

# *Flower Adornment*

*Prologue by T'ang Dynasty National Master Ching Liang*

*with commentary of TRIPITAKA MASTER HUA*

## **THIRD DOOR: A DOCTRINAL ANALYSIS OF THE PERFECT TEACHING**

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TEXT:

NUMBERS SEVEN AND EIGHT ABOVE SHOW THAT THE SPECIFICS AND PRINCIPLE ARE NOT DIFFERENT. NUMBERS NINE AND TEN ABOVE SHOW THAT THE SPECIFICS AND THE PRINCIPLE ARE NOT THE SAME.

THEREFORE, THE CONDITIONED AND THE UNCONDITIONED ARE NEITHER THE SAME NOR DIFFERENT. THE FOURTH TRANSFERENCE SAYS: IN THE REALM OF THE CONDITIONED, UNCONDITIONED DHARMAS MANIFEST WITHOUT ANNIHILATING THE MARK OF THE CONDITIONED. IN THE REALM OF THE UNCONDITIONED, CONDITIONED DHARMAS MANIFEST WITHOUT DISCRIMINATING THE NATURE OF THE UNCONDITIONED.

COMMENTARY:

NUMBERS SEVEN AND EIGHT ABOVE SHOW THAT THE SPECIFICS AND PRINCIPLE ARE NOT DIFFERENT. The two doors say that the true principle is the specifics and specific dharmas are the principle, the non-obstruction of principle and specifics. They aren't different, but if they aren't different, why do we say that they are two entities? We use an analogy and say that water is not different from waves and waves aren't different from the water. The water is the substance of the waves and the waves are a manifestation of the water. Although there are waves and water, they are one, so they are not different.

NUMBERS NINE AND TEN ABOVE SHOW THAT THE SPECIFICS AND THE PRINCIPLE ARE NOT THE SAME. They are not one and the same thing. The specifics are the specifics and the principle is the principle. The specifics cannot be mistaken for the principle and the principle cannot be mistaken for the specifics. Sometimes the principle and the specifics are not the same; sometimes you cannot separate them. When are they not the same? When you have attachments. When are they the same? When you have no attachments.

THEREFORE, THE CONDITIONED AND THE UNCONDITIONED dharmas ARE NEITHER THE SAME NOR DIFFERENT. What are conditioned dharmas? What are unconditioned dharmas?

Conditioned dharmas are those connected with activity, those which are done, those which have shape and form, those which can be perceived. They are "created." Unconditioned dharmas are not made, and have no shape or form. The conditioned dharmas are the specifics and unconditioned dharmas are the principle. They are not the same and they are not different. The miraculous is right at this point.

In *The great Prajna Sutra*, Subhuti asks, "The Dharma is level and equal, with nothing above or below. But ultimately, do conditioned dharmas have a high and a low? Are they level and equal?" That was his question to the World Honored One.

The Buddha said to him, "You ask if conditioned and unconditioned dharmas are the same or different. Conditioned dharmas are not conditioned dharmas. Unconditioned dharmas are not unconditioned dharmas. Conditioned dharmas are just unconditioned dharmas; unconditioned dharmas are just conditioned dharmas. Apart from conditioned dharmas there are no unconditioned dharmas. Apart from unconditioned dharmas there are no conditioned dharmas." What is being said here is that although there are two names, the substance is the same. In fact there isn't even a single "basic substance." Conditioned dharmas are subject to production and extinction. Unconditioned dharmas are not subject to production and extinction.

THE FOURTH TRANSFERENCE of the Ten Transferences Chapter of *the Flower Adornment Sutra* SAYS: IN THE REALM OF THE CONDITIONED, UNCONDITIONED DHARMAS MANIFEST. In the realm of mundane, conditioned dharmas, wonderful unconditioned dharmas manifest, WITHOUT ANNIHILATING THE MARK OF THE CONDITIONED. Although they are unconditioned dharmas, still, the marks of the conditioned are not damaged or wiped out. It is just within conditioned dharmas that unconditioned dharmas manifest.

IN THE REALM OF THE UNCONDITIONED, CONDITIONED DHARMAS MANIFEST, WITHOUT DISCRIMINATING THE NATURE OF THE UNCONDITIONED. Within the unconditioned realm, the conditioned dharmas are revealed, yet there is no discrimination in the essence of the unconditioned, because once there is discrimination, it is no longer "unconditioned."

TEXT:

THE ABOVE TEN ATTRIBUTES ARISE FROM ONE SINGLE CONDITION AND ARE THEREFORE SAID TO BE UNCONDITIONED.

LOOKING AT THE SPECIFICS FROM THE POINT OF VIEW OF THE PRINCIPLE, THERE IS PRODUCTION AND DESTRUCTION, IDENTITY AND SEPARATION. LOOKING AT THE PRINCIPLE FROM THE POINT OF VIEW OF THE SPECIFICS, THERE IS MANIFESTATION AND CONCEALMENT, SAMENESS AND DIFFERENCE.

IN OPPOSITION AND ACCORD, THERE IS COMFORT, WITH NO OBSTACLE OR HINDRANCE. THEIR ARISING IS SUDDEN AND SIMULTANEOUS. PONDER THIS DEEPLY AND CLEAR CONTEMPLATION WILL MANIFEST. THIS IS THE CONTEMPLATION OF THE PERFECT INTERPENETRATION AND NON-OBSTRUCTION OF PRINCIPLE AND SPECIFICS.

COMMENTARY:

THE ABOVE TEN ARISE FROM ONE SINGLE CONDITION AND ARE THEREFORE SAID TO BE UNOBSTRUCTED. The ten doors just explained above all arise from conditions. We say they are unobstructed, because conditions have no self-nature. Specifics arise by way of causal conditions and therefore we say these ten attributes are mutually unobstructive.

To make this point even clearer: LOOKING AT THE SPECIFICS FROM THE POINT OF VIEW OF THE PRINCIPLE, THERE IS PRODUCTION AND EXTINCTION. The principle is neither created nor destroyed. The specifics are created and destroyed. The specifics have a creation and a time of non-existence. THERE IS IDENTITY AND SEPARATION. Sometimes the principle is the specifics and sometimes the specifics are the principle. Sometimes the principle is separate from the specifics and sometimes the specifics are separate from the principle; This is the doctrine of unobstructed interpenetration. No matter how you explain it, it has principle, provided you have the wisdom to know clearly how this principle works. All these theories are brought up hypothetically as a means to help you understand.

LOOKING AT THE PRINCIPLE FROM THE POINT OF VIEW OF THE SPECIFICS, THERE IS MANIFESTATION AND CONCEALMENT. When you investigate the principle from the point of view of the specifics, you cannot say that the principle is created or destroyed. You can't say it is identical or separate. But it may be manifest--obvious--or hidden. Hidden doesn't mean it does not exist; it means it is not immediately apparent. SAMENESS AND DIFFERENT, non-sameness and non-difference also apply to the doctrine being explained. You can explain it this way and that way and also by way of OPPOSITION AND ACCORD. Sometimes, just when a principle sounds right--for example "the specifics are the specifics and the principle is the principle"--another doctrine is revealed: "the specifics are the principle and the principle is the specifics." It's just the opposite of the preceding one. Even though they are opposite, they do not obstruct one another. Both theories work. THERE IS COMFORT WITH NO OBSTACLE OR HINDRANCE.

"Comfort" is what you feel when you are sitting in meditation, you don't even have a cushion and yet you feel at ease. If when you are sitting you don't feel comfortable, and when you're standing you don't feel good, then you aren't "in comfort." That's similar to not being in accord with principle. People in jail never feel at ease. No one wants to be in jail. Actually, there's no reason that you couldn't cultivate and meditate in jail. It's just as good as anywhere else. If you don't give anyone trouble, no one will trouble you. You can be free of false thinking. Enter the "jail samadhi." Save living beings in jail. They will see you and think, "This person is really strange. How can he just sit here all day and not move?" Entering samadhi in jail is really a case of being comfortable, in both opposition and accord. The Buddha's son, Rahula, even entered samadhi when he went to the toilet. It was pretty smelly in there, but he didn't "enter into forms, sounds, smells, tastes, objects of touch, or dharmas," and so he didn't notice it was a dirty place. That's being without obstacle and without impediment.

THEIR ARISING IS SUDDEN AND SIMULTANEOUS. PONDER THIS DEEPLY AND CLEAR CONTEMPLATION WILL MANIFEST. THIS IS THE CONTEMPLATION OF THE PERFECT INTERPENETRATION OF NON-OBSTRUCTION OF PRINCIPLE AND SPECIFICS. The principle does not obstruct the specifics and the specifics do not obstruct the principle. The principle is just the specifics and the specifics are just the principle. They are not the same and not different, not created and not destroyed, not manifest and not hidden, not identical and not

separate. This is the Wonderful Observing Wisdom which is perfectly interpenetrating and without obstruction.

## **REVEALING PERVASIVENESS AND INCLUSIVENESS**

### **3. CONTEMPLATION OF PERVASIVENESS & INCLUSIVENESS**

TEXT:

NUMBER FOUR: REVEALING PERVASIVENESS AND INCLUSIVENESS. THIS IS THE NON-OBSTRUCTION OF SPECIFICS AND SPECIFICS. MOREOVER, RELYING ON THE ANCIENT VIRTUOUS ONES, TEN ESOTERIC DOORS ARE REVEALED. THIS SECTION HAS TWO PARTS. FIRST, THE ENUMERATION OF ESOTERIC DOORS; SECOND, THE ELUCIDATION OF THEIR PARTICULARS.

COMMENTARY:

We are discussing the One Vehicle of the Special Teaching. It has four parts. The first is Clarifying the Specific Structure on which It Relies. The second is Returning to True Reality. The third is Showing Its Non-Obstruction. The fourth is Revealing Its Pervasiveness and Inclusiveness.

NUMBER FOUR: REVEALING PERVASIVENESS AND INCLUSIVENESS. "Pervasiveness" refers to extending to the ends of space and the Dharma Realm. "Inclusiveness" means that there is nothing not included within this Door. Speaking in terms of the great, there is nothing not included within this door of pervasive inclusion. Speaking in terms of the minute, there is nothing that escapes this pervasive inclusion, not a single dharma. Therefore, of the Four Unobstructed Dharma Realm, Pervasiveness and Inclusiveness belongs to the fourth. THIS IS THE NON-OBSTRUCTION OF SPECIFICS AND SPECIFICS.

MOREOVER, RELYING ON THE ANCIENT VIRTUOUS ONES, TEN ESOTERIC DOORS ARE REVEALED. We are not making this up ourselves, but are basing this explanation on the ancient ones who had Way-virtue. National Master Ch'ing Liang (A.D. 738-840) is here referring to National Master Hsien Shou (643-712), the Third Patriarch of the Hua Yen School, and his predecessor. Hsien Shou was a Dharma Master with great Way-virtue, who, in his work *The Purport of the Flower Adornment Sutra* (T. 1871, p. 511) set forth the Ten Non-Obstructions, here called the Ten Esoteric Doors.

In explaining the doctrine of pervasiveness and inclusiveness, THIS SECTION HAS TWO PARTS. FIRST, THE ENUMERATION OF ESOTERIC DOORS; SECOND, THE ELUCIDATION OF THEIR PARTICULARS. First we will list them, and second, we will elaborate on them.

## **THE TEN ESOTERIC DOORS**

TEXT:

TO BEGIN:

1. THE DOOR OF SIMULTANEOUS AND COMPLETE INTERACTION.
2. THE DOOR OF NON-OBSTRUCTION AND INDEPENDENCE OF VAST AND NARROW.
3. THE DOOR OF THE ONE AND THE MANY INCLUDING EACH OTHER AND YET NOT BEING THE SAME.
4. THE DOOR OF FREE AND EASY IDENTITY OF ALL DHARMAS.
5. THE DOOR OF THE SECRET ESTABLISHMENT OF THE HIDDEN AND MANIFEST.
6. THE DOOR OF THE FINE AND SUBTLE MUTUALLY CONTAINED AND SET UP.
7. THE DOOR OF THE STATE OF INDRA'S NET.
8. THE DOOR OF REVEALING THE DHARMA THROUGH SPECIFICS, AND THEREBY GIVING RISE TO UNDERSTANDING.
9. THE DOOR OF THE DISTINCT FORMATIONS OF THE TEN TIMES AS SEPARATE DHARMAS.
10. THE DOOR OF THE HOST AND COMPANIONS PERFECTLY ILLUMINING AND COMPLETE WITH VIRTUE.

THESE TEN DOORS ARISE FROM ONE AND THE SAME CONDITION; THEY ARE UNOBSTRUCTED AND PERFECTLY FUSED. EACH INDIVIDUAL DOOR IS COMPLETE WITH ALL THE OTHERS.

COMMENTARY:

TO BEGIN:

1. THE DOOR OF SIMULTANEOUS AND COMPLETE INTERACTION. Basically, in the phenomenal realm we have the past, the present, and the future. The past, present, and future cannot be contained all in one moment. Here, the three periods of time exist simultaneously, without hindrance. The past doesn't obstruct the present, the present doesn't obstruct the future. Just the present is the past, just the past is the future. They mutually aid one another.

In the phenomenal realm, the vast is not the narrow and the narrow is not the vast. But with pervasiveness and inclusiveness, there is 2. THE DOOR OF NON-OBSTRUCTION AND INDEPENDENCE OF THE VAST AND NARROW. The vast does not obstruct the narrow and the narrow does not obstruct the vast. They are not the slightest bit stilted. They are very free and at ease. The vast is the narrow and the narrow is the vast. How can they be like this? This is the inconceivability of the One Vehicle of the Special Teaching which is perfectly interpenetrating without obstruction, free and at ease.

3. THE DOOR OF THE ONE AND THE MANY INCLUDING EACH OTHER AND YET NOT BEING THE SAME. The one is just the many and the many are just the one. Yet the one is the one,

and the many are the many--they are not the same. Though they are not the same, they include each other and are mutually unobstructed. The one does not obstruct the many and the many do not obstruct the one. The one can become the many and many can become one. This is wonderfully inconceivable. Thus, in *the Flower Adornment Sutra* we read that one Bodhisattva, without moving, can manifest before each and every living being in the Dharma Realm. The Bodhisattva is not big and the living beings are not small. They are mutually unobstructed. One Bodhisattva can manifest before all living beings--this is the reciprocal inclusion of the one and the many. One can contain the many and the many can contain the one. This is not a principle readily understandable to ordinary people.

4. THE DOOR OF FREE AND EASY IDENTITY OF ALL DHARMAS. "Identity" means there is no difference among them. All dharmas are just the one dharma. The one dharma is just all dharmas. One is many and the many are one-- They are identical and independent.

5. THE DOOR OF THE SECRET ESTABLISHMENT OF THE HIDDEN AND THE MANIFEST. "Secret" refers to something known by one person which is not known by another. "Hidden" means that although it's there, it's not visible. It's hiding. Basically it is invisible and then suddenly it appears. So here it can either hide or reveal itself, it can be either secret or not secret.

6. THE DOOR OF THE FINE AND SUBTLE MUTUALLY CONTAINED AND SET UP. The fine and subtle relates to the above "hidden and manifest in secret." Here the fine and subtle are mutually contained without opposition. They are set up, yet each is secure in its original position.

7. THE DOOR OF THE STATE OF INDRA'S NET. The net of the Great Heavenly Lord is endless and multi-layered with light shining upon light and each hole in the net penetrating all the other holes. All aspects of this state, like the net, are mutually unobstructed.

8. THE DOOR OF REVEALING THE DHARMA THROUGH SPECIFICS AND THEREBY GIVING RISE TO UNDERSTANDING. One relies on the specifics to manifest the principle of the Dharma and cause people to understand and awaken.

9. THE DOOR OF THE DISTINCT FORMATIONS OF THE TEN TIMES AS SEPARATE DHARMAS. The ten times are separate dharmas, in various formations, yet they bring about each others' accomplishment.

10. THE DOOR OF THE HOST AND COMPANIONS PERFECTLY ILLUMINING AND COMPLETE WITH VIRTUE. Whichever of the ten is host, it interpenetrates with the other nine without obstruction. The other nine doors make up the companions and they are all complete with virtue.

THE above TEN DOORS ARISE FROM ONE AND THE SAME CONDITION. THEY ARE UNOBSTRUCTED, PERFECTLY FUSED. EACH INDIVIDUAL DOOR IS COMPLETE WITH ALL THE OTHERS. Whichever door you select, it is replete with the functions and unobstructed doctrines of the other nine doors.

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