

FLOWER ADORNMENT SUTRA

PROLOGUE BY T'ANG DYNASTY MASTER CH'ING LIANG

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PROLOGUE:

IT ONLY SPEAKS OF THE EMPTINESS OF PEOPLE. ALTHOUGH IT BRIEFLY STATES THE EMPTINESS OF DHARMAS, EVEN SO THAT IS NOT MADE CLEAR.

COMMENTARY:

The essential point about the Small Vehicle is that IT ONLY SPEAKS OF THE EMPTINESS OF PEOPLE, and doesn't say that dharmas are empty. That means its teaching doctrines are limited and narrow in scope--hence its name. It just talks about how people have no self, but doesn't say that about dharmas. "People" is the pudgala of the Great Vehicle *Shastra on the Door to Understanding the Hundred Dharmas*, explained as empty and analyzed into dharmas which are not said to be empty until the discussion of Unconditioned Dharmas. We who cultivate the Way may manage to rid ourselves of attachment to self, that is, to people, by knowing that people are empty; but if you don't know that dharmas are empty, you still have an attachment to dharmas. The dharmas pertaining to people are called the Obstacle of Afflictions, whereas the dharmas pertaining to dharmas are known as the Obstacle of the Known.

Anyone who has a mark of self has afflictions of some sort or other. If not afflicted over fame, one gets afflicted over profit. If the afflictions are not over country, they are over family; and if over neither of those, one gets afflicted concerning the body. As instance of the latter is a child who likes candy and cries when it has none to eat. Wouldn't you call that affliction? The reason it wants to eat candy is that it knows it has a body and wants to treat its body well by letting it have a taste of something sweet. The afflictions involve plans, strategies, and calculations for the sake of one's body. For example, perhaps my clothes are old and I'll like to have some new ones made, but that takes money. How to get it? The proper way is to go out and work for it, but there's an improper procedure entailing thinking, "Those of you with money have clothes to wear and food to eat. That's too unfair." Then one contrives a plan to steal, embezzle, plunder, and the like. All those troubles and afflictions are for the body's sake, and constitute the Obstacle of Afflictions.

The Obstacle of the Known is what happens when, for you, people are empty and you take no thought for the body, having been able to see through it all and put it all down, but dharmas are not yet empty. That's the kind of obstruction to which a Dharma Master who can lecture Sutras is prone: "See me? I can lecture Sutras no one else can lecture. I

can elucidate any Sutra and understand any Dharma." That very "understanding" is the Obstacle of the Known. To be empty of people means to have understood the realm of people and been able to empty it. However, for dharmas to be empty, you can't understand. You have to understand, but it shouldn't obstruct you. It can't be that because you yourself understand the Dharma you look down on those who don't. If you do, it's "slighting those who have not yet studied," and you have the Obstacle of the Known.

Studying the Buddhadharmas is not all that simple, and understanding it is not just a matter of being able to discuss, lecture, and maybe do some of it after studying. You need truly to understand its principle and see through the Obstacle of Afflictions and the Known" ALTHOUGH in the Small Vehicle IT BRIEFLY STATES THE EMPTINESS OF DHARMAS here and there, EVEN SO THAT IS NOT MADE particularly CLEAR in its discussion. As a result, people of the Two Vehicles are not able to empty dharmas, and so have the Obstacle of the Known--attachment to dharmas.

PROLOGUE:

IT ONLY USES THE SIX CONSCIOUSNESSES AND THE THREE POISONS TO ESTABLISH THE BASIS OF DEFILEMENT AND PURITY. THEREFORE THE AGAMAS SAY: "GREED, ANGER, AND STUPIDITY ARE THE BASIS OF THE MUNDANE," AND SO FORTH.

COMMENTARY:

IT, the Small Vehicle, ONLY USES as a foundation THE SIX CONSCIOUSNESSES to speak its Dharma.

The Six Consciousnesses

1. the eye consciousness
2. the ear consciousness
3. the nose consciousness
4. the tongue consciousness
5. the body consciousness
6. the mind consciousness

AND it uses the afflictions deriving from THE THREE POISONS of greed, anger, and stupidity TO ESTABLISH THE BASIS OF DEFILEMENT AND PURITY--the defiled dharmas and the pure. Greed, Anger, and Stupidity are the Fundamental Afflictions, and are also called the Three Poisons. Most people, not recognizing the Three Poisons, are always associated with them, and consequently create lots of bad karma. THEREFORE IN THE AGAMA Sutras IT SAYS: "GREED, ANGER, AND STUPIDITY ARE THE BASIS OF THE MUNDANE, the fundamental afflictions of the world. All living beings from limitless kalpas up to now have had bodies brought about due to the "perfuming" of those seeds, and so greed, anger, stupidity, arrogance, doubt AND SO FORTH--the many other afflictions that exist--form the basis of the mundane world. Greed, anger, and

stupidity are just the heaviest among them. Anyone without those three poisons is the greatest one here--not only greater than the teacher, but even greater than Patriarchs and Bodhisattvas, on an equal with the Buddhas. But if you still have them, you're a living being, and shouldn't be arrogant and smug and think you're greater than everyone else. You have to be enlightened to make it to that grade. Otherwise, imitate Ever Not Slighting Bodhisattva who didn't even want the Lesser Afflictions of Rage, Hate, Fury, Concealment, Deceit, Flattery, Arrogance, Harm, Jealousy, or Stinginess, not to mention the Intermediate Afflictions of Lack of Shame and Absence of Remorse.

PROLOGUE:

IT HAS NOT YET EXHAUSTED THE DHARMA SOURCE, AND SO HAS MUCH ARGUING AND DEBATING FROM HOLDING TO DIFFERENT WORKS.

COMMENTARY:

Because the principles are not spoken out completely in the Small Teaching's discussion of the Six Consciousnesses and Three Poisons, IT HAS NOT YET EXHAUSTED THE DHARMA SOURCE. It has not plumbed the fountainhead and basis of Dharma to its depths as yet, and does not fully understand it. What it says is neither fundamental nor ultimate AND SO is inadequate in many respects, which is why it HAS MUCH ARGUING AND DEBATING. Its adherents end up with different viewpoints, the veracity of which each feels compelled to prove over and against the other. They argue among themselves, each maintaining the other is wrong, FROM HOLDING TO DIFFERENT WORKS. Some are attached to the *Shrimaladevi Sutra*, others to the *Deep Secret Sutra*, and others hold to still other Sutras. The principles in those works do not coincide with one another and so this, the first, is called the Small Teaching.

PROLOGUE:

TWO IS THE INITIAL TEACHING IN WHICH THERE IS EXTENSIVE TALK OF DHARMAS' MARKS AND SCANT DISCUSSION OF DHARMAS' NATURE, THE DISCUSSION OF DHARMAS' MARKS JUST AMOUNTING TO ENUMERATING DHARMAS' MARKS.

COMMENTARY:

In the Hsien Shou School, the First Teaching is the Small Teaching for the Small Vehicle, and Teaching number TWO IS called THE INITIAL TEACHING IN WHICH the Great Vehicle starts to be discussed. In that opening presentation of the Mahayana, THERE IS EXTENSIVE TALK OF DHARMAS' MARKS. For the most part what it says names and characterizes dharmas, AND it has SCANT DISCUSSION OF DHARMAS' NATURE--THE few places where there is DISCUSSION OF the principles of DHARMAS' NATURE JUST AMOUNTING TO ENUMERATING DHARMAS' MARKS. Twenty-five dharmas are added to the seventy-five listed previously making one hundred dharmas. In that list there are conditioned and unconditioned dharmas.

Dharma marks are the conditioned dharmas, and discussion of the nature of dharmas is of unconditioned dharmas--but that discussion occurs in the course of enumerating dharmas' marks. To talk about the nature of dharmas means discussing the principle of true suchness, whereas discussion of the characteristics of dharmas is saying how many kinds of dharmas there are, and how many dharmas there are of each kind.

PROLOGUE:

IT SAYS THERE ARE ONE HUNDRED DHARMAS, PRECISELY SELECTING AND CLEARLY DEFINING, AND SO DEBATES ARE FEW.

COMMENTARY:

IT, the Initial Teaching, SAYS THERE ARE ONE HUNDRED DHARMAS which makes it of the Great Vehicle. It consists of PRECISELY SELECTING AND CLEARLY DEFINING which dharmas to cultivate, AND SO DEBATES ARE FEW. The selecting it does is very definite, so there isn't much to argue about in the Mahayana. It all boils down to each selecting the dharma that suits him, and having one hundred dharmas eliminates dispute.

PROLOGUE:

IT SAYS THAT THERE ARE EIGHT CONSCIOUSNESSES WHICH ARE ONLY PRODUCTION AND EXTINCTION. AND, BASED UPON CONSCIOUSNESS PRODUCED AND DESTROYED, ESTABLISHES PRODUCTION AND EXTINCTION AS THE CAUSE FOR NIRVANA.

COMMENTARY:

IT SAYS THAT THERE ARE EIGHT CONSCIOUSNESSES--or, that there is an eighth consciousness, the mother of the preceding seven consciousnesses--WHICH, before consciousness has turned around to become wisdom, ARE ONLY PRODUCTION AND EXTINCTION, produced and destroyed. But once you turn consciousness around so it is wisdom, there is no production or extinction. Here it's before the turning occurs, prior to the Eighth Consciousness reversing to become Great Perfect Mirror Wisdom, and so there is still production and extinction. It still is only the produced and destroyed, and does not yet include the unproduced and undestroyed. None of consciousnesses 1-8 have turned around to become wisdom yet. AND BASED UPON CONSCIOUSNESS PRODUCED AND DESTROYED, not reverse to wisdom, IT ESTABLISHES PRODUCTION AND EXTINCTION as resulting, one could say, from Nirvana as the cause. Or you could say it sets up production and extinction--samsara--AS forming THE CAUSE FOR the fruit of NIRVANA. The text allows of many interpretations as long as they are reasonable. It's not as fixed as the text of the Sutra itself. But even Sutras can have special interpretations. Remember how when Dharma Master Tao Sheng was lecturing the passage in the *Mahaparinirvana Sutra* which says icchantikas lack the Dharma Nature, he said icchantikas have it, and that turned out to be true? It was clarified

in the second half of the Sutra. If your viewpoint is based on understanding, you can do that.

PROLOGUE:

THE DHARMA BEING THAT WAY, THERE IS ETERNAL DISTINCTION BETWEEN EXISTENCE AND NON-EXISTENCE OF THE SEED. THEREFORE THE FIVE NATURES ARE FIXED AS NOT THE SAME. INASMUCH AS THE CONSCIOUSNESSES ESTABLISHED ARE ONLY PRODUCED FROM KARMA AND DELUSION, THE TRUE SUCHNESS THUS ESTABLISHED IS CONSTANT AND UNCHANGING AND DOES NOT ALLOW FOR ACCORDING WITH CONDITIONS.

COMMENTARY:

THE DHARMA BEING THAT WAY, THERE IS ETERNAL DISTINCTION BETWEEN EXISTENCE AND NON-EXISTENCE OF THE SEED in the Eight Consciousness. There is a definite and ever-lasting demarcation between what has and what does not have the seed-nature, that is, between what does and what does not have production and extinction. THEREFORE, THE FIVE NATURES discussed before-- Sound Hearers, Those Enlightened to Conditions, Bodhisattvas. Unfixed, and Those Without the Seed Nature ARE FIXED AS NOT THE SAME. They are set as different natures, different from one nature. INASMUCH AS THE CONSCIOUSNESSES subject to production and extinction ESTABLISHED by the Initial Teaching ARE ONLY PRODUCED FROM the creation of KARMA AND the giving rise to DELUSION that precedes it, once the karma is created the retribution must be undergone. Creating karma confuses and deludes one, and the karma was created because one was deluded and confused. Having created that karma, one undergoes birth and death. Although there is discussion of True Suchness in that Teaching, it says that it IS CONSTANT AND UNCHANGING AND is only able not to change. It DOES NOT ALLOW FOR changing from ACCORDING WITH CONDITIONS. This is just the start of talking about the Great Vehicle, and so its principles are not yet perfectly interpenetrating, because True Suchness does not change according to conditions, yet while not changing it accords with conditions. But this Teaching lets it be eternally unchanging and does not say it can accord with conditions.

PROLOGUE:

THE NATURE THAT ARISES DEPENDENT ON SOMETHING ELSE SEEMS TO EXISTS AND IS NOT NON-EXISTENT, YET IS NOT IDENTICAL WITH THE TRUE EMPTINESS AND BEING WITHOUT A NATURE OF THE PERFECTLY ACCOMPLISHED. THE DOCTRINES OF EMPTINESS AND BEING WITHOUT A NATURE OF THE PERFECTLY ACCOMPLISHED. THE DOCTRINES OF EMPTINESS IN THE SUTRAS SPOKEN ARE ONLY IN TERMS OF WHAT IS ATTACHED TO.

COMMENTARY:

THE NATURE THAT ARISES DEPENDENT ON SOMETHING ELSE was discussed before, along with the Nature Everywhere Calculated and Attached to, and the Perfectly Accomplished Real Nature --together known as the Three Own-Natures. Every person has those three kinds of confusion, and makes those kinds of discriminations of natures which are false. The Nature Everywhere Calculated and Attached to is when you yourself don't know what something is. You don't recognize it and so make a guess--the guess is its Nature Everywhere Calculated and Attached to. We can use the analogy of a person walking along in the dark who catches sight of something long, narrow and black in the road ahead. At first glance he doesn't know what it is, but his immediate reaction is, "Oh! It's a snake!" That first thing that occurs to him makes him afraid of being bitten and cautious. Then when he can see it more clearly the Nature That Arises Dependent on Something Else emerges, as he looks to see if it will move or raise its head, and perceives that it is a piece of rope and not a snake. With that recognition, he ceases to be scared, picks it up and notes the rope is made of hemp--and hemp basically is empty. That's called the Perfectly Accomplished Real Nature--emptiness, non-existence. He's gone through imagining it's a snake to it's being a rope to taking the rope apart so there's nothing at all--no snake, rope or even hemp--for the hemp can become dust and then disappear: the Perfectly Accomplished Real Nature. This is because people don't understand objects and become attached to existence, non-existence, short and long--so things have those three natures of their own. Because dharmas interpenetrate without obstruction, you can make these three natures correspond to the Three Vehicles and equate Ordinary, Common People who attach to what is false with the false supposition that the rope is a snake. Those of the Two Vehicles,--Sound Hearers and Those Enlightened to Conditions--are attached to existence. They recognize the rope is not a snake, but are still attached to the existence of the rope. The Great Vehicle takes one look and realizes that the rope is empty, being made of hemp which can turn to dust and go.

You should realize that we now are all walking along in the dark and that for us everything we encounter is a snake. We don't even know it is a rope, much the less recognize its basic emptiness--and that can hardly be called the Middle Way.

When people are quizzed and describe what they think the Three Own-Natures are and then others evaluate their descriptions, that too is the Nature Everywhere Calculated and Attached to. However, what all of them are discussing is the Three Natures, which is the Nature That Arises Dependent on Something Else--that kind of attachment that arises dependent on the Three Natures as topic for discussion. After the discussion, all that they have said is gone. It's all been said, and although it's on tape, that's the tape's. So that's the Perfectly Accomplished Real Nature. That's all there is to it.

To resume the text, the Nature That Arises Dependent on Something Else SEEMS TO EXIST AND IS NOT NON-EXISTENT. It's not that since it seems to exist it doesn't exist. Rather, it seems to exist and does. There fundamentally is such a thing, or how could it arise dependent on something else? YET the Nature That Arises Dependent on Something Else IS NOT IDENTICAL WITH there being nothing at all. It's just reduced

the snake to a rope, and is not yet THE TRUE EMPTINESS AND BEING WITHOUT A NATURE OF THE PERFECTLY ACCOMPLISHED Real Nature which is when the rope is further reduced to hemp, and the hemp to dust that disappears.

What we said about this Dharma was the Nature Everywhere Calculated and Attached to. The lecturing itself was the Nature Everywhere Calculated and Attached to. The lecturing itself was the Nature That Arises Dependent on Something Else. Now that the discussion is over, it's the Perfectly Accomplished--completed--Real Nature.

THE DOCTRINES OF EMPTINESS IN THE SUTRAS SPOKEN when the Three Natures are discussed ARE ONLY IN TERMS OF attachments, then there isn't any Nature Everywhere Calculated and Attached to, nor any Nature That Arises Dependent on Something Else, or any Perfectly Accomplished Real Nature either. Then, "all dharmas are empty of characteristics," characterized by emptiness, and "the perfection of Bodhi returns nothing being obtained": "no knowing and no attaining." There are two verses that sum up the Three Natures:

*Because of that, this is
everywhere calculated;
And everywhere are calculated
all kinds of things.
The everywhere calculated that
is attached to
Also has no nature of its own.*

Due to the prior existence of something, Because of that, this thing is everywhere calculated; and because of that one thing everywhere are calculated all kinds of things. It's not just a piece of rope that's everywhere calculated into a snake. There might be a rock that becomes entirely miscalculated so one thinks, "Oh! It's a tiger!!!" Then when one draws nearer one sees, "Oh, I was scared to death but it was only a rock all along." That's the Nature That Arises Dependent on Something Else. If you pulverize a rock it turns to dust and there's nothing at all. So it was just a case of oneself having nothing to do and finding something to do, having no attachments but inventing some. The meaning is that every single thing is false, and you should not think and do calculations on what's basically unreal and try to compute or count their number. The Nature Everywhere Calculated and Attached to is your computations. For example, sending rockets to the moon is done by computations of the Nature Everywhere Calculated and Attached to. Do you understand? A device reckoned so as to reach the moon. "What are moon rocks like? Let's take some back to investigate."

That's the Nature That Arises Dependent on Something Else. After the investigation there's nothing--the Perfectly Accomplished Real Nature. That's precisely how it leads to calculating all kinds of things.

The everywhere calculated that is attached to/ Also has no nature of its own. That which is attached to can't do the calculating itself. The rope can't announce it's a snake. It's the

person who has that thought about it. The rope itself doesn't have the attachment. It doesn't have any nature of its own, and can't make pervasive calculations. When you see a stone and think it's a tiger, the stone is unable to think, "I'm a tiger." It's you who give it that false name, but it doesn't even think "I'm a rock," which is its substance, for it doesn't have thought or all the pervasive calculating and arising dependent on something else that know.

*The own-nature that arises
dependent on something else
Is produced from discriminated
conditions.
The relation of the perfectly
accomplished real to them
Is ever far from those previous
natures.*

The own-nature that arises dependent on something else, for example a stone, Is produced from discriminated conditions of why it came to be-- how the rock was part of a mountain before and eventually will be pulverized--the discriminated conditions that brought it about. The relation of the perfectly accomplished real nature to them, when it reaches the point of being empty and not existing, Is ever far from those previous natures everywhere calculated and that arose dependent on something else-- hence its name. When I ask you about these, it's to see if you'll put a head on top of the head you already have, or if you'll cut off your own head.

PROLOGUE:

SINCE ITS DISCUSSIONS OF THE THREE NATURES AND THE FIVE NATURES ARE NOT THE SAME, IT THEREFORE SAYS THAT ONE PORTION OF LIVING BEINGS DEFINITELY DOES NOT ACCOMPLISH BUDDHAHOOD--WHICH IT TERMS THE NON-DECREASING OF THE REALM OF BEINGS.

COMMENTARY:

SINCE ITS, the Initial Teaching's, DISCUSSIONS OF THE THREE NATURES-- Sound-Hearers, Those Enlightened to Conditions, and Bodhisattvas--AND THE FIVE NATURES just mentioned, have slight differences here and there, they ARE NOT THE SAME. IT THEREFORE SAYS concerning the Five Natures THAT there is ONE PORTION OF LIVING BEINGS which DEFINITELY DOES NOT ever become able to ACCOMPLISH BUDDHAHOOD WHICH IT TERMS THE NON-DECREASING OF THE REALM OF LIVING BEINGS. The reasoning is that if even those beings became Buddhas, the realm of living beings would be empty and cease to exist after sufficient decrease. This preserves that realm. Such statements are not complete or interpenetrating, and so this is just the start of presenting the Mahayana. If you wish to go more deeply into the subject, you can investigate on your own.

PROLOGUE:

IN IT THE TWO TRUTHS--THE ABSOLUTE AND THE RELATIVE--ARE CLEARLY QUITE DIFFERENT AND NEITHER ANNIHILATIONISM OR PERMANENCE; YET WHEN THE FRUIT IS PRODUCED THE CAUSE IS EXTINGUISHED.

COMMENTARY:

IN IT, THE TWO TRUTHS--THE ABSOLUTE Truth of true principle, AND THE RELATIVE worldly TRUTH not based on true principle--have a lot that can be said about them. Eight categories could be discussed for example, but if you do too much dividing up, it confuses people, so we won't do that for now. In general, Relative Truth refers to worldly dharmas, and Absolute Truth refers to world-transcending dharmas. The Two Truths in the Initial Teaching ARE CLEARLY QUITE DIFFERENT with no blurring of boundaries between the worldly and supreme doctrine which admits of nothing worldly. This kind of Dharma is NEITHER subject to the accusation of being attached to ANNIHILATIONISM OR to that of attachment to PERMANENCE, since there is continuation. YET WHEN THE FRUIT IS PRODUCED, THE CAUSE IS EXTINGUISHED. When true principle arises, worldly truth is extinguished. Absolute Truth refers to emptiness, and Relative Truth to existence. Here it's not wonderful existence, nor is it ultimate true emptiness. It's just a kind of principle of emptiness.

To discuss annihilationism and permanence at greater length, those of externalist ways are attached either to one or to the other, but in Buddhism there is non-annihilation and non-permanence. The point of view of permanence is that people are people forever, in this life and in the lives to come. They could never become dogs, which, according to them, are dogs this life, with always be reborn as dogs, and will never be anything else. The same holds true for cats, horses, cows, sheep, chickens, goats, pigs, and the rest. They will always be what they are and never change says this kind of outside way which maintains the doctrine of spontaneity. For them there is no use in cultivating, for people are spontaneously people and will never be anything else. Another type of outside way "refutes" eternalism but attaches to annihilation, saying that when people die it's like a lamp going out--they are just gone with no trace. It's cut off like that for people, and for everything else as well. That means their doctrines are not unobstructed or interpenetrating.

Buddhism, on the other hand, speaks of cause and effect, and how you reap the result of the kinds of causes you plant. However, the cause can be extinguished. For example, if you have planted an evil cause and are due to reap an evil result, you can extinguish the evil cause by repenting. If not extinguished, there would be an unbroken interval before the result is reaped, which they think would be falling into deviant views of permanence of externalist ways. If the cause were not continuous and the cause were extinguished, there would be to fall into annihilationism. So cause and effect involves continuation, thereby falling into neither of the above extremes.

PROLOGUE:

THE FOUR MARKS ARE SIMULTANEOUS, EXTINCTION INDICATING LATER NON-EXISTENCE.

COMMENTARY:

THE FOUR MARKS ARE sometimes said to be 1) birth, 2) dwelling, 3) change, and 4) emptiness, and sometimes called 1) coming into being, 2) dwelling, 3) decay, and 4) extinction. They ARE SIMULTANEOUS, there being the four marks at every point between before and the end. On a long-time scale, it's the four great kalpas of coming into being, dwelling, decay, and extinction respectively that are the four marks, but in short-terms each thought of ours has the four. Before you didn't have the thought, and then it starts to arise--that's the mark of birth or production. Once born it remains--dwelling--but not forever. Thought is temporary, so there is change and then it is extinguished. AND just to mention the one mark of EXTINCTION, it is INDICATING LATER NON-EXISTENCE. Prior to it there was present coming into being, dwelling, and change, and after that it's gone. This teaching makes a comparison between unconditioned dharmas and conditioned dharmas and those characterized by the four marks listed above. Before there was nothing, but now something is produced: that's the mark of production. Now the conditioned dharma exists, but in the future it will not: that's the mark of extinction. Change is transformation of the mark of dwelling since it's unstable and temporary. Therefore, the four marks are all at the same time, and the mark of extinction is just the sign telling you that later on the dharma temporarily existing now will be no more.

Before a thought was produced, it didn't exist. Once it is produced there is that thought--the mark of production. After production of the thought it stops and is thought and has not been forgotten or gone by--that's dwelling. After dwelling for awhile, it starts to change. As it changes it becomes less solid, and finally is extinguished. So a single thought is replete with the four marks. The Initial Teaching says this about conditioned dharmas.

PROLOGUE:

THE FUNDAMENTAL AND THE AFTERWARDS OBTAINED ACCORD WITH STATES TO SEVER DELUSIONS. SPEAKING IN TERMS OF MEANING, THERE IS TWIN CONTEMPLATION, BUT THERE IS DEFINITE DEFINITE DIFFERENCE IN ILLUMINATION. BY USING CONDITIONED WISDOM, THERE IS CERTIFICATION TO UNCONDITIONED PRINCIPLE. THE MEANING SPOKEN IS NOT DIFFERENT, YET THE ACTUALITY IS NOT ONE.

COMMENTARY:

THE FUNDAMENTAL wisdom is that of True Suchness which one has to start with AND THE wisdom AFTERWARDS OBTAINED through cultivation is non-ultimate

attainment of only a small amount. The preceding five consciousnesses can turn into Wisdom Afterwards Obtained, but both types of wisdom ACCORD WITH STATES TO SEVER DELUSIONS. Fundamental wisdom accords with states of Absolute Truth--true states--to cut off delusions about principle (noumenon), that is, thought delusions. Wisdom Afterwards Obtained accords with states of Relative Truth--worldly states--to cut off delusions about specifics (phenomena), that is, view delusions. Delusions of views come from non-recognition and are severed by understanding specific things. Delusions of thought come from not understanding principle, and are severed by reaching that understanding. View delusions are:

When faced with states, giving rise to greed and love.

They refer to specifics and what is conditioned and external. Thought delusions are:

Being confused about principle and giving rise to discriminations.

They are in the realm of principle and the unconditioned. Only fundamental wisdom can cut off delusions about principle, Wisdom Afterwards Obtained only being able to cut off delusions about specific phenomena. Both therefore accord with states to cut off delusions.

SPEAKING IN TERMS OF MEANING, THERE IS TWIN CONTEMPLATION. The principle involved is that either kind of wisdom can contemplate both kinds of Truths--the Absolute and the Relative we have been talking about; BUT THERE IS DEFINITE DIFFERENCE IN ILLUMINATION. It's the same cultivation, but the accomplishments are different. Fundamental wisdom severs delusions both of principle and specifics. But although Wisdom Afterwards Obtained can contemplate both the absolute and the relative, it can only sever delusions involving confusion about specifics. That means BY USING CONDITIONED WISDOM which is fabricated and contrived, not natural, THERE IS CERTIFICATION TO UNCONDITIONED PRINCIPLE in the future. THE MEANING SPOKEN IS NOT DIFFERENT, YET THE ACTUALITY IS NOT ONE. The meaning is that cultivating and illuminating do not entail two different things; but the fact is there is actual difference between what can illuminate and what is illuminated, between what can sever and what is severed.

-to be continued.

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