

Flower Adornment Sutra

*Prologue by T'ang Dynasty National Master Ch'ing Liang
with commentary of Tripitaka Master Hua
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PROLOGUE:

HE ALSO ESTABLISHED TEACHINGS OF THREE PERIODS WHICH EXPLAIN THE GREAT VEHICLE DOCTRINE OF MARKLESSNESS AS THE TRUE AND ULTIMATE MEANING. THEY ARE: THAT THE BUDDHA AT FIRST IN THE DEER PARK SPOKE THE SMALL, EXPLAINING THE MIND AND STATES AS BOTH EXISTENT. AFTERWARDS IN THE MIDDLE PERIOD, FOR THOSE OF AVERAGE FACULTIES, HE SPOKE THE GREAT VEHICLE DOCTRINE OF DHARMA MARKS, THE PRINCIPLES OF CONSCIOUSNESS ONLY OF STATES BEING EMPTY AND THE MIND EXISTING. THAT WAS BECAUSE THEIR FACULTIES WERE INFERIOR AND NOT YET ABLE TO TOTALLY ENTER THE UNDIFFERENTIATED SAMENESS OF TRUE EMPTINESS. AT THE END OF THE THIRD PERIOD, FOR THOSE OF SUPERIOR FACULTIES, HE SPOKE THE GREAT VEHICLE DOCTRINE OF MARKLESSNESS, DETERMINING THAT THE MIND AND STATES ARE BOTH EMPTY, WITH THE ONE FLAVOR OF SAMENESS, AS THE TRUE AND ULTIMATE MEANING.

COMMENTARY:

HE, Dharma Master Wisdom Light(Jnanaprabha) of the Dharma Nature School, ALSO ESTABLISHED TEACHINGS OF THREE PERIODS of time: initial, intermediate, and final, WHICH EXPLAIN THE GREAT VEHICLE DOCTRINE OF MARKLESSNESS AS THE TRUE AND ULTIMATE MEANING. He said that the Teaching of Marklessness--Real Mark--was the true and actual Great Vehicle Dharma of Sameness. What are his Three Periods of time? THEY ARE: THAT when THE BUDDHA AT FIRST IN THE DEER PARK for the Five Bhikshus SPOKE THE Dharma of the Four Truths, it belonged to the SMALL Vehicle. It was EXPLAINING THE inner MIND AND outer STATES AS BOTH EXISTENT, and so it fell into existence. AFTERWARDS IN THE MIDDLE PERIOD, FOR THOSE OF simply ordinary, AVERAGE FACULTIES suited neither to the Great or Small HE SPOKE THE GREAT VEHICLE DOCTRINE OF DHARMA MARKS. THE PRINCIPLES he explained were not in that case that the mind and states were both existent, but instead the doctrines OF the CONSCIOUSNESS ONLY--Dharma Marks--School OF STATES BEING EMPTY AND THE MIND EXISTING. That dismissed outer states as non-existent, but still considered the mind to exist, saying;

The Three Realms are only consciousness;
The myriad dharmas are only from the mind.

THAT kind of doctrine WAS taught to those kinds of living beings BECAUSE THEIR FACULTIES WERE INFERIOR AND NOT YET of the highest level. They were not ABLE TO TOTALLY tally with and ENTER THE principle of the wisdom of UNDIFFERENTIATED SAMENESS OF TRUE EMPTINESS AND WONDERFUL EXISTENCE.

AT THE END OF THE THIRD PERIOD, FOR THOSE people of sharp, SUPERIOR FACULTIES, who had wisdom, HE SPOKE THE GREAT VEHICLE DOCTRINE OF MARKLESSNESS, DETERMINING not only THAT THE MIND is empty but that the mind AND STATES--inside and outside--ARE BOTH EMPTY. As it is said:

The eyes see forms outside,
But inside there is nothing.
The ears hear defiling sounds,
But the mind does not know.

WITH that principle of THE ONE FLAVOR OF SAMENESS of true emptiness and wonderful existence AS THE TRUE AND ULTIMATE MEANING it was wonderful Dharma of the utmost truth.

Why did the Buddha speak of existence instead of emptiness at that time for those of the Small Vehicle, and only of the emptiness states, but not of the mind during the intermediate period? It's because if you start right out talking to those of the Two Vehicles about how all dharmas are characterized by emptiness, how there is nothing whatsoever and that all returns to nothing being obtained:

no knowing and no attaining,

they hear it and are scared. They exclaim, "Then what are we cultivating for? If nothing exists and everything is empty, it's the same whether we cultivate or not." They are terror-stricken and cease to cultivate out of fear.

Someone may be told at first that the Buddhadharma is very easy to cultivate--that whoever cultivates becomes a Buddha; but after cultivating for awhile it turns out not to be so simple. After a day of cultivation one still doesn't understand. The next day one cultivates a bit more, but still is somewhat confused. The day after that, one cultivates but still can't figure out just how deep or great the Buddhadharma is. At that point one feels like retreating and wants to leave the Way Place, yet still can't quite give it up. So half-way along the road one gets stuck and strikes up false thinking all day long wondering, "What's to be done? In cultivating the Buddhadharma there's nothing whatsoever. No matter how much one cultivates it's still the same. I am just as much of a monkey as I was before, and just as lazy. I haven't changed at all." One doesn't know what road to take.

So the Buddha didn't tell them about emptiness in the beginning, and even later only described half being empty with a half that still existed. It was only at the end that he said there was nothing at all, that when all is empty wonderful existence appears, and that you can't attain to wonderful existence until all is empty, since it is within true emptiness. Then can there be wonderful existence apart from true emptiness? No. It's within it. If you are truly empty you'll have wonderful existence. If you lack it you aren't truly empty.

PROLOGUE:

MOREOVER, AT FIRST, IN ORDER GRADUALLY TO BREAK THE EXTERNALISTS' SPONTANEITY AND SO FORTH, HE DISCUSSED THE DHARMA OF ARISAL FROM CAUSES AND CONDITIONS AS ABSOLUTELY EXISTENT.

COMMENTARY:

MOREOVER, in establishing the Teachings, Dharma Master Wisdom Light set up a Gradual Teaching in which AT FIRST the Buddha was ex-tensively breaking up the doctrines of side-doors and outside ways. What does that mean?

The Buddha spoke all dharmas
Because there are all minds.
If there were not all minds,
What use would dharmas be?

That's why it's said:

If one wishes to completely understand
All Buddhas of the three periods of time,
One should contemplate the nature of the Dharma Realm:
Everything is made from mind alone.

Those of outside ways, however, don't believe the principle that:

The myriad dharmas are only from the mind.
Just mind is the myriad dharmas.

The reason for their name is that:

They seek for Dharma outside of the mind,
And so are called "outside ways."

What dharma can you say is not produced from the mind? Yet they deny it, maintaining that all dharmas come from outside, not from within the mind. That's being like a camera that can only take pictures of external things, and cannot return the light and reverse the illumination to take pictures of itself. So externalists seek outwardly for the Way.

The Buddha, according to the Dharma Master Wisdom Light, in the First Period spoke what he did IN ORDER GRADUALLY TO BREAK THE EXTERNALISTS' SPONTANEITY. The doctrines of spontaneity is, for example, saying, "Who made the rivers? They came about spontaneously." It means making an appeal to "Nature." Outside way doctrines of holding precepts of cows and dogs is referred to by AND SO FORTH. HE, the Buddha, DISCUSSED THE DHARMA OF ARISAL FROM CAUSES AND CONDITIONS to refute those theories of spontaneity. He described everything being a a result of causal factors AS ABSOLUTELY EXISTENT, saying there really is that Dharma.

We shouldn't make distinctions between one Way Place and another--for Buddhism has no such distinctions of this and that, self and others. Since we are all Buddhists, my heart is always with other

temples although I am not there. Even if externalists build Way Places, it's better for there to be another Way Place than for there not to be one, and that's even more the case when they are Buddhist. I'm always telling you:

The world is three steps long,
The universe not one foot wide.

Ours is a shrinking planet, due to increased ease of communications. People who wish to go see if the moon is square in other places are welcome to do so.

PROLOGUE:

NEXT, IN ORDER GRADUALLY TO BREAK THE SMALL VEHICLE'S ATTACHMENT TO ARISAL FROM CONDITIONS AS ACTUALLY EXISTENT, HE SPOKE OF THE DEPENDENT ON SOMETHING ELSE AS SEEMING TO EXIST. YET BECAUSE OF THEIR FEAR OF THAT TRUE EMPTINESS, HE STILL RETAINED FALSE NAMES IN ORDER TO GUIDE THEM. IN THE LAST PERIOD, THEN THE ULTIMATE, HE SAID ARISAL FROM CONDITIONS IS EMPTY, HAVING THE ONE FLAVOR OF SAMENESS.

COMMENTARY:

The first Gradual Teaching was to refute the outside ways' knowledge and views of spontaneity. Afterwards, the NEXT Gradual Teaching was IN ORDER GRADUALLY TO BREAK THE SMALL VEHICLE'S ATTACHMENT TO ARISAL FROM CONDITIONS AS ACTUALLY EXISTENT. Those of the Small Vehicle understood that everything is produced due to causes and conditions, but considered that production something factual, and developed an attachment to it. To break it, HE, the Buddha. SPOKE OF THE Nature That Arises DEPENDENT ON SOMETHING ELSE AS SEEMING TO EXIST but really not existing. YET BECAUSE OF THEIR FEAR OF THAT TRUE EMPTINESS he talked in terms of "seeming to exist," without totally declaring its emptiness, and taught the Three Natures discussed before. Those of the Two Vehicles--the Small Vehicle--are unable really to comprehend the principle of true emptiness, so if you tell them how all is empty and there is nothing they get scared. They say, "Isn't that annihilationism? And then what am I doing cultivating?" To avoid alarming them HE STILL RETAINED FALSE NAMES IN ORDER TO GUIDE THEM.

IN THE LAST PERIOD, THEN THE ULTIMATE and perfect doctrine, HE SAID ARISAL FROM CONDITIONS IS EMPTY. The Buddha said:

The Dharma of production from conditions
I proclaim is just emptiness.
On the one hand it is called false names,
On the other called the meaning of the Middle Way.

Basically there is none of that, all HAVING THE ONE FLAVOR OF SAMENESS of the principle of emptiness--there being no other principles.

PROLOGUE:

THIS SUCCESSION OF THREE IS AS IN SHASTRA MASTER WISDOM LIGHT'S EXPLANATION OF THE *PRAJNA LAMP SHASTRA* BASED ON *THE GREAT VEHICLE WONDROUS WISDOM SUTRA*.

HOWEVER, THOSE TWO SETS OF THREE PERIODS CERTAINLY ARE NOT ABLE TO DETERMINE THE TEACHINGS OF THE SINGLE GENERATION. THAT IS BECAUSE EACH HAS ELEMENTS WHICH, SINCE CONFINED, CONTRADICT EACH OTHER, BECAUSE EACH WAS SEPARATELY GIVEN FOR ONE KIND OF POTENTIAL.

COMMENTARY:

THIS SUCCESSION OF THREE Teaching Periods IS AS STATED IN Great SHASTRA MASTER WISDOM LIGHT'S EXPLANATION OF THE *PRAJNA LAMP SHASTRA* (*Prajnapradipamulamadhyamakavrtti* T. 1566) BASED ON *THE GREAT VEHICLE WONDROUS WISDOM SUTRA*. He used the principle in the *Mahaprajnaparamita Sutra*, calling its wisdom "wondrous" --inconceivable.

HOWEVER, THOSE TWO SETS OF THREE PERIODS which were established CERTAINLY ARE NOT ABLE TO DETERMINE THE TEACHINGS OF THE SINGLE GENERATION of the Buddha. THAT IS BECAUSE EACH HAS ELEMENTS WHICH, SINCE CONFINED, based on and attached to something, CONTRADICT EACH OTHER. The doctrines based on one Sutra may not mesh with doctrines in another Sutra, but be mutually exclusive, BECAUSE EACH WAS SEPARATELY GIVEN FOR ONE KIND OF POTENTIAL. The problem is that they set up each period as teaching a single kind of living being with a certain kind of potential.

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GIVEN FOR ONE KIND OF POTENTIAL. The problem is that they set up each period as teaching a single kind of living being with a certain kind of potential.

PROLOGUE:

THE DOCTRINE IN THE *DEEP SECRET SUTRA* GIVES A TASTE OF PRAJNA TO THE ONE CATEGORY OF THOSE WHO, UPON HEARING OF THE SAMENESS OF EMPTINESS, WOULD DENY CAUSE AND EFFECT AND WOULD NOT UNDERSTAND THAT EMPTINESS AND EXISTENCE ARE NON-DUAL. FOR THAT REASON THE THIRD PERIOD FOR THEM DIVIDES THE SINGLENESSE OF DHARMA INTO DOCTRINES OF EMPTINESS AND EXISTENCE. ITS *WONDROUS WISDOM SUTRA* THEN, BECAUSE OF ONE CATEGORY OF THOSE WHO, UPON HEARING DISCUSSION OF THE THREE NATURES BECOME CONFUSED ABOUT CONSCIOUSNESS ONLY AND ARE NOT YET ABLE TO DISPENSE WITH THE MIND, AND WHO UPON CONTEMPLATING ARISING FROM CONDITIONS FIX UPON ITS SEEMING TO EXIST, THEREFORE CAUSES THEM TO DISPENSE WITH BOTH THE MIND AND STATES, SO THAT SPECIFICS ARE JUST TRUTH. IF ONE GRASPS THAT INTENTION, THEN THEY ARE NOT MUTUALLY OPPOSED.

COMMENTARY:

THE DOCTRINE and meaning IN THE *DEEP SECRET SUTRA* GIVES A TASTE OF the flavor of PRAJNA TO just THE ONE CATEGORY OF living beings. They are THOSE WHO, UPON HEARING the Prajna Teaching OF THE SAMENESS OF EMPTINESS, WOULD DENY there was such a thing as CAUSE AND EFFECT. Having fallen into attachment to either extreme of permanence or annihilationism, they would say, "Since all is equally empty, no result follows upon cause, so there's no need to cultivate the cause to certify to the fruit. If everything is empty, why should one cultivate? AND they WOULD NOT UNDERSTAND THAT EMPTINESS AND EXISTENCE ARE NON-DUAL, that:

Emptiness itself is existence, and
Existence itself is emptiness.
Emptiness is just existence,
Existence is just emptiness.
True emptiness is just wonderful existence,
Wonderful existence is just true emptiness.

Basically there is no difference between them and they are not two different things.

FOR THAT REASON THE THIRD PERIOD FOR THEM DIVIDES THE SINGLENESSE OF DHARMA--the non-duality of emptiness and existence--INTO DOCTRINES OF EMPTINESS AND EXISTENCE. ITS *WONDROUS WISDOM SUTRA* has a different doctrine from that of the *Deep Secret Sutra*, and THEN BECAUSE, again, OF just ONE CATEGORY of living beings presents its particular Teaching. That one category is OF THOSE WHO, UPON HEARING DISCUSSION OF THE THREE NATURES BECOME CONFUSED ABOUT CONSCIOUSNESS ONLY. They don't understand the principle of how:

The three realms are only from the mind.
The myriad dharmas are consciousness only.

Instead, they develop further attachments AND so ARE NOT YET ABLE TO DISPENSE WITH the "emptiness" in THE MIND; AND WHO because they can't UPON CONTEMPLATING ARISING FROM CONDITIONS, FIX UPON ITS SEEMING TO EXIST. Their contemplation of everything arising due to conditions leads them to the conclusion that arising from conditions is actually existent, whereas that is not necessarily the case. THEREFORE, the Teaching in the *Wondrous Wisdom Sutra* CAUSES THEM, those kinds of beings, TO DISPENSE WITH BOTH THE MIND AND STATES SO THAT:

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

It also teaches that when one forgets both mind and states, SPECIFICS ARE JUST TRUTH-- principle.

Phenomena themselves are Noumenon,
Noumenon itself is phenomena.

Specifics (phenomena) do not obstruct principle (noumenon), and principle does not obstruct specifics. Phenomena and Noumenon are non-dual, and so it's right within fundamental, noumenal emptiness (principle) that the wonderful existence of specifics is found. That wonderful existence is not found anywhere else but within true emptiness, and true emptiness is not in any way separate from wonderful existence. They basically are one.

Each of those two, the *Deep Secret Sutra* and the *Wondrous Wisdom Sutra*, is speaking Dharma for just one kind of living being--a different kind in each case. Their Dharma would not match the potentials or tally with principle for any other kind of being, but does for that one kind. They are not addressing themselves to all living beings in general. IF ONE GRASPS THAT INTENTION, THEN THEY ARE NOT MUTUALLY OPPOSED. If you can understand that principle, there won't be any contradiction between those two Sutras, and you won't be attached to one extreme or another. If you fail to understand that the doctrines in each of those Sutras are designed just for those kinds of beings, you will have such attachment and feel neither Sutra is correct. In the light of the principles discussed above, however, the doctrines in each fuse and interpenetrate. That's why in investigating the Buddhadharma you need to understand the principles in a great many Sutras to arrive at in-depth comprehension.

PROLOGUE:

MOREOVER, IF ONE WISHES TO COMBINE THE TWO SCHOOLS, ONE NEEDS TO KNOW THE MANY DIFFERENCES THERE ARE IN THE DOCTRINES UPON WHICH THE TWO SCHOOLS ARE BASED. THEY ARE IN GENERAL SET FORTH UNDER A NUMBER OF HEADINGS: ONE, THE DIFFERENCES IN THE ONE VEHICLE AND THE THREE VEHICLES; TWO, THE DIFFERENCES IN THE ONE NATURE AND THE FIVE NATURES; THREE, THE DIFFERENCES IN THE TRUTH AND FALSENESS OF WHAT IS MIND ALONE; FOUR, THE DIFFERENCES IN TRUE SUCHNESS ACCORDING WITH CONDITIONS OR CONGEALING; FIVE, THE DIFFERENCES IN WHETHER THE THREE NATURES ARE EMPTY, EXISTENT, IDENTICAL, OR SEPARATE; SIX, THE DIFFERENCES IN WHETHER LIVING BEINGS AND THE BUDDHA INVOLVE NO INCREASE AND NO DECREASE; SEVEN, THE DIFFERENCES IN WHETHER THE TWO TRUTHS ARE EMPTY, EXISTENT, IDENTICAL, OR SEPARATE:

EIGHT, THE DIFFERENCES IN WHETHER THE FOUR MARKS ARE SIMULTANEOUS OR HAVE BEFORE AND AFTERWARDS; NINE, THE DIFFERENCES IN WHETHER SUBJECT AND OBJECT IN SEVERING AND CERTIFYING ARE IDENTICAL OR SEPARATE; TEN, THE DIFFERENCES IN WHETHER THE BUDDHA'S BODY IS CONDITIONED OR UNCONDITIONED.

COMMENTARY:

MOREOVER, IF ONE WISHES TO COMBINE THE TWO SCHOOLS, ONE NEEDS TO KNOW THE MANY DIFFERENCES THERE ARE IN THE DOCTRINES UPON WHICH THE TWO SCHOOLS ARE BASED. Two Schools have so far been introduced, the Dharma Marks School and the Dharma Nature School. Each has its own particular doctrines, which can be combined with those of the other School, but in order to unite them you have to know where the many differences between them lie. THEY ARE IN GENERAL SET FORTH UNDER A NUMBER OF HEADINGS, which give an overall picture in a very systematic arrangement of the details.

ONE is THE DIFFERENCES IN THE ONE VEHICLE AND THE THREE VEHICLES. The first difference is that the Dharma Nature School takes the One Vehicle as being the principle of ultimate meaning. It considers the Three Vehicles of Sound Hearers, Those Enlightened to Conditions, and Bodhisattvas (corresponding to the Buddha's speaking of the Four Truths, the Twelve Causal Conditions and the Six Paramitas respectively), as not being ultimate. Yet the Three Vehicles are the ultimate doctrine in the Dharma Marks School. For the Dharma Nature School, the One Vehicle is the Single Buddha Vehicle besides which there is no other Vehicle; but for the Dharma Marks School the One Vehicle is something else and in making their determination of the Teaching Marks, it's not what they consider the ultimate meaning of the Middle Way.

TWO, another divergence between the two Schools, is THE DIFFERENCES IN THE ONE NATURE AND THE FIVE NATURES. The One Nature is the Dharma Nature School's principle of the one Buddha Nature, whereas the Dharma Marks School holds to the principle of Five Natures of the five kinds of living beings. The Five Natures:

1. Fixed-nature Sound Hearers;
2. Fixed-nature Conditionally Enlightened Ones;
3. Fixed-nature Bodhisattvas;
4. Those of Unfixed Nature;
5. Those who lack a Seed-Nature.

The first type are fixed in nature which means they reach a certain state and no longer move, refusing to leave that position to go on and make further progress. They become very rigid and inflexible. It's as if their minds were machines that no longer worked so they cannot think. That covers the people of the Three Vehicles. The next is those who are unfixed in nature. One explanation is that they are those of the nature of the sudden, the ones suited for sudden enlightenment, and those of the nature for the gradual, becoming enlightened gradually. Unfixness of nature is common to the Three Vehicles, being found among Sound Hearers, Those Enlightened to Conditions, and Bodhisattvas-- as well as to the Buddha. That's what's unfixed about it. Any among the three can suddenly open enlightenment and become a Buddha. Finally, there are those who lack a Seed-Nature. They don't have the nature of the

seed of wisdom, but just the seed-nature of stupidity--and that corresponds to the Vehicle of Humans and Gods.

The next eight differences will just be mentioned briefly here. They are discussed in greater detail in the Third Door.

THREE, the third principle in which the two Schools differ, is THE DIFFERENCES IN THE TRUTH AND FALSENESS OF WHAT IS MIND ALONE--whether the mind is true or false. FOUR is THE DIFFERENCES IN TRUE SUCHNESS ACCORDING WITH CONDITIONS OR CONGEALING. The Dharma Nature School speaks of true suchness according with conditions. That differs from congealing which is like what happens when there is stiffening into butter. An example is only being able to accord with conditions but not being able to remain unmoving, or, as was said before, just obtaining not moving but not obtaining according with conditions. FIVE is THE DIFFERENCES IN WHETHER THE THREE NATURES ARE EMPTY, EXISTENT, IDENTICAL, OR SEPARATE. The Three Natures are the Nature Everywhere Calculated and Attached to the Nature That Arises Dependent on Something Else, and the Perfectly Accomplished Real Nature. Some say they are empty, others that they exist, or else that what is empty is existent, or that right within emptiness one is separate from emptiness, while right within existence one is separate from existence--that unfixed principle.

SIX is THE DIFFERENCE IN WHETHER LIVING BEINGS AND THE BUDDHA INVOLVE NO INCREASE AND NO DECREASE, for some hold that there is no increase or decrease in the nature whether one is a living being or a Buddha. SEVEN IS THE DIFFERENCES IN WHETHER THE TWO TRUTHS--Truth in the Primary Sense and Relative Truth--ARE EMPTY, EXISTENT, IDENTICAL OR SEPARATE. EIGHT IS THE DIFFERENCES IN WHETHER THE FOUR MARKS ARE SIMULTANEOUS OR HAVE BEFORE AND AFTERWARDS. There are several lists of the Four Marks, but here they are the stages gone through by all conditioned things.

The Four Marks

1. Production.
2. Dwelling.
3. Change.
4. Extinction.

In this context it doesn't mean the Mark of Self, the Mark of Others, the Mark of Living Beings, and the Mark of Ones with Lifespans. Human life can also be described in terms of the Four Marks.

The Four Marks in Human Life

1. Birth =Production.
2. Old Age =Dwelling.
3. Sickness =Change.
4. Death =Extinction.

Production entails the very subtle ignorance from the mark of production. After production there is a period of dwelling, eventual change, and finally extinction. Do they all occur at once, or can a

temporal sequence be distinguished? Does production take place first after which there is dwelling, and only afterwards change, the final mark coming even later?

NINE is THE DIFFERENCES IN WHETHER SUBJECT AND OBJECT IN SEVERING AND CERTIFYING ARE IDENTICAL OR SEPARATE. Is there a subject that severs and an object that is severed? Is there a subject that certifies and an object of what is certified to? One who severs cuts off afflictions; and what is severed is also afflictions--ignorance. One who certifies, certifies to Bodhi, and what is certified to is also Bodhi. There are differences regarding this. TEN is THE DIFFERENCES IN WHETHER THE BUDDHA'S BODY IS CONDITIONED OR UN-CONDITIONED. Some Buddha bodies are held to be conditioned, others unconditioned--the tenth difference. The final eight in this list of ten will be considered in detail later on.

PROLOGUE:

NOW AS TO THOSE FIRST TWO DOCTRINES, BECAUSE THEY ARE NOT THE SAME IN WHETHER THERE ARE FIVE NATURES OR ONE, THAT MAKES THERE BE THREE VEHICLES OR ONE, AND PROVISIONAL OR ACTUAL AS IN THE DOCTRINE OF THE DHARMA MARKS SCHOOL WHICH TAKES THE ONE VEHICLE AS PROVISIONAL AND THE THREE VEHICLES AS ACTUAL.

COMMENTARY:

NOW AS TO THOSE FIRST DOCTRINES, something happens BECAUSE THEY ARE NOT THE SAME IN WHETHER THERE ARE FIVE NATURES OR ONE Nature. The Dharma Marks School pays particular attention to the Five Natures and investigates them thoroughly. And so when Tripitaka Master Hsuan Tsang praised Dharma Master K'uei Chi, the "Three Cart Patriarch," he said:

"If it were not for you, the Five Natures would never have been circulated."

He meant that no one else would have had the wisdom-power to make the principles of the Five Natures spread far and wide. Because there's that difference in whether there are five natures or one, THAT MAKES THERE BE THREE VEHICLES OR ONE, AND PROVISIONAL OR ACTUAL, AS IN THE DOCTRINE OF THE DHARMA MARKS SCHOOL. The principle WHICH is expounded by that School TAKES THE ONE VEHICLE AS PROVISIONAL Teaching AND THE THREE VEHICLES AS ACTUAL Teaching.

PROLOGUE:

THEREFORE, WITHIN THE *DEEP SECRET'S* TEACHINGS OF THE THREE PERIODS, IN THE FIRST, NONE BECAME ACCOMPLISHED. IN THE NEXT, THERE IS COMPREHENSIVE ACCOMPLISHMENT. THOSE WERE EITHER EXCESSIVE OR DEFICIENT AND NEITHER WAS ULTIMATE DOCTRINE. IN THE THIRD PERIOD, THOSE WITH THE NATURE HAVE ACCOMPLISHMENT, AND THOSE WITHOUT THE NATURE DO NOT HAVE ACCOMPLISHMENT, BY THEN THE ULTIMATE MEANING. CONSEQUENTLY IT IS CALLED THAT WHICH UNIVERSALLY EFFECTS BRINGING FORTH TENDING TOWARDS ALL VEHICLES. MOREOVER, THE FIRST TWO ROLLS BOTH SAY THE ONE VEHICLE WAS

SPOKEN WITH SECRET INTENT, AND THEREFORE IS PROVISIONAL. IT IS FURTHERMORE BECAUSE THE *SHRIMALADEVI SUTRA* TAKES THE ONE VEHICLE AS EXPEDIENT.

COMMENTARY:

Because of the principles discussed before, THEREFORE, WITHIN THE *DEEP SECRET SUTRA'S* TEACHINGS OF THE THREE PERIODS, IN THE very FIRST Teaching Period, it is said that NONE BECOME ACCOMPLISHED. Living beings cannot become Buddhas since they lack the Buddha Nature of Great Enlightenment which only the Buddha has. IN THE NEXT Teaching Period something else is said--that THERE IS COMPRE-HENSIVE ACCOMPLISHMENT on the part of all living beings equally, that they have already become Buddhas or will quickly do so, being on their way. Those Teachings were either excessive or deficient. In the first, living beings had no hope or right to become Buddhas, which was holding them down--a case of not going far enough. Afterwards in the second period it was said that there is comprehensive enlightenment of all living beings--that all are already enlightened--which was excessive. It's as if you tore into someone saying he or she was the worst person on earth, then turned right around and said how he or she was the finest kind of person. The two would not fit together. How could they be so bad and yet also be so good? It wouldn't make sense, AND so NEITHER WAS THE ULTIMATE DOC-TRINE. Neither one was the principle of the Middle Way. So they were not yet ultimate.

IN THE THIRD PERIOD it was said THOSE living beings WITH THE Buddha NATURE could HAVE ACCOMPLISHMENT of Buddhahood, AND that THOSE beings WITHOUT THE Buddha NATURE, of course, DO NOT and cannot HAVE ACCOMPLISHMENT of Buddhahood, BY THEN setting forth something which was pretty much the principle of THE ULTIMATE MEANING of the Middle Way. CONSEQUENTLY, IT, the Third Period, IS also CALLED THAT Teaching WHICH UNIVERSALLY EFFECTS BRINGING FORTH the Bodhi mind TENDING TOWARDS ALL Buddha VEHICLES.

MOREOVER, THE FIRST TWO ROLLS BOTH SAY THE ONE VEHICLE WAS SPOKEN by the Buddha WITH SECRET INTENT, AND because spoken secretly THEREFORE IS a clever and expedient PROVISIONAL Dharma door--or why would it be said secretly? How can something secret be said? So-called secrets are to arouse people's curiosity to search for the arcane--yet they find they don't exist. So, secrets are expedient methods, like the empty fist with which the Buddha saved the child.

-to be continued