

# FLOWER ADORNMENT SUTRA

*Prologue by Tang Dynasty National Master Ch'ing Liang  
with commentary of TRIPITAKA MASTER HUA  
Translated into English by Bhikshuni Heng Hsien*

ed. note: This installment has not been reviewed or edited due to Asian Delegation and Winter Ch'an Sessions.

## PROLOGUE:

MOREOVER, THE *SHRIMALA SUTRA* SAYS:"IF THE THUS COME ONE ACCORDS WITH WHAT THEY LIKE AND EXPEDIENTLY SPEAKS, THAT IS THE ONE VEHICLE AND THERE ARE NO TWO VEHICLES, FOR THE TWO VEHICLES ENTER THE ONE VEHICLE. THE ONE VEHICLE IS JUST THE VEHICLE IN THE PRIMARY SENSE." ITS INTENTION IS TO CLARIFY THAT IT IS ACCORDING WITH WISHES AND EXPEDIENTLY THAT HE SPEAKS OF TWO VEHICLES. ONE CLEARLY KNOWS THAT IT IS JUST THE ONE VEHICLE, AND THAT THERE SIMPLY ARE NOT TWO. IF ONE DOES NOT GRASP THIS INTENTION AND CONNECTS THE PRIOR "EXPEDIENTLY" WITH THE FOLLOWING "ONE VEHICLE" IN READING IT, AND ABRUPTLY DETERMINES THAT THE ONE VEHICLE IS EXPEDIENT, ONE'S DELUSION SIMPLY IS TOO DEEP.

## COMMENTARY:

MOREOVER, THE *SHRIMALA-devi SUTRA* SAYS: "IF THE THUS COME ONE ACCORDS WITH WHAT THEY LIKE AND EXPEDIENTLY SPEAKS, THAT IS THE ONE VEHICLE, AND THERE ARE NO TWO VEHICLES." That Sutra states that when the Buddha establishes false expedients adapted to the likings of living beings when he speaks the Dharma, it's still the one Buddha Vehicle. If the Buddha says there are two Vehicles of Sound Hearers and Those Enlightened to Conditions, he is speaking expediently.

They don't exist, "FOR THE TWO VEHICLES must also return to and ENTER THE ONE VEHICLE"--and what is meant by that? "THE ONE VEHICLE IS JUST THE VEHICLE IN THE PRIMARY SENSE of the term; and it is Truth in the Primary Sense." ITS INTENTION IS TO CLARIFY THAT IT IS ACCORDING WITH the WISHES and hopes of living beings AND EXPEDIENTLY THAT HE, the Buddha, SPEAKS OF TWO VEHICLES. From that passage in the Sutra ONE CLEARLY KNOWS--or should--THAT IT IS JUST THE ONE VEHICLE, AND THAT THERE SIMPLY ARE NOT TWO. There is no Dharma of Two Vehicles. IF ONE DOES NOT GRASP THIS INTENTION or understand this principle, AND CONNECTS THE PRIOR word "EXPEDIENTLY" WITH THE FOLLOWING words "ONE VEHICLE" IN READING IT--if you interpret the passage as reading: "If the Thus Come One accords with what they like and expediently says that there is One

Vehicle and that there are not two Vehicles"--AND if one ABRUPTLY DETERMINES THAT it means THE ONE VEHICLE IS EXPEDIENT--then you are wrong. The One Vehicle is not an expedient, and if you garble the passage and so misconstrue the syntax that you think the Buddha was speaking expediently in talking of the One Vehicle, then ONE'S DELUSION SIMPLY IS TOO DEEP. You've really got it wrong. It's also possible to misread passages in the *Chapter of the Conduct and Vows of Universal Worthy Bodhisattva* so that the meaning is distorted in a similar way.

PROLOGUE:

FURTHERMORE WITHIN THAT SUTRA IT EXTENSIVELY DEMOLISHES THE TWO VEHICLES STATING THEY DO NOT HAVE NIRVANA. IT FURTHER SAYS: "THIS SUTRA CUTS OFF ALL DOUBTS AND IS OF ABSOLUTE AND FINAL MEANING: THE ENTRY TO THE WAY OF THE ONE VEHICLE"--SO HOW COULD IT BE SAYING THE ONE VEHICLE IS EXPEDIENT?

COMMENTARY:

FURTHERMORE WITHIN THAT *Shrimala-devi* SUTRA IT EXTENSIVELY DEMOLISHES THE TWO VEHICLES. It goes on and on about how the Two Vehicles of Sound Hearers and Those Enlightened to Conditions do not exist, STATING THEY DO NOT HAVE entry to NIRVANA--which means they can't become Buddhas or obtain the four virtues of the Buddha's Dharma Body which are 1) Permanence, 2) Bliss, 3) True Self, and 4) Purity. IT, the *Shrimala-devi Sutra*, FURTHER SAYS: "THIS SUTRA CUTS OFF ALL DOUBTS so all delusions disappear, AND IS a Sutra OF ABSOLUTE AND FINAL MEANING, not non-final doctrine. It spells things out very clearly, saying it is THE ENTRY in the future TO THE WAY OF THE Dharma of the ONE VEHICLE"--SO HOW in the world COULD IT at the same time BE SAYING that THE ONE VEHICLE IS EXPEDIENT? It isn't. The One Vehicle is not expedient.

PROLOGUE:

AND IF IT DID HAVE EXPEDIENT SPEECH, IT WOULD STILL BE BEFORE THE *DHARMA FLOWER*--BESIDES WHICH IT HASN'T ANY HAS IT?

COMMENTARY:

AND IF IT DID HAVE EXPEDIENT SPEECH, expedient Dharma and expedient Dharma doors, IT, the *Shrimala-devi Sutra*, WOULD STILL BE a Sutra that was spoken BEFORE THE *DHARMA FLOWER Sutra* was spoken--BESIDES WHICH IT HASN'T ANY HAS IT? What is more, there basically is not expedient Dharma spoken in that Sutra.

PROLOGUE:

THE *DHARMA FLOWER* SAYS: "THIS SUTRA IS HARD TO BELIEVE AND HARD TO UNDERSTAND, AND SINCE EVEN WHILE THE BUDDHA IS IN THE WORLD IT INCURS MUCH HATRED AND JEALOUSY, HOW MUCH THE MORE WILL THAT BE SO AFTER HIS CROSSING TO EXTINCTION." HOW TRUE ITS WORDS ARE! ANYONE WHO CLINGS TO THREE VEHICLES AND FIVE NATURES AND DOES NOT BELIEVE IN ONE VEHICLE AND ONE NATURE IS DEEPLY PITIABLE!

COMMENTARY:

In *THE DHARMA FLOWER Sutra* it SAYS: "THIS, the *Dharma Flower* SUTRA, IS one that is HARD for people TO BELIEVE in AND HARD for them TO UNDERSTAND because it's too wonderful, AND speaks in detail doctrines that were not discussed before. The *Dharma Flower Sutra* itself says: "SINCE EVEN WHILE THE BUDDHA IS IN THE WORLD IT INCURS MUCH HATRED AND JEALOUSY from people who feel animosity and envy towards it for speaking doctrine that's too wonderful about how every living being has the Buddha nature and is capable of becoming a Buddha HOW MUCH THE MORE WILL THAT BE SO AFTER HIS CROSSING TO EXTINCTION. If there are that many people against it while the Buddha is still present, it's bound to be even worse later on. HOW TRUE ITS WORDS ARE! This Sutra really speaks true and actual words that are genuine and not false. ANYONE WHO CLINGS TO with attachment to the existence of THREE VEHICLES AND FIVE NATURES as being correct, AND DOES NOT BELIEVE IN the Dharma of ONE VEHICLE AND the ONE Buddha seed-NATURE, IS too DEEPLY PITIABLE! The Thus Come One says such people are lamentable.

PROLOGUE:

THEREFORE IN PART TWO OF *THE HUNDRED ANALOGIES SUTRA* THE ANALOGY OF THE KING CHANGING THE VILLAGE'S FIVE YOJANAS TO THREE YOJANAS AS AN ANALOGY FOR EXPEDIENTLY SPEAKING OF THE ONE AS THREE, AND PEOPLE AFTERWARDS ONLY BELIEVING THE THREE AND NOT BELIEVING THE ONE, IS THE SAME PHENOMENON.

COMMENTARY:

THEREFORE IN PART TWO OF *THE HUNDRED ANALOGIES SUTRA* which is composed entirely of examples that are not factual, THE ANALOGY is given for how the Buddha basically speaks the Dharma of One Vehicle, but in order to teach people whose disposition is for the Small Vehicle, he divides it into three. Then when he's done speaking of three Vehicles and talks about the One, people of the Small Vehicle don't believe it and protest, "The Buddha never said anything like that." The analogy in the Sutra is OF THE KING CHANGING THE VILLAGE'S FIVE YOJANAS TO THREE YOJANAS. The King's capital city was located five yojanas away from a certain village which had exceptionally fine water. A small yojana is 40 *li*, a medium-sized yojana is 60 *li*, and a large yojana is 80 *li*. (A *li* is about 1/3 of an English mile). Probably these

were small yojanas, so it was 200 *li* away. The King commanded the villagers to bring water from their village to the capitol every single day. The villagers complained that it was too much work and were thinking of moving away. But the village Mayor had a talk with them and said, "Don't move. I have a plan. I'll discuss this with the King and request him to change the five yojanas to three. Three yojanas is not all that far, don't you think, and it wouldn't be so hard on you--isn't that right?"

The villagers said, "Can he really change them from five into three?"

The Mayor said, "He can. I'll go talk the matter over with him."

When the Mayor presented his plan, the King said, "Okay, we'll call them three." Now basically the distance was five but he decreed it was three yojanas--120 *li*. Afterwards when the citizens brought water they didn't feel it was so hard, because he had said it was closer, and a King's words are believable. And they didn't move away.

In the analogy, the false three yojanas stands for the One Vehicle which the people of the Three Vehicles won't believe in if you tell them that's what they basically are. After the King's decree, if someone had told the villagers that the three yojanas were really five they wouldn't have believed it either and would have protested, "But the King decreed they're three, so they must be." That Sutra's analogy of the King changing the village's five yojanas to three yojanas AS AN ANALOGY FOR EXPEDIENTLY SPEAKING Dharma OF THE basically ONE Vehicle AS divided up to make THREE, AND PEOPLE AFTERWARDS ONLY BELIEVING IN THE THREE Vehicles AND NOT BELIEVING THE ONE IS THE SAME PHENOMENON.

PROLOGUE:

THE ABOVE HAS BEEN IN TERMS OF HOW THE TWO SCHOOLS EACH HAVE DIFFERENCES ON WHICH THEY ARE BASED WHICH LEAD TO CONTRADICTIONS BETWEEN THEM. BUT IF EXPLAINED AS A UNIT THEY ALSO DO NOT CONTRADICT ONE ANOTHER.

COMMENTARY:

THE discussion ABOVE in the *Prologue* HAS BEEN IN TERMS OF HOW THE TWO SCHOOLS--the Dharma Nature School and the Dharma Marks School--EACH HAVE DIFFERENCES in the particular doctrines they establish ON WHICH THEY ARE BASED. Some take as their point of departure the One Vehicle as being provisional and the Three Vehicles as being actual, whereas others put it the other way around. Some say there is one nature and one Vehicle, while others speak of Three Vehicles and being without the nature. The two Schools are founded on such differences of outlook WHICH LEAD TO CONTRADICTIONS BETWEEN THEM if they are emphasized in making comparisons with the other School. BUT IF the two are EXPLAINED AS A UNIT, in their individual doctrines, when reconciled and blended, THEY ALSO DO NOT CONTRADICT ONE

ANOTHER. When one gets down to fundamentals, each is correct in certain respects, and taken as a whole both Schools seem good. But if you oppose them to each other, either one has areas in which it is wrong. As it is said:

Combined, both come out pretty well;  
Slandered, both are harmed.

It is possible to reconcile their differences if you do so in a spirit of unity; but if you tear them apart, neither School can stand.

PROLOGUE:

THAT IS, WHEN FOLLOWING POTENTIALS THERE ARE THREE, BUT IN TERMS OF DHARMA THERE IS ONE. OF THE UNRIPE THERE ARE FIVE, BUT AT THE ROOT THERE IS NON-DUALITY. ENTRY INTO PRINCIPLE MEANS DISPENSING WITH THE PAIR, AND THEN THE THREE AND ONE ARE BOTH GONE. BUT WHEN CONSIDERING THE BUDDHA'S MANNER OF TEACHING THERE CAN BE EITHER THREE OR ONE.

COMMENTARY:

THAT IS, WHEN FOLLOWING POTENTIALS THERE ARE THREE Vehicles to correspond to the living beings who have dispositions suited to either the Sound Hearer Vehicle, the Conditionally Enlightened Vehicle, and the Bodhisattva Vehicle. BUT if you talk IN TERMS OF the DHARMA, then THERE IS only the ONE Vehicle, it was just said expediently that there are three. OF THE living beings whose roots are still UNRIPE THERE ARE FIVE kinds of natures: 1) Sound Hearers, 2) Conditionally Enlightened, 3) Bodhisattvas, 4) Unfixed, and 5) Lack of the Nature. BUT AT THE ROOT, the basic Dharma, THERE IS NON-DUALITY. There aren't two, just one. ENTRY INTO PRINCIPLE MEANS DISPENSING WITH THE PAIR of one and three, AND THEN THE THREE AND ONE ARE BOTH GONE. If you talk in terms of principle, there isn't even a "one," let alone a "three." There isn't anything at all.

Not a single dharma is established.  
Not one dharma can be obtained.

You can't set up a dharma of "one" or obtain a dharma of "the one." BUT WHEN CONSIDERING THE BUDDHA'S MANNER and expedient modes OF TEACHING living beings, then THERE CAN BE said to be EITHER THREE Vehicles OR ONE.

PROLOGUE:

THEREFORE, WHEN COMPETING THERE IS ATTACHMENT TO RIGHTS AND WRONGS, BUT WITH PENETRATION THERE IS NO DEBATING BETWEEN ADVERSARIES. THE *GREAT COLLECTION'S* FIVE CATEGORIES MAY BE DIFFERENT, BUT NONE IS APART FROM THE DHARMA

REALM. IN THE *NIRVANA* EACH **SPEAKS** OF PERSONAL CAUSES, BUT THE BUDDHA ALLOWS IT AS NOT IMPROPERLY SPOKEN. THE REMAINING DOCTRINES WILL BE COMBINED LATER ON.

END OF ANCIENT AND PRESENT  
DISAGREEMENTS AND CONCURRENCES

COMMENTARY:

THEREFORE, WHEN COMPETING with one another THERE IS ATTACHMENT on the part of each TO one's own RIGHTS AND the other's WRONGS. BUT WITH PENETRATION THERE IS NO DEBATING BETWEEN ADVERSARIES to defend one's own position. THE *GREAT COLLECTION Sutra's* FIVE CATEGORIES MAY BE DIFFERENT from each other, BUT NONE of them IS APART FROM THE DHARMA REALM and Nirvana. IN THE *NIRVANA Sutra* EACH SPEAKS OF PERSONAL CAUSES from their own personal histories, BUT THE BUDDHA ALLOWS IT AS NOT IMPROPERLY SPOKEN. The Buddha permits them to talk that way. THE REMAINING respects in which the DOCTRINES of the Schools differ WILL BE COMBINED and reconciled in detailed discussion LATER ON. This is the END OF the second major section called ANCIENT AND PRESENT DISAGREEMENTS AND CONCURRENCES.

PROLOGUE:

THREE, ESTABLISHMENTS OF TEACHINGS  
AND DIVISION INTO SCHOOLS.

THIS HAS TWO PARTS: 1)DIVISION INTO TEACHINGS BASED ON DOCTRINES, AND 2) DIVISION INTO SCHOOLS BASED ON TEACHINGS.

NOW THE FIRST, DIVISION INTO TEACHINGS BASED ON DOCTRINES. OF KINDS OF TEACHINGS THERE ARE FIVE, JUST AS ESTABLISHED BY HSIEN SHOU. FOR ELABORATION THERE IS A SEPARATE TREATISE. ON THE WHOLE THEY ARE IDENTICAL WITH T' IEN T' AI, ONLY ADDING A SUDDEN TEACHING. NOW AT FIRST THIS WILL USE THEM, AND AFTERWARDS COMBINE AND MAKE CONNECTIONS. IF THERE ARE UNSATISFACTORY PLACES, IT IS HOPED THAT THEY WILL BE CORRECTED.

THE FIVE TEACHINGS ARE: ONE, THE SMALL VEHICLE TEACHING; TWO, THE INITIAL TEACHING OF THE GREAT VEHICLE; THREE, THE FINAL TEACHING; FOUR, THE SUDDEN TEACHING; AND FIVE, THE PERFECT TEACHING.

THE FIRST IS THE EQUIVALENT OF THE T' IEN T' AI STORES TEACHING.

COMMENTARY:

The text has now reached THREE, ESTABLISHMENTS OF the principles underlying TEACHINGS AND DIVISIONS INTO SCHOOLS based on adopting a set of Teachings. THIS third section HAS TWO main PARTS: 1), the first, is DIVISION INTO TEACHINGS BASED ON DOCTRINES. It means using the doctrines in the Sutras to set up Teachings, which cannot exist without doctrines, AND 2), the second, is DIVISION INTO SCHOOLS BASED ON TEACHINGS. Branches are founded upon the Teaching principles adopted. The name "Sino-American Buddhist Association." for example, illustrates the use of doctrine to establish a Teaching. The doctrinal part of the name is "Sino-American Buddhist," which indicates that it is Buddhist from both *Chung-kuo* (China) and America together. "Association" is the part that represents the Teaching. When the Sino-American Buddhist Association then opens a separate Branch Association, such as the Hong Kong Branch of the Sino-American Buddhist Association, that is an example of using the Teaching to found a school. If you understand this example, you will easily understand the principles in the section Establishments of Teachings and Divisions into Schools.

NOW THE FIRST. We'll start with DIVISION INTO TEACHINGS BASED ON DOCTRINES. OF KINDS OF TEACHINGS THERE ARE FIVE, those Five Teachings being JUST AS ESTABLISHED BY HSIEN SHOU. However, here it's not actually a discussion of them so just an overview will be given, and FOR ELABORATION THERE IS A SEPARATE TREATISE *on The Five Schools* ("*Wu Chiao Chang*") which can be consulted for details. ON THE WHOLE THEY, the Hsien Shou Five Schools, ARE just about IDENTICAL WITH the Teachings of the T'ien T'ai School, ONLY ADDING A SUDDEN TEACHING which doesn't exist in the T'ien T'ai four of the Stores, Connective, Separate, and Perfect Teachings. NOW AT FIRST THIS WILL USE THEM, the Five Teachings of Hsien Shou, AND AFTERWARDS COMBINE AND MAKE CONNECTIONS, so there is interpenetration and perfect fusion and people will easily understand. National Master Ch'ing Liang then says: "IF THERE ARE UNSATISFACTORY PLACES, IT IS HOPED THAT in the future THEY WILL BE CORRECTED for me by people with great intelligence, wisdom, and virtue." But stupid people can't correct them, for they would change them to something stupid, and each alteration would be stupider and more wrong. It has to be someone with loftier wisdom than National Master Ch'ing Liang who was so quick-witted he could take in seven lines of print at a single glance and never forget anything that passed before his eyes. If you don't feel you match up, be careful not to make changes, or you will create offenses. Besides, the National Master is being courteous in saying this, instead of having the smug attitude, "Not one word can be added or subtracted from what I've written. No one can make any changes in it." Actually, only a Buddha could make revisions, for National Master Ch'ing Liang was Flower Adornment Bodhisattva.

What are THE FIVE TEACHINGS? They ARE: ONE, THE SMALL VEHICLE TEACHING, which is the beginning Teaching, so then why is TWO called THE INITIAL TEACHING? It's because the second is the very start of the presentation OF THE GREAT VEHICLE. THREE is THE FINAL TEACHING of the Great Vehicle. FOUR is called THE SUDDEN TEACHING, "sudden" because it doesn't follow a prescribed sequence, but is that of immediate penetration and sudden en-

lightenment. That is, a person is supposed to have to study the Buddhadharma step by step, first taking refuge, then taking the Five Precepts, and afterwards the Eight Precepts, the Bodhisattva Precepts, then leave home, take the Novice Precepts, the Bhikshu Precepts, the Bodhisattva Precepts as a left home person, etc. But instead the person gets enlightened before even taking refuge. That's the Sudden Teaching. The Great Master the Sixth Patriarch is an example. As soon as he heard the customer recite, "One should produce that thought which is nowhere supported," he understood. And he had never studied Buddhadharma before. Places in the Sutras where people are immediately enlightened upon hearing the Dharma are called the Sudden Teaching. AND FIVE IS THE PERFECT TEACHING of the total unobstructed interpenetration of perfect Bodhi, perfect enlightenment. In it, whatever way one speaks is correct.

When a perfect person speaks the Dharma  
No dharma is less than perfect.

Both the Teaching and the person are perfect, so when the person speaks Dharma,

At every point one meets the Way. He could say something basically unreasonable, but it would turn out to have principle which you couldn't fail to believe, it would be so meaningful. An example is the Ch'an School, for basically it's not at all right to scold or hit anyone. But if you can see the wrong as right, then it can help you, and your skill will be just about there. In the Perfect Teaching, nothing is lacking. It's as total and complete as the moon when it's full. THE FIRST, the Small Vehicle Teaching of Hsien Shou, IS THE EQUIVALENT OF THE T'EN T'AI STORES TEACHING. There was a long discussion before about how it shouldn't be called the Three Stores Teaching, so now it isn't. It's called the Small Teaching, the Teaching for the Small Vehicle. But it's the same thing.

PROLOGUE:

TWO, THE INITIAL TEACHING, IS ALSO CALLED THE DIVISIONAL TEACHING. THAT IS BECAUSE THE *DEEP SECRET'S* SECOND AND THIRD TEACHING PERIODS TOGETHER ALLOW THAT THOSE OF FIXED NATURE FOR THE TWO VEHICLES BOTH DO NOT ACCOMPLISH BUDDHAHOOD, AND SO THEY ARE NOW JOINED TO FORM A SINGLE TEACHING.

COMMENTARY:

The First Teaching is called the Small Teaching in the Hsien Shou School, in the T'ien T'ai system called the Stores Teaching. TWO is THE INITIAL TEACHING of the Great Vehicle, and with it the Great Vehicle Sutras begin. Since it is the initial door to the Great Vehicle and forms the boundary between the Small and Great Vehicles, it IS ALSO CALLED THE DIVISIONAL TEACHING--one reason at any rate. THAT IS in addition BECAUSE of THE *DEEP SECRET Sutra's* SECOND AND THIRD TEACHING PERIODS, which TOGETHER ALLOW THAT THOSE OF FIXED NATURE FOR THE TWO VEHICLES BOTH DO NOT ACCOMPLISH BUDDHAHOOD. Fixed Nature Sound Hearers and Fixed Nature Conditionally Enligh-



tened Ones stop half-way in the transformation city and say, "This suits me just fine. I'm not interested in going any further. I'm content with what I have."

They neither seek the Buddha Way above,  
Nor do they transform living beings below.

What use is there in that? That's why the Buddha called them:  
Sterile seeds and withered sprouts, rotten seeds that won't grow and sprouts that have dried up, because for them:

Above there is no Buddhahood to seek,  
Below there are no living beings to save.

They say, "I'm just going to accomplish my own fruit position, and that's it. I'm not paying attention to anybody else."

The Deep Secret Sutra "allows" that neither of those two types accomplishes Buddhahood--which means the Sutra doesn't recognize them as being able to do so. AND SO THEY, the two kinds of Teachings in that Sutra, ARE NOW JOINED TO FORM A SINGLE TEACHING. Because it has those two joined parts, it is sometimes referred to as the "Divisional Teaching," along with the reason given before; or else it could be termed the "Joined" or "United" Teaching--but it isn't.

PROLOGUE:

BECAUSE IT DOES NOT YET EXHAUST THE PRINCIPLES OF GREAT VEHICLE DHARMA, IT IS THEREFORE SET UP AS FIRST. SINCE IT HAS THOSE WHO DO NOT BECOME BUDDHAS, IT IS THEREFORE TERMED "DIVISIONAL."

COMMENTARY:

BECAUSE IT, the Initial Teaching, still has Fixed Nature Sound Hearers and Conditionally Enlightened Ones who do not accomplish Buddhahood, it DOES NOT YET EXHAUST THE PRINCIPLES OF GREAT VEHICLE DHARMA. It has not yet spoken them all, so IT IS THEREFORE SET UP AS FIRST. Even though the Initial Teaching is the first door to the Great Vehicle, SINCE IT still HAS THOSE icchantikas of fixed nature WHO DO NOT BECOME BUDDHAS, IT IS THEREFORE TERMED "DIVISIONAL." It's Great Vehicle all right, but still makes those kinds of discriminations about who does and who doesn't accomplish Buddhahood. It divides beings off from the Buddha, another and more essential reason it is called "Divisional."

—to be continued

**The Ten Grounds, Chapter 26.** *Part 1 with commentary. "As the traces of a bird as it wings its path though space are difficult to express, difficult to discern, so too are the principles of the Ten Grounds. From compassion, kindness, and the power of vows one*

*can enter the practices of the Grounds and gradually the mind will become perfected."*  
*Part One gives an explanation of the Bodhisattva's First Ground called 'happiness'*  
*in which the perfection of giving is brought to completion. \$9.00*