

flower  
adornment  
sutra  
prologue by t'ang dynasty  
master ch'ing liang  
commentary by Tripitaka Master Hua

*PROLOGUE:*

*THREE. PERHAPS THERE IS DIVISION INTO THREE: FIRST THE ONE SMALL VEHICLE, THEN THE ONE AND THE THREE VEHICLES, AND AT THE END THE THREE AND THE ONE VEHICLE. OR PERHAPS ONLY THE FINAL ONE IS THE NOT-IN-COMMON ONE VEHICLE. THE WISDOM SHASTRA INDICATES THIS AS THE NOT-IN-COMMON BECAUSE SUCH SUTRAS AS THE GREAT CATEGORY ARE SPEAKINGS IN COMMON WITH THE TWO VEHICLES. THESE THREE ALSO ACCORD WITH THE FOUR VEHICLES. FURTHERMORE, THE LIANG DYNASTY SHASTRA IN PART EIGHT SAYS, "THE THUS COME ONE'S ESTABLISHMENT OF THE PROPER DHARMA HAS THREE KINDS: ONE, ESTABLISHING THE SMALL VEHICLE, TWO, ESTABLISHING THE THREE VEHICLES, AND THREE, ESTABLISHING THE ONE VEHICLE. THE THIRD IS THE MOST SUPREME, AND SO IT IS CALLED 'WELL-ESTABLISHED.'" THIS ALSO COINCIDES WITH THE WONDERFUL WISDOM SUTRA, AND THE SECOND ROLL OF TRIPITAKA MASTER PARAMARTHA'S RECORDS OF OPINIONS DIFFERENTLY HELD BY THE SCHOOLS ALSO SAYS THE SAME THING.*

*COMMENTARY:*

THREE is that PERHAPS THERE IS someone who makes a DIVISION INTO THREE parts, the FIRST of which is THE ONE SMALL VEHICLE Teaching. THEN there is THE Initial Teaching of there being ONE Vehicle AND also THE THREE VEHICLES. AND AT THE END THERE IS THE Teaching of there being THREE Vehicles AND THE ONE VEHICLE. OR PERHAPS one says that ONLY THE FINAL ONE IS THE One Vehicle NOT-IN-COMMON with the Two Vehicles and different from them. THE *Great WISDOM Gone To The Other Shore--Mahaprajnaparamita--SHASTRA* INDICATES the single Vehicle AS being THE NOT-IN-COMMON with the Two Vehicles ONE VEHICLE, BECAUSE SUCH SUTRAS AS THE *GREAT CATEGORY Prajna Sutra* ARE SPEAKINGS of Dharma that are IN COMMON WITH THE TWO VEHICLES. THESE THREE kinds ALSO ACCORD WITH THE principles of the

Teaching of FOUR VEHICLES. FURTHERMORE, THE LIANG DYNASTY *Mahayanasamgraha* SHASTRA IN PART EIGHT SAYS, "THE THUS COME ONE'S ESTABLISHMENT OF THE PROPER DHARMA HAS THREE KINDS: ONE, ESTABLISHING THE SMALL VEHICLE Teaching, TWO, ESTABLISHING THE THREE VEHICLES' Teaching, AND THREE, ESTABLISHING THE ONE VEHICLE Teaching. THE THIRD Teaching of the One Vehicle IS THE MOST SUPREME AND PERFECT. AND SO IT IS CALLED 'WELL-ESTABLISHED.'" THIS principle ALSO COINCIDES WITH the principle in THE *WONDERFUL WISDOM SUTRA*, AND THE SECOND ROLL OF TRIPITAKA MASTER PARAMARTHA'S *RECORDS OF OPINIONS DIFFERENTLY HELD BY THE SCHOOLS*, ALSO SAYS THE SAME THING. Its principle agrees with this as well.

*PROLOGUE:*

*FOUR. PERHAPS THERE IS A DIVISION INTO FOUR, WHICH ALSO HAS TWO DOORS. ONE IS THAT THE THREE TEACHINGS IN BETWEEN ARE RETAINED AND TWO DISCARDED BECAUSE THEY ARE SEPARATE, THESE BEING OPENED TO MAKE FOUR: ONE, THE SEPARATE TEACHING OF THE SMALL VEHICLE, SUCH AS THE FOUR AGAMAS; TWO, THE CONNECTIVE TEACHING OF THE THREE VEHICLES, SUCH AS THE DEEP SECRET; THREE, THE CONNECTIVE TEACHING OF THE ONE VEHICLE, SUCH AS THE DHARMA FLOWER; FOUR, THE SEPARATE TEACHING OF THE ONE VEHICLE, AS IN THE FLOWER ADORNMENT SUTRA. TWO IS THAT FROM THE POINT OF VIEW OF SUCCESSIVE POSITIONS BEING WITHOUT POSITIONS, THE OPENING OF THE GRADUAL IS JUST THE SUDDEN, AND SO THERE IS DIVISION INTO FOUR. TAKEN COMPREHENSIVELY, THE SECOND AND THIRD ARE THE GRADUAL TEACHING, AND THE REST ARE ALL AS NAMED.*

*COMMENTARY:*

FOUR is that PERHAPS THERE IS A DIVISION made by some people INTO FOUR Teachings, WHICH ALSO HAS TWO kinds of DOORS. ONE of the doors IS THAT THE THREE TEACHINGS IN BETWEEN—the Initial, Final, and Sudden Teachings--ARE RETAINED, AND THE TWO that come before and after, namely the Small Teaching and the Perfect Teaching, ARE DISCARDED and don't belong with them BECAUSE THEY ARE SEPARATE. They aren't the same as the Small Teaching that comes before them, or as the Perfect Teaching that comes after them, THESE three Teachings BEING OPENED TO MAKE FOUR Teachings. Those four are: ONE, THE SEPARATE TEACHING OF THE SMALL VEHICLE, SUCH AS THE principles set forth in THE FOUR AGAMAS Sutras. TWO is THE *DEEP SECRET Sutra*. THREE is THE CONNECTIVE TEACHING OF THE ONE VEHICLE, SUCH AS THE *DHARMA FLOWER Sutra*, the *Nirvana Sutra*, and so forth. FOUR, THE SEPARATE TEACHING OF THE ONE VEHICLE, AS IN THE *FLOWER ADORNMENT SUTRA*, which is special and not the same as the other Sutras. That's the first divisional door.

TWO, the second "door," IS THAT basically one has to cultivate step by step, but this Teaching is FROM THE POINT OF VIEW OF SUCCESSIVE POSITIONS BEING WITHOUT POSITIONS, so they don't need to be cultivated step by step. Why is that? It's because this is the Sudden Teaching. THE OPENING OF THE GRADUAL Teaching IS JUST THE SUDDEN Teaching, AND SO THERE IS DIVISION INTO FOUR. TAKEN COMPREHENSIVELY, THE SECOND--the Initial Teaching--AND THE THIRD--the Final Teaching--ARE THE GRADUAL TEACHING, for the two of them are in terms of going step by step and can be grouped together and called the Gradual Teaching. That's how there come to be four teachings, AND THE RESTORE ALL AS NAMED. They keep the names they had.

*PROLOGUE:*

*FIVE, PERHAPS THERE IS A DIVISION INTO FIVE, JUST AS WAS ESTABLISHED BEFORE, BECAUSE WITHIN THE GRADUAL THERE IS INITIAL AND FINAL. ALTHOUGH THE MAJOR EMPHASIS IS SELECTED AND CERTAIN SUTRAS REFERRED TO IN GENERAL, IT IS ACTUALLY NOT A CONFINED DETERMINATION, FOR WITHIN A SINGLE SUTRA ARE INCLUDED MANY TEACHINGS.*

*COMMENTARY:*

We just reviewed how the entire teaching career of the Buddha could be determined to comprise four teachings, the second and third Teachings being combined to form a Gradual Teaching. This now is FIVE, PERHAPS THERE IS A DIVISION INTO FIVE Teachings, JUST AS WAS ESTABLISHED BEFORE in determining Small, Initial, Final, Sudden and Perfect Teachings. That makes five in all BECAUSE WITH THE GRADUAL Teaching when there's division into four, THERE IS a grouping together of the INITIAL Teaching AND the FINAL Teaching to make one Teaching. ALTHOUGH THE MAJOR EMPHASIS of the doctrines IS SELECTED AND CERTAIN SUTRAS REFERRED TO IN a very GENERAL way, IT IS ACTUALLY NOT at all A CONFINED DETERMINATION that those particular Sutras necessarily belong only to a particular Teaching. It's not a rigid classification, FOR WITHIN A SINGLE SUTRA ARE INCLUDED doctrines and principles of a great MANY TEACHINGS. A given Sutra cannot be exclusively assigned only to a given Teaching. It can't be that fixed.

*PROLOGUE:*

*THE SECOND, THE TIME SEQUENCE OF THE TEACHING MODES. NOW IN DETERMINING THE TEACHINGS OF THE THUS COME ONE'S SINGLE GENERATION, IN GENERAL THEY OPEN INTO TEN DOORS: ONE, THE DOOR OF DIFFERENCE OF THE ROOT AND BRANCH-TIPS; TWO, THE DOOR OF BRANCH-TIPS ARISING FROM THE ROOT; THREE, THE DOOR OF GATHERING THE BRANCH-TIPS TO RETURN THEM TO THE ROOT; FOUR, THE DOOR OF NON-OBSTRUCTION OF THE BRANCH-TIPS AND THE ROOT; FIVE, THE DOOR OF UNFIXED ACCORDING WITH POTENTIALS; SIX, THE DOOR OF REVEALED*

*AND SECRET BEING SIMULTANEOUS; SEVEN, THE DOOR OF SUDDEN PROCLAMATION AT ONE TIME; EIGHT, THE DOOR OF SILENCE WITHOUT SPEAKING; NINE, THE DOOR OF ENCOMPASSING THE THREE BOUNDARIES; AND TEN, THE DOOR OF MULTI-LAYERED INFINITY.*

*COMMENTARY:*

In most cases the principles of the Flower Adornment Sutra are presented in lists of ten. They start from one, turn into ten, and from there, to be one hundred, then a thousand can be explained as ten thousand on and on without end. We had a Professor visit who got it all wrong and who claims there is no way to understand the principles so they should simply be omitted. That's one way of dealing with it, but if the principles are discarded there will never be any way to understand them. Besides, that's how the Dharma disappears in the Dharma Ending Age. People start to say, "This passage is incomprehensible so we'll leave it out," and there is that much less. They come to another section they don't understand and say, "This chapter is not needed. We'll cut it out," and they cut off that arm. Then there'll be another unwanted chapter, and that leg is severed. That leaves a cripple that can't walk, run or crawl.

THE SECOND considers THE time SEQUENCE OF THE TEACHING MODES. NOW IN DETERMINING THE TEACHINGS OF THE THUS COME ONE'S SINGLE GENERATION they won't be discussed in detail. IN a very GENERAL and summary fashion THEY OPEN INTO TEN DOORS. Door number ONE is THE DOOR OF DIFFERENCE OF the ROOT--the One Vehicle--AND the BRANCH-TIPS--The Three Vehicles. This first door considers the differences between them. TWO is THE DOOR OF BRANCH-TIPS ARISING FROM THE ROOT, for branch-tips come from the root. One root spreads out into ten thousand ramifications. THREE, THE DOOR OF GATHERING THE BRANCH-TIPS TO RETURN THEM TO THE ROOT is:

Ten thousand ramifications return to a single root. What is one in kind becomes ten thousand kinds, and the ten thousand kinds return to be one kind. FOUR is THE DOOR OF NON-OBSTRUCTION OF THE BRANCH-TIPS AND THE ROOT. From the point of view of the ordinary, common people the root is not the branch-tips and the branch-tips are not the root. But in the state of the Flower Adornment, there is no obstruction between branch-tips and root. You can say the root is the branch-tips, and the branch-tips can be called the root. It all depends upon how you discuss them. They do not interfere with each other. The root does not rule out the branch-tips, nor do the branch-tips rule out the root. The branch-tips can be the root and the root can be the branch-tips. FIVE is THE DOOR OF UNFIXED ACCORDING WITH POTENTIALS. There is unpredetermined response in accordance with potentials, that is:

Dispensing the medicine in accordance with the illness,  
Speaking the Dharma according to the person.

SIX is THE DOOR OF REVEALED--that which is obvious and out-front--AND THE SECRET--the hidden--BEING SIMULTANEOUS. SEVEN is THE DOOR OF

SUDDEN PROCLAMATION of the limitless Dharma doors of the Three Stores and Twelve Divisions of the Canon AT ONE and the same TIME. That means too, that the entire Tripitaka and twelve canonic categories are proclaimed in a single phrase uttered by the Buddha, and all the boundless Dharma doors are stated simultaneously. EIGHT is THE DOOR OF ENCOMPASSING--including and connecting--THE THREE BOUNDARIES OF THE PAST, PRESENT AND THE FUTURE. The past can be made the present, and the present can become the future in unobstructed interconnection. TEN is THE DOOR OF MULTI-LAYERED INFINITY, for the preceeding nine doors do not tell the entire story. If the discussion is continued there never is an end, for layer after layer unfolds endlessly. That totally baffles the Professor mentioned before.

*-continued next issue*