

THIRD DOOR

III, DOCTRINAL ANALYSIS

A. THE MAGNITUDE OF THE PERFECT TEACHING

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PROLOGUE:

WE ALREADY KNOW THAT THIS SUTRA GENERALLY BELONGS TO THE PERFECT TEACHING, BUT WE HAVE NOT YET ANALYZED THE PERFECT DOCTRINE.

COMMENTARY:

III. Three. DOCTRINAL ANALYSIS. WE ALREADY KNOW THAT THIS SUTRA, *The Flower Adornment--Avatamsaka--Sutra*, GENERALLY BELONGS TO THE PERFECT TEACHING, BUT WE HAVE NOT YET ANALYZED THE PERFECT DOCTRINE. We don't know the details of the Perfect Doctrine yet from the discussion so far.

PROLOGUE:

THE SEA OF THE TEACHINGS IS VAST AND DEEP, INCLUDING ALL, EXCLUDING NOTHING. IN IT, FORM AND EMPTINESS INTER-REFLECT, WHILE THE FUNCTIONS OF VIRTUE ARE MULTILAYERED. IN ITS BREADTH, IT COMPLETELY GATHERS IN THE FIVE TEACHINGS AND SO FORTH, UP TO INCLUDING PEOPLE AND GODS, EXCLUDING NONE. THUS IS REVEALED ITS DEPTH AND BREADTH.

ALTHOUGH THE HUNDRED STREAMS DO NOT TAKE IN THE GREAT SEA, THE GREAT SEA MUST TAKE IN THE HUNDRED STREAMS. YET, ALTHOUGH THE SEA TAKES IN THE HUNDRED STREAMS, IT IS OF ONE IDENTICAL SALTY FLAVOR, AND ANY SINGLE DROP OF IT WILL BE QUITE DIFFERENT FROM THE WATER OF THE HUNDRED STREAMS.

THE FOUR PREVIOUS TEACHINGS DO NOT INCLUDE THE PERFECT TEACHING IN FULL, BUT THE PERFECT TEACHING CERTAINLY INCLUDES THOSE FOUR IN FULL. ALTHOUGH IT INCLUDES THE FOUR, THEY ARE ALL LINKED TOGETHER IN THE PERFECT. THEREFORE, THE TEN GOOD DEEDS AND THE FIVE PRECEPTS ARE ALSO GATHERED IN BY THE PERFECT TEACHING, WHICH IS BEYOND THE THIRD AND FOURTH TEACHINGS, HOW MUCH MORE BEYOND THE FIRST AND SECOND

TEACHINGS! THUS THE PERFECT PENETRATES ALL THE OTHER TEACHINGS BUT IS IN NO WAY RESTRICTED TO ANY ONE OF THEM,

COMMENTARY:

THE SEA OF THE TEACHINGS IS VAST AND DEEP INCLUDING ALL, EXCLUDING NOTHING. What is the Perfect Teaching? It is perfect and complete, interpenetrating and unobstructed. It is like the great sea. This sea of teachings includes all the other doctrines, the most subtle as well as the most obvious. Nothing lies outside of this sea of teachings; all doctrines are within it.

IN IT, FORM AND EMPTINESS INTER-REFLECT, WHILE THE FUNCTIONS OF VIRTUE ARE MULTILAYERED. That which has form and appearance and that which is without form and appearance inter-reflect in this Perfect Doctrine. Form and emptiness are both included in this teaching. True Emptiness does not obstruct Wonderful Existence and Wonderful Existence does not obstruct True Emptiness. The ten thousand virtues are perfectly interpenetrating, and endless in their reciprocal functioning.

IN ITS BREADTH, IT COMPLETELY GATHERS IN THE FIVE TEACHINGS, AND SO FORTH UP TO INCLUDING PEOPLE AND GODS, EXCLUDING NOTHING. It includes all five of the Hsien-Shou Teachings: Small Teaching, Initial Teaching, Final Teaching, Sudden Teaching, and Perfect Teaching. It also includes the vehicles of people, gods, animals, hungry ghosts, and hell-beings--all are included in the Perfect Teaching, excluding none. THUS IS REVEALED ITS DEPTH AND BREADTH. Because it is all-inclusive, it is said to be deep and broad.

ALTHOUGH THE HUNDRED STREAMS DO NOT TAKE IN THE GREAT SEA, THE GREAT SEA MUST TAKE IN THE HUNDRED STREAMS. Now we are given an analogy. "The hundred streams" is a term used to represent all the rivers, streams, and brooks. All the individual waterways do not have any way to receive the waters of the great sea into themselves. The hundred streams represent the other levels of the Buddha's teaching: the Small, Initial, Final, and Sudden; as well as the teachings and doctrines of other religions. They do not take in the Perfect Teaching. But the great sea received all the waters of all the streams, brooks, and rivers into itself. Yet no matter how much water it receives, the sea does not perceptibly "increase." Water flows into the sea from all directions, but it never appears that the sea gets any bigger. YET, ALTHOUGH THE SEA TAKES IN THE HUNDRED STREAMS, IT IS OF ONE IDENTICAL SALTY FLAVOR, AND ANY SINGLE DROP OF IT WILL BE QUITE DIFFERENT FROM THE WATER OF THE HUNDRED STREAMS. All water becomes salty when it enters the sea. The fresh-water streams don't turn the sea into fresh water. Once all the water gets into the sea, it becomes of the same taste, salty. This means that when other teachings return to the Perfect Teaching, they all become the Perfect Teaching, Their doctrines all belong to the Perfect Teaching and no other. So you can take any drop of water out of the ocean and taste it, and it will be quite different from the taste of the hundred streams--from any of the fresh-waterways that flow into it.

THE FOUR PREVIOUS TEACHINGS DO NOT INCLUDE THE PERFECT TEACHING IN FULL, BUT THE PERFECT TEACHING CERTAINLY INCLUDES THOSE FOUR IN FULL. The Small, Initial, Final, and Sudden Teachings do not include the Perfect Teaching's doctrines. There may be mention of them, but in no way is that mention all-encompassing. Why not? Because those teachings are like the hundred streams. There is no room for all the ocean water in the streams, and in the same way, the doctrines of the four previous teachings are limited and not universal, and so they cannot contain the Perfect Teaching in full. The Perfect Teaching, however, most certainly includes the doctrines of the four previous teachings. ALTHOUGH IT INCLUDES THE FOUR, THEY ARE ALL LINKED TOGETHER IN THE PERFECT. THEREFORE, THE TEN GOOD DEEDS AND THE FIVE PRECEPTS ARE ALSO GATHERED IN BY THE PERFECT TEACHING. The Ten Good Deeds are the opposite of the Ten Evils.

THE TEN EVILS

1. killing
2. stealing
3. sexual misconduct
4. greed
5. hatred
6. stupidity
7. loose speech
8. false speech
9. abusive speech
10. divisive speech

The first three are evils of the body. The second three are evils of the mind. The last four are evils committed by the mouth. If you add the word "no" before each of the ten in this list, you have the Ten Good Deeds. So when you cultivate, you must just not do evil and you'll be doing fine.

THE FIVE PRECEPTS

1. no killing
2. no stealing
3. no sexual misconduct
4. no lying
5. no taking of intoxicants, cigarettes, drugs

The Perfect Teaching, WHICH IS BEYOND THE THIRD AND FOURTH TEACHINGS, HOW MUCH MORE BEYOND THE FIRST AND SECOND TEACHINGS, gatherings in the Ten Good Deeds and the Five Precepts, nonetheless. The third and fourth teachings are the Final and Sudden. The first and second teachings are the Small and Initial. THUS THE PERFECT PENETRATES ALL THE OTHER TEACHINGS BUT IS IN NO WAY RESTRICTED BY ANY ONE OF

THEM. Therefore, the Perfect Teaching only serves to embrace all the other teachings, but is has no restrictions whatsoever.

-continued next issue