And Ending Cetification10 3 Severing Love and Renouncing Gtreed12 4 Cltaidyng Good and Evi 14 5 TuAnjng Setious Offenesz Into Light Ones 16 6 Being Patient With Evildoern And Not Becoming Angy18 7 Evit RetuArns To The Doer 9 19 8 Du6t and Spit Dedile Oneet6 21 9 Retuwnng To The Origin One Obtains The Way22 10 Joyous Giving BrLings 8e4singz 23 11 The Ascending Cycte Od Giving Food 25 12 Mentioning Difficultie6 To Exhoxt One To Cuttivate 28 13 AMking About The Way And Past Lives 35 14 Asking About Goodness And Greatness 37 15 Asking About Strength And Britiance 38 16 Catting Aside Love And Attaining The Way 40 17 When BAightness Arive6 Da rknes s Fades 42 18 Thought And So Fotth Are Basicatty Empty 43 19 Contemplating Both The True And The False 45 20 ConcLuding That The Setd ls Basicatty Empty46 21 Fame Deztr4oyo One s Source4 22 Weatth And Sex Cause Suf6eAing 48 23 Wives And Chidtren Are A P ison 49 24 Sexual De 6ire Obzstucts The Way 51 25 The Fire 06 Dezite Butnz Up The Body52 26 Heavenly Demons Tempt The Buddha 53 27 Devoid 06 Attachment One Attains The Way55 28 The Mind I Wild Do Not Indulge It 57 29 PTopet Contemptatiqn Combats Sexual Desite 59 Sections cont 30 Stay Distant Fxom The Fite O Desice60 31 When The Mind 14 Ttanquit De ite z DVipelted 62 32 When The Sefd Is Empty Fea Di appeau 64 33 Wisdom And Ctatity DestLoy The Demons65 34 In The Middle One Obtainu The Way 67 35 PuXiiedd 00 Defitement6 B ightne46 Remain 70 36 The Cycle To Succe471 37 Minddut 05 Precepts One DVaws Neat The Way 74 38 Extinction Immediatety Foltows Bixth77 39 The Teaching 4I Without DVi ckimation80 40 Pnactice 0 The Way Is In The Mind 81 41 A StAaight Mind Gets Rid 0 DVeI e 83 42 Undeutand That Things Ahe ILtusoAy 85 Index89      Herein Lies the Treasure-trove Hsüan Hua,1983

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