

THIỆN PHÚC

**SUMMARIES OF
THE LANKAVATARA SUTRA &
IMPORTANT TEACHINGS IN THIS SUTRA
(SƠ LƯỢC VỀ KINH LĂNG GIÀ & NHỮNG GIÁO
PHÁP QUAN TRỌNG TRONG BỘ KINH NÀY)**



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Preface

The Lankavatara Sutra or Arya-saddharma-lankavatara-nama-mahayana-sutra, or sutra on the Buddha's Visit to Lanka, is said to have been delivered by Sakyamuni in the island Lanka, the present Sri Lanka. A philosophical discourse attributed to Sakyamuni as delivered on the Lanka Mountain in Ceylon. It may have been composed in the fourth or fifth century A.D. The sutra stresses on the eight consciousness, the Tathagatha-garbha and gradual enlightenment through slow progress on the path of meditative training; the major idea in this sutra is regarding those sutras merely as indicators, i.e. pointing fingers; however, their real object being only attained through personal meditation. There have been four translations into Chinese, the first by Dharmaraksa between 412-433, which no longer exists; the second was by Gunabhada in 443, 4 books; the third by Bodhiruci in 513, 10 books; the fourth by Siksanda in 700-704, 7 books. There are many treatises and commentaries on it, by Fa-Hsien and others. This is one of the sutras upon which the Zen and Yogacara schools are based. In fact, this was the sutra allowed by Bodhidharma, and is the recognized text of the Ch'an School. In the Lankavatara Sutra, Sakyamuni Buddha predicted, "In the future, in southern India, there will be a great master of high repute and virtue named Nagarjuna. He will attain the first Bodhisattva stage of Extreme Joy and be reborn in the Land of Bliss." This is one of the most important sutras in the Mahayana Buddhism Zen. It is said that the text is comprised of discourses of Sakyamuni Buddha in response to questions by Bodhisattva Mahamati. It also discusses a wide range of doctrines, including a number of teachings associated with the Yogacara tradition. Among these is the theory of "eight consciousnesses," the most basic of which is the Alaya-vijnana or the basic consciousness, which is comprised of the seeds of volitional activities. It also emphasizes on "Tathagata-garbha" or the "embryo of the tathafata" thought because of its assertion that all sentient beings already possess the essence of Buddhahood, which is merely uncovered through meditative practice. This text is currently highly influential in East Asia, particularly in the Zen traditions.

Talking on the Mind, in the Lankavatara Sutra, the Buddha reminded Mahamati: “Oh Mahamati, maya is not the cause of confusion, for it does not produce errors, as errors come from wrong discrimination. Ignorance always binds the ignorant to wrong discriminations concerning the self-nature of existence. That is to say, because we are so addicted to the categories of being and non-being, birth and disappearance, creation and destruction, etc., which are the products of discrimination, we cannot look into the truth and reality of things; we must disentangle ourselves from this bondage of the so-called logical necessity of opposites and return to the primary experience if there be any such and see and interpret things from the knowledge revealed therein and thereby. By this primary experience which is not logical but issues from a discipline, existence is taken in its truthful signification, all the intellectual scaffoldings and constructions are thus done away with, and what is known as non-discriminative knowledge (avikalpajnana) shines out, and as a result we see that all things are unborn, uncreated, and never pass away, and that all appearances are like magically created figures, or like a dream, like shadows reflected on a screen of eternal solitude and tranquillity. This is not yet perfect attainment. To be able to perfectly attain, the screen of eternity too must be abolished, for it is only thus that ignorance is forever dispelled, leaving us perfectly free and unhampered in all our seeings and doings.” Also, according to the Lankavatara Sutra, there are three states of mind or consciousness. *First, Mind of the Tathagata-garbha:* Also called the original or fundamental unsullied consciousness of mind, or the eighth consciousness or alaya. *Second, Manifested Mind:* Also called the consciousness diversified in contact with or producing phenomena, good or evil. *Third, Mind of Discrimination:* Also called the consciousness discriminating and evolving the objects of the five senses. In the Studies of The Lankavatara Sutra, Zen Master D.T. Suzuki distinguished two kinds of functioning of the mind. *First,* functioning is dependent on the Individualizing Mind and is perceived by the minds of the two-vehicle followers. It is known as Responding Body. As they do not know that this is projected by their Evolving Mind, they take it for something external to themselves, and making it assume a corporeal form, fail to have a thorough knowledge of its nature. *Second,* functioning is

dependent on the Karma-consciousness, that is, it appears to the minds of those Bodhisattvas who have just entered upon the path of Bodhisattvahood as well as of those who have reached the highest stage. This is known as the Recompense Body. The body is visible in infinite forms, each form has infinite marks, and each mark is excellent in infinite ways, and the world in which the Body has its abode is also embellished in manners infinite varying. As the Body is manifested everywhere, it has no limitations whatever, it can never be exhausted, it goes beyond all the conditions of determination. According to the needs of all beings it becomes visible and is always held by them, it is neither destroyed nor lost sight of. All such characteristics of the Body are the perfuming effect of the immaculate deeds such as the virtues of perfection and also the work of the mysterious perfuming innate in the Tathagata-garbha. As it is thus possession of immeasurably blissful qualities, it is called Recompense Body. *Third, besides these two kinds of functioning, the third kind of functioning is that the Mind always functioning without limitations or obstacles.* When we speak of mind, we usually think of psychological phenomena, such as feelings, thoughts, or perceptions. When we speak of objects of mind, we think of physical phenomena, such as mountains, trees, or animals. Speaking this way, we see the phenomenal aspects of mind and its objects, but we don't see their nature. We have observed that these two kinds of phenomena, mind and objects of mind, rely on one another for their existence and are therefore interdependent. But we do not see that they themselves have the same nature. This nature is sometimes called "mind" and sometimes called "suchness." Whatever we call it, we cannot measure this nature using concepts. It is boundless and all inclusive, without limitations or obstacles. From the point of view of unity, it is called Dharmakaya. From the point of view of duality, it is called "mind without obstacle" encountering "world without obstacle." The Avatamsaka Sutra calls it unobstructed mind and unobstructed object. The mind and the world contain each other so completely and perfectly that we call this "perfect unity of mind and object."

Also, according to The Lankavatara Sutra, the system of the five sense-vijnanas is in union with Manovijnana and this mutuality makes the system distinguish between what is good and what is not good. Manovijnana in union with the five sense-vijnanas grasps forms and

appearances in their multitudinous aspect; and there is not a moment's cessation of activity. This is called the momentary character of the Vijnanas. This system of vijnanas is stirred uninterruptedly and all the time like the waves of the great ocean. *Talking on the manovijnana*, in the Lankavatara Sutra, the Buddha said: "Buddhist Nirvana consists in turning away from the wrongfully discriminating Manovijnana. For with Manovijnana as cause (hetu) and support (alambana), there takes place the evolution of the seven Vijnanas. Further, when Manovijnana discerns and clings to an external world of particulars, all kinds of habit-energy (vasana) are generated therefrom, and by them the Alaya is nurtured. Together with the thought of "me and mine," taking hold of it and clinging to it, and reflecting upon it, Manas thereby takes shape and is evolved. In substance (sarira), however, Manas and Manovijnana are not different; the one from the other, they depend upon the Alaya as cause and support. And when an external world is tenaciously held as real which is no other than the presentation of one's own mind, the mentation-system (citta-kalapa), mutually related, is evolved in its totality. Like the ocean waves, the Vijnanas set in motion by the wind of an external world which is the manifestation of one's own mind, rise and cease. Therefore, the seven Vijnanas cease with the cessation of Manovijnana." *Talking on the consciousness of Tathagata-garbha*, in the Lankavatara Sutra, the Buddha told Mahamati: "Oh Mahamati! The Tathagata-garbha contains in itself causes alike good and not-good, and from which are generated all paths of existence. It is like an actor playing different characters without harboring any thought of 'me and mine.'" *Talking on the Nirvana*, in the Lankavatara Sutra, the Buddha told Mahamati: "Oh Mahamati, Nirvana means seeing into the abode of reality in its true significance. The abode of reality is where a thing stands by itself. To abide in one's self-station means not to be astir, i.e., to be eternally quiescent. By seeing into the abode of reality as it is means to understand that there is only what is seen of one's own mind, and no external world as such." In the Lankavatara Sutra, the Buddha said: "Buddhist Nirvana consists in turning away from the wrongfully discriminating Manovijnana. For with Manovijnana as cause (hetu) and support (alambana), there takes place the evolution of the seven Vijnanas. Further, when Manovijnana discerns and clings to an

external world of particulars, all kinds of habit-energy (vasana) are generated therefrom, and by them the Alaya is nurtured. Together with the thought of the wrongfully discrimination.”

This little book titled “Summaries of The Lankavatara Sutra & Its Important Teachings” is not a profound study of Zen teachings in the Lankavatara Sutra, but a book that simply points out important teachings of this Sutra, for us, Buddhists, to follow in cultivation. Devout Buddhists should always remember that entering the state of mind of a Nirvana as the Buddha taught does not mean to renounce the world and to enter into a temple as a monk or nun, but it means to enter into practicing well-being exercises that are linked to established daily life patterns, makes our lives more peaceful. Devout Buddhists should always remember the goal of any Buddhist cultivator is to achieve self-enlightening, that is examining with one’s own intelligence, and not depending upon another; enlightening or awakening of others, then achieve the final accomplishment, to go beyond the cycle of births and deaths, that is to reach the state of mind of a Nirvana right in this very life. The journey from man to Buddha still demands continuous efforts with right understanding and practice. Presently even with so many books available on Buddhism, I venture to compose this booklet titled “Summaries of The Lankavatara Sutra & Its Important Teachings” in Vietnamese and English to spread basic things in Buddhism to all Vietnamese Buddhist followers, especially Buddhist beginners, hoping this little contribution will help Buddhists in different levels to understand on how to achieve and lead a life of peace, mindfulness and happiness.

Thiện Phúc

Chapter One

Sakyamuni Buddha & the Birth of Meditation

I. The Historical Buddha Sakyamuni:

The historical person with the name of Siddhattha, a Fully Enlightenment One. One who has reached the Utmost, Right and Equal Enlightenment. The lack of hard facts and information, even the date of the Buddha's life is still in doubt. Indian people believe that the Buddha's Nirvana took place around 100 years before the time of king Asoka. However, most modern scholars agreed that the Buddha's Birthday was in some time in the second half of the seventh century B.C. and His Nirvana was about 80 years after His Birthday. The Buddha is the All-Knowing One. He was born in 623 BC in Northern India, in what is now Nepal, a country situated on the slope of Himalaya, in the Lumbini Park at Kapilavathu on the Vesak Fullmoon day of April. Almost 26 centuries ago, the Sakyas were a proud clan of the Khattiyas (the Warrior Caste) living on the foothill of the Himalaya in Northern Nepal. His royal name was Siddhartha, and his family name was Gautama. He belonged to the illustrious family of the Okkaka of the Solar Race. King Raja Suddhodana founded a strong kingdom with the capital at Kapilavathu. His wife was Queen Maha Maya, daughter of the Kolya. Before giving birth to her child, according to the custom at that time, she asked for the King's permission to return to her parents' home in Devadaha for the childbirth. On the way to her parents' home, the Queen took a rest at Lumbini Park, a wonderful garden where flowers filled the air with sweet odor, while swarms of bees and butterflies were flying around and birds of all color were singing as if they were getting ready to welcome the Queen. As she was standing under a flowering sala tree, and catching hold of a branch in full bloom, she gave birth to a prince who would later become Buddha Gotama. All expressed their delight to the Queen and her noble baby prince. Heaven and Earth rejoiced at the marvels. The memorable day was the Full Moon Day of Vesak (in May) in 623 BC. On the naming ceremony, many learned Brahmins were invited to the palace. A wise hermit named Asita told the king that two ways would open for the prince: he would either become a universal ruler or would leave the world and become a Buddha. Asita named the baby Siddhattha, which means "the One whose wish is fulfilled." At first the King was pleased to hear this, but later he was worried about the statement that the prince would renounce the world and become a homeless hermit. In the palace, however, delight was followed quickly by sorrow, seven days after the childbirth, Queen Maya suddenly died. Her younger sister, Pajapati Gotami, the second Queen, became the prince's devoted foster mother, who brought him up with loving care. Although grew up in a luxurious life of a prince with full of glory, he was kind and gentle. He received excellent education in both Vedas and the arts of warfare. A wonderful thing happened at a ploughing festival in his childhood. It was an early spiritual experience which, later in his search for truth, served as a key to his Enlightenment. Once on a spring ploughing ceremony, the King took the prince to the field and placed him under the shade of a rose apple tree where he was watched by his

nurses. Because the King himself took part in the ploughing, the prince looked at his father driving a golden plough together with other nobles, but he also saw the oxen dragging their heavy yokes and many farmers sweating at their work. While the nurses ran away to join the crowd, he was left alone in the quiet. Though he was young in age, he was old in wisdom. He thought so deeply over the sight that he forgot everything around and developed a state of meditation to the great surprise of the nurses and his father. The King felt great pride in his son, but all the time he recalled the hermit's prophecy. Then he surrounded him with all pleasures and amusements and young playmates, carefully keeping away from him all knowledge of pain, sadness and death. When he was sixteen years old, the King Suddhodana arranged for his son's a marriage with the princess Yasodhara, daughter of King Soupra-Buddha, who bore him a son named Rahula. Although raised in princely luxury and glory, surrounded with splendid palaces, His beautiful wife and well-behaved son, He felt trapped amidst this luxury like a bird in a gold cage, a fish in a silver vase. During a visit to the outskirts of the city, outside the four palace portals, He saw the spectacle of human suffering, an old man with white hair, fallen teeth, blurred eyes, deaf ears, and bent back, resting on his cane and begging for his food; A sick man lying at the roadside who moaned painfully; a dead man whose body was swollen and surrounded with flies and bluebottles; and a holy ascetic with a calm appearance. The four sights made Him realize that life is subject to all sorts of sufferings. The sight of the holy ascetic who appeared serene gave Him the clue that the first step in His search for Truth was "Renunciation." Back in his palace, he asked his father to let Him enter monkhood, but was refused. Nevertheless, He decided to renounce the world not for His own sake or convenience, but for the sake of suffering humanity. This unprecedented resolution made Prince Siddhartha later become the Founder of Buddhism. At the age of twenty-nine, one night He decided to leave behind His princely life. After his groom Chandala saddled His white horse, He rode off the royal palace, toward the dense forest and became a wandering monk. First, He studied under the guidance of the leading masters of the day such as Alara Kalama and Uddaka Ramaputta. He learned all they could teach Him; however, He could not find what He was looking for, He joined a group of five mendicants and along with them, He embarked on a life of austerity and particularly on starvation as the means which seemed most likely to put an end to birth and death. In His desire for quietude, He emaciated His body for six years, and carried out a number of strict methods of fasting, very hard for ordinary men to endure. The bulk of His body was greatly reduced by this self-torture. His fat, flesh, and blood had all gone. Only skin and bone remained. One day, worn out He fell to the ground in a dead faint. A shepherdess who happened to pass there gave Him milk to drink. Slowly, He recovered His body strength. His courage was unbroken, but His boundless intellect led Him to the decision that from now on He needed proper food. He would have certainly died had He not realized the futility of self-mortification, and decided to practice moderation instead. Then He went into the Nairanjana River to bathe. The five mendicants left Him, because they thought that He had now turned away from the holy life. He then sat down at the foot of the Bodhi tree at Gaya and vowed that He would not move until He had attained the Supreme Enlightenment. After 49 days, at the beginning of the night, He achieved the "Knowledge of Former Existence,"

recollecting the successive series of His former births in the three realms. At midnight, He acquired the “Supreme Heavenly Eye,” perceiving the spirit and the origin of the Creation. Then early next morning, He reached the state of “All Knowledge,” realizing the origin of sufferings and discovering the ways to eliminate them so as to be liberated from birth-death and reincarnation. He became Anuttara Samyak-Sambodhi, His title was Sakyamuni Buddha. He attained Enlightenment at the age of 35, on the eighth day of the twelfth month of the lunar calendar, at the time of the Morning Star’s rising. After attaining Enlightenment at the age of 35 until his Mahaparinirvana at the age of 80, he spent his life preaching and teaching. He was certainly one of the most energetic men who ever lived: forty-nine years he taught and preached day and night, sleeping only about two hours a day. The Buddha said: “I am not the first Buddha to come upon this earth, nor shall I be the last. In due time, another Buddha will arise, a Holy one, a supreme Enlightened One, an incomparable leader. He will reveal to you the same Eternal Truth which I have taught you.” Two months after his Enlightenment, the Buddha gave his first discourse entitled “The Turning of The Dharma Wheel” to the five ascetics, the Kodannas, his old companions, at the Deer Park in Benares. In this discourse, the Buddha taught: “Avoiding the two extremes of indulgence in sense pleasures and self-mortification, the Tathagata has comprehended the Middle Path, which leads to calm, wisdom, enlightenment and Nirvana. This is the Very Noble Eight-fold Path, namely, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.” Next, he taught them the Four Noble Truths: Suffering, the Cause of Suffering, the Ceasing of Suffering and the Path leading to the ceasing of suffering. The Venerable Kodanna understood the Dharma and immediately became a Sotapanna, the other four asked the Buddha to receive them into his Order. It was through the second sermon on the “No-self Quality” that all of them attained Arahantship. Later the Buddha taught the Dharma to Yasa, a rich young man in Benares and his 54 companions, who all became Arahants. With the first 60 disciples in the world, the Buddha founded his Sangha and he said to them: “I am free from all fetters, both human and divine, you are also free from all fetters. Go forth, Bhikkhus, for the welfare of many, for the happiness of many, out of compassion for the world, for the good and welfare, and happiness of gods and men. Preach the Dharma, perfect in the beginning, perfect in the middle, perfect in the end, both in spirit and in letter. Proclaim the holy life in all its fullness and purity.” With these words, he sent them into the world. He himself set out for Uruvela, where he received 30 young nobles into the Order and converted the Three Brothers Kassapa, who were soon established in Arahantship by means of “the Discourse on Fire.” Then the Buddha went to Rajagaha, to visit King Bimbisara. The King, on listening to the Dharma, together with his attendants, obtained the Fruit of the First Path and formally offered the Buddha his Bamboo Grove where the Buddha and the Sangha took up their residence for a long time. There, the two chief disciples, Sariputra and Mogallana, were received into the Order. Next, the Buddha went to Kapilavatthu and received into the Order his own son, Rahula, and his half-brother Nanda. From his native land, he returned to Rajagaha and converted the rich banker Anathapindika, who presented him the Jeta Grove. For 45 years, the Buddha traversed all over India, preaching and making converts to His religion. He founded an order of monks and later another order

of nuns. He challenged the caste system, taught religious freedom and free inquiry, raised the status of women up to that of men, and showed the way to liberation to all walks of life. His teachings were very simple but spiritually meaningful, requiring people “to put an end to evil, fulfil all good, and purify body and mind.” He taught the method of eradicating ignorance and suppressing sufferings. He encouraged people to maintain freedom in the mind to think freely. All people were one in the eyes of the Buddha. He advised His disciples to practice the ten supreme qualities: compassion, wisdom, renunciation, discipline, will power, forbearance, truthfulness, determination, goodwill, and equanimity. The Buddha never claimed to be a deity or a saint. He always declared that everyone could become a Buddha if he develops his qualities to perfection and is able to eliminate his ignorance completely through his own efforts. At the age of 80, after completing His teaching mission, He entered Nirvana at Kusinara, leaving behind millions of followers, among them were His wife Yasodara and His son Rahula, and a lot of priceless doctrinal treasures considered even today as precious moral and ethical models. In short, there are eight periods of Buddha’s life. First, descending from the Tushita Heaven Palace, or descend into and abode in the Tusita heaven. Second, abode at the Tushita and visibly preached to the devas. Third, entry into his mother’s womb (Queen Maha Maya). Fourth, birth from his mother’s side in Limbini. Fifth, leaving the home life (leaving home at the age of 29 as a hermit). Sixth, subduing mara and accomplishing the Way. After six years suffering, subduing mara and attaining enlightenment. Seventh, turning the Dharma wheel (rolling the Law-wheel or preaching). Eighth, entering nirvana (Parinirvana) at the age of 80.

II. A Summary of the Birth of Meditation In Buddhism:

After Prince Siddhartha Gautama decided to leave behind His princely life. After his groom Chandala saddled His white horse, He rode off the royal palace, toward the dense forest and became a wandering monk. First, He studied under the guidance of the leading masters of the day such as Alara Kalama and Uddaka Ramaputta. He learned all they could teach Him; however, He could not find what He was looking for, He joined a group of five mendicants and along with them, He embarked on a life of austerity and particularly on starvation as the means which seemed most likely to put an end to birth and death. In His desire for quietude, He emaciated His body for six years, and carried out a number of strict methods of fasting, very hard for ordinary men to endure. The bulk of His body was greatly reduced by this self-torture. His fat, flesh, and blood had all gone. Only skin and bone remained. One day, worn out He fell to the ground in a dead faint. A shepherdess who happened to pass there gave Him milk to drink. Slowly, He recovered His body strength. His courage was unbroken, but His boundless intellect led Him to the decision that from now on He needed proper food. He would have certainly died had He not realized the futility of self-mortification, and decided to practice moderation instead. Then He went into the Nairanjana River to bathe. The five mendicants left Him, because they thought that He

had now turned away from the holy life. He then sat down at the foot of the Bodhi tree at Gaya and vowed that He would not move until He had attained the Supreme Enlightenment. After 49 days, at the beginning of the night, He achieved the “Knowledge of Former Existence,” recollecting the successive series of His former births in the three realms. At midnight, He acquired the “Supreme Heavenly Eye,” perceiving the spirit and the origin of the Creation. Then early next morning, He reached the state of “All Knowledge,” realizing the origin of sufferings and discovering the ways to eliminate them so as to be liberated from birth-death and reincarnation. He became Anuttara Samyak-Sambodhi, His title was Sakyamuni Buddha.

III. Buddhism Is a Religion of Wisdom of Emancipation, and Meditation in Buddhism Is Aiming At That Wisdom:

Many people believe that they meditate to become a Buddha. Yes, they're right. The exposition of meditation as it is handed down in the early Buddhist writings is more or less based on the methods used by the Buddha for his own attainment of enlightenment and Nirvana, and on his personal experience of mental development. Therefore, the final goal of any Buddhist is becoming a Buddha; however, meditation itself will not turn any beings to a Buddha. The contemplative traditions of Buddhism are not simple like that. What distinguishes Buddhism from the contemplative traditions of other religions is the fact that, for Buddhism, meditation by itself is not enough. We might say that, for Buddhism, meditation is like sharpening a knife. We sharpen a knife for a purpose, let's say, in order to cut something easily. Similarly, by means of meditation, we sharpen the mind for a definite purpose, in the case of cultivation in Buddhism, the purpose is wisdom. The wisdom that's able us to eliminate ignorance and to cut off sufferings and afflictions. The word meditation really is no equivalent for the Buddhist term “bhavana” which literally means ‘development’ or ‘culture,’ that is development of the mind, culture of the mind, or ‘making-the-mind become.’ It is the effort to build up a calm, concentrated mind that sees clearly the true nature of all phenomenal things and realizes Nirvana, the ideal state of mental health. In Buddhism, meditation functions the job of a torch which gives light to a dark mind. Suppose we are in a dark room with a torch in hand. If the light of the torch is too dim, or if the flame of the torch is disturbed by drafts of air, or if the hand holding the torch is unsteady, it's impossible to see anything clearly. Similarly, if we don't meditate correctly, we can't never obtain the wisdom that can penetrate the darkness of ignorance and see into the real nature of existence, and eventually cut off all sufferings and afflictions. Therefore, sincere Buddhists should always remember that meditation is only a means,

one of the best means to obtain wisdom in Buddhism. Furthermore, owing to obtaining the wisdom, one can see right from wrong and be able to avoid the extremes of indulgence in pleasures of senses and tormenting the body.

IV. As a Matter of Fact, the Title “Buddha” Speaks Out All the Meanings of Meditation:

The word Buddha is not a proper name, but a title meaning “Enlightened One” or “Awakened One.” Prince Siddhartha was not born to be called Buddha. He was not born enlightened; however, efforts after efforts, he became enlightened. Any beings who sincerely try can also be freed from all clings and become enlightened as the Buddha. All Buddhists should be aware that the Buddha was not a god or any kind of supernatural being. Like us, he was born a man. The difference between the Buddha and an ordinary man is simply that the former has awakened to his Buddha nature while the latter is still deluded about it. However, whether we are awakened or deluded, the Buddha nature is equally present in all beings. Therefore, the term “Buddha” is an epithet of those who successfully break the hold of ignorance, liberate themselves from cyclic existence, and teach others the path to liberation. The word “Buddha” derived from the Sanskrit root budh, “to awaken,” it refers to someone who attains Nirvana through meditative practice and the cultivation of such qualities as wisdom, patience, and generosity. Such a person will never again be reborn within cyclic existence, as all the cognitive ties that bind ordinary beings to continued rebirth have been severed. Through their meditative practice, buddhas have eliminated all craving, and defilements. The Buddha of the present era is referred to as “Sakyamuni” (Sage of the Sakya). He was born Siddhartha Gautama, a member of the Sakya clan. The Buddha is One awakened or enlightened to the true nature of existence. The word Buddha is the name for one who has been enlightened, who brings enlightenment to others, whose enlightened practice is complete and ultimate. The term Buddha derived from the Sanskrit verb root “Budh” meaning to understand, to be aware of, or to awake. It describes a person who has achieved the enlightenment that leads to release from the cycle of birth and death and has thereby attained complete liberation. In the Ratana Sutta, Khuddakapatha, volume 6, the Buddha taught: “What the excellent Awakened One extolled as pure and called the concentration of unmediated knowing. No equal to that concentration can be found. This, too, is an exquisite treasure in the Dhamma. By this truth may there be well-being.”

Chapter Two

An Overview of the Meditation

I. An Overview of the Term “Zen”:

When looking into the origins of Zen, we find that the real founder of Zen is none other than the Buddha himself. Through the practice of inward meditation, the Buddha attained Supreme Enlightenment and thereby became the Awakened One, the Lord of Wisdom and Compassion. In Buddhism, there are many methods of cultivation, and meditation is one of the major and most important methods in Buddhism. According to the Buddhist History, our Honorable Gautama Buddha reached the Ultimate Spiritual Perfection after many days of meditation under the Bodhi Tree. The Buddha taught more than 25 centuries ago that by practicing Zen we seek to turn within and discover our true nature. We do not look above, we do not look below, we do not look to the east or west or north or south; we look into ourselves, for within ourselves and there alone is the center upon which the whole universe turns. To this day, we, Buddhist followers still worship Him in a position of deep meditation. Thus, we can not take Zen out of Buddhism. According to Zen Master Thich Thien An in “Zen Philosophy, Zen Practice”, some people believe that Zen Buddhism is a religious phenomenon peculiar to Japan. This is especially the case with many Western World who first learned about Zen through the work of the great Japanese scholar D.T. Suzuki. But while Zen may truly be the flower of Japanese civilization, the Zen school of Buddhism has not been confined to Japan but has flourished in other countries as well. Zen is traced to a teaching the Buddha gave by silently holding a golden lotus. The general audience was perplexed, but the disciple Mahakasyapa understood the significance and smiled subtly. The implication of this is that the essence of the Dharma is beyond words. In Zen, that essence is transmitted from teacher to disciple in sudden moments, breakthroughs of understanding. The meaning Mahakasyapa understood was passed down in a lineage of 28 Indian Patriarchs to Bodhidharma. Bodhidharma, an Indian meditation master, strongly adhered to the Lankavatara Sutra, a Yogacara text. He

went to China around 470 A.D., and began the Zen tradition there. It spread to Korea and Vietnam, and in the 12th century became popular in Japan. Zen is a Japanese word, in Chinese is Ch'an, in Vietnamese is Thiền, in Sanskrit is "Dhyana" which means meditative concentration. There are a number of different Zen lineages in China, Japan and Vietnam, each of it has its own practices and histories, but all see themselves as belonging to a tradition that began with Sakyamuni Buddha. Zen histories claim that the lineage began when the Buddha passed on the essence of his awakened mind to his disciple Kasyapa, who in turn transmitted to his successor. The process continued through a series of twenty-eight Indian patriarchs to Bodhidharma, who transmitted it to China. All the early Indian missionaries and Chinese monks were meditation masters. Meditation was one of many practices the Buddha gave instruction in, ethics, generosity, patience, and wisdom were others, and the Ch'an tradition arose from some practitioners' wish to make meditation their focal point. An underlying principle in Zen is that all beings have Buddha nature, the seed of intrinsic Buddhahood. Some Zen masters express this by saying all beings are already Buddhas, but their minds are clouded over by disturbing attitudes and obscurations. Their job, then, is to perceive this Buddha nature and let it shine forth without hindrance. Because the fundamental requirement for Buddhahood, Buddha nature, is already within everyone, Zen stresses attaining enlightenment in this very lifetime. Zen masters do not teach about rebirth and karma in depth, although they accept them. According to Zen, there is no need to avoid the world by seeking nirvana elsewhere. This is because first, all beings have Buddha-nature already, and second, when they realize emptiness, they will see that cyclic existence and nirvana are not different. Zen is accurately aware of the limitations of language, and gears its practice to transcend it. When we practice meditation, we seek to turn to within and to discover our true nature. We do not look above, we do not look below, we do not look to the east or to the west, or to the north, or to the south; we look into ourselves, for within ourselves and there alone is the center upon which the whole universe turns. Experience is stressed, not mere intellectual learning. Thus, associating with an experienced teacher is important. The Zen teacher's duty is to bring the students back to the reality existing in the

present moment whenever their fanciful minds get involved in conceptual wanderings.

Zen is not so much a theoretical philosophy to be discussed and debated at leisure as it is a way of action, a philosophy to be practiced and realized every moment of our daily life. To attain the experience of enlightenment, the ultimate goal of Zen, sitting meditation is necessary, but only sitting meditation is not enough. Meditation serves to develop wisdom, but we must be able to give concrete expression to this wisdom, and to do so, we have to cultivate right action. Many people think that a Zen practitioner turns his back upon the world to submerge himself in abstract meditation. This is a misconception. To practice meditation is to make the practice of sitting meditation an integral part of our daily life, but it is at the same time to work, to act with loving-kindness and respect for others, to contribute our part to the world in which we live in order to change this world into a better world. The Zen way is not to withdraw from life into an isolate environment, but to get into life and change it from the inside action. To perform our daily activities in the spirit of meditation, we should perform everything as a form of meditation. We should not meditate only when we sit in quiet, but should apply the method of meditation to our daily life. When we wash dishes, we must meditate. When we work in the garden, meditate. When we drive, meditate. When we work in an office, meditate. In other words, we must meditate at every moment, in every activity of our daily life for at last, Zen is one of many methods of cultivation handed down to us from the Lord Buddha. However, Zen is the method of meditation and contemplation, the method of keeping the mind calm and quiet, the method of self-realization, and discovering that the true nature is, in fact, nothing less than the Buddha nature.

II. Meditation Is a Mental Development:

Zen does not encourage practitioners to involve worshipping or praying to some supernatural being, but seeing into our true nature and realizing that our true nature is Buddha-nature. To arrive at this insight we must cultivate ourselves, we must practice. How can we discover our true nature if we blindly cling to the scriptures and do not practice for ourselves? If we go to a meditation center and speak with a Zen

master, sometimes he may answer our questions with silence. This is the silence of knowledge. It does not mean that the Zen master does not know how to answer; rather it means that he is trying to communicate that there are some things which cannot be explained in words, things which will ever remain in the dark until we discover them through our own experience. This is one of the three flavors taught by the Buddha. To sit in dhyana (abstract meditation, fixed abstraction, contemplation). Its introduction to China is attributed to Bodhidharma, though it came earlier, and its extension to T'ien-T'ai. According to the Vimalakirti Sutra, Vimalakirti reminded Sariputra about meditation, saying: "Sariputra, meditation is not necessarily sitting. For meditation means the non-appearance of body and mind in the three worlds (of desire, form and no form); giving no thought to inactivity when in nirvana while appearing (in the world) with respect-inspiring deportment; not straying from the Truth while attending to worldly affairs; the mind abiding neither within nor without; being imperturbable to wrong views during the practice of the thirty-seven contributory stages leading to enlightenment; and not wiping out troubles (klesa) while entering the state of nirvana. If you can thus sit in meditation, you will win the Buddha's seal." We, Buddhist followers, should always see this, so that we can practice meditation on a regular basis to purify our body and mind.

1) The exposition of meditation as it is handed down in the early Buddhist writings is more or less based on the methods used by the Buddha for his own attainment of enlightenment and Nirvana, and on his personal experience of mental development. 2) The word meditation really is no equivalent for the Buddhist term "bhavana" which literally means 'development' or 'culture,' that is development of the mind, culture of the mind, or 'making-the-mind become.' It is the effort to build up a calm, concentrated mind that sees clearly the true nature of all phenomenal things and realizes Nirvana, the ideal state of mental health. 3) Meditation as practiced and experienced by the Buddha is twofold: (i) Concentration of the mind (samatha or samadhi) that is one-pointedness or unification of the mind, and (ii) insight (vipassana, skt-vipasyana or vidarsana). Of these two forms, samatha or concentration has the function of calming the mind, and for this reason the word samatha or samadhi, in some contexts, is rendered as

calmness, tranquility or quiescence. Calming the mind implies unification or “one-pointedness” of the mind. Unification is brought about by focussing the mind on one salutary object to the exclusion of all others. 4) Meditation begins with concentration. Concentration is a state of undistractedness. What is concentration? What are its marks, requisites and development? Whatever is unification of mind, this is concentration; the four setting-up of mindfulness are the marks of concentration; the four right efforts are the requisites for concentration; whatever is the exercise, the development, the increase of these very things, this is herein the development of concentration. 5) This statement clearly indicates that three factors of the samadhi group, namely, right effort, right mindfulness, and right concentration function together in support of each other. They comprise real concentration. 6) It must be mentioned that the development of concentration or calm (samath or bhavana) as taught in Buddhism, is not exclusively Buddhist. Practitioners, before the advent of the Buddha, practiced different systems of meditation as they do now. India has always been a land of mysticism, but the Yoga then prevalent in India never went beyond a certain point. 7) Sciences and other academic studies are formed after thinking, while Zen is keeping the mind which is before thinking. It is to say we must always keep the “don’t know” mind, for the “don’t-know” mind is the mind that cuts off all thinking. When all thinking has been cut off, our mind will become empty. This is exactly the mind before thinking. Thus, we, Zen practitioners, must return to before thinking, then we will attain our true self. If we already had a thinking mind and desires have already arisen; then Zen is letting go off all our desires.

Chapter Three

Zen in Buddhist Theories

I. Meditation and Contemplation in Buddhism:

Zen is the Japanese pronunciation of the Chinese word “Ch’an” which in turn is the Chinese pronunciation of the Sanskrit technical term Dhyana, meaning meditation. The distinctive characteristic of the Buddha’s practice at the time of his enlightenment was his inner search. For this reason, many people believe that they meditate to become a Buddha. Yes, they’re right. The final goal of any Buddhist is becoming a Buddha; however, meditation itself will not turn any beings to a Buddha. Zen is the method of meditation and contemplation, the method of keeping the mind calm and quiet, the method of self-realization to discover that the Buddha-nature is nothing other than the true nature. However, the contemplative traditions of Buddhism are not simple like that. What distinguishes Buddhism from the contemplative traditions of other religions is the fact that, for Buddhism, meditation by itself is not enough. We might say that, for Buddhism, meditation is like sharpening a knife. We sharpen a knife for a purpose, let’s say, in order to cut something easily. Similarly, by means of meditation, we sharpen the mind for a definite purpose, in the case of cultivation in Buddhism, the purpose is wisdom. The wisdom that’s able us to eliminate ignorance and to cut off sufferings and afflictions. Before the moment of ‘Enlightenment’, the Buddha practiced the inward way for forty-nine days until suddenly He experienced enlightenment and became the Buddha. By turning inward upon Himself, he discovered His true nature, or Buddha-nature. This is the ultimate aim of Zen. Zen in Buddhism differs from meditation in other religions. Most other religions place a supreme God above man and then ask that man should pray to God and worship Him, implying that reality is to be sought externally. While Zen in Buddhism holds that reality is to be gotten hold of, not externally, but inwardly. According to Buddhism, every living being has within himself the Buddha-nature, and to become a Buddha is simply to turn inward to discover this Buddha-nature. This Buddha-nature is always present within, and eternally

shining. It is like the sun and the moon. The sun and the moon continually shine and give forth light, but when the clouds cover them, we cannot see the sunlight or the moonlight. The goal of any Zen practitioner is to eliminate the clouds, for when the clouds fly away, we can see the light again. In the same way, human beings always have within ourselves the Buddha-nature, but when our desires, attachments and afflictions cover it up, it does not appear. In Buddhism, meditation functions the job of a torch which gives light to a dark mind. Suppose we are in a dark room with a torch in hand. If the light of the torch is too dim, or if the flame of the torch is disturbed by drafts of air, or if the hand holding the torch is unsteady, it's impossible to see anything clearly. Similarly, if we don't meditate correctly, we can't never obtain the wisdom that can penetrate the darkness of ignorance and see into the real nature of existence, and eventually cut off all sufferings and afflictions. Therefore, sincere Buddhists should always remember that meditation is only a means, one of the best means to obtain wisdom in Buddhism. Furthermore, owing to obtaining the wisdom, one can see right from wrong and be able to avoid the extremes of indulgence in pleasures of senses and tormenting the body.

II. The Real Meaning of Flower Which the Buddha Held up in the Assembly:

The Buddha was born near the end of the sixth century before the Common Era. As a prince living in the lap of luxury, the Buddha started to ponder very deeply on why living beings suffer in this world. He asked himself: "What is the cause of this suffering?" One day while sitting under a tree as a young boy, he saw a snake suddenly appear and catch an eel. As the snake and the eel were struggling, an eagle swooped down from the sky and took away the snake with the eel still in its mouth. That incident was the turning point for the young prince to start thinking about renouncing the worldly life. He realized that living beings on the earth survive by preying on each other. While one being tries to grab and the other tries to escape and this eternal battle will continue forever. This never-ending process of hunting, and self-preservation is the basis of our unhappiness. It is the source of all suffering. The Prince decided that he would discover the means to end this suffering. He left His father's palace at the age of 29 and six years

later he gained enlightenment. According to the Buddha, the Law of Cause and Effect controls all beings. Karma simply means action. If a person commits a bad action (karma) it will be impossible for that person to escape from its bad effect. The Buddha is only a Master, who can tell beings what to do and what to avoid but he cannot do the work for anyone. In the Dhammapada Sutra, the Buddha clearly stated: “You have to do the work of salvation yourself. No one can do anything for another for salvation except to show the way.” In one occasion when a large gathering that came to hear a talk by the Buddha. Instead of speaking about enlightenment, He simply held up a flower, twirling it slowly in his fingers. Of the whole assembly only one person understood, the Venerable Mahakashyapa. He smiled. From that time on, the Buddha’s True Dharma or the Supreme Nirvana was handed down to Mahakashyapa.

III. What is a Zen Practitioner in Buddhism?:

He is the one who is practicing Buddhist meditation in each moment of his life. Perhaps he has attained partial or complete enlightenment. When cultivating Zen, the practitioner can realize that this body is not real, that the so-called mind is impermanent, that wishful thinking is also not real, that all things are without a so-called ‘self’. Buddhist Zen Patriarchs always say, “The Sutra is the Buddha’s mouth, and Zen is the Buddha’s heart. The Buddha’s mouth and heart are not two, not different.” The Buddha’s words come from his mind; thus, how can Zen and sutra be two different things? Many people still misinterpret the special concepts of Zen, saying that Zen is an outside sect, not Buddhism because its instruction or teaching from outsiders, its special transmission outside of the teaching, its transmission is from mind to mind. This intuitive school which does not rely on texts or writings. However, after thorough understanding, we will see that Zen and sutra are not different at all. The Buddha became enlightened from practicing Zen; other masters also followed his step and attained their enlightenment as well. Then, we practice meditation means we only follow the Buddha’s path to enlightenment, not any other paths. The true spirit of Zen Buddhism is to use wisdom to see the truth; the body and mind are not real. When we are able to see the truth, we can then forsake greed and anger; our mind then will be calm, and we shall see

the truth within ourselves; that is emancipation through wisdom. Besides, when practicing Zen, we also see the truth within ourselves; that is emancipation through wisdom. The Buddha can only provide us with guidelines of Zen. It is completely up to us to apply these techniques in our daily life.

IV. The Buddha's Teachings on "Meditation" in the Dharmapada Sutra:

In the Dharmapada Sutra, the Buddha taught: No one surpasses the one whose conquest is not turned into defeat again. By what track can you lead him? The Awakened, the all perceiving, the trackless? (Dharmapada 179). It is difficult to seduce the one that has eradicated all cravings and desires. By which way can you seduce him? The trackless Buddha of infinite range (Dharmapada 180). Even the gods envy the wise ones who are intent on meditation, who delight in the peace of renunciation (Dharmapada 181). It is difficult to obtain birth as a human being; it is difficult to have a life of mortals; it is difficult to hear the Correct Law; it is even rare to meet the Buddha (Dharmapada 182). Not to do evil, to do good, to purify one's mind, this is the teaching of the Buddhas (Dharmapada 183). The Buddhas say: "Nirvana is supreme, forbearance is the highest austerity. He is not a recluse who harms another, nor is he an ascetic who oppresses others." (Dharmapada 184). Not to slander, not to harm, but to restrain oneself in accordance with the fundamental moral codes, to be moderate in eating, to dwell in secluded abode, to meditate on higher thoughts, this is the teaching of the Buddhas (Dharmapada 185). Even a shower of gold pieces cannot satisfy lust. A wise man knows that lusts have a short taste, but long suffering (Dharmapada 186). Even in heavenly pleasures the wise man finds no delight. The disciple of the Supremely Enlightened One delights only in the destruction of craving (Dharmapada 187). Men were driven by fear to go to take refuge in the mountains, in the forests, and in sacred trees (Dharmapada 188). But that is not a safe refuge or no such refuge is supreme. A man who has gone to such refuge, is not delivered from all pain and afflictions (Dharmapada 189). On the contrary, he who take refuge in the Buddhas, the Dharma and the Sangha, sees with right knowledge (Dharmapada 190). With clear understanding of the four noble truths:

suffering, the cause of suffering, the destruction of suffering, and the eightfold noble path which leads to the cessation of suffering (Dharmapada 191). That is the secure refuge, the supreme refuge. He who has gone to that refuge, is released from all suffering (Dharmapada 192). It is difficult to find a man with great wisdom, such a man is not born everywhere. Where such a wise man is born, that family prospers (Dharmapada 193). Happy is the birth of Buddhas! Happy is the teaching of the True Law! Happy is the harmony in the sangha! Happy is the discipline of the united ones! (Dharmapada 194). Whoever pays homage and offering, whether to the Buddhas or their disciples, those who have overcome illusions and got rid of grief and lamentation (Dharmapada 195). The merit of him who reverences such peaceful and fearless Ones cannot be measured by anyone (Dharmapada 196). From meditation arises wisdom. Lack of meditation wisdom is gone. One who knows this twofold road of gain and loss, will conduct himself to increase his wisdom (Dharmapada 282). He who controls his hands and legs; he who controls his speech; and in the highest, he who delights in meditation; he who is alone, serene and contented with himself. He is truly called a Bhikkhu (Dharmapada 362). Meditate monk! Meditate! Be not heedless. Do not let your mind whirl on sensual pleasures. Don't wait until you swallow a red-hot iron ball, then cry, "This is sorrow!" (Dharmapada 371). He who is meditative, stainless and secluded; he who has done his duty and is free from afflictions; he who has attained the highest goal, I call him a Brahmana (Dharmapada 386).

Chapter Four

Sutras and Commentaries on Meditation in Buddhism

I. Buddhist Sutras and Zen:

Sutras are the Buddha's discourses during his lifetime. Three baskets in Pali recognized by Theravada school. Sutras were written down in Sanskrit recognized by the Mahayana school, including the sutras (kinh), Tantras (luật), and the Commentary (luận). However, in the tradition of "No establishment of words and letters" or "Teaching that does not establish words and letters" of Zen schools. It lays stress on meditation and intuition rather than on books and other external aids. Word-teaching contrasted with self-realization. Depreciation of scholarly attainment a refreshing atmosphere to the conventionalized Buddhist life. In olden days, it was a part of the liberal education for the monks, who were taught to despise book-learning and who thus came to be too one-sided and prejudicial of the ancient lore bequeathed by their predecessors. When they have to wade through the "Kuzoshi" or some other books, they go out of the Zendo and turn their pages hurriedly under the dark light near the lavatory. In any event even today the Zen monks are unreasonably disposed against books and the culture based on their study. This is surely the outcome of their Zendo training. Zen may sometimes go too far in its discouragement of the study of Buddhist literature or in its depreciation of scholarly attainment, but this discouragement or depreciation has been the traditional policy of its masters. There is no doubt that the policy, in spite of its sometimes untoward consequence, has imparted a refreshing atmosphere to the conventionalized Buddhist life.

According to Zen master Daisetz Teitaro Suzuki in "The Training of the Zen Buddhist Monk," in the Zendo no scriptural texts or books are allowed except when they are absolutely needed, for instance, when the monks have to look up a passage expressive of their understanding of a koan. This is required of them by the master when they successfully solve a koan. A book called "Passages Related to Zen" (Kuzoshi or Zenrin Kushu) contains various kinds of passages

relating to Zen. In Japan, it is one of the vade-mecums to be carried along by all Zen students, monks and lay-disciples. This practice of regularly looking up the passages culled from ancient literature helps the monks very much to become acquainted with the literary and cultural phase of the Zen life.

Talking about Zen masters' point of view on Sutras, a keeper of the Tripitaka once noticed a monk sitting quietly for some time in his library building. Asked the librarian: "Why don't you read the sutras?" "I don't know letters," was the monk's reply. "If so, why don't you ask people to teach you?" So advised, the monk stood up respectfully holding up his hands before his chest, and said: "Please tell me what character this is." The librarian failed to enlighten him. Another time, Wang, one of the government officers, visited the monastery under Lin-chi. As they entered the grounds Wang asked, "Do the monks here read the sutras?" Lin-chi replied, "No, they do not." Wang asked, "Do they then study Zen?" Lin-chi replied, "No, they do not." Wang continued to ask, "If they neither read the sutras nor study Zen, what do they do here?" Lin-chi replied, "They are all going to be made Buddhas and Fathers." Wang said, "Even precious particles of gold dust prove to be disastrous when they get into one's eyes. What do you say to that?" Lin-chi commented, "I thought you were a mere layman." In short, there is no doubt that Emptiness must be intuitively grasped, and it is demonstrated in every phase of practical life. This is the greatest accomplishment man can achieve on earth, but not every one of us can have this capability. A monk came up to Zen master Yu of T'ien-kai, and asked, "I wish to read sutras, and what would you advise me to do about it?" The master remarked, "Do you think a great merchant would bother himself about making a few cents?" A monk asked Yeh-hsien, "Is it advisable to read the sutras, or not?" Said the master, "There are no byroads, no cross-roads here; the mountains are all the year round fresh and green; east or west, in whichever direction you may have a fine walk." The monk said, "I wish to learn something more definite from you." "It is not the sun's fault if the blind cannot see their way," said the master. One day, P'ang, the great layman of Zen, attended the lecture given by a Buddhist scholar on the Vajracchedika. When the scholar began discoursing on the Prajna philosophy of "no-ego and no-personality," P'ang queried, "If there is neither ego nor personality,

who is lecturing now? and who is the audience?" The scholar made no reply, whereupon P'ang said, "Though I am a mere layman, I know a thing or two about the ultimate truth of the Buddhist teaching." Urged to express himself, he continued:

"No-ego, and gain no-personality,
 There is neither subject nor object;
 I advise you: Cease further lecturing,
 And seek the truth without any intermediary;
 In the Prajna itself which is known as Vajra,
 There is not a particle of dust defiling it;
 From the beginning to the very last,
 The whole sutra is no more than words."

According to Zen master D.T. Suzuki in the *Essays of Zen*, Volume III, the sutras, especially Mahayana sutras, are direct expressions of spiritual experiences; they contain intuitions gained by digging deeply into the abyss of the Unconscious, and they made no pretension of presenting these intuitions through mediumship of the intellect. If they appear to be all ratiocinative and logically demonstrative, this is merely accidental. All the sutras attempt to give the deepest intuitions of the Buddhist mind as they presented themselves to the early Indian Mahayana followers. Therefore, when the sutras declare all things to be empty, unborn, and beyond the causation, the declaration is not the result of metaphysical reasoning; it is a most penetrating Buddhist experience. This is why so many scholars and philosophers of Buddhism who endeavor to understand or interpret these intuitions according to rules of logic fail in their endeavors; they are outsiders, so to speak, in Buddhist experience, and consequently they are bound to miss the mark. In short, what should Zen practitioners act on Sutras? Zen practitioners should always remember the four basic principles which the Buddha himself taught for thorough understanding Buddhism. First, relying on the teaching, not on the person or trust in the Law, not in men. Relying in on the teaching, not merely on any persons (relying on the teaching and not on the person who teaches it). Second, rely on the complete teaching, not on the partial teaching, trust in sutras containing ultimate truth, not incomplete one. Relying on the sutras that give ultimate teachings, not on those which preach expedient teachings (relying on discourses of definitive meaning, not

on discourses of interpretable meaning). Third, relying on the meaning, not on the letter. Trust in truth, not in words (letters). Relying on the true meaning or spirit of Dharma statement in sutra, not merely on the words of the statement (relying on the meaning of the teaching and not on the expression). Fourth, rely on knowledge, not on conditioned consciousness. Trust in wisdom growing out of eternal truth and not in illusory knowledge. Relying on intuitive wisdom, not on intellectual or normal understanding (relying on intuitive wisdom and not on normal consciousness). If we can follow these, we can see that scriptural texts are lamps that help us pass through a dark night, without any attachment to them.

II. Three Main Sutras in the Zen School:

First, Lankavatara Sutra: A Sanskrit term for “A Sutra on the Descent to Sri Lanka.” A Mahayana sutra that stresses the inner enlightenment that does away with all duality and distinctions (A scripture of the Yogachara School which teaches subjective idealism based on the Buddha’s Enlightenment). A philosophical discourse attributed to Sakyamuni as delivered on the Lanka Mountain in Ceylon. It may have been composed in the fourth or fifth century A.D. The sutra stresses on the eight consciousness, the Tathagatha-garbha and gradual enlightenment through slow progress on the path of meditative training; the major idea in this sutra is regarding that, sutras merely as indicators, i.e. pointing fingers; however, their real object being only attained through personal meditation. There have been four translations into Chinese, the first by Dharmaraksa between 412-433, which no longer exists; the second was by Gunabhada in 443, 4 books; the third by Bodhiruci in 513, 10 books; the fourth by Siksanda in 700-704, 7 books. There are many treatises and commentaries on it, by Fa-Hsien and others. This is one of the sutras upon which the Zen and Yogacara schools are based. In fact, this was the sutra allowed by Bodhidharma, and is the recognized text of the Ch’an School. In the Lankavatara Sutra, Sakyamuni Buddha predicted, “In the future, in southern India, there will be a great master of high repute and virtue named Nagarjuna. He will attain the first Bodhisattva stage of Extreme Joy and be reborn in the Land of Bliss.” This is one of the most important sutras in the Mahayana Buddhism Zen. It is said that the text

is comprised of discourses of Sakyamuni Buddha in response to questions by Bodhisattva Mahamati. It also discusses a wide range of doctrines, including a number of teachings associated with the Yogacara tradition. Among these is the theory of “eight consciousnesses,” the most basic of which is the Alaya-vijnana or the basic consciousness, which is comprised of the seeds of volitional activities. It also emphasizes on “Tathagata-garbha” or the “embryo of the tathafata” thought because of its assertion that all sentient beings already possess the essence of buddhahood, which is merely uncovered through meditative practice. This text is currently highly influential in East Asia, particularly in the Zen traditions.

Second, the Diamond Sutra: The Vajracchedika Prajnaparamita Sutra or the Sutra of the Diamond-Cutter of Supreme Wisdom. Also called the perfection of Wisdom which cuts like a Diamond. All mundane (conditioned) dharmas are like dreams, illusions, shadow and bubbles. The Sutra was an extract from the Prajnaparamita-sutra, and translated into Chinese by Hsuan-Tsang. Sutra of the Diamond-Cutter of Supreme Wisdom, one of the most profound sutras in the Mahayana, an independent part of The Vairacchedika Prajanparamita Sutra. The Diamond Sutra shows that all phenomenal appearances are not ultimate reality but rather illusions or projections of one’s mind (all mundane conditioned dharmas are like dreams, illusions, shadow and bubbles). Every cultivator should regard all phenomena and actions in this way, seeing them as empty, devoid of self, and tranquil. The work is called Diamond Sutra because it is sharp like a diamond that cuts away all necessary conceptualization and brings one to the further shore of enlightenment. The perfection of wisdom which cuts like a diamond. The sutra ends with the following statement: “This profound explanation is called Vajracchedika-Prajna-Sutra, for the diamond is the gem of supreme value, it can cut every other material (thought) and lead to the other Shore.” The sutra was translated into Chinese by Kumarajiva. A gatha of the Diamond Sutra states.

*All phenomena in this world are
Like a dream, fantasy, bubbles, shadows;
They are also like dew, thunder, and lightening;
One must understand life like that.

Third, the Vimalakirti Sutra: Lay Man Vimalakirti: Vimalakirti, also called Pure Name, a native of Vaisali, capital city of Licchavi (name of the tribe and republican state in northern India) and a disciple of sakyamuni, said to have been a contemporary of Sakyamuni, and to have visited China. A layman of Buddha's time who was excellent in Buddhist philosophy. Many questions and answers between Vimalakirti and the Buddha are recorded in the Vimalakirti-nirdesa. At the time of the Buddha, in the great town of Vaisai there was an elder called Vimalakirti who had made offerings to countless Buddhas and had deeply planted all good roots, thereby achieving the patient endurance of the uncreate. His Unhindered power of speech enabled him to roam everywhere using his supernatural powers to teach others. He had achieved absolute control over good and evil influences (dharani) thereby realizing fearlessness. So, he overcame all passions and demons, entered all profound Dharma-doors to enlightenment, excelled in Wisdom perfection (prajna-paramita) and was well versed in all expedient methods (upaya) of teaching, thereby fulfilling all great Bodhisatva vows. He knew very well the mental propensities of living beings and could distinguish their various (spiritual) roots. For along time he had trodden the Buddha-path and his mind was spotless. Since he understood Mahayana, all his actions were based on right thinking. While dwelling in the Buddha's awe-inspiring majesty, his mind was extensive like the great ocean. He was praised by all Buddhas and revered by Indra, Brahma, and worldly kings.

As he was set on saving men, he expediently stayed at Vaisali for this purpose. He used his unlimited wealth to aid the poor; he kept all the rules of morality and discipline to correct those breaking the precepts; he used his great patience to teach those giving rise to anger and hate; he taught zeal and devotion to those who were remiss; he used serenity to check stirring thoughts; and employed decisive wisdom to defeat ignorance. Although wearing white clothes (of the laity) he observed all the rules of the Sangha. Although a layman, he was free from all attachments to the three worlds (of desire, form and beyond form). Although he was married and had children, he was diligent in his practice of pure living. Although a householder, he delighted in keeping from domestic establishments. Although he ate and drank (like others), he delighted in tasting the flavour of meditation. When entering

a gambling house he always tried to teach and deliver people there. He received heretics but never strayed from the right faith. Though he knew worldly classics, he always took joy in the Buddha Dharma. He was revered by all who met him. He upheld the right Dharma and taught it to old and young people. Although occasionally he realized some profit in his worldly activities, he was not happy about these earnings. While walking in the street he never failed to convert others (to the Dharma). When he entered a government office, he always protected others (from injustice). When joining a symposium he led others to the Mahayana. When visiting a school he enlightened the students. When entering a house of prostitution, he revealed the sin of sexual intercourse. When going to a tavern, he stuck to his determination (to abstain from drinking). When amongst elders he was the most revered for he taught them the exalted Dharma. When amongst upasakas he was the most respected for he taught them how to wipe out all desires and attachments. When amongst those of the ruling class, he was the most revered for he taught them forbearance. When amongst Brahmins, he was the most revered for he taught them how to conquer pride and prejudice. When amongst government officials he was the most revered for he taught them correct law. When amongst princes, he was the most revered for he taught them loyalty and filial piety. When in the inner palaces, he was the most revered for he converted all maids of honour there. When amongst common people, he was the most revered for he urged them to cultivate all meritorious virtues. When amongst Brahma-devas, he was the most revered for he urged the gods to realize the Buddha wisdom. When amongst Sakras and Indras, he was the most revered for he revealed to them the impermanence (of all things). When amongst lokapalas, he was the most revered for he protected all living beings. Thus Vimalakirti used countless expedient methods (upaya) to teach for the benefit of living beings.

A Summary of the Vimalakirti Sutra: Vimalakirti Sutra, also called Vimalakirti-nirdesa. These are discourses of Vimalakirti, important work of Mahayana Buddhism, composed about the 2nd century AD. Vimalakirti, a rich adherent of the Buddha, who lived in the midst of worldly life yet treads the path of the Bodhisattva. The popularity of this sutra is due to its stress on the equal value of the lay life and the

monastic life. The Vimalakirti Sutra is a philosophic dramatic discourse written in India about the first century A.D. which contains conversations between famous Buddhist figures and the humble householder Vimalakirti. Some said this sutra is an apocryphal account of conversations between Sakyamuni and some residents of Vaisali. It was first translated into Chinese by Kumarajiva, and later by Hsuan-Tsang. This is one of the most popular Mahayana sutras, particularly in East Asia. Its core is a dharma discourse between the lay Bodhisattva Vimalakirti and Manjusri, which focuses on the “perfection of wisdom.” The sutra begins when the Buddha perceives that Vimalakirti is pretending to be sick, and so he asks a number of his disciples to go and inquire after his health. However, one by one the confession that they are intimidated by Vimalakirti’s great wisdom. Finally, Manjusri agrees to pay a visit, and all of other disciples follow along in participation in a dharma dialogue between the two great Bodhisattvas. The climax of the sutra comes when thirty-one Bodhisattvas give their respective answers to the question of how a Bodhisattva enters “the dharma-door of non-duality.” Each successive answer is more sophisticated than the one preceding it, but each exhibits some lingering attachment to duality. Finally, Manjusri enunciates what appears to be the last word, but when he turns to Vimalakirti for his response, he answers by saying nothing. The sutra is particularly popular because its central character is a layman with a family who manages to surpass all of the other characters in his grasp of the perfection of wisdom. The Vimalakirti Sutra, a key Mahayana Sutra particularly with Zen and with some Pure Land followers. The main protagonist is a layman named Vimalakirti who is equal of many Bodhisattvas in wisdom and eloquence. He explained the teaching of “Emptiness” in terms of non-duality. When asked by Manjusri to define the non-dual truth, Vimalakirti simply remained silent. The sutra emphasized on real practice “The true nature of things is beyond the limiting concepts imposed by words.” The sutra was translated into Chinese by Kumarajiva.

The Purposes of Meditation Practices in the Vimalakirti Sutra: The primary aim of meditation is to stop the flow of thoughts and to clear the mind. To sit in dhyana (abstract meditation, fixed abstraction, contemplation). Its introduction to China is attributed to Bodhidharma,

though it came earlier, and its extension to T'ien-T'ai. According to the Vimalakirti Sutra, Vimalakirti reminded Sariputra about meditation, saying: "Sariputra, meditation is not necessarily sitting. For meditation means the non-appearance of body and mind in the three worlds (of desire, form and no form); giving no thought to inactivity when in nirvana while appearing (in the world) with respect-inspiring deportment; not straying from the Truth while attending to worldly affairs; the mind abiding neither within nor without; being imperturbable to wrong views during the practice of the thirty-seven contributory stages leading to enlightenment; and not wiping out troubles (klesa) while entering the state of nirvana. If you can thus sit in meditation, you will win the Buddha's seal." To practice meditation daily will help purify both the body and the mind at this very moment of life as the Buddha taught: "Pure Minds-Pure Lands." To practice meditation daily will help tame the deluded mind at this very moment of life. According to the Buddhist Zen, to tame the deluded mind we must not have any thing in it (take the mind of non-existence or the empty mind). According to the Vimalakirti Sutra, the Buddha reminded Ratna-rasi Bodhisattva: "Ratna-rasi! Because of his straightforward mind, a Bodhisattva can act straightforwardly; because of his straightforward deeds he realizes the profound mind; because of his profound mind his thoughts are kept under control; because of his controlled thoughts his acts accord with the Dharma (he has heard); because of his deeds in accord with the Dharma he can dedicate his merits to the benefit of others; because of this dedication he can make use of expedient methods (upaya); because of his expedient methods he can bring living beings to perfection; because he can bring them to perfection his Buddha land is pure; because of his pure Buddha land his preaching of the Dharma is pure; because of his pure preaching his wisdom is pure; because of his pure wisdom his mind is pure, and because of his pure mind all his merits are pure. Therefore, Ratna-rasi, if a Bodhisattva wants to win the pure land he should purify his mind, and because of his pure mind the Buddha land is pure."

III. Other Sutras That Are Usually Used in the Zen School:

First, the Flower Ornament Sutra or the Avatamsaka Sutra: A Sanskrit term for "Flower Garland Sutra." A voluminous Mahayana

text that contains a disparate (khác hẳn nhau) collection of parts. Among its more important sections are the Sutra on the Ten Levels (Dasabhumika-sutra), which describes the ten Bodhisattva levels (bhumi), and the Flower Array Sutra (Gandavyuha-sutra) which tells the story of Sudhana's quest (tìm kiếm) to attain buddhahood. The Avatamsaka is the philosophical basis of the Chinese Hua-Yen (Kegon--jap; Hwaom--kor) school, which particularly emphasizes the sutra's teachings concerning the interpretation and connectedness of all phenomena. The Flower Garland Sutra is the second highest sutra of the Mahayana Tradition, teaching the unfathomable and incomprehensible (for the human mind) world of the Maha-Bodhisattvas. The Flower Garland Sutra is the Basic text of the Avatamsaka school. It is one of the longest sutras in the Buddhist Canon and records the highest teaching of Buddha Shakyamuni, immediately after enlightenment. It is traditionally believed that the sutra was taught to the Bodhisattvas and other high spiritual beings while the Buddha was in samadhi. The sutra has been described as the "epitome of Buddhist thought, Buddhist sentiment, and Buddhist experience" and is quoted by all schools of Mahayana Buddhism.

Second, the Sutra of Perfect Enlightenment: Sutra Of Perfect Enlightenment, a sutra that indicates the "perfect enlightenment." It was translated into Chinese in 693 by a Tibetan monk named Buddhadrata. In it twelve bodhisattvas, among them Manjusri and Samantabhadra, are instructed in the nature of perfect enlightenment. This sutra had great influence on both Chinese and Japanese Zen.

Third, the Platform Sutra: The Platform Sutra (Sutra of Hui-Neng, Sixth Patriarch Sutra) was lectured by the Sixth Patriarch, the basic text of the Southern Zen School in China. The Sutra of the Sixth Patriarch from the High Seat of the Dharma Treasure, basic Zen writing in which Sixth Patriarch's biography, discourses and sayings at Pao-Lin monastery are recorded by his disciples Fa-Hai in a total of ten chapters. In the sutra, the Sixth Patriarch also said: "It was beyond my doubt that: "The True Nature has originally been serene. The True Nature has never been born nor extinct. The True Nature has been self-fulfilled. The True Nature has never been changed. The True Nature has been giving rise to all things in the world." Later, all his words are preserved in a work called the Platform Sutra, the only

sacred Chinese Buddhist writing which has been honoured with the title Ching or Sutra. In the Platform Sutra, the Chinese Patriarch Hui Neng relates that after inheriting the Dharma, robes, and bowl from the Fifth Patriarch, he spent years in seclusion with a group of hunters. At mealtimes, they cooked meat in the same pot with the vegetables. If he was asked to share, he would pick just only the vegetables out of the meat. He would not eat meat, not because he was attached to vegetarianism, or non-vegetarianism, but because of his limitless compassion. *Fourth, Mahayana Sutra on Samatha and Vipasyana:* Ceasing and reflecting, quieting and reflecting, tranquility and absence of passion. When the physical organism is at rest it is called "Stop" or "Halt." When the mind is seeing clearly it is called "Contemplation." When the physical organism is at rest it is called "Stop" or "Halt." When the mind is seeing clearly it is called "Contemplation." This is the third door in the "Six Wondrous Entrances to Enlightenment". In this stage the practitioner should completely ignore the breath and stop his mind on the tip of the nose. He will now feel extremely tranquil and steady, and soon both his body and mind will seem to have vanished into nothingness. This is the stage of "Dhyana", a stage of perfect cessation. When it has been reached, the practitioner should remind himself that, although the experience of "Dhyana" is wonderful, he should not, as Buddha has admonished, cling to it or linger in it. A Chinese translation of the Sanskrit terms "Samatha" and "Vipasyana." The former refers to stabilizing meditation designed to develop the ability to maintain focus on one's meditative object, and the latter refers to analytical meditation in which one directly perceives the emptiness (sunyata) of the object, and by extension all phenomena. This practice is particularly important in the T'ien-T'ai school, which was systematized by Chih-I, who wrote one of the most influential meditation manuals of Chinese Buddhism, the Great Calming and Insight (Ma Ha Ch'i Quán), in which he outlined a path of practice that begins with cultivation of morality and leads to perceiving all phenomena directly as empty of inherent existence.

IV. Commentaries in the Zen School:

First, Treatise on Awakening of Faith (Sraddhotpada-Sastra--skt): Awakening of Faith, one of the earliest remaining Mahayana texts in East Asian countries and is attributed to Asvaghosa, but extant only in Chinese. Two translations have been made, one by Paramartha in 554 A.D., another by Siksánanda, around 700 A.D. The first text is more generally accepted, as Chih-I, the fourth patriarch of T'ien-T'ai was Paramarth's amanuensis, and

Fa'Tsang made the standard commentary on it, though he had assisted Siksanda in his translation. It gives the fundamental principles of Mahayana, claims that all sentient beings are primordially awakened, and this basic nature is referred to as "Buddha-nature." However, it is prevented from manifesting due to ignorance (avidya), and once this is removed one naturally actualizes the basic potential of Buddha-nature. The work was translated into English by Teitaro Suzuki in 1900, also by T. Richard.

Second, Record Concerning the Passing On the Lamp: The Transmission of the lamp or the Commentary on masters' transmission of the Heart-Seal of the Buddha Seal of mind or records of those who have passed on the lamp of Buddhist Truth. A master can seal his pupil's achievement of enlightenment by testing and approving it as true. Record Concerning the Passing on the Lamp, composed in the Ching-Te period. This is the earliest historical work of Ch'an literature, compiled by the Chinese monk named Tao-Hsuan in the year 1004. It consists of short biographies and numerous anecdotes from the lives of the early masters of Ch'an up to Fa-Yen-Wen-I, the founder of the Fa-Yen school. This thirty-volume work, in which the deeds and sayings of over 600 masters are recorded and more than 1000 masters are mentioned, is one of the most important source works of Ch'an literature; many of the koans that are found in later Zen literature were fixed in writing here for the first time. The Zen Records of the Transmission of the Lamp," which recounts the transmission of the Koan and solutions of the fifty-two patriarchs of the tradition from Kasyapa (a disciple of Sakyamuni Buddha) to Dogen Zenji (1200-1253), the founder of the Japanese Soto order. Such texts play a key role in the Zen tradition, which has teachings and practices that are at variance with what is described in Indian Buddhist texts. The tradition claims that its doctrines and practices are the true core teachings of the Buddha, which were passed directly by mind-to-mind transmission to Kasyapa and from him through a succession of masters. In reality, there is no truth to transmit (transmission of the Heart-Seal of the Buddha Seal of mind); however, a master can seal his pupil's achievement of enlightenment by testing and approving it as true. Mind-to-mind transmission, mental transmission, or to pass from mind to mind, from a Zen master to his disciples by personal contact without using the words. To transmit the mind of Buddha as in the Intuition school.

Third, Record of Great Serenity (Ts'ung-Jung-Lu): Roughly "Book of Equanimity" or Record of Great Serenity (Ts'ung-Jung-Lu), a collection of one hundred koans, compiled in the twelfth century by Hung-Chih-Chêng-Chueh, a reputed Chinese T'ao-Tung Zen master, and later Zen master Wan-Tsung Heng Hsiu gathered them together. The title is derived from the name of the Hermitage of Great Serenity (Cloister of Equanimity). "Ts'ung-Jung-

Lu" is commented in a poetical method. Zen naturally finds its readiest expression in poetry rather than in philosophy because it has more affinity with feeling than with intellect; therefore, its poetic predilection is inevitable. More than one-third of the koans in the Ts'ung-Jung-Lu are identical with koans in the Pi-Yen-Lu and the Wu-Men-Kuan. An English translation by Thomas Cleary appeared under the title "The Book of Equanimity" (New York 1985). In fact, all the Zen writings known as "sayings and dialogues" (wu-lu or goroku) as well as the biographical histories of Zen masters, of which we have a large list, treat the koans in the way peculiar to Zen. Almost every master of note has left his "sayings and dialogues", which largely constitute what is known as Zen literature. Where the philosophical study of Buddhism abounds with all sorts of annotations and exegeses and analyses which are often very detailed and complicated, Zen offers pithy remarks, epigrammatic suggestions, and ironical comments, which conspicuously contrast with the former. Another characteristic of Zen literature is its partiality to poetry: the koans are poetically appreciated or criticized. Of this the Pi-Yen-Lu and Ts'ung-Jung-Lu are most significant examples. The fact that Master Hung-chih, who belonged to the Soto school and who is often represented as an enemy of the koan practice of the Rinzai school, himself compiled such a collection of koans makes clear that the differences of opinion and in training methods of the two schools were not so great in ancient China. Soto Zen also made use of the koans as an outstanding means of training.

Fourth, Blue Rock Collection: Pi-Yen-Lu, one of the most famous and oldest Zen book of Lin-Chi Zen sect, consisting of one hundred koans compiled by Zen master Hsueh-Tou-Ch'ung-Hsien (980-1052), with his own commentary in verse accompanying each koan, by Zen master Yuan-Wu (1063-1135). He added an introduction to the 100 kung-ans of earlier text, along with poetic explanations that are considered masterpieces of classical Chinese poetry. Along with Wu-Men-Kuan, it is one of the two most influential collections of kung-an. The book derived its name from a scroll containing the Chinese characters for "blue" and "rock" which happened to be hanging in the temple where the collection was compiled, and which the compiler decided to use as a title for his work.

Fifth, Records of Zen Forest of Yung-Chia: Records of Zen Forest was written by Yung-Chia-Hsuan-Chueh, a famous Zen master during the T'ang dynasty. He was born in 665 A.D. He was one of the famous disciples of the Sixth Patriarch Hui-Neng. Song of Realization, a popular Zen writing, written by Yung-Chia-Hsuan-Chueh, one of the famous disciples of the Sixth Patriarch Hui-Neng in the eighth century. In his "Song of Enlightenment" Zen master Hsuan-Chiao said:

“When truly understood,
all karmic obstructions,
in their essence, are empty,
When there is no realization,
All debts must be paid.”

To the enlightened mind, past and present karmic effects are non-existent, but if the practitioner has not got enlightened, he must be reborn to pay his debts. Another example in the "Song of Realization":

“You have a mani jewel, but you don’t know,
That Tathagata store can gather everything.
The six magical powers seem to be nothing,
but not really void.

The round, bright ball has a form, but it is formless.”

Sixth, Wu-Men-Kuan: Wu-Men-Kuan, one of the most famous Zen book of the Zen sect, compiled by Zen master Hui-K’ai (1183-1260). Wu-Men-Kuan is a simpler book than the preceding one (Pi-Yen-Lu), for it contains only forty-eight cases and is one man’s work, along with commentaries and “praises.” It begins with the “Wu Koan,” the one that led to Wu-Men’s own first awakening experience. The text was brought to Japan by his student and dharma-successor, Kakushin (jap. Hassu) in 1254, and it became one of the main texts of the Rinzai tradition. Since the Wu-Men-Kuan’s most famous koan is used with beginners and since from a literary point of view it is much plainer than the Pi-Yen-Lu (the Blue Cliff Record), it is often considered less profound than the latter. This overlooks that a koan like “Mu” can be understood anew on ever deeper levels of enlightenment and that the Wu-Men-Kuan also contains examples (for instance, example 38), those are especially difficult to resolve. Unfortunately, most European translations of the Wu-Men-Kuan and other Zen texts suffer from the fact that though the translators may be philosophically competent, they do not possess the “Zen eye”.

Seventh, Tsung-Ching-Lu: Record of Truth-Mirror points out similarities and differences of the three Dharma Doors: Avatamsaka, Dharma Flower and Mind Only or Zen School, composed by Zen master Yung-ming Yen-shou in the tenth century. “Tsung-Ching-Lu” or “Records of the Mirror of Truth”, to point out similarities and differences of the three Dharma Doors: Avatamsaka, Dharma Flower and Mind Only or Zen School. He also authored a collection of Buddhist texts called “Vạn Thiện Đồng Quy.” Moreover, he also observed during that time, many Buddhists were skeptical and unclear about the differences between Zen and Pureland, not knowing which tradition to practice to obtain guaranteed results; therefore, he wrote a poem entitled “Four Clarifications” to make comparisons.

Chapter Five

Summaries of the Cores of Buddhist Zen Teachings

I. An Overview of Buddhist Meditation:

Zen is the Japanese pronunciation of the Chinese word “Ch’an” which in turn is the Chinese pronunciation of the Sanskrit technical term Dhyana, meaning meditation. The distinctive characteristic of the Buddha’s practice at the time of his enlightenment was his inner search. For this reason, many people believe that they meditate to become a Buddha. Yes, they’re right. The final goal of any Buddhist is becoming a Buddha; however, meditation itself will not turn any beings to a Buddha. Zen is the method of meditation and contemplation, the method of keeping the mind calm and quiet, the method of self-realization to discover that the Buddha-nature is nothing other than the true nature. However, the contemplative traditions of Buddhism are not simple like that. What distinguishes Buddhism from the contemplative traditions of other religions is the fact that, for Buddhism, meditation by itself is not enough. We might say that, for Buddhism, meditation is like sharpening a knife. We sharpen a knife for a purpose, let’s say, in order to cut something easily. Similarly, by means of meditation, we sharpen the mind for a definite purpose, in the case of cultivation in Buddhism, the purpose is wisdom. The wisdom that’s able us to eliminate ignorance and to cut off sufferings and afflictions. Before the moment of ‘Enlightenment’, the Buddha practiced the inward way for forty-nine days until suddenly He experienced enlightenment and became the Buddha. By turning inward upon Himself, he discovered His true nature, or Buddha-nature. This is the ultimate aim of Zen. Zen in Buddhism differs from meditation in other religions. Most other religions place a supreme God above man and then ask that man should pray to God and worship Him, implying that reality is to be sought externally. While Zen in Buddhism holds that reality is to be gotten hold of, not externally, but inwardly. Zen practice means trying to have a mind unmoved while living in this continuously moving world. Zen practice means trying to be like the water, not like waves or

bubbles. The water is unmoved, uncreated and unconditioned while the waves rise and fall, and the bubbles form and pop endlessly. Zen practitioners should always remember that our mind is like an endless stream of thoughts, Zen practice means to try to watch the mind continuously, and be like water, which equally flows all things thrown into that stream. According to Buddhism, every living being has within himself the Buddha-nature, and to become a Buddha is simply to turn inward to discover this Buddha-nature. This Buddha-nature is always present within, and eternally shining. It is like the sun and the moon. The sun and the moon continually shine and give forth light, but when the clouds cover them, we cannot see the sunlight or the moonlight. The goal of any Zen practitioner is to eliminate the clouds, for when the clouds fly away, we can see the light again. In the same way, human beings always have within ourselves the Buddha-nature, but when our desires, attachments and afflictions cover it up, it does not appear. In Buddhism, meditation functions the job of a torch which gives light to a dark mind. Suppose we are in a dark room with a torch in hand. If the light of the torch is too dim, or if the flame of the torch is disturbed by drafts of air, or if the hand holding the torch is unsteady, it's impossible to see anything clearly. Similarly, if we don't meditate correctly, we can't never obtain the wisdom that can penetrate the darkness of ignorance and see into the real nature of existence, and eventually cut off all sufferings and afflictions. It is obvious that the essentials of Buddhism or Zen focus on the practice with wisdom, not on ignorance. If our purpose to practice Zen is to gain supernatural powers, i.e., to release our soul from our body, and so forth, we are not practicing Zen Buddhism. To cultivate Zen in Buddhism, we have to realize our true nature and live in it. Therefore, sincere Buddhists should always remember that meditation is only a means, one of the best means to obtain wisdom in Buddhism. Furthermore, owing to obtaining the wisdom, one can see right from wrong and be able to avoid the extremes of indulgence in pleasures of senses and tormenting the body.

II. What Is Meditation?:

Dhyana is considered meditating. Meditation in the visible or known is called Dhyana. Dhyana is Meditation (Zen), probably a

transliteration. Meditation is an element of Concentration; however, the two words (dhyana and samadhi) are loosely used. Ch'an-na is a Chinese version from the Sanskrit word "Dhyana," which refers to collectedness of mind or meditative absorption in which all dualistic distinctions disappear. The fifth paramita (to practice dhyana to obtain real wisdom or prajna). In dhyana all dualistic distinctions like subject, object, true, false are eliminated. Ch'an is a Chinese most equivalent word to the Sanskrit word "Dhyana," which means meditation. To enter into meditation. A school that developed in East Asia, which emphasized meditation aimed at a non-conceptual, direct understanding of reality. Its name is believed to derive from the Sanskrit term "Dhyana." Dhyana is a general term for meditation or a state of quietude or equanimity gained through relaxation. To meditate, to calm down, and to eliminate attachments, the aversions, anger, jealousy and the ignorance that are in our heart so that we can achieve a transcendental wisdom which leads to enlightenment. It traces itself back to the Indian monk named Bodhidharma, who according to tradition travelled to China in the early sixth century. He is considered to be the twenty-eighth Indian and the first Chinese patriarch of the Zen tradition. The school's primary emphasis on meditation, and some schools make use of enigmatic riddles called "kung-an," which are designed to defeat conceptual thinking and aid in direct realization of truth. When looking into the origins of Zen, we find that the real founder of Zen is none other than the Buddha himself. Through the practice of inward meditation the Buddha attained Supreme Enlightenment and thereby became the Awakened One, the Lord of Wisdom and Compassion. In Buddhism, there are many methods of cultivation, and meditation is one of the major and most important methods in Buddhism. According to the Buddhist History, our Honorable Gautama Buddha reached the Ultimate Spiritual Perfection after many days of meditation under the Bodhi Tree. The Buddha taught more than 25 centuries ago that by practicing Zen we seek to turn within and discover our true nature. We do not look above, we do not look below, we do not look to the east or west or north or south; we look into ourselves, for within ourselves and there alone is the center upon which the whole universe turns. To this day, we, Buddhist followers still worship Him in a position of deep meditation. Zen is

traced to a teaching the Buddha gave by silently holding a golden lotus. The general audience was perplexed, but the disciple Mahakasyapa understood the significance and smiled subtly. The implication of this is that the essence of the Dharma is beyond words. In Zen, that essence is transmitted from teacher to disciple in sudden moments, breakthroughs of understanding.

The meaning Mahakasyapa understood was passed down in a lineage of 28 Indian Patriarchs to Bodhidharma. Bodhidharma, an Indian meditation master, strongly adhered to the Lankavatara Sutra, a Yogacara text. He went to China around 470 A.D., and began the Zen tradition there. It spread to Korea and Vietnam, and in the 12th century became popular in Japan. Zen is a Japanese word, in Chinese is Ch'an, in Vietnamese is Thiền, in Sanskrit is "Dhyana" which means meditative concentration. There are a number of different Zen lineages in China, Japan and Vietnam, each of it has its own practices and histories, but all see themselves as belonging to a tradition that began with Sakyamuni Buddha. Zen histories claim that the lineage began when the Buddha passed on the essence of his awakened mind to his disciple Kasyapa, who in turn transmitted to his successor. The process continued through a series of twenty-eight Indian patriarchs to Bodhidharma, who transmitted it to China. All the early Indian missionaries and Chinese monks were meditation masters. Meditation was one of many practices the Buddha gave instruction in, ethics, generosity, patience, and wisdom were others, and the Ch'an tradition arose from some practitioners' wish to make meditation their focal point. An underlying principle in Zen is that all beings have Buddha nature, the seed of intrinsic Buddhahood. Some Zen masters express this by saying all beings are already Buddhas, but their minds are clouded over by disturbing attitudes and obscurations. Their job, then, is to perceive this Buddha nature and let it shine forth without hindrance. Because the fundamental requirement for Buddhahood, Buddha nature, is already within everyone, Zen stresses attaining enlightenment in this very lifetime. Zen masters do not teach about rebirth and karma in depth, although they accept them. According to Zen, there is no need to avoid the world by seeking nirvana elsewhere. This is because first, all beings have Buddha-nature already, and

second, when they realize emptiness, they will see that cyclic existence and nirvana are not different.

Zen is accurately aware of the limitations of language, and gears its practice to transcend it. When we practice meditation, we seek to turn to within and to discover our true nature. We do not look above, we do not look below, we do not look to the east or to the west, or to the north, or to the south; we look into ourselves, for within ourselves and there alone is the center upon which the whole universe turns. Experience is stressed, not mere intellectual learning. Thus, associating with an experienced teacher is important. The Zen teacher's duty is to bring the students back to the reality existing in the present moment whenever their fanciful minds get involved in conceptual wanderings. In this sense, Ch'an is a religion, the teachings, and practices of which are directed toward self-realization and lead finally to complete awakening or enlightenment as experienced by Sakyamuni Buddha after intensive meditative self-discipline under the Bodhi-tree. More than any other school, Ch'an stresses the prime importance of the enlightenment experience and the useless of ritual religious practices and intellectual analysis of doctrine for the attainment of liberation. Ch'an teaches the practice of sitting in meditative absorption as the shortest, but also steepest, way to awakening. The essential nature of Ch'an can be summarized in four short statements: Special transmission outside the orthodox teaching; nondependence on sacred writings; direct pointing to the human heart; leading to realization of one's own nature and becoming a Buddha. Esoterically regarded, Ch'an is not a religion, but rather an indefinable, incommunicable root, free from all names, descriptions, and concepts, that can only be experienced by each individual for him or herself. From expressed forms of this, all religions have sprung. In this sense, Ch'an is not bound to any religion, including Buddhism. It is the primordial perfection of everything existing, designated by the most various names, experienced by all great sages, and founders of religions of all cultures and times. Buddhism has referred to it as the "identity of Samsara and Nirvana." From this point of view, Ch'an is not a method that brings people living in ignorance to the goal of liberation; rather it is the immediate expression and actualization of the perfection present in every person at every moment.

Exoterically regarded, Zen, or Ch'an as it is called when referring to its history in China, is a school of Mahayana Buddhism, which developed in China in the 6th and 7th centuries from the meeting of Dhyana Buddhism, which was brought to China by Bodhidharma, and Taoism. However, according to Buddhist traditions, there are five different kinds of Zen: Outer Path Zen, Common People's Zen, Hinayana Zen, Mahayana Zen, and Utmost Vehicle Zen. Outer Path Zen: Outer Path Zen includes many different types of meditation. For example, Christian meditation, Divine Light, Transcendental Meditation, and so on. Common People's Zen: Common People's Zen is concentration meditation, Dharma Play meditation, sports, the tea ceremony, ritual ceremonies, etc. Hinayana Zen: Hinayana Zen is insight into impermanence, impurity, and non-self. Mahayana Zen: Mahayana Zen a) insight into the existence and nonexistence of the nature of the dharmas; b) insight into the fact that there are no external, tangible characteristics, and that all is empty; c) insight into existence, emptiness, and the Middle Way; d) insight into the true aspect of all phenomena; e) insight into the mutual interpenetration of all phenomena; f) insight that sees that phenomena themselves are the Absolute. These six are equal to the following statement from the Avatamsaka Sutra: "If you wish thoroughly understand all the Buddhas of the past, present, and future, then you should view the nature of the whole universe as being created by the mind alone." Utmost Vehicle Zen: Utmost Vehicle Zen, which is divided into three types: Theoretical Zen, Tathagata Zen, and Patriarchal Zen.

In the Dharmapada Sutra, the Buddha taught: "From meditation arises wisdom. Lack of meditation wisdom is gone. One who knows this twofold road of gain and loss, will conduct himself to increase his wisdom (Dharmapada 282). He who controls his hands and legs; he who controls his speech; and in the highest, he who delights in meditation; he who is alone, serene and contented with himself. He is truly called a Bhikkhu (Dharmapada 362). Meditate monk! Meditate! Be not heedless. Do not let your mind whirl on sensual pleasures. Don't wait until you swallow a red-hot iron ball, then cry, "This is sorrow!" (Dharmapada 371). He who is meditative, stainless and secluded; he who has done his duty and is free from afflictions; he who

has attained the highest goal, I call him a Brahmana (Dharmapada 386).”

III. Practice Meditation & Contemplation in Buddhism:

Zen is the Japanese pronunciation of the Chinese word “Ch’an” which in turn is the Chinese pronunciation of the Sanskrit technical term Dhyana, meaning meditation. The distinctive characteristic of the Buddha’s practice at the time of his enlightenment was his inner search. For this reason, many people believe that they meditate to become a Buddha. Yes, they’re right. The final goal of any Buddhist is becoming a Buddha; however, meditation itself will not turn any beings to a Buddha. Zen is the method of meditation and contemplation, the method of keeping the mind calm and quiet, the method of self-realization to discover that the Buddha-nature is nothing other than the true nature. However, the contemplative traditions of Buddhism are not simple like that. What distinguishes Buddhism from the contemplative traditions of other religions is the fact that, for Buddhism, meditation by itself is not enough. We might say that, for Buddhism, meditation is like sharpening a knife. We sharpen a knife for a purpose, let’s say, in order to cut something easily. Similarly, by means of meditation, we sharpen the mind for a definite purpose, in the case of cultivation in Buddhism, the purpose is wisdom. The wisdom that’s able us to eliminate ignorance and to cut off sufferings and afflictions. Before the moment of ‘Enlightenment’, the Buddha practiced the inward way for forty-nine days until suddenly He experienced enlightenment and became the Buddha. By turning inward upon Himself, he discovered His true nature, or Buddha-nature. This is the ultimate aim of Zen. Zen in Buddhism differs from meditation in other religions. Most other religions place a supreme God above man and then ask that man should pray to God and worship Him, implying that reality is to be sought externally. While Zen in Buddhism holds that reality is to be gotten hold of, not externally, but inwardly. Zen practice means trying to have a mind unmoved while living in this continuously moving world. Zen practice means trying to be like the water, not like waves or bubbles. The water is unmoved, uncreated and unconditioned while the waves rise and fall, and the bubbles form and pop endlessly. Zen practitioners should always remember that our mind is like an endless

stream of thoughts, Zen practice means to try to watch the mind continuously, and be like water, which equally flows all things thrown into that stream. According to Buddhism, every living being has within himself the Buddha-nature, and to become a Buddha is simply to turn inward to discover this Buddha-nature. This Buddha-nature is always present within, and eternally shining. It is like the sun and the moon. The sun and the moon continually shine and give forth light, but when the clouds cover them, we cannot see the sunlight or the moonlight. The goal of any Zen practitioner is to eliminate the clouds, for when the clouds fly away, we can see the light again. In the same way, human beings always have within ourselves the Buddha-nature, but when our desires, attachments and afflictions cover it up, it does not appear. In Buddhism, meditation functions the job of a torch which gives light to a dark mind. Suppose we are in a dark room with a torch in hand. If the light of the torch is too dim, or if the flame of the torch is disturbed by drafts of air, or if the hand holding the torch is unsteady, it's impossible to see anything clearly. Similarly, if we don't meditate correctly, we can't never obtain the wisdom that can penetrate the darkness of ignorance and see into the real nature of existence, and eventually cut off all sufferings and afflictions. It is obvious that the essentials of Buddhism or Zen focus on the practice with wisdom, not on ignorance. If our purpose to practice Zen is to gain supernatural powers, i.e., to release our soul from our body, and so forth, we are not practicing Zen Buddhism. To cultivate Zen in Buddhism, we have to realize our true nature and live in it. Therefore, sincere Buddhists should always remember that meditation is only a means, one of the best means to obtain wisdom in Buddhism. Furthermore, owing to obtaining the wisdom, one can see right from wrong and be able to avoid the extremes of indulgence in pleasures of senses and tormenting the body.

IV. Meditation Is for Practicing, Not So Much An Unpractical Theoretical Philosophy:

Zen is not so much a theoretical philosophy to be discussed and debated at leisure as it is a way of action, a philosophy to be practiced and realized every moment of our daily life. To attain the experience of enlightenment, the ultimate goal of Zen, sitting meditation is

necessary, but only sitting meditation is not enough. Meditation serves to develop wisdom, but we must be able to give concrete expression to this wisdom, and to do so, we have to cultivate right action. Many people think that a Zen practitioner turns his back upon the world to submerge himself in abstract meditation. This is a misconception. To practice meditation is to make the practice of sitting meditation an integral part of our daily life, but it is at the same time to work, to act with loving-kindness and respect for others, to contribute our part to the world in which we live in order to change this world into a better world. The Zen way is not to withdraw from life into an isolate environment, but to get into life and change it from the inside action. To perform our daily activities in the spirit of meditation, we should perform everything as a form of meditation. We should not meditate only when we sit in quiet, but should apply the method of meditation to our daily life. When we wash dishes, we must meditate. When we work in the garden, meditate. When we drive, meditate. When we work in an office, meditate. In other words, we must meditate at every moment, in every activity of our daily life. To those who have a life of cultivation, life is Zen, but some people say that life is suffering. As a matter of fact, if we make a life of Zen, then our life becomes Zen. In the contrary, if we make a life of suffering, then our life must become suffering. We should keep our mind in Zen just now, at this very moment, for this 'just-now mind in Zen' continues and becomes our life, as one point continues and becomes a straight line.

Indeed, meditation is not done by polishing the logical thinking, but by cultivating the mind. In accordance with Zen's attitude towards intellectual insight, its aim of teaching is not as in the West an ever-increasing subtlety of logical thinking, but its method "consists in putting one in a dilemma, out of which one must contrive to escape not through logic indeed but through a mind of higher order. Accordingly, the teacher is not a teacher in Western sense. He is a master, inasmuch as he has mastered his own mind, and hence is capable of conveying to the student the only thing that can be conveyed: his existence. With all that the master can do, he is helpless to make the disciple take hold of the thing, unless the latter is fully prepared for it. The taking hold of the ultimate reality is to be done by oneself. It is no use if we only reason that names and their forms are different, but their substance is the

same, or names and forms are made by our thinking. We have to realize through meditation and contemplation, not by thinking, so that we will not have attachment to name and form, then we will automatically see that all substance is one with our real experience. Then we will see all things in the universe, the sun, the moon, the stars, mountains, rivers, people, and so forth, have the same substance.

V. Meditation Is A Mental Development Not an Exercise in Analysis or Reasoning:

Zen does not encourage practitioners to involve worshipping or praying to some supernatural being, but seeing into our true nature and realizing that our true nature is Buddha-nature. To arrive at this insight we must cultivate ourselves, we must practice. How can we discover our true nature if we blindly cling to the scriptures and do not practice for ourselves? If we go to a meditation center and speak with a Zen master, sometimes he may answer our questions with silence. This is the silence of knowledge. It does not mean that the Zen master does not know how to answer; rather it means that he is trying to communicate that there are some things which cannot be explained in words, things which will ever remain in the dark until we discover them through our own experience. This is one of the three flavors taught by the Buddha. To sit in dhyana (abstract meditation, fixed abstraction, contemplation). Its introduction to China is attributed to Bodhidharma, though it came earlier, and its extension to T'ien-T'ai. According to the Vimalakirti Sutra, Vimalakirti reminded Sariputra about meditation, saying: "Sariputra, meditation is not necessarily sitting. For meditation means the non-appearance of body and mind in the three worlds (of desire, form and no form); giving no thought to inactivity when in nirvana while appearing (in the world) with respect-inspiring deportment; not straying from the Truth while attending to worldly affairs; the mind abiding neither within nor without; being imperturbable to wrong views during the practice of the thirty-seven contributory stages leading to enlightenment: and not wiping out troubles (klesa) while entering the state of nirvana. If you can thus sit in meditation, you will win the Buddha's seal." We, Buddhist followers, should always see this, so that we can practice meditation on a regular basis to purify our body and mind. The exposition of

meditation as it is handed down in the early Buddhist writings is more or less based on the methods used by the Buddha for his own attainment of enlightenment and Nirvana, and on his personal experience of mental development. The word meditation really is no equivalent for the Buddhist term “bhavana” which literally means ‘development’ or ‘culture,’ that is development of the mind, culture of the mind, or ‘making-the-mind become.’ It is the effort to build up a calm, concentrated mind that sees clearly the true nature of all phenomenal things and realizes Nirvana, the ideal state of mental health. Meditation as practiced and experienced by the Buddha is twofold: Concentration of the mind (samatha or samadhi) that is one-pointedness or unification of the mind, and insight (vipassana, skt--vipasyana or vidarsana). Of these two forms, samatha or concentration has the function of calming the mind, and for this reason the word samatha or samadhi, in some contexts, is rendered as calmness, tranquility or quiescence. Calming the mind implies unification or “one-pointedness” of the mind. Unification is brought about by focussing the mind on one salutary object to the exclusion of all others. Meditation begins with concentration. Concentration is a state of undistractedness. What is concentration? What are its marks, requisites and development? Whatever is unification of mind, this is concentration; the four setting-up of mindfulness are the marks of concentration; the four right efforts are the requisites for concentration; whatever is the exercise, the development, the increase of these very things, this is herein the development of concentration. This statement clearly indicates that three factors of the samadhi group, namely, right effort, right mindfulness, and right concentration function together in support of each other. They comprise real concentration. It must be mentioned that the development of concentration or calm (samath or bhavana) as taught in Buddhism, is not exclusively Buddhist. Practitioners, before the advent of the Buddha, practiced different systems of meditation as they do now. India has always been a land of mysticism, but the Yoga then prevalent in India never went beyond a certain point. Meditation or Mental development, or to meditate upon the implications or disciplines of pain, unreality, impermanence, and the non-ego. Although different in forms and methods in different Buddhist schools, but has the same goal is to concentrate the mind of

the cultivators, to calm and to clarify it as one would calm and clarify the surface of a turbulent body of water, so that the bottom of which can be seen. Once the surface of that turbulent water is pacified, one can see it's bottom as when the mind is pacified, one can come to an experience or a state of awakening, liberation or enlightenment. In addition, diligent repetition of practice of meditation, if the cultivator has not yet become one with the "absolute truth," dualistic state of mind and distinction between subject and object disappeared in that person. Zen is also a process of concentration and absorption by which the mind is first tranquilized and brought to one-pointedness, and then awakened. The term "Dhyana" connotes Buddhism and Buddhist things in general, but has special application to the Zen (Ch'an) sects. As a Mahayana buddhist sect, Zen is a religious free of dogmas or creeds whose teachings and disciplines are directed toward self-consummation. For example, the full awakening that Sakyamuni Buddha himself experienced under the Bodhi-tree after strenuous self-discipline. In Vietnam, Zen sects comprise of Lin-Chi, T'ao-Tung, and Ch'u-Lin.

The practice of meditation is not an exercise in analysis or reasoning. The sword of logic has no place in the practice of awareness, concentration, and understanding, and those of stopping and looking. When we cook, we must monitor the fire under the pot. When the sun's rays beat down on the snow, the snow slowly melts. When a hen sits on her eggs, the chicks inside gradually take form until they are ready to peck their way out. These are images which illustrate the effect of practicing meditation. The Zen sect insists that salvation could not be found by study of books. However, this does not mean that Zen followers do not study Buddhist books at all. On the contrary, their own teachings are saturated with references to such works as the Vajra-Sutra and the Lankavatara Sutra, the two favorites of the Zen sect. Meditation is one of the best methods to tame our bodies and to regulate our minds. Taming the body keeps it from acting in random, impulsive ways. Regulating the mind means not allowing it to indulge in idle thoughts, so it is always pure and clear. Then wherever we go, to the ends of space or the limits of the Dharma Realm, we are still right within our self-nature. Our inherent nature contains absolutely everything. Nothing falls outside of it. It is just our fundamental

Buddha-nature. Thus, Zen followers strongly believe that the study of sutras should play only a subordinate role compared with the demands of dhyana and spiritual realization.

Indeed, the authority of Zen is the genuine experience, not an irrational authority. The attitude of the Zen master to his student is bewildering to the modern Western reader who is caught in the alternative between an irrational authority which limits freedom and exploits its object, and a laissez-faire absence of any authority. Zen represents another form of authority, that of “rational authority.” The master does not call the student; he wants nothing from him, not even that he becomes enlightened; the student comes of his own free will, and he goes of his own free will. But inasmuch as he wants to learn from the master, the fact has to be recognized that the master is a master, that is, that the master knows what the student wants to know, and does not yet know. For the master ‘there is nothing to explain by means of words, there is nothing to be given out as a holy doctrine.’ Thirty blows whether you affirm or negate. Do not remain silent, nor be discursive. The Zen master is characterized at the same time by the complete lack of irrational authority, the source of which is genuine experience.

VI. Meditation Helps Eliminate Attachments to the Self & To Maintain a Cool and Un-agitated Mind Under All Circumstances:

Although the main purpose of meditation and contemplation is ‘Enlightenment’, the immediate and important purpose of meditation and contemplation is the elimination of the self. Once the attachment of the self is eliminated, the ignorance will also automatically end. At that moment, the practitioner will gain the enlightenment which the Honorable Buddha declared 26 centuries ago. All Buddhists have had one and the same aim, which is the “extinction of self, the giving up the concept of a separate individuality, and all their practices have generally tended to foster such easily recognizable spiritual virtues as serenity, detachment, consideration and tenderness for others. In the scriptures, the Dharma has been compared to a taste for direct feeling, not for learning and keeping. The golden word of the Buddha is there defined as that which has the taste of Peace, the taste of Emancipation,

the taste of Nirvana. It is, of course, a peculiarity of tastes that they are not easily described, and must elude those who refuse actually to taste them for themselves.” Once we are able to eliminate the attachment of the self, our minds will completely purify and we are able to know everything in the universe with wisdom. Once we are able to eliminate the attachment of the self, we are able to see all sentient beings’ sufferings, thus we are able to develop loving kindness toward all beings with great compassion. Thus, meditation and contemplation does not only help us purify our bodies and minds, but they also set us free from the long-term clinging of self.

Ordinarily speaking, meditation means to maintain a cool and unagitated mind under all circumstances. But it also means the practice necessary in order to attain this result. In other words, it indicates the idea of contemplation, or concentration of the mind on a single object while sitting quietly alone. On what should we concentrate? That is the important question. And this indeed is the point at which religion differs from philosophy and morality. However hard we may concentrate on something, we cannot become absolutely free from our sufferings as long as we are absorbed only in immediate phenomena with a self-centered attitude. For example, we devote ourselves to thinking of such a selfish matter as wishing to be rid of uneasiness and irritation concerning the management of our business, or wishing to recover from illness, it is obvious that we cannot be freed from such trouble for a moment, because our mind is swayed by our business or our illness. This kind of mental absorption is not meditation but a mere struggling with illusion. To reflect our past conduct, criticizing ourselves for what we think to be wrong and determining to correct it, is a kind of meditation from a moral point of view. This is a very fine practice that is useful for improving our character. To think still more deeply than this about a subject is meditation without a self-centered idea. To probe deeply into such matters as the formation of the world, the way of human life, and the ideal society, this is meditation from the philosophical point of view. This kind of meditation is also a fine practice that enhances our character, adding depth to our ideas and in turn benefiting society. However, regrettably, we cannot obtain a true state of mental peace or Nirvana through the forms of meditation mentioned above. This is because we can go only as far as the range of

human knowledge permits, however sternly we may reflect on ourselves and however deeply we may probe philosophically into the ideal way of the world and human life. If we say that man cannot lead himself to Nirvana even though he reflects on his conduct, repents of wrong conduct, and determines to practice good conduct, the following questions will naturally arise: “That must be so when reflecting on morality and society and making resolutions on basis of that reflection. But is it not the way to Nirvana on oneself in the light of the Buddha’s teachings and to determine one’s actions according to them?” Indeed, this is one process by which we progress toward Nirvana, but the way to attain Nirvana is not as easy as that. If it were only a matter of understanding and controlling one’s superficial, conscious mind, the problem would be relatively simple. Most people can control their conscious mind by means of the Buddha’s teachings through practice of religious disciplines. But man also has a mind of which he is not aware. He cannot grasp it because he is unconscious of it. He cannot control it because of being unable to grasp it. This kind of mind is called “*alaya*” or “*Manas*” in Sanskrit and corresponds to the subconscious mind in scientific terminology. All that one has experienced, thought, and felt in past remains in the depth of one’s subconscious mind. Psychologists recognize that the subconscious mind not only exerts a great influence on the man’s character and his mental functions but even causes various disorders. Because it is normally beyond our reach, we cannot control the subconscious mind by mere reflection and meditation. In fact, karma contributes a considerable problem to current practice of meditation.

VII. Through Self-Discipline to Stop the Flow of Thoughts and to Clear the Mind:

Meditation is not a state of self-suggestion. Enlightenment does not consist in producing a certain premeditated condition by intensely thinking of it. Meditation is the growing conscious of a new power in the mind, which enabled it to judge things from a new point of view. The cultivation of Zen consists in upsetting the existing artificially constructed framework once for all and in remodelling it on an entirely new basis. The older frame is called ‘ignorance’ and the new one ‘enlightenment.’ It is evident that no products of our relative

consciousness or intelligent faculty can play any part in Zen. However, Zen practitioners should not think about becoming Buddhas, getting enlightened, or gaining wisdom. We should simply work hard and cultivate vigorously. When the time comes, they naturally become enlightened. Continue to sit and walk, walk and sit, then after a long time, we will have a chance to realize the power of the mind.

Buddhists practise meditation for mind-training and self-discipline by looking within ourselves. To meditate is also to try to understand the nature of the mind and to use it effectively in daily life. The mind is the key to happiness, and also the key to sufferings. To practice meditation and meditation daily will help free the mind from bondage to any thought-fetters, defilements, as well as distractions in daily life. Practicing meditation and contemplation is the most direct way to reach enlightenment. The main purpose of practicing meditation and contemplation is to gain a mind without thoughts, but with awaking on everything. However, it is not easy to achieve a thoughtless mind because of long lasting thoughts that always occupy our minds. Thus, if we are not patient enough, we might give up any time.

The introduction of Zen to China is attributed to Bodhidharma, though it came earlier, and its extension to T'ien-T'ai. To sit in dhyana (abstract meditation, fixed abstraction, contemplation). With thoughts or without thoughts, or noisy or quiet are made by our thinking. If we think something is noisy, it is noisy; if we think something is quiet, it is quiet. If we do not think, noisy is not noisy, quiet is not quiet. True quiet is neither quiet nor noisy. If we sit in our car listening to the traffic with a clear mind, without any concepts and thoughts, it is not noisy, it is only what it is. Therefore, to stop the flow of thoughts and to clear the mind are extremely important for any Zen practitioners. The best way to stop the flow of thoughts and to clear the mind is to notice the thoughts as they come up and to acknowledge them without judging, just return to the clear experience of the present moment. We must be patient for we might have to do this millions of times, but the value of our cultivation is the constant return of the mind into the present, over and over and over again. According to the Vimalakirti Sutra, Vimalakirti reminded Sariputra about meditation, saying: "Sariputra, meditation is not necessarily sitting. For meditation means the non-appearance of body and mind in the three worlds (of desire,

form and no form); giving no thought to inactivity when in nirvana while appearing (in the world) with respect-inspiring deportment; not straying from the Truth while attending to worldly affairs; the mind abiding neither within nor without; being imperturbable to wrong views during the practice of the thirty-seven contributory stages leading to enlightenment: and not wiping out troubles (klesa) while entering the state of nirvana. If you can thus sit in meditation, you will win the Buddha's seal."

VIII. Meditation & Contemplation Help Control and Purify Body and Mind:

Rapture, the surest way to mind-control and purification. However, you should control your body and mind at all times, not only when you sit in meditation. Your body and mind must be pure and mindful at all times. Meditation means the ending of thought; however, if you are unable to end your thought, you should try to concentrate your mind just in one thought or one object of contemplation. That means you should know what you're thinking or what you're doing at the present time. In Zen, there is no desire, even it's a desire of "mindfulness", for if there is a desire, there must be a struggle or an urge for achievement, and this is the concept of a conditioned mind. When you are able to watch and know yourself, you are practicing meditation. When you know the way you walk, what and how you eat, what and how you say, that means you're practicing meditation. When you have gossip, hate, jealousy, etc., in your mind, you know that you're harboring gossip, hate and jealousy, you're practicing meditation. Thus, meditation is not something different from your daily life activities. If you set aside an hour or so to sit in a room to meditate then come out of it and go right back to be a cheater, you are nothing different from (or better than) a full-time cheater. So a real meditation is a kind of meditation in which you can meditate at any time in your daily life activities. And thus, meditation has no beginning nor end. According to Zen master Doc The in the Essential Discipline for Daily Use: "Just awakened, I hope that everybody will attain great awareness and see in complete clarity. Washing my hands, I hope that everybody will have pure hands to receive reality. When putting my robe, washing the dishes, going to the bathroom, folding the mat, carrying buckets of water, or brushing

teeth... I also hope that everyone will have mindfulness and purity in both the body and mind.” However, in order to achieve mindfulness for the mind and purity for the body, we should practice sitting meditation everyday. When sitting in meditation, you should sit upright and always think that you are sitting on the Bodhi spot. During sitting meditation, various feelings and thoughts may arise. If we don’t practice mindfulness of the breath or Buddha recitation, these feelings and thoughts will soon lure us away from mindfulness. But following or counting the breath or Buddha recitation aren’t simply means by which to chase away odd thoughts and feelings. They are also means to unite body and mind and to open the gate to wisdom. When a feeling or an odd thought arise, we should continue to follow or to count our breath, or to recite the Buddha’s name. We should not chase them away, neither hate them, nor worry about them. We should simply acknowledge their presence. When an odd thought arises, we should recognize it; if it still exists, we should recognize that it still exists, continues to exist. When a feeling of pain arises, we should recognize it; if it continues to exist, we should recognize that it continues to exist. The essential thing is not to let any feeling or thought arise without recognizing them in mindfulness. Meditation means mindfulness of whatever happening. Meditation is nourishment for our body and mind, especially sitting meditation. Through sitting meditation, our bodies obtain harmony, feel lighter, and are more at peace. The path from observation of our mind to seeing into our own nature won’t be too rough. Meditation requires the highest form of discipline, not a constraint, nor an imitation, but a constant awareness of you and your surroundings. If you use methods of constraints or imitation in practicing meditation, you’re only the person who tries to cook sand for food, for at that very moment effort of constraints and imitation becomes another wearisome burden for yourself. We should always remember that a mind of constant awareness is a mind that is awake, intelligent and free. Thus, those who wish to seek for wider, deeper, and transcendental experience are those who know nothing about meditation, for why should a mind of constant awareness need any kind or any form of experience? Devout Buddhists should always remember that once you set out to meditate, you never have a real meditation, for a mind desiring meditation will be able to destroy your real meditation.

Meditation is not a separate thing from your daily life activities, it is the essence of your daily life activities.

Perhaps when some people see us sitting in meditation, they ask us why we are wasting our time. To them meditation is meaningless; but to us who practice meditation, it is an essential and very meaningful part of our lives. All day long, every day of the week, every week of the month, and every month of the year, we are so busy with our business or occupation. According to Buddhism, our mind behaves like a monkey, restless and always jumping; it is therefore called a 'monkey-mind'. These are reasons why we have to meditate. To give balance to our lives it is necessary to sit quietly, to learn to accept and experience rather than to look outward for forms, we look within in order to understand ourselves better. Through meditation we try to keep that monkey-mind still, to keep it calm, quiet and pure. When our mind is still, we will realize that the Buddha is inside us, that the whole universe is inside us and that our true nature is one with the Buddha nature. So, the most important task is to keep our minds quiet, a task which may be simple to understand but is not simple to practice at all. Yet practice is all important; knowing by itself has no value at all if we do not put our knowledge into practice. The method of Zen is the scientific method, that is to say we learn by doing, by our own experience. Another reason to cause us to practice meditation and contemplation is that meditation is a 'peak' of practice in Buddhism. Through meditation, we can not only purify our body and mind, but also attain wisdom of emancipation. Furthermore, through meditation we can see things as they really are, and we can generate inside ourselves compassion, modest, patient, tolerance, courage, and gratitude, and so on.

IX. Meditation & Contemplation Help Developing Man As A Whole:

The word "meditation" really is no equivalent for the Buddhist term "bhavana" which literally means "development" or "culture," that is development of the mind, culture of the mind. It is the effort to build up a calm, concentrated mind that sees clearly the true nature of all phenomenal things and finally realizes Nirvana, the ideal state of mental health. Meditation is not only for Indian or Chinese people, or

for the Buddha's time, but for all mankind at all times, regardless of their origin, religion, or ethnic races. Meditation is not a practice of today or yesterday. From beginningless time, people have been practicing meditation in different ways. After experiencing enlightenment, the Buddha once confirmed: "There never was, and never will be, any mental development or mental purity without meditation. Meditation was the means by which I gained supreme enlightenment." All religions teach some kind of meditation or mental training for man's inner development. It may take the form of silent prayer, reading individually or collectively from some "holy scriptures" or concentrating on some sacred object, person or idea. And it is believed that these mental exercises, at times, result in seeing visions of saints or holy men, engaging in conversation with them, or hearing voices, or some mysterious occurrences. Whether they are illusions, imaginations, hallucinations, mere projections of the subconscious mind or real phenomena, one cannot say with certainty. But devout Buddhists should always remember that according to Buddhist doctrines, mind is an invisible force capable of producing all these phenomena. Buddhist books tell us that through meditative absorption (jhana or dhyana), through the development of mental faculties, man is capable of gaining psychic powers. But it is extremely important to bear in mind that the Buddhist meditation is not a state of auto-hypnosis, or coma. It is a state of mental purity where disturbing passions and impulses are subdued and calmed down so that the mind becomes unified and collected and enters into a state of clear consciousness and mindfulness. Meditation, certainly, is not a voluntary exile from life; or something practiced for the hereafter. Meditation should be applied to the daily affairs of life, and its results obtained here and now. It is not separated from the work-a-day life. It is apart and parcel of our life. We still participate in all daily activities, but remain free from the rush of city life, from nagging preoccupation with the world, this is easy to say but not easy to do; however, if we consistently practice meditation, we can do it. Any meditation we do is of immense help in enabling us to face all this with calm. And the calmness itself will in turn help us overcome all sufferings and afflictions. According to Buddhism, meditation is a way of living. It is a total way of living and not a partial activity. It aims at developing man as a whole. Let's

strive for perfection here and in this very life, not in some golden age yet to come. What will we become when we are still participating in daily activities, but free from all worldly attachments, bonds, hindrances, and other problems. Are we a real son of the Buddha? Yes, we are. Devout Buddhists should always remember that meditation taught in Buddhism is neither for gaining union with any supreme being, nor for bringing about any mystical experiences, nor is it for any self-hypnosis. It is for gaining tranquility of mind (samatha) and insight (vipassana), for the sole purpose of attaining unshakable deliverance of the mind. This can only be obtained through the total extinction of all mental defilements. Many believe that meditation is only for monks and nuns in the past, things have changed and now there is a growing interest in meditation in almost everyone. If by meditation is meant mental discipline or mind culture, all should cultivate meditation irrespective of gender, age, clergy or lay. Meditation is distinctively a human phenomenon, and therefore, should be dealt with from a human point of view, with human feelings and human understanding. Human problems and their solutions are basically psychological in nature. True meditation and mysticism do not co-exist. They are two different things. While mysticism takes us away from reality, meditation brings us to reality; for through real meditation we can see our own illusions and hallucinations face to face without pretence. This brings about a total transformation in our personality. It is more of an unlearning than a worldly learning. We have to give up many things that we have learned and hugged in great glee once we realize that they are hindrances and obsessions.

X. Who Can Practice Meditation & Contemplation?:

Who is a Zen practitioner? He is the one who tries to practice to attain partial or complete enlightenment. When learning Zen, the practitioner can realize that this body is not real, that wishful thinking is also not real. Once realizing this falsity is understanding the Buddha's teaching of no self. The Buddha became enlightened from practicing Zen; other masters also followed his step and attained their enlightenment as well. Then, do we have any other paths to follow if we want to become enlightenment? Devout Buddhists should always remember that the true spirit of Zen Buddhism is to use wisdom to see

the truth; the body and mind are not real. When we are able to see the truth, we can then forsake greed and anger; our mind then will be calm and mindful, and we shall see the truth within ourselves; that is emancipation through wisdom. The Buddha can only provide us with guidelines of Zen. It is up to us to apply these techniques in our daily life. Therefore, a Zen practitioner is the one who is practicing Buddhist meditation in each moment of his life. Perhaps he has attained partial or complete enlightenment. When cultivating Zen, the practitioner can realize that this body is not real, that the so-called mind is impermanent, that wishful thinking is also not real, that all things are without a so-called 'self'. Buddhist Zen Patriarchs always say, "The Sutra is the Buddha's mouth, and Zen is the Buddha's heart. The Buddha's mouth and heart are not two, not different." The Buddha's words come from his mind; thus, how can Zen and sutra be two different things? Many people still misinterpret the special concepts of Zen, saying that Zen is an outside sect, not Buddhism because its instruction or teaching from outsiders, its special transmission outside of the teaching, its transmission is from mind to mind. This intuitive school which does not rely on texts or writings. However, after thorough understanding, we will see that Zen and sutra are not different at all. The Buddha became enlightened from practicing Zen; other masters also followed his step and attained their enlightenment as well. Then, we practice meditation means we only follow the Buddha's path to enlightenment, not any other paths. The true spirit of Zen Buddhism is to use wisdom to see the truth; the body and mind are not real. When we are able to see the truth, we can then forsake greed and anger; our mind then will be calm, and we shall see the truth within ourselves; that is emancipation through wisdom. Besides, when practicing Zen, we also see the truth within ourselves; that is emancipation through wisdom. The Buddha can only provide us with guidelines of Zen. It is completely up to us to apply these techniques in our daily life.

XI. The Necessity of Meditation:

According to Buddhism, besides the goal of emancipation, this religion also helps practitioners achieve the goal of peace and happiness. To obtain these goals, the only way that can be achieved is

through wisdom. Even though the practice for good conduct and observance of moral rules is also necessary; but in order to achieve wisdom, practitioners have no other choices but developing the mind through meditation. In fact, on the one hand, meditation serves as a safeguard of our practice of morality, and on the other hand, it helps prepare the mind to see things as they really are and to obtain wisdom which will open the door to freedom. During the time of the Buddha, He always reminded His disciples that the mind is the source of all virtues and qualities. Thus, in order to attain these virtues, the only thing we need to do is to discipline our minds, for mind is the key to changing the nature of our experience. That's why Buddhism always focuses upon the mind as the key to achieving a change in the way human beings experience life, and in the way human beings relate to other people. The Buddha pointed out: "For a long time has man's mind been defiled by greed, hatred and delusion. Mental defilements make beings impure; mental cleansing purifies them." The Buddhist way of life is an intense process of cleansing one's action, speech, and thought. It is self-development and self-purification resulting in self-realization. The emphasis is on practical results and not on philosophical speculation or logical abstraction. Hence the need to practice daily a little meditation. To behave like the hen on her eggs, and not behaving like the squirrel in the revolving cage.

As mentioned above, meditation is a lifetime process. Fish swim in the water, but they don't know they are in water. Every minute, every moment we breathe in air, but we do it unconsciously. We would only be conscious of air only if we were without it. In the same way, we are always hearing the sounds of water falls, wind, rain, bird-singing, and so forth. All these sounds are wonderful and lively sermons. They are the voice of the Buddha himself preaching to us. We hear many sermons, all the time, but we are deaf to them. If we were really alive in mindfulness, whenever we heard, saw, smelled, tasted, touched, we would say to ourselves "Ah, this is a fine sermon!" At that time, we would see that there is no scripture that teaches so well as this experience with nature. Just as we breathe and eat every day. Both breathing and eating are important for life, and so is meditation, for meditation keeps our life in balance and helps us understand ourselves and the nature of life. It provides a secure foundation for harmony

between ourselves and others, and between ourselves and the universe. So, meditation is not a matter of days, weeks, months, or years, but of a whole lifetime. When we have a strong determination in practice, there is no doubt that we will reach our final goal, the state of Buddhahood, the realization of perfect wisdom and infinite compassion.

There are three minimum requirements. *The first requirement is the Necessities of Buddhist Sutras:* Some one says words are not necessary, but in reality, they are very necessary because without words no one can transfer methods of cultivation to anyone else. If we are attached to words, we cannot return to our true self. If we are not attached to words, sooner or later we will attain enlightenment. In Zen, there is no rule to prohibit Zen practitioners to read books and sutras; however, you should read with a mind that has cut off all thinking. If you read with a mind that has cut off all thinking, then Zen books, sutras, and even Bibles are all the truth. However, Zen practitioners should always remember that sutras are only the Buddha's words. They are not Buddha's mind. No matter how many sutras we have mastered, we still have not attained true understanding. The purpose of Zen meditation is to dissolve this thought-mass. What is finally left is the real self. We enter into the world of the selfless, And, if we do not stop there, if we do not think about this realm or cling to it, we will continue in our practice until we become one with the Absolute. *The second requirement is the Necessity of a Good Zen Master:* Whenever you learn a new skill, we need to have a good teacher. It is important that we need a good master when we want to practice meditation. With the advice of a teacher, we learn quicker and we cannot go wrong. We need a teacher who is competent to give instructions, correct our mistakes, and give guidance when we have trouble in the course of meditation. Only the teacher can tell, and so at such a time he or she is indispensable. If we cannot find a teacher, we may rely on books, although no book can entirely take the place of a teacher. We may be able to do fairly well by reading the instructions and following them carefully. But even then, we may have need for discussion with a teacher occasionally. *The third requirement is the Necessity of Meditation Retreats:* A meditation retreat provides an opportunity to deepen meditation practice in a supportive environment with the

guidance of an experienced teacher. Everything we do at a retreat becomes the object of meditation. A retreat day consists of alternate periods of sitting and walking meditation, a nightly lecture and personal interviews with the teacher. Continuity of practice is developed by bringing mindfulness to all other activities throughout the day as well. Noble silence is observed during the retreat. Retreats can last for one day, a weekend, a week or longer. The intensive practice of a retreat is very beneficial for developing good concentration and quieting the mind. Since concentration is essential for penetrative wisdom to arise, a meditation retreat gives us the best possible opportunity to be able to experience for ourselves the true nature of reality.

XII.Purposes & Benefits of Meditation Practices:

Yes, the ultimate aim of Buddhist meditation is to gain full enlightenment, self-mastery and complete mental health or Nirvana through the conquest of mental defilements. However, apart from this ultimate aim there are other advantages and benefits that can be derived through meditation. It can inspire us to discover our own intelligence, richness and natural dignity. Meditation can also stimulate the latent powers of the mind, aid clear thinking, deep understanding, mental balance and tranquility. It is a creative process which aims at converting the chaotic feelings and unwholesome thoughts into mental harmony and purity. If by meditation is meant mental discipline or mind culture, it goes without saying that all should cultivate meditation irrespective of sex, color, creed or any other division. Modern society is in danger of being swamped by distractions and temptation which can only be controlled if we undertake the difficult task of steady training our minds. All of us should wake up to the fact that we need to work with our life, we need to practice Zen. We have to see through the mirage that there is an "I" that is separating from our "Original Nature". Our cultivation is to close the gap. Only in that instant, when we and the object become one, can we see what our life is. Perhaps everyone of us finds life difficult, perplexing, and oppressive. Even when everything goes well for some time, we still worry that it probably will not keep on that way. This is the very reason for all of us to practice Zen. Speaking of Zen, why do we have to practice Zen? We

often hear about 'Samadhi', that is a 'Ch'an' method of meditation to pacify the mind. When the mind is pacified, it is unperturbed, and we attain the one-pointedness of mind. The purpose of Zen is to dissolve our accumulated 'thought-mass'. What is finally left in us is just the real self and eventually we enter into the world of the selfless. And if we do not stop there, if we do not think about this realm or cling to it, we will continue in our practice until we become one with the Absolute. Then, is Zen method different from any other methods in Buddhism? While reciting the sutra, reading the mantras, and practicing Buddha Recitation, we are sitting still and fixing our mind in reciting the sutra, reading the mantras, and practicing Buddha Recitation. Thus, when practicing reciting the sutra, reading the mantras, and practicing Buddha Recitation, we may have accomplished controlling the body, speech and mind if we want to stop our mind from wandering about. In the same manner, when practicing meditation, may also have accomplished controlling the body, speech and mind if we want to stop our mind from wandering about. It is really difficult to control the mind; however, if we can halt our body and speech still, we earn some merits. If we want to get the highest level of all merits, we have to control our mind. The main purpose of a Zen practitioner is the search for truth, the search for awakening. On our journey, if we move one step, we are one step closer to the truth, one step closer to awakening. The Buddha is the Awakened, so learning the Buddha's teachings is learning about his methods of awakening. Thus, on the way to enlightenment, the more we move forward, the closer we come to awakening. Meditation and contemplation mean to practice to obtain the seeing which goes beyond what is ordinary, clear vision. It is not surface seeing or skimming, not seeing mere appearance, but seeing things as they really are. This means seeing everything in terms of the three characteristics, the signs of all phenomenal existence: impermanence, suffering, and egolessness. It is this insight meditation, with calm concentration of mind as its basis, that enables the practitioner to purge his mind of all defilements, to remove ego-illusion, to see reality, and to experience Nirvana. The ultimate purpose of meditation is to eradicate mental impurities from our mind altogether. Before that stage, there are benefits of tranquillity, peace of mind and the ability to accept things as they come. Meditation helps us to see things as they truly are, not as

they appear to be. Things appear to be permanent, desirable and substantial, but actually they are not. When we practice meditation, we will see for ourselves the arising and disappearing of mental and physical phenomena. And we will have a clearer comprehension of what is going on in our mind and body. We will be able to accept things as they come to us with less agitation and deal with situations in a more positive way. Yes, the ultimate aim of Buddhist meditation is to gain full enlightenment, self-mastery and complete mental health or Nirvana through the conquest of mental defilements. However, apart from this ultimate aim there are other advantages and benefits that can be derived through meditation. It can inspire us to discover our own intelligence, richness and natural dignity. Meditation can also stimulate the latent powers of the mind, aid clear thinking, deep understanding, mental balance and tranquility. It is a creative process which aims at converting the chaotic feelings and unwholesome thoughts into mental harmony and purity. Therefore, if we wait until we sit down and compose ourselves to practice meditation for a couple of hours, then what happens to the other hours of our day? Saying that sitting meditation is Zen, we really destroy the true concept of Zen. If we know how to practice meditation, we will certainly make good use of our whole day. In order for us to do this, we should devote our day to Zen while accomplishing our daily tasks.

We see the values that emerge from the Buddha's life such as loving-kindness and compassion and prajna wisdom... From where did the Buddha attain these qualifications? If these qualifications are not the result of His practice of meditation, then we have nothing else to say. Beside the ultimate benefit of emancipation, nowadays people recognize that meditation has wide-range benefits. Meditation can help us to think more clearly and improve our energy so that we can work more effectively. Meditation can also help us to relax and create a distance from stressful situations so that we remain more in control and less overwhelmed by negative emotions. Besides, meditation can help us to understand ourselves and to accept situations. Above all, we will see right away upfront benefits when we practice meditation, such as the improvement of our physical health, or the improvement of our quality of life and making us happier and more relaxed.

Since mental impurities are almost always with us, we need meditation and contemplation almost all of the time. There is no fixed time for the practice of meditation. Morning, during the day, before bed ... anytime is the time for meditation. And meditation may be practiced at any age. Meditation is for the cure of diseases of the mind in the form of mental defilements like greed, hatred, delusion, etc. We all have these mental diseases almost all the time. In order to at least control them we need meditation and contemplation. So, meditation is for all people. Furthermore, there is nothing which can be called particularly Buddhist in meditation and contemplation. There is no element of religion. It is a scientific investigation and examination of ourselves. We just observe closely every thing that comes to us and is happening to us in our body and mind at the present moment.

According to Bhikkhu Piyananda in *The Gems of Buddhism* Wisdom, meditation practices have many benefits. Meditation helps achieving a complete and deep realization of what it means to be a Buddha and how to reach Buddhahood. It is to see one's Nature, comprehend the True Nature of things, the Truth. However, only after becoming a Buddha can one be said to have truly attained Supreme Enlightenment. Practicing meditation can help practitioners eradicate dullness and bring about wisdom. Besides, meditation also brings about health, happiness, and optimism. If you are a busy person, meditation practices can help you to get rid of tension and to find some relaxation. If you are a worried person, meditation practices can help to calm and help you to find either permanent or temporary peace. If you are a person who has endless problems, meditation practices can help you to develop courage and strength to face and overcome problems. If you lack self-confidence, meditation practices can help you gain the self-confidence you need. This self-confidence is the secret of success. If you have fear in your heart, meditation practices can help you understand the real nature of the objects that are making you afraid, then you can overcome the fear in your mind. If you are always dissatisfied with everything; nothing in life seems to be satisfactory; meditation practices will give you the chance to develop and maintain some inner satisfaction. If you are sceptical and disinterested in religion, meditation practices can help you go beyond your own scepticism and to see some practical value in religious guidance. If you

are frustrated and heart-broken due to lack of understanding of the nature of life and the world, meditation practices will truly guide and help you understand that you are disturbed by unnecessary things. If you are a rich man, meditation practices can help you realize the true nature of your wealth and how to make use of your wealth for your own happiness as well as for others. If you are a poor man, meditation practices can help you have some contentment and not to harbour jealousy towards those who have more than you. If you are a young man at the cross-roads of your life, and do not know which way to turn, meditation practices will help you understand which is the road for you to travel to reach your proper goal. If you are an elderly man who is fed-up with life, meditation practices will bring you to a deeper understanding of life; this understanding in turn will relieve you from the pains of life and will increase the joy of living. If you are hot-tempered, meditation practices can help you develop the strength to overcome these weaknesses of anger, hatred and resentment. If you are jealous, meditation practices can help you understand the danger of your jealousy. If you are a slave to your five senses, meditation practices can help you learn how to become the master of your sense-desires. If you are addicted to wine, tobacco, or drugs, meditation practices can help you realize how to overcome the dangerous habits which have enslaved you. If you are an ignorant person, meditation practices will give you a chance to cultivate some knowledge that will be useful and beneficial both to you and to your friends and family. If you are a weak-minded person, meditation practices can help strengthen your mind to develop your will-power in order to overcome your weaknesses. If you are a wise person, meditation practices will take you to supreme enlightenment. Then you will see things as they are, and not as they appear to be.

Chapter Six

Priceless Message from the Buddha On Cultivation of Meditation

I. The Buddha in the Point of View of Zen Tradition:

According to the Zen sects, Buddhists accept the historic Sakyamuni Buddha neither as a Supreme Deity nor as a savior who rescues men by taking upon himself the burden of their sins. Rather, it venerates him as a fully awakened, fully perfected human being who attained liberation of body and mind through his own human efforts and not by the grace of any supernatural being. According to Buddhism, we are all Buddhas from the very beginning, that means everyone of us is potentially a Buddha; however, to become a Buddha, one must follow the arduous road to enlightenment. Various classifications of the stages of Buddhahood are to be found in the sutras. A Buddha in the highest stage is not only fully enlightened but a Perfect One, one who has become whole, complete in himself, that is, one in whom all spiritual and psychic faculties have come to perfection, to maturity, to a stage of perfect harmony, and whose consciousness encompasses the infinity of the universe. Such a one can no longer be identified with the limitations of his individual personality, his individual character and existence; there is nothing by which he could be measured, there are no words to describe him.

II. Zen Practitioners Should Always Remember the Image of the Buddha in the Dharmapada Sutra:

No one surpasses the one whose conquest is not turned into defeat again. By what track can you lead him? The Awakened, the all perceiving, the trackless? (Dharmapada 179). It is difficult to seduce the one that has eradicated all cravings and desires. By which way can you seduce him? The trackless Buddha of infinite range (Dharmapada 180). Even the gods envy the wise ones who are intent on meditation, who delight in the peace of renunciation (Dharmapada 181). It is difficult to obtain birth as a human being; it is difficult to have a life of

mortals; it is difficult to hear the Correct Law; it is even rare to meet the Buddha (Dharmapada 182). Not to do evil, to do good, to purify one's mind, this is the teaching of the Buddhas (Dharmapada 183). The Buddhas say: "Nirvana is supreme, forbearance is the highest austerity. He is not a recluse who harms another, nor is he an ascetic who oppresses others." (Dharmapada 184). Not to slander, not to harm, but to restrain oneself in accordance with the fundamental moral codes, to be moderate in eating, to dwell in secluded abode, to meditate on higher thoughts, this is the teaching of the Buddhas (Dharmapada 185). Even a shower of gold pieces cannot satisfy lust. A wise man knows that lusts have a short taste, but long suffering (Dharmapada 186). Even in heavenly pleasures the wise man finds no delight. The disciple of the Supremely Enlightened One delights only in the destruction of craving (Dharmapada 187). Men were driven by fear to go to take refuge in the mountains, in the forests, and in sacred trees (Dharmapada 188). But that is not a safe refuge or no such refuge is supreme. A man who has gone to such refuge, is not delivered from all pain and afflictions (Dharmapada 189). On the contrary, he who take refuge in the Buddhas, the Dharma and the Sangha, sees with right knowledge (Dharmapada 190). With clear understanding of the four noble truths: suffering, the cause of suffering, the destruction of suffering, and the eightfold noble path which leads to the cessation of suffering (Dharmapada 191). That is the secure refuge, the supreme refuge. He who has gone to that refuge, is released from all suffering (Dharmapada 192). It is difficult to find a man with great wisdom, such a man is not born everywhere. Where such a wise man is born, that family prospers (Dharmapada 193). Happy is the birth of Buddhas! Happy is the teaching of the True Law! Happy is the harmony in the sangha! Happy is the discipline of the united ones! (Dharmapada 194). Whoever pays homage and offering, whether to the Buddhas or their disciples, those who have overcome illusions and got rid of grief and lamentation (Dharmapada 195). The merit of him who reverences such peaceful and fearless Ones cannot be measured by anyone (Dharmapada 196). From meditation arises wisdom. Lack of meditation wisdom is gone. One who knows this twofold road of gain and loss, will conduct himself to increase his wisdom (Dharmapada 282). He who controls his hands and legs; he who controls his speech; and in the

highest, he who delights in meditation; he who is alone, serene and contented with himself. He is truly called a Bhikkhu (Dharmapada 362). Meditate monk! Meditate! Be not heedless. Do not let your mind whirl on sensual pleasures. Don't wait until you swallow a red-hot iron ball, then cry, "This is sorrow!" (Dharmapada 371). He who is meditative, stainless and secluded; he who has done his duty and is free from afflictions; he who has attained the highest goal, I call him a Brahmana (Dharmapada 386).

III. Priceless Message from the Buddha Which Is Related to the Cultivation of Meditation:

Priceless Message from the Buddha or the Four Noble Truths is one of the most important parts in the Buddha's Teachings. The Buddha gave this message to suffering humanity for their guidance, to help them to be rid of the bondage of "Dukkha" and to attain happiness, both relative and absolute (relative happiness or worldly happiness, absolute happiness or Nirvana). These Truths are not the Buddha's creation. He only re-discovered their existence. The Buddha said: "I am neither a vaguely so-called God nor an incarnation of any vaguely so-called God. I am only a man who re-discovers what had been covered for so long. I am only a man who attains enlightenment by completely comprehending all Noble Truths." In fact, the Buddha is a man who deserves our respect and reverence not only as a teacher but also as a Saint. He was a man, but an extraordinary man, a unique being in the universe. All his achievements are attributed to his human effort and his human understanding. He achieved the highest mental and intellectual attainments, reached the supreme purity and was perfect in the best qualities of human nature. He was an embodiment of compassion and wisdom, two noble principles in Buddhism. The Buddha never claimed to be a savior who tried to save 'souls' by means of a revelation of other religions. According to the Buddha, only through continuous meditation we can perceive our mind clearly and purely. Only through continuous meditation we can gradually overcome mental wandering and abandon conceptual distractions. At the same time, we can focus our mind within and observe whatever arises (thoughts, sensations of body, hearing, smelling, tasting and images). Through continuous meditation we are able to contemplate

that they all are impermanent, we then develop the ability to let go of everything. Nirvana appears right at the moment we let go of everything. The Buddha's message is simple but priceless to all of us: "Infinite potentialities are latent in man and that it must be man's effort and endeavor to develop and unfold these possibilities. That is to say, in each man, there exists the Buddha-nature; however, deliverance and enlightenment lie fully within man's effort and endeavor."

Chapter Seven

The Image of Sakyamuni Buddha in the Point of View of the Zen School

I. Six Years of Ascetic Practices to Try to Find the Truth:

After Prince Siddhartha left the royal palace, he wandered in the forest of ascetics. There were many practicing ascetics. The Prince consulted one of the elders: “How can I attain true enlightenment and emancipation?” The elder replied: “We practice asceticism diligently, hoping that upon our death we could be reborn in the heavens to enjoy happiness. We don’t know anything about enlightenment and emancipation.” The elder added: “The way we take to the asceticism is that when we are hungry, we eat grassroots, bark, flowers, and fruits. Sometimes we pour cold water on our heads all day long. Sometimes we sleep by a fire, allowing the body to be baked and tanned. Sometimes we hang ourselves upside down on tree branches. We practice in different ways, the purpose of which is to worship the sun, moon, stars, the running water and the blazing fire.” After listening to the explanations of this elder, the wise Prince knew that they had practically no knowledge of the problems of life and death and they could not even redeem themselves, not to mention saving other sentient beings. The ascetics were merely inflicting sufferings upon themselves. Then Prince Siddhartha came to study with Masters Arada and Udraka. In a short time, he mastered everything they had to teach him. But still he was not satisfied. “My teachers are holy people, but what they taught me does not bring an end to all suffering. I must continue to search for the Truth on my own.” So, the Prince decided to relinquish this kind of ascetic life, left the forest and headed towards other places where the hermits were. He came to Gaya Hill to practice asceticism and meditation. The life which the Prince led was very simple. He just ate a little wheat and barley everyday while devoting all his energy to his practice. So, his body became thinner by the day. His body lost its radiance and became covered with dust and dirt. Eventually he looked like a living skeleton. But he still refused to give up his practices. After six years of ascetic practice, the Prince could not

reach his goal; he realized that it was a mistake to punish his body like that. Finally, he realized that the major issue of enlightenment and emancipation could never be achieved through ascetic practicing alone. To find the Truth, he must follow a middle path between too much pleasure and too much pain.

II. The Image of the Buddha in the Point of View of Zen Tradition:

According to the Zen sects, Buddhists accept the historic Sakyamuni Buddha neither as a Supreme Deity nor as a savior who rescues men by taking upon himself the burden of their sins. Rather, it venerates him as a fully awakened, fully perfected human being who attained liberation of body and mind through his own human efforts and not by the grace of any supernatural being. According to Buddhism, we are all Buddhas from the very beginning, that means everyone of us is potentially a Buddha; however, to become a Buddha, one must follow the arduous road to enlightenment. Various classifications of the stages of Buddhahood are to be found in the sutras. A Buddha in the highest stage is not only fully enlightened but a Perfect One, one who has become whole, complete in himself, that is, one in whom all spiritual and psychic faculties have come to perfection, to maturity, to a stage of perfect harmony, and whose consciousness encompasses the infinity of the universe. Such a one can no longer be identified with the limitations of his individual personality, his individual character and existence; there is nothing by which he could be measured, there are no words to describe him.

Chapter Eight

The First Patriarch Bodhidharma: Who Handed the Lankavatara Sutra to the Second Patriarch Hui-K'o

I. An Overview of Patriarch Bodhidharma:

Bodhidharma was a deeply learned Indian Buddhist monk who arrived at the Chinese Court in 520 AD. After his famous interview with Emperor Han Wu Ti. However, later on, he meditated for nine years in silence and departed. Bodhidharma was the 28th Indian and first Zen Patriarch in China. He is an archetype for steadfast practice. According to the Indian tradition, Bodhidharma, an Indian meditation master who is considered by the Ch'an tradition to be its first Chinese patriarch and the twenty-eighth Indian patriarch. According to East Asian legends, he traveled from India to spread the true Dharma and is thought to have arrived in the town of Lo-Yang in Southern China between 516 and 526. The legends report that he traveled to Shao-Lin Ssu monastery on Mount Sung, where he meditated facing a wall for nine years. During this time his legs reportedly fell off, and he is also said to have cut off his own eyelids to prevent himself from falling asleep. Another legend holds that when he cast his eyelids to the ground a tea plant sprang up, and its ability to ward off sleep due to its caffeine content is thought to be a gift from Bodhidharma to successive generations of meditators. Later, his main disciple was Hui-K'o, who is said to have cut off his own arm as an indication of his sincerity in wishing to be instructed by Bodhidharma. Hui-K'o is considered by the tradition to be its second Chinese patriarch.

According to Chinese Zen history, in 527, the first Patriarch Bodhidharma settled in Shao-lin Monastery to teach Zen. His teaching can be divided into two approaches: first, entry through understanding and, second, entry through practice. Understanding refers to wisdom achieved through meditation, with the practitioner attaining insight into cosmic reality. The form of meditative practice the Bodhidharma taught still owed a great deal to Indian Buddhism. His instructions were to a great extent based on the traditional sutra of Mahayana Buddhism; he especially emphasized the importance of the Lankavatara Sutra. Typical Chinese Zen, which is a fusion of the Dhyana Buddhism represented by Bodhidharma and indigenous Chinese Taoism and which is described as a "special transmission outside the orthodox teaching,"

first developed with Hui-Neng, the sixth patriarch of Zen in China, and the great Zen masters of the T'ang period who followed him.

It should be reminded that Shao-Lin Monastery was one of the great monasteries in China, located on Mount Sung, in Teng-Feng district, Hunan province, built in 477 by Emperor Hsiao-Wen of the Northern Wei dynasty. The Indian monk named Bodhiruci lived at this monastery at the beginning of the sixth century and he translated numerous sutras into Chinese. According to Ch'an Tradition, after Bodhidharma arrived in China and encountered King Liang Wu Ti. As the emperor was not ready, he missed this opportunity to experience an awakening. Bodhidharma then went north, as he came to Yangtze River, Bodhidharma stepped on a floating reed and used his supernatural powers to cross this river that separates south and north China. He decided that the country was not yet ready for his teachings, so he went to Shao-Lin, where he meditated facing a wall for nine years until his eventual disciple Hui-K'o convinced him to accept him as a student. However, today many people, especially people from East Asia, usually associate the Shao-Lin Monastery with the practice of kung-fu, a form of chi-kung, that is often misunderstood as a combat sport though it was originally a form of both spiritual and physical training.

To sit in meditation with the face to a wall, as did Bodhidharma for nine years, without uttering a word. This practice is still common in Japanese Soto monasteries, in which younger monks generally practice Zazen facing a wall, while Rinzai monasteries meditators generally face the center of the meditation hall (zendo). When Dharma Master Shen-Kuang caught up with Patriarch Bodhidharma, only to find him sitting in meditation facing a wall. He was turned toward the wall and not speaking to anyone. The Dharma Master immediately knelt down and did not get up, saying, "Venerable Sir! When I first saw you, I did not know that you were a patriarch, a sage. I hit you with my recitation beads, and I'm really sorry. I'm really remorseful. I know you are a person with true virtue. You are a noble one who cherishes the Way. I am now seeking the Way, the Dharma, from you." Patriarch Bodhidharma took one look at him and said nothing; he remained sitting in meditation. Dharma Master Shen-Kuang (Hui-k'o) knelt there seeking the Dharma for nine years. Patriarch Bodhidharma meditated facing the wall for nine years, and Dharma Master Shen-Kuang knelt there for nine years. This practice is still common in Japanese Soto monasteries, in which younger monks generally practice Zazen facing a wall, while Rinzai monasteries meditators generally face the center of the meditation hall (zendo).

II. The First Patriarch Bodhidharma: Who Handed the Lankavatara Sutra to the Second Patriarch Hui-K'o:

When Hui-K'o (487-593) heard of Bodhidharma coming from India, he came to Bodhidharma and asked for instruction at Sha-Lin Temple, when arrived to seek the dharma with Bodhidharma, but the master was always found sitting silently facing the wall. Hui-K'o wondered to himself: "History gives examples of ancient truth-seekers, who were willing for the sake of enlightenment to have the marrow extracted from their bones, their blood spilled to feed the hungry, to cover the muddy road with their hair, or to throw themselves into the mouth of a hungry tiger. What am I? Am I not also able to give myself up on the altar of truth?" On the ninth of December of the same year, to impress Bodhidharma, he stood still under the snow, then knelt down in the snow-covered courtyard for many days. Bodhidharma then took pity on him and said: "You have been standing in the snow for some time, and what is your wish?" Hui-K'o replied: "I come to receive your invaluable instruction; please open the gate of mercy and extend your hand of salvation to this poor suffering mortal." Bodhidharma then said: "The incomparable teaching of the Buddha can be comprehended only after a long and hard discipline and by enduring what is most difficult to endure and practising what is most difficult to practise. Men of inferior virtue and wisdom who are light-hearted and full of self-conceit are not able even to set their eyes on the truth of Buddhism. All the labor of such men is sure to come to naught." Hui-K'o was deeply moved and in order to show his sincerity in the desire to be instructed in the teaching of all the Buddhas, he finally cut off his left arm in appeal to be received as disciple. Until he seemed to be well prepared, Bodhidharma called him in and asked: "What do you wish to learn?" Hui-K'o replied: "My mind is always disturbed. I request your honor that I could be taught a way to pacify it." Bodhidharma then ordered: "Bring me your troubled mind and I will calm it down for you." Hui-K'o replied: "But Honorable Master, I could not locate it." Bodhidharma then said: "Don't worry, disciple. I have appeased your mind for you already." With that short encounter, Hui-K'o immediately became enlightened. Hui-K'o tried so many times to explain the reason of mind, but failed to realize the truth itself. The Patriarch simply said: "No! No! And never proposed to explain to his disciple what was the mind-essence in its thought-less state. One day, Hui-K'o said: "I know now how to keep myself away from all relationships." The Patriarch queried: "You make it total annihilation, do you not?" Hui-K'o replied: "No, master, I do not make it a total annihilation." The Patriarch asked: "How do you testify your statement?" Hui-K'o said: "For I know it always in a most intelligible manner, but to express it in words, that is impossible." The Patriarch said: "That is the mind-

essence itself transmitted by all the Buddhas. Harbour no doubts about it.” Eventually Hui-K’o received the teaching directly “mind-to-mind.” Subsequently, he inherited his robe and alms-bowl to become the Second Patriarch of the Chinese Zen Sect (the successor of Bodhidharma). According to the Records of the Transmission of the Lamp, Hui K’o tried variously to explain the reason of mind, but failed to realize the truth itself. One day, Hui K’o said to Bodhidharma: “I have ceased all activities.” The First Patriarch Bodhidharma simply said: “No! No!” Bodhidharma never proposed to explain to his disciple what was the mind-essence in its thoughtless state; that is, in its pure being. Later, Hui K’o said: “I know now how to keep myself away from all relationships.” Bodhidharma queried: “You make it a total annihilation, do you not?” Hui K’o said: “No, master. I do not make it a total annihilation.” Bodhidharma asked: “How do you testify your statement?” Hui K’o said: “For I know it always in a most intelligible manner, but to express it in words, that is impossible.” Bodhidharma said: “Thereupon, that is the mind-essence itself transmitted by all the Buddhas. Harbour no doubt about it!” ***Then, Bodhidharma handed to Hui-K’o a volume of the Lankavatara Sutra as a pledge for mind-to-mind transmission for later generations.*** So, the First Patriarch Bodhidharma was the first person who handed the Lankavatara Sutra to the Second Patriarch Hui-K’o. Eventually Hui-K’o received the teaching directly “mind-to-mind.” Subsequently, he inherited his robe and alms-bowl to become the Second Patriarch of the Chinese Zen Sect (the successor of Bodhidharma). Through this teaching from the First Patriarch Bodhidharma, the Patriarch wanted to remind his later disciples a pointing-out instruction, a direction instruction on the nature of the mind which a guru gives the student when the student is ready for the instructions. It is to say: “Pointing Directly to the Mind to See Your Own Nature and Reach Buddhahood.” It takes many forms: slapping the student with a shoe, shouting at the student. This is individual to each master and each student. Directly pointing to the mind of man; through it one sees one’s own nature and becomes a Buddha. It points directly to the human mind. This is one of the eight fundamental principles, intuition or relating to direct mental vision of the Zen School. Point directly to the mind to see your own nature and reach Buddhahood. To behold the Buddha-nature within oneself or to see into one’s own nature. Semantically “Beholding the Buddha-nature” and “Enlightenment” have virtually the same meaning and are often used interchangeably. In describing the enlightenment of the Buddha and the patriarchs, however, it is often used the word “Enlightenment” rather than “Beholding the Buddha-nature.” The term “enlightenment” implies a deeper experience. This is a common saying of the Ch’an (Zen) or Intuitive School. In Zen Buddhism, to behold the Buddha-nature means to reach the Buddhahood or to attain enlightenment.

Chapter Nine

The Lankavatara Sutra: One of the Ultimate Teachings in Buddhism

Lanka is a mountain in the south-east part of Ceylon, now called Adam's Peak. Ceylon Island, Simhaladvipa or the island of Ceylon, the kingdom reputed to be founded by Simha, first an Indian merchant, later king of the country, who overcame the demons of Ceylon and conquered the island. The Lankavatara Sutra or Arya-saddharma-lankavatara-nama-mahayana-sutra, or sutra on the Buddha's Visit to Lanka, is said to have been delivered by Sakyamuni in the island Lanka, the present Sri Lanka. A philosophical discourse attributed to Sakyamuni as delivered on the Lanka Mountain in Ceylon. It may have been composed in the fourth or fifth century A.D. The sutra stresses on the eight consciousness, the Tathagatha-garbha and gradual enlightenment through slow progress on the path of meditative training; the major idea in this sutra is regarding those sutras merely as indicators, i.e. pointing fingers; however, their real object being only attained through personal meditation. There have been four translations into Chinese, the first by Dharmaraksa between 412-433, which no longer exists; the second was by Gunabhada in 443, 4 books; the third by Bodhiruci in 513, 10 books; the fourth by Siksananda in 700-704, 7 books. There are many treatises and commentaries on it, by Fa-Hsien and others. This is one of the sutras upon which the Zen and Yogacara schools are based. In fact, this was the sutra allowed by Bodhidharma, and is the recognized text of the Ch'an School. In the Lankavatara Sutra, Sakyamuni Buddha predicted, "In the future, in southern India, there will be a great master of high repute and virtue named Nagarjuna. He will attain the first Bodhisattva stage of Extreme Joy and be reborn in the Land of Bliss." This is one of the most important sutras in the Mahayana Buddhism Zen. It is said that the text is comprised of discourses of Sakyamuni Buddha in response to questions by Bodhisattva Mahamati. It also discusses a wide range of doctrines, including a number of teachings associated with the Yogacara tradition. Among these is the theory of "eight

consciousnesses,” the most basic of which is the Alaya-vijnana or the basic consciousness, which is comprised of the seeds of volitional activities. It also emphasizes on “Tathagata-garbha” or the “embryo of the tathafata” thought because of its assertion that all sentient beings already possess the essence of Buddhahood, which is merely uncovered through meditative practice. This text is currently highly influential in East Asia, particularly in the Zen traditions. As mentioned above, Lankavatara sutra is one of the sutras upon which the Zen and Yogacara schools are based. In fact, this was the sutra allowed by Bodhidharma, and is the recognized text of the Ch’an School. Mind seal of the Lankavatara originated from the First Patriarch Bodhidharma's Methods of Zen. In the Lankavatara Sutra, Sakyamuni Buddha predicted, “In the future, in southern India, there will be a great master of high repute and virtue named Nagarjuna. He will attain the first Bodhisattva stage of Extreme Joy and be reborn in the Land of Bliss.”

Chapter Ten

Mind-Only Consciousness-Only In the Point of View of the Lankavatara Sutra

I. A Summary of Minds & Consciousnesses in the Point of View of the Lankavatara Sutra:

The Lankavatara Sutra or Sutra on the Buddha's Visit to Lanka (Arya-saddharma-lankavatara-nama-mahayana-sutra (skt)) is said to have been delivered by Sakyamuni in the island Lanka, the present Sri Lanka. A philosophical discourse attributed to Sakyamuni as delivered on the Lanka Mountain in Ceylon. It may have been composed in the fourth or fifth century A.D. The sutra stresses on the eight consciousness, the Tathagatha-garbha and gradual enlightenment through slow progress on the path of meditative training; the major idea in this sutra is regarding that sutra merely as indicators, i.e. pointing fingers; however, their real object being only attained through personal meditation. There have been four translations into Chinese, the first by Dharmaraksa between 412-433, which no longer exists; the second was by Gunabhada in 443, 4 books; the third by Bodhiruci in 513, 10 books; the fourth by Siksanda in 700-704, 7 books. There are many treatises and commentaries on it, by Fa-Hsien and others. This is one of the sutras upon which the Zen and Yogacara schools are based. In fact, this was the sutra allowed by Bodhidharma, and is the recognized text of the Ch'an School. In the Lankavatara Sutra, Sakyamuni Buddha predicted, "In the future, in southern India, there will be a great master of high repute and virtue named Nagarjuna. He will attain the first Bodhisattva stage of Extreme Joy and be reborn in the Land of Bliss." This is one of the most important sutras in the Mahayana Buddhism Zen. It is said that the text is comprised of discourses of Sakyamuni Buddha in response to questions by Bodhisattva Mahamati. It also discusses a wide range of doctrines, including a number of teachings associated with the Yogacara tradition. Among these is the theory of "eight consciousnesses," the most basic of which is the Alaya-vijnana or the basic consciousness, which is comprised of the seeds of

volitional activities. It also emphasizes on “Tathagata-garbha” or the “embryo of the tathafata” thought because of its assertion that all sentient beings already possess the essence of Buddhahood, which is merely uncovered through meditative practice. This text is currently highly influential in East Asia, particularly in the Zen traditions. In the Lankavatara Sutra, these three terms “Citta” “Mana” and “Vijnana” are found in combination meaning the whole machinery of mentation. When “Citta” is going along with “Mana” and “Vijnana,” it corresponds to the empirical consciousness, i.e., Citta in its relative aspect and therefore together with false discrimination.

According to the Lankavatara Sutra, there are three states of mind or consciousness: First, the original or fundamental unsullied consciousness of mind. The Tathagata-garbha, the eighth or alaya. Second, manifested mind or consciousness diversified in contact with or producing phenomena, good or evil. Third, discrimination or consciousness discriminating and evolving the objects of the five senses. The Lankavatara Sutra also mentions the eight consciousnesses. Among the eight levels of consciousness, the first six-sense consciousnesses include: seeing or sight consciousness, hearing or hearing consciousness, smelling or scent consciousness, tasting or taste consciousness, touch or touch consciousness, and mind or mano consciousness (the mental sense or intellect, mentality, apprehension, the thinking consciousness that coordinates the perceptions of the sense organs). The last two-sense consciousnesses include: Seventh, Klistamano-vijnana or Klistamanas consciousness. The discriminating and constructive sense. It is more than the intellectually perceptive. It is the cause of all egoism (it creates the illusion of a subject “I” standing apart from the object world) and individualizing of men and things (all illusion arising from assuming the seeming as the real). The self-conscious defiled mind, which thinks, wills, and is the principal factor in the generation of subjectivity. It is a conveyor of the seed-essence of sensory experiences to the eighth level of subconsciousness. Eighth, Alaya-vijnana or Alaya consciousness. The storehouse consciousness or basis from which come all seeds of consciousness or from which it responds to causes and conditions, specific seeds are reconveyed by Manas to the six senses, precipitating new actions, which in turn produce other seeds. This process is simultaneous and endless.

According to The Lankavatara Sutra, the system of the five sense-vijnanas is in union with Manovijnana and this mutuality makes the system distinguish between what is good and what is not good. Manovijnana in union with the five sense-vijnanas grasps forms and appearances in their multitudinous aspect; and there is not a moment's cessation of activity. This is called the momentary character of the Vijnanas. This system of vijnanas is stirred uninterruptedly and all the time like the waves of the great ocean. From One to Five (the five senses of consciousness: visual sense, auditory sense, olfactory sense, gustatory, and tactile sense). *Tathagata-garbha, also known as Alayavijnana*: In the Lankavatara Sutra, the Buddha told Mahamati: "Oh Mahamati! The Tathagata-garbha contains in itself causes alike good and not-good, and from which are generated all paths of existence. It is like an actor playing different characters without harboring any thought of 'me and mine.'" Alaya means all-conserving. It is in company with the seven Vijnanas which are generated in the dwelling-house of ignorance. The function of Alayavijnana is to look into itself where all the memory (vasana) of the beginningless past is preserved in a way beyond consciousness (acintya) and ready for further evolution (parinama); but it has no active energy in itself; it never acts, it simply perceives, it is in this exactly like a mirror; it is again like the ocean, perfectly smooth with no waves disturbing its tranquillity; and it is pure and undefiled, which means that it is free from the dualism of subject and object. For it is the pure act of perceiving, with no differentiation yet of the knowing one and the known. *Manas Consciousness*: The waves will be seen ruffling the surface of the ocean of Alayavijnana when the principle of individuation known as Vishaya blows over it like the wind. The waves thus started are this world of particulars where the intellect discriminates, the affection clings, and passions and desires struggle for existence and supremacy. This particularizing agency sits within the system of Vijnanas and is known as Manas; in fact, it is when Manas begins to operate that a system of the Vijnanas manifests itself. They are thus called "object discriminating vijnana" (vastu pravikalpa vijnana). The function of Manas is essentially to reflect upon the Alaya and to create and to discriminate subject and object from the pure oceans of the Alaya. The memory accumulated (ciyate) in the latter is

now divided into dualities of all forms and all kinds. This is compared to the manifoldness of waves that stir up the ocean of Alaya. Manas is an evil spirit in one sense and a good one in another, for discrimination in itself is not evil, is not necessarily always false judgment (*abhuta-parikalpa*) or wrong reasoning (*prapanca-daushtulya*). But it grows to be the source of great calamity when it creates desires based upon its wrong judgments, such as when it believes in the reality of an ego-substance and becomes attached to it as the ultimate truth. For manas is not only a discriminating intelligence, but a willing agency, and consequently an actor. The function of Manovijnana is by hypothesis to reflect on Manas, as the eye-vijnana reflects on the world of forms and the ear-vijnana on that of sounds; but in fact, as soon as Manas evolves the dualism of subject and object out of the absolute unity of the Alaya, Manovijnana and indeed all the other Vijnanas begin to operate. Thus, in the Lankavatara Sutra, the Buddha said: "Buddhist Nirvana consists in turning away from the wrongfully discriminating Manovijnana. For with Manovijnana as cause (*hetu*) and support (*alambana*), there takes place the evolution of the seven Vijnanas. Further, when Manovijnana discerns and clings to an external world of particulars, all kinds of habit-energy (*vasana*) are generated therefrom, and by them the Alaya is nurtured. Together with the thought of "me and mine," taking hold of it and clinging to it, and reflecting upon it, Manas thereby takes shape and is evolved. In substance (*sarira*), however, Manas and Manovijnana are not different—the one from the other, they depend upon the Alaya as cause and support. And when an external world is tenaciously held as real which is no other than the presentation of one's own mind, the mentation-system (*citta-kalapa*), mutually related, is evolved in its totality. Like the ocean waves, the Vijnanas set in motion by the wind of an external world which is the manifestation of one's own mind, rise and cease. Therefore, the seven Vijnanas cease with the cessation of Manovijnana." According to the Lankavatara Sutra, storehouse consciousness is one of the eight consciousnesses which is very familiar from the Buddhist tradition. All karma created in the present and previous lifetime is stored in the Alaya Consciousness. This is like a storage space receiving all information collected in the Mana consciousness. Vinnana is also known as the subliminal consciousness in which the experiences of the past are registered and

retained, the results of such experience becoming faculties in the next physical birth. When a sentient being dies, the first seven consciousnesses die with it, but the Alaya-Consciousness carries on. It is the supreme ruler of one existence which ultimately determines where one will gain rebirth in the six realms of existence. The storehouse-consciousness is a place where stores all impressions, all memory-seeds, and all karmic seeds. Consciousness is also one of the Five Skandhas. The relation between subject and object. It is the empirical mind by which one cognizes the phenomenal worlds and gains the experience of life. According to the Lankavatara Sutra, the storehouse consciousness plays a particularly important role because it not only exists as the tranquil depths of the ocean do, but it also functions as a repository. This is why it is called a storehouse, because it collects the seeds of sense impressions and actions. Indeed, the concept of the storehouse consciousness is extremely important for the Mahayana Buddhism. The storehouse consciousness is also called the “All-Base Consciousness”, the consciousness that is the substratum of all. This implies that it has within it the potential for both samsara and nirvana, both phenomenal world and enlightenment.

II. Mind-Only Consciousness-Only in the Point of View of the Lankavatara Sutra:

Mind-only or idealism, the theory that the only reality is mental, that of the mind. Nothing exists apart from mind. Similar to “Only Mind,” or “Only Consciousness” in the Lankavatara Sutra. Mind-only is the theory that the only reality is mental, that of the mind. The theory that the only reality is mental, that of the mind. Nothing exists apart from mind. A Sanskrit term for “Mind only.” A term that implies that all of reality is actually a creation of consciousness. It is commonly associated with the Yogacara tradition of Indian Buddhism, although it is only rarely mentioned in Yogacara works, which generally use the term Vijnapti-matra, or “Cognition-only.” Even though the term is rare in Yogacara literature, it is used by Tibetan Buddhism to designate the tradition, instead of the better-attested term “Yogacara,” or “Practice of Yoga.” From the Alaya arise two kinds of consciousness, manyana and vijnapti causes all feelings, perceptions, concepts, and thoughts to appear. It is based in the sense organs, the nervous system, and the

brain. The object of vijñapti is reality in itself and is possible only when feelings and perceptions are pure and direct. When seen through the veil of conceptualization, the same object can be only an image of reality or a pure image such as a dream while asleep or daydream. Although the object of a pure sensation is reality in itself, when this reality is seen through concepts and thoughts, it is already distorted. Reality in itself is a stream of life, always moving. Images of reality produced by concepts are concrete structures framed by the concepts of space-time, birth-death, production-destruction, existence-nonexistence, one-many. Within vijñapti, there are six consciousnesses: consciousness of seeing, hearing, smelling, tasting, touching, and thinking. The mind-consciousness has the broadest field of activity. It can be active in conjunction with the other senses, for example, awareness of seeing. It can also be active on its own, such as in conceptualizing, reflecting, imagining, and dreaming. Following the five consciousness of the senses, mind-consciousness is called the sixth consciousness. Manas or manas and alaya are the seventh and eighth consciousnesses. According to the theories of Vijñānavāda, the doctrine of consciousness, or the doctrine of the Yogācāras that only intelligence has reality, not the objects exterior to us. Dharmalakṣaṇa sect, which holds that all is mind in its ultimate nature. The doctrine of Idealism School concerns chiefly with the facts or specific characters (lakṣaṇa) of all elements on which the theory of idealism was built in order to elucidate that no element is separate from ideation. Although it is usually expressed by saying that all dharmas are mere ideation or that there is nothing but ideation, the real sense is quite different. It is idealistic because all elements are in some way or other always connected with ideation. This doctrine was based on the teaching of the Buddha in the Avatamsaka Sutra, that the three worlds exist only in ideation. According to Ideation Theory, the outer world does not exist but the internal ideation presents appearance as if it were an outer world. The whole world is therefore of either illusory or causal nature and no permanent reality can be found. In India, two famous monks named Wu-Ch'o and T'ien-Ts'in wrote some sastras on Vijñāna. They had an outstanding disciple named Chieh-Hsien, an Indian monk living at Nalanda monastery. Later, Chieh-Hsien established the Vijñānavāda school and contributed much to the arrangement of the Buddhist

canons. In China, Hsuan-Tsang, to whom Chieh-Hsien handed over the sastra, founded this school in his native land. Later, the school was also called Dharmalakṣaṇa (Fa-Tsiang-Tsung) and was led by Kwei-Chi, a great disciple of Hsuan-Tsang.

During the first centuries of Christian Era, a new Buddhist school known as the Mind-Only (Yogacarins), began to form. After 500 A.D. it came to dominate the thought of the Mahayana more and more. The distinctive doctrine of the Yogacarins taught that the Absolute is “Thought.” This doctrine is not really a new one. It had been clearly stated in the scriptures of all other schools. Between 150 and 400 A.D., we have several other literary documents which teach “Thought-Only.” The Lankavatara Sutra, the Avatamsaka, and the Abhisamayalankara occupy a position midway between Madhyamikas and Yogacarins. The Abhisamayalankara is an influential commentary on the Prajnaparamita which has guided its exegesis from 350 A.D. onward, and which is still the basis of the explanation of the Prajnaparamita in the monasteries of Tibet and Mongolia. The Avatamsaka takes up the teaching of the sameness of everything, and interprets it as the interpenetration of every element in the world with everything else.

The doctrine of “Mind-Only” runs through the Lankavatara Sutra as if it were warp and weft (sợi ngang) of the sutra. To understand it is to realize the ultimate truth, and not to understand it is to transmigrate through many cycles of births and deaths. The sutra lay much emphasis on the importance of the doctrine, so much, indeed, that it makes everything hinge on this one point of the salvation of the world, not to say anything of the individual. Also, according to the Lankavatara Sutra, the Buddha taught about the eight meanings of ‘Mind-only’: “Oh Mahamati, First, the ‘Mind-Only’ leads to the realization of the ultimate truth. language is not the ultimate truth; what is attainable by language is not the ultimate truth. Why? Because the ultimate truth is what is enjoyed by the wise; by means of speech one can enter into the truth, but words themselves are not the truth. It is the self-realization inwardly experienced by the wise through their supreme wisdom, and does not belong to the domain of words, discrimination, or intelligence; and, therefore, discrimination does not reveal the ultimate truth itself. Moreover, oh Mahamati, language is subject to birth and destruction, is unsteady, mutually conditioned, and produced according to the law of

causation; and what is mutually conditioning to the law of causation, and produced according to the law of causation is not the ultimate truth, nor does it come out of such conditions, for it is above aspects of relativity, and words are incapable of producing it, and again as the ultimate truth is in conformity with the view that the visible world is no more than our mind, and as there are no such external objects appearing in their multifarious aspects of individuation, the ultimate truth is not subject to discrimination. Oh, Mahamati, when a man sees into the abode of reality where all things are, he enters upon the truth that what appears to him is not other than mind itself. Second, the Mind-only is grasped by pure thought. Absolute intelligence or prajna does not belong to the two Vehicles. It has, indeed, nothing to do with particular objects; the Sravakas are attached to the notion of being; absolute intelligence, pure in essence, belonging to the Tathagata who has entered upon the "Mind-Only." Third, Bodhisattvas do not enter into Nirvana because of their understanding of the truth of the "Mind-Only." All the various doings in the triple world such as the grading of stages in the discipline of Bodhisattva and his steady promotion are nothing but the manifestations of Mind. This is not understood by the ignorant, therefore all these things are taught by the Buddhas. And again, the Sravakas and the Pratyekabuddhas, when they reach the eighth stage, become so intoxicated with the bliss of mental tranquility (nirodha-samapatti) that they fail to realize that the visible is nothing but the Mind. They are still in the realm of individuation, their insight into reality is not yet pure (vivikta). The Bodhisattvas, on the other hand, are alive to their original vows flowing out of their all-embracing loving hearts; they do not enter into Nirvana; they know that the visible world is nothing but the manifestation of Mind itself; they are free from such ideas as mind (citta), will (manas), consciousness (manovijnana), external world, self-substance, and distinguishing marks. Fourth, the Mind-Only and the dualistic conception of being and non-being, which is the outcome of wrong discrimination (vikalpa), stand opposite to each other, and are irreconcilable until the latter is absorbed into the former. Its teaching, intellectually speaking, is to show the fallacy of a world-conception based on discrimination, or rather upon wrong discrimination, in order to get us back into the right way of comprehending reality as it is. "As the ignorant and unenlightened do

not comprehend the teaching of the Mind-Only, they are attached to a variety of external objects; they go from one form of discrimination to another, such as the duality of being and non-being, oneness and otherness, bothness and non-bothness, permanence and impermanence, self-substance, habit-energy, causation, etc. After discriminating these notions, they go on clinging to them as objectively real and unchangeable, like those animals who, driven by thirst in the summer-time, run wildly after imaginary spring. To think that primary elements really exist is due to wrong discrimination and nothing else. When the truth of the Mind-Only is understood, there are no external objects to be seen; they are all due to the discrimination of what one sees in one's own mind. Fifth, not to understand the Mind-Only leads one to eternal transmigrations. As the philosophers fail to go beyond dualism, they hurt not only themselves but also the ignorant. Going around continually from one path of existence to another, not understanding what is seen is no more than their own mind, and adhering to the notion that things externals are endowed with self-substance, they are unable to free themselves from wrong discrimination. Sixth, the rising of the Alaya is due to our taking the manifestations of the mind for a world of objective realities. The Alayavijnana is its own subject (cause) and object (support); and it clings to a world of its own mental presentations, a system of mentality that evolves mutually conditioning. It is like the waves of the ocean, stirred by the wind; that is, a world made visible by Mind itself where the mental waves come and go. This ocean-and-waves simile is a favorite one with Mahayana Buddhists. Seventh, thus we see that there is nothing in the world that is not of the mind, hence the Mind-Only doctrine. And this applies with special emphasis to all logical controversies, which, according to the Lankavatara Sutra, are more subjective fabrications. The body, property, and abode, these are no more than the shadows of Mind (citta), the ignorant do not understand it. They make assertions (samaropa) or refutations (apavada), and this elaboration is due to Mind-Only, apart from which nothing is obtainable. Even the spiritual stages of Bodhisattvahood are merely the reflections of mind. The Buddha-abodes and the Buddha-stages are of Mind only in which there are no shadows; that is what is taught by the Buddhas past, present, and future. Eighth, when all forms of individuation are negated, there takes

place a revulsion (paravritti) in our minds, and we see that the truth that there is nothing but Mind from the very beginning and thereby we are emancipated from the fetters of wrong discrimination.”

Chapter Eleven

Four Causes That Cause the Eye-Sense to Be Awakened in the Point of View of the Lankavatara Sutra

I. An Overview of the Eye-Sense to Be Awakened In Buddhist Teachings:

Eye-base, the organ of sight is one of the six senses on which one relies or from which knowledge is received. In the Lotus Sutra, chapter 19, the Buddha taught about the merit of the eye as follows: “That a good son or good daughter, with the natural pure eyes received at birth from his or her parents (it means that they already brought with them from previous lives the merit of the eyes), will see whatever exists within and without the three thousand-great-thousandfold world, mountains, forests, rivers, and seas, down to the Avici hell and up to the Summit of Existence, and also see all the living beings in it, as well as see and know in detail all their karma-cause and rebirth states of retribution. Even though they have not yet attained divine vision of heavenly beings, they are still capable of discerning the real state of all things, they can receive the power to do so while living in the Saha world because they have pure eyes unclouded with mental illusion. To put it more plainly, they can do so because their minds become so pure that they are devoid of selfishness, so that they view things unswayed by prejudice or subjectivity. They can see things correctly as they truly are, because they always maintain calm minds and are not swayed by impulse. Remember a thing is not reflected as it is in water boiling over a fire. A thing is not mirrored as it is on the surface of water hidden by plants. A thing is not reflected as it is on the surface of water running in waves stirred up the wind.” The Buddha teaches us very clearly that we cannot view the real state of things until we are free from the mental illusion caused by selfishness and passion.

II. Four Causes That Cause the Eye-Sense to Be Awakened in the Point of View of the Lankavatara Sutra:

In the Lankavatara Sutra, the Buddha reminded Mahamati about the four causes that cause the eye-sense to be awakened. *First*, being attached to the visible world, not knowing it is mind-made. *Second*, the tenaciously clinging to forms due to the habit-energy of unwarranted speculations and erroneous views from beginningless time. *Third*, the self-nature of the Vijnana itself. *Fourth*, an eager desire for the multitudinousness of forms and appearances. The Buddha reminded Mahamati: “Oh, Mahamati! Owing to the four causes, the waves of the evolving Vijnanas are set in motion in the Alaya which flows like the water in the midst of the ocean. Oh Mahamati, as with the eye-sense, so with the other senses, the perception of the objective world takes place simultaneously and regularly in all the sense-organs, atoms, and pores; it is like the mirror reflecting images, and oh Mahamati, like the wind-tossed ocean, the ocean of mind is disturbed by the wind of objectivity and the Vijnana-waves rage without ceasing. The cause and the manifestation of its action are not separated the one from the other; and on account of the karma-aspect of the Vijnana being closely united with the original-aspect, the self-nature of form or an objective world is not accurately ascertained, and, o Mahamati, thus evolves the system of the five Vijnanas. When together, oh Mahamati, with these five Vijnanas, the objective world is regarded as the reason of the differentiation and appearances are definitely prescribed, we have the Manovijnana. Caused by this is the birth of the body or the system of the Vijnanas. They do not, however, reflect thus: ‘we, mutually dependent, come to get attached to the visible world which grows out of one’s own mind and is discriminated by it.’ The Vijnanas and Manovijnana rise simultaneously, mutually conditioning, and not broken up, but each taking in its own field of representations.

Chapter Twelve

Six Proofs for the Consciousness-Only In the Point of View of the Lankavatara Sutra

I. An Overview of the Consciousness-Only:

The doctrine of consciousness means consciousness-only. The doctrine of the Yogacaras that only intelligence has reality, not the objects exterior to us. Dharmalakṣaṇa sect, which holds that all is mind in its ultimate nature. The doctrine of Idealism School concerns chiefly with the facts or specific characters (lakṣhaṇa) of all elements on which the theory of idealism was built in order to elucidate that no element is separate from ideation. Although it is usually expressed by saying that all dharmas are mere ideation or that there is nothing but ideation, the real sense is quite different. It is idealistic because all elements are in some way or other always connected with ideation. This doctrine was based on the teaching of the Buddha in the Avatamsaka Sutra, that the three worlds exist only in ideation. According to Ideation Theory, the outer world does not exist but the internal ideation presents appearance as if it were an outer world. The whole world is therefore of either illusory or causal nature and no permanent reality can be found. In India, two famous monks named Wu-Ch'o (Asaṅga) and T'ien-Ts'in (Vasubandhu) wrote some sastras on Vijñāna. They had an outstanding disciple named Chieh-Hsien, an Indian monk living at Nalanda monastery. Later, Chieh-Hsien established the Vijñānavāda school and contributed much to the arrangement of the Buddhist canons.

II. Six Proofs for the Consciousness-Only in the Point of View of the Lankavatara Sutra:

According to The Lankavatara Sutra, there are six proofs for the "Mind-Only". *The First Proof:* Things are not what they seem is proved from the analogy of a dream and magical creations. When Ravana, king of Lanka, saw images of the Buddha all around him, which later disappeared, he thought, "Could this be a dream? Or a magical phenomenon like the castle of the Gandharvas?" He reflected again,

“This is no other than the projection of my own mental creations.” As we do not truly understand things as they are, we separate the seen from the seer, thus producing a world of dualities. “Where there is no false discrimination, one really sees the Buddha.” As long as we are in the dream, we do not realize that we are all dreaming, that we are slaves of false discrimination. For it is only when we are awakened from it that we know where we have been. The analogy of dream is quite a strong argument against the reality of an external world, but it is not all effective for them who are actually dreaming. So it is with magical creations. The Indians have been noted for their skill in the art of conjuration, and there are no people among whom the use of mantrams and dharanis is so universal. Hence the frequent allusions to magic in the literature of Mahayana and Hinayana Buddhism. The magician is so wonderfully proficient in making the spectators see objects where there are none whatever. As long as they are under his spell, there is no way of making them realize that they are the victims of hypnotism. The favorite analogies besides the dream and magic that are resorted to in the Lankavatara to show the unreality of objects seen externally and internally are: a) paintings, b) a hair-circle to the dim-eyed, c) a revolving fire-wheel, d) bubble looks like a sun, e) reflected trees in water, f) images in a mirror, g) an echo, h) fata morgana, i) a mechanical man, j) a floating cloud, and k) lightning. *The Second Proof:* All things are relative and have no substance (svabhava) which would eternally and absolutely distinguish one from another. Things are nothing but relations; analyze them into their component elements and there will be nothing left. And are not all relations the constructions of the mind? Thus, the citta seeing itself reflected is due to reflection and discrimination; so far, no harm is done, for the mental constructions are perceived as such and there are no wrong judgments about them. The trouble begins at once when they are adhered to as externally real, having their own values independent of the valuing mind itself. This is why the sutra emphasizes the importance of looking at things (yathabhutam), as they really are. When they are thus looked at things, they are no more than the mind itself. The principle of relativity creates a world of individuals, but when it is transcended, there is Mind itself. *The Third Proof:* Names and images are mere signs (samketa) and have no reality whatever (abhava) in themselves, for they belong

to the imagination (parikalpita). Imagination is another name for false discrimination, which is the mischievous agency of creation. The fact of One Mind (ekacittam) is thus buried in the differentiation of individual existence. According to words they discriminate wrongfully and make statements concerning reality; and because of these statements they are burned in hell. How much we owe in our daily intercourse to words! And yet what grave consequences, not only logically but spiritually, we suffer from words! The light of the mind is altogether beclouded in and with words. The mind has, indeed, created words, and now taking these words for realities independent of their creator, it gets entangled in them, and is swallowed up in the waves of transmigration. The ignorant take what is presented by the mind itself for objective realities which do not really exist, and because of this wrong representation, discrimination is falsified. This, however, is not the case with the wise. The wise know that names and signs and symbols are to be taken for what they are intended from the beginning. While the ignorant cling to them as if they were realities and let their minds blindly follow up this clinging. Thus, they get attached to a variety of forms and entertain the view that there are really "I" and "mine," and by doing so, they hold fast to appearances in their multiplicity. Because of these attachments, their higher wisdom is obstructed; greed, anger, and infatuation are stirred up, and all kinds of karma are committed. As these attachments are repeatedly committed, the ignorant find themselves hopelessly enwrapped within the cocoons woven out of their wrong discriminations. They are swallowed up in the waves of transmigration, and do not know how to go ahead in the work of emancipation for they turn round and round like the water-wheel. It is owing to their ignorance, indeed, that they fail to realize that all things, like maya, the shining mote, or the moonlight on water, have no self-substance, that there is nothing in them to take hold of as "me" and "mine;" that all things are unreal (abhuta) born of wrong discrimination; that ultimate reality is above the dualism of marked and marking, and the course of birth, staying, and disappearance; that is manifested due to the discriminating by one's own mind of what is presented to it. Imagining that the world is born of Isvara, Time, Atom, or Universal Soul, the ignorant are addicted to names and forms thereby allowing themselves to be swayed by them. *The Fourth Proof:*

“That which is unborn has nothing to do with causation, there is no creator, all is nothing but the construction (vyavasthana) of the mind, as I teach that which is unborn.” That there is no creator such as Isvara or Pradhana or Brahma is one of the principal theses of Mahayana Buddhism. According to the Lankavatara, the notion of a creator is due to discrimination, which always tends to lead the mind in a wrong direction. When it is seen that all is mind-only (cittamatra), that which is unborn will present itself instead. No birth, not because of non-existence, nor because existence is to be regarded as mutually dependent, nor because there is a name for existence, nor because name has no reality behind it. That all is unborn does not belong to the realm of Sravakas, Pratyekabuddhas, or philosophers, or of those Bodhisattvas who are still on the seventh stage; no-birth is constructed on the truth of the Mind-Only. *The fifth Proof:* The absolutely idealistic monism. The logical necessity of reaching the ultimate notion of unity; thus, the Lankavatara accepts the doctrine of “Mind-Only” instead of “Matter-Only.” When no creator is recognized and all forms of dualism are set aside as not in accord with the real state of things, there remain two ways for achieving the unification of thought, realism and idealism; and the Lankavatara denies the reality of an external world (vishaya), or outside objects (bahyabhava) that are characterized with multitudinousness (vicitrata), the doctrine of “Mind-Only” seems to be the natural conclusion. Thus, the absolutely idealistic monism is to use the transcendental knowledge (prajna or jnana) to take cognizance of the manifoldness of an objective world, not by the relative knowledge (vijnana). Again, this transcendental knowledge is not within the reach of the two Vehicles, as it, indeed, goes beyond the realm of beings; the knowledge of Sravakas moves by attaching itself to beings which they take for realities, while the pure transcendental knowledge of the Tathagata penetrates into the truth of the Mind-Only. While the objective world disturbed this unity and makes the mind, thus disturbed, perceive manifoldness within its own body. It then clings to these individualizing disturbances as real, thus losing its original purity or unity altogether in them. This is the source of spiritual tribulations. *The Sixth Proof:* The three worlds are mind itself. The strongest of all the proofs that can be advanced for the statement that the world is mind itself (tribhavas-vacittamatram), is that of intuitive knowledge

(pratyaksha). While this is what is final in all form of conviction, speculative or practical, the force is especially strongly felt in religious truths, which are not founded upon reasoning but upon immediate perception. So, with the Lankavatara, its thesis is derived from its immediacy and not from its intellectual precision. The ultimate principle of knowledge is not dependent upon anything logically reasoned: it is “I see and I believe.” It is what is realized within oneself means of the supreme wisdom (aryajnana) of the Tathagata, or rather it is the supreme wisdom of itself, for the awakening of this wisdom means the grasping of the ultimate principle, which is the same thing as the realization within one’s inmost consciousness of the truth that there is nothing in the world but the Mind. This truth is beyond the realm of discursive knowledge. This special knowledge which may be called intuitive. The Buddha taught Mahamati in The Lankavatara Sutra: “Oh Mahamati, if they form any notion at all about it, there will be no supreme wisdom taking hold of reality (vastu). By this we know that knowledge that takes hold of the ultimate cannot be brought into a system of categories; for if anything is to be said about it, it turns into an idea of it and the real thing is no more there, and what is left behind is nothing but confusion or delusion. Attachment to realities as having self-substance is produced from not knowing (anavabodha) that there is nothing but that which is projected and perceived by one’s own mind. Avabodha is really awakening; something is awakened within the consciousness, and it is at once recognize that all is mind. The awakening is above the dualism of “to be” (sat) and “not to be,” (asat), the latter being due to false discrimination (vikalpa). The awakening is, therefore, the sight of the ultimate principle of existence as it is in itself and not determined by any form of confusion or otherness. This is what meant by “To see yathabhutam.”

Chapter Thirteen

Three Forms of Knowledge of the Consciousness- Only in the Point of View of the Lankavatara Sutra

The doctrine of the Lankavatara Sutra and Idealism School concerns chiefly with the facts or specific characters (lakshana) of all elements on which the theory of idealism was built in order to elucidate that no element is separate from ideation. The main goal of the Studies of Consciousness-Only is to transform the mind in cultivation in order to attain enlightenment and liberation. Although it is usually expressed by saying that all dharmas are mere ideation or that there is nothing but ideation, the real sense is quite different. It is idealistic because all elements are in some way or other always connected with ideation. In the Vijnaptimatratna-Trimsika, the eighth stanza emphasized on the three forms of knowledge in the Studies of Consciousness-Only. According to The Lankavatara Sutra, there are three forms of knowledge known as Svanhavalakshana-traya.

The First is the Parikalpita: Svabhavas is known as the Parikalpita or wrong discrimination of judgment, and proceeds from rightly comprehending the nature of objects, internal as well as external, and also relationship existing between objects as independent individuals or as belonging to a genus. It is the perception of subject and object, characterized by our experience of ourselves as separate, discrete beings in opposition to an objective external world. This is the imagined nature, the kind of existence which the unenlightened person ascribes to the everyday world. It is unreal, and only has a conventional existence, which is projected by the activity of an unenlightened mind. It is the product of the falsifying activity of language which imputes duality to the mutually dependent flow of mental dharmas. These dualistic phenomena are really only imagined.

The second is the Paratantra: The Paratantra, literally, “depending on another,” or characteristics of other dependence is a knowledge based on some fact, which is not, however, in correspondence with the real nature of existence. *An Overview of Inter-*

origination: The notion of inter-origination (*paratantra*) is very close to living reality. It annihilates dualistic concepts, one and many, inside and outside, time and space, mind and matter, and so forth, which the mind uses to confine, divide, and shape reality. The notion of inter-origination can be used not only to destroy habits of cutting up reality, but also to bring about a direct experience of reality. As a tool, however, it should not be considered a form of reality in itself. The inter-origination is the very nature of living reality, the absence of an essential self. You cannot say anything exists in itself. Because they have no independent identity, all phenomena are described as empty. This does not mean that phenomena are absent, only that they are empty of an essential self, of a permanent identity independent of other phenomena. Inter-origination means to contemplate that things are produced by caused and circumstance. Not having an independent nature. Not a nature of its own, but constituted of elements. Dependent on another that which arises. *Paratantra (skt)*: Not having an independent nature literally means “depending on another,” which is a knowledge based on some fact, which is not, however, in correspondence with the real nature of existence. The characteristic feature of this knowledge is that it is not altogether a subjective creation produced out of pure nothingness, but it is a construction of some objective reality on which it depends for material. Therefore, its definition is “that which arises depending upon a support or basis.” And it is due to this knowledge that all kinds of objects, external and internal, are recognized, and in these individuality and generality are distinguished. The *Paratantra* is thus equivalent to what we nowadays call relative knowledge or relativity; while the *Parikalpita* is the fabrication of one’s own imagination or mind. In the dark a man steps on something, and imagining it to be a snake is frightened. This is *Parikalpita*, a wrong judgment or an imaginative construction, attended an unwarranted excitement. He now bends down and examines it closely and finds it to be a piece of rope. This is *Paratantra*, relative knowledge. He does not know what the rope really is and thinks it to be a reality, individual or ultimate. While it may be difficult to distinguish sharply between the *Parikalpita* and the *Paratantra* from these brief statements or definitions, the latter seems to have at least a certain degree of truth as regards objects themselves, but the former implies

not only an intellectual mistake but some affective functions set in motion along with the wrong judgment. When an object is perceived as an object existing externally or internally and determinable under the categories of particularity and generality, the Paratantra form of cognition takes place. Accepting this as real, the mind elaborates on it further both intellectually and affectively, and this is the Parikalpita form of knowledge. It may be after all more confusing to apply our modern ways of thinking to the older ones especially when these were actuated purely by religious requirements and not at all by any disinterested philosophical ones.

The third is the Parinishpanna: The Perfect True Nature: The Perfect True Nature means Parinispanna or Bhutatathata, one of the the three subjects of idealistic reflection. Parinispanna (perfect knowledge or perfect true nature, or absolute reality). Bhutatathata is the only reality. The pure ideation can purify the tainted portion of the ideation-store (Alaya-vijnana) and further develop its power of understanding. The world of imagination and the world of interdependence will be brought to the real truth (Parinispanna). *Parinishpanna:* The third form of knowledge is the Parinishpanna, perfected knowledge, and corresponds to the Right Knowledge (Samyagjnana) and Suchness (Tathata) of the five Dharmas. It is the knowledge that is available when we reach the state of self-realization by going beyond Names and Appearances and all forms of Discrimination or judgment. It is suchness itself, it is the Tathagata-garbha-hridaya, it is something indestructible. The rope is now perceived in its true perspective. It is not an object constructed out of causes and conditions and now lying before us as something external. From the absolutist's point of view which is assumed by the Lankavatara, the rope is a reflection of our own mind, it has no objectivity apart from the latter, it is in this respect non-existent. But the mind out of which the whole world evolves is the object of the Parinishpanna, perfectly-attained knowledge.

Chapter Fourteen

Eight Meanings of Mind-Only In the Point of View of the Lankavatara Sutra

I. An Overview of Mind-Only:

Mind-only or idealism, the theory that the only reality is mental, that of the mind. Nothing exists apart from mind. Similar to “Only Mind,” or “Only Consciousness” in the Lamkavatara Sutra. Mind-only is the theory that the only reality is mental, that of the mind. The theory that the only reality is mental, that of the mind. Nothing exists apart from mind. A Sanskrit term for “Mind only.” A term that implies that all of reality is actually a creation of consciousness. It is commonly associated with the Yogacara tradition of Indian Buddhism, although it is only rarely mentioned in Yogacara works, which generally use the term Vijnapti-matra, or “Cognition-only.” Even though the term is rare in Yogacara literature, it is used by Tibetan Buddhism to designate the tradition, instead of the better-attested term “Yogacara,” or “Practice of Yoga.” From the Alaya arise two kinds of consciousness, manyana and vijnapti causes all feelings, perceptions, concepts, and thoughts to appear. It is based in the sense organs, the nervous system, and the brain. The object of vijnapti is reality in itself and is possible only when feelings and perceptions are pure and direct. When seen through the veil of conceptualization, the same object can be only an image of reality or a pure image such as a dream while asleep or daydream. Although the object of a pure sensation is reality in itself, when this reality is seen through concepts and thoughts, it is already distorted. Reality in itself is a stream of life, always moving. Images of reality produced by concepts are concrete structures framed by the concepts of space-time, birth-death, production-destruction, existence-nonexistence, one-many. Within vijnapti, there are six consciousnesses: consciousness of seeing, hearing, smelling, tasting, touching, and thinking. The mind-consciousness has the broadest field of activity. It can be active in conjunction with the other senses, for example, awareness of seeing. It can also be active on its own, such as

in conceptualizing, reflecting, imagining, and dreaming. Following the five consciousness of the senses, mind-consciousness is called the sixth consciousness. Manyana or manas and alaya are the seventh and eighth consciousnesses.

II. Eight Meanings of Mind-Only in the Point of View of the Lankavatara Sutra:

The doctrine of “Mind-Only” runs through the Lankavatara Sutra as if it were wrap and weft (sợi ngang) of the sutra. According to the Studies of the Consciousness-Only, the theory that the only reality is mental, that of the mind. Nothing exists apart from mind. Similar to “Only Mind,” or “Only Consciousness” in the Lankavatara Sutra. To understand it is to realize the ultimate truth, and not to understand it is to transmigrate through many cycles of births and deaths. The sutra lay much emphasis on the importance of the doctrine, so much, indeed, that it makes everything hinge on this one point of the salvation of the world, not to say anything of the individual. The Buddha taught about the eight meanings of “Mind-only” as follows: *The first meaning*, the “Mind-only” leads to the realization of the ultimate truth. Oh Mahamati, language is not the ultimate truth; what is attainable by language is not the ultimate truth. Why? Because the ultimate truth is what is enjoyed by the wise; by means of speech one can enter into the truth, but words themselves are not the truth. It is the self-realization inwardly experienced by the wise through their supreme wisdom, and does not belong to the domain of words, discrimination, or intelligence; and, therefore, discrimination does not reveal the ultimate truth itself. Moreover, oh Mahamati, language is subject to birth and destruction, is unsteady, mutually conditioned, and produced according to the law of causation; and what is mutually conditioning to the law of causation, and produced according to the law of causation is not the ultimate truth, nor does it come out of such conditions, for it is above aspects of relativity, and words are incapable of producing it, and again as the ultimate truth is in conformity with the view that the visible world is no more than our mind, and as there are no such external objects appearing in their multifarious aspects of individuation, the ultimate truth is not subject to discrimination. Oh, Mahamati, when a man sees into the abode of reality where all things are, he enters upon the truth

that what appears to him is not other than mind itself. *The second meaning*, the Mind-only is grasped by pure thought. Absolute intelligence or prajna does not belong to the two Vehicles. It has, indeed, nothing to do with particular objects; the Sravakas are attached to the notion of being; absolute intelligence, pure in essence, belonging to the Tathagata who has entered upon the "Mind-Only." *The third meaning*, Bodhisattvas do not enter into Nirvana because of their understanding of the truth of the "Mind-Only." All the various doings in the triple world such as the grading of stages in the discipline of Bodhisattva and his steady promotion are nothing but the manifestations of Mind. This is not understood by the ignorant, therefore all these things are taught by the Buddhas. And again, the Sravakas and the Pratyekabuddhas, when they reach the eighth stage, become so intoxicated with the bliss of mental tranquility (nirodha-samapatti) that they fail to realize that the visible is nothing but the Mind. They are still in the realm of individuation, their insight into reality is not yet pure (vivikta). The Bodhisattvas, on the other hand, are alive to their original vows flowing out of their all-embracing loving hearts; they do not enter into Nirvana; they know that the visible world is nothing but the manifestation of Mind itself; they are free from such ideas as mind (citta), will (manas), consciousness (manovijnana), external world, self-substance, and distinguishing marks. *The fourth meaning*, the Mind-Only and the dualistic conception of being and non-being, which is the outcome of wrong discrimination (vikalpa), stand opposite to each other, and are irreconcilable until the latter is absorbed into the former. Its teaching, intellectually speaking, is to show the fallacy of a world-conception based on discrimination, or rather upon wrong discrimination, in order to get us back into the right way of comprehending reality as it is. "As the ignorant and unenlightened do not comprehend the teaching of the Mind-Only, they are attached to a variety of external objects; they go from one form of discrimination to another, such as the duality of being and non-being, oneness and otherness, bothness and non-bothness, permanence and impermanence, self-substance, habit-energy, causation, etc. After discriminating these notions, they go on clinging to them as objectively real and unchangeable, like those animals who, driven by thirst in the summer-time, run wildly after imaginary spring. To think that primary

elements really exist is due to wrong discrimination and nothing else. When the truth of the Mind-Only is understood, there are no external objects to be seen; they are all due to the discrimination of what one sees in one's own mind. *The fifth meaning*, not to understand the Mind-Only leads one to eternal transmigrations. As the philosophers fail to go beyond dualism, they hurt not only themselves but also the ignorant. Going around continually from one path of existence to another, not understanding what is seen is no more than their own mind, and adhering to the notion that things externals are endowed with self-substance, they are unable to free themselves from wrong discrimination. *The sixth meaning*, the rising of the Alaya is due to our taking the manifestations of the mind for a world of objective realities. The Alayavijnana is its own subject (cause) and object (support); and it clings to a world of its own mental presentations, a system of mentality that evolves mutually conditioning. It is like the waves of the ocean, stirred by the wind; that is, a world made visible by Mind itself where the mental waves come and go. This ocean-and-waves simile is a favorite one with Mahayana Buddhists. *The seventh meaning*, thus we see that there is nothing in the world that is not of the mind, hence the Mind-Only doctrine. And this applies with especial emphasis to all logical controversies, which, according to the Lankavatara Sutra, are more subjective fabrications. The body, property, and abode, these are no more than the shadows of Mind (citta), the ignorant do not understand it. They make assertions (samaropa) or refutations (apavada), and this elaboration is due to Mind-Only, apart from which nothing is obtainable. Even the spiritual stages of Bodhisattvahood are merely the reflections of mind. The Buddha-abodes and the Buddha-stages are of Mind only in which there are no shadows; that is what is taught by the Buddhas past, present, and future. *The eighth meaning*, when all forms of individuation are negated, there takes place a revulsion (paravritti) in our minds, and we see that the truth that there is nothing but Mind from the very beginning and thereby we are emancipated from the fetters of wrong discrimination.

Chapter Fifteen

Dharmadhatu Is Mind-Only in the Point of View of the Lankavatara Sutra

I. An Overview of Dharmadhatu in Buddhist Teachings:

Dharmadhatu is a name for “things” in general, noumenal or phenomenal; for physical universe, or any portion or phase of it. In the phenomenal world (dharmadhatu), there are three worlds of desire, form and mind. All created things or beings, both noble and ignoble, both cause and effect, are within the dharmadhatu. The idea in this text is practically identical with the diagram given above. The Realm of Principle (Dharma-dhatu) has a double meaning: First, the actual universe. Second, the indeterminate world or Nirvana. It is identical with the Thusness of the Buddha. Nirvana or flamelessness means, on the one hand, the death of a human body and, on the other hand, the total extinction of life conditions (negatively) or the perfect freedom of will and action (positively). According to Prof. Junjiro Takakusu in the *Essentials of Buddhist Philosophy*, Dharmadhatu, in its double meaning as Realm of Principle and Element of all Elements, is a synonym with Matrix of the Thus-come (Tathagata-garbha) and also with the universe or the actual world, i.e., the realm of all elements. According to the Madhyamaka philosophy, the word ‘Dharmadhatu’ is also called ‘Tathata’ or Reality, or Nirvana. Here the word ‘Dhatu’ means the inmost nature, the ultimate essence. Dharmadhatu or Tathata is both transcendent and immanent. It is transcendent as ultimate Reality, but it is present in every one as his inmost ground and essence. According to Buddhism, perfect interpenetration of the reality realm means the perfect intercommunion or blending of all things in the Dharmadhatu. This is the doctrine of without obstacles (apratihata) of the Hua-Yen sect and T’ien-T’ai sect. Buddhism holds that nothing was created singly or individually. All things in the universe, matter or mind, arose simultaneously, all things in their depending upon one another, the influence of each mutually permeating and thereby making a universe symphony of harmonious totality. If one item were lacking, the universe would not be complete; without the rest, one item cannot be.

When the whole cosmos arrives at a harmony of perfection, it is called the “universe One and True,” or the “Lotus Store.” In this ideal universe all beings will be in perfect harmony, each finding no obstruction in the existence and activity of another.

The Realm of Principle (Dharma-dhatu) has a double meaning: the first is the actual universe, and the second is the indeterminate world or Nirvana. This is identical with the Thusness of the Buddha. Nirvana or flamelessness means, on the one hand, the death of a human body and, on the other hand, the total extinction of life conditions (negatively) or the perfect freedom of will and action (positively). In the phenomenal world (dharmadhatu), there are three worlds of desire, form and mind. All created things or beings, both noble and ignoble, both cause and effect, are within the dharmadhatu. The idea in this text is practically identical with the diagram given above. The term “Dharmadhatu” is sometimes used as a synonym of the ultimate truth. Therefore, the translation “the Element of the Element” is quite fitting. But at other times it means the universe, “the Realm of All Elements.” The double meaning, the universe and the universal principle must always be borne in mind whenever we use the term. Either meaning will serve as the name of the causation theory. The Dharmadhatu as the environmental cause of all phenomena (everything is being dependent on everything else; therefore, one is in all and all is in one). According to the principle of universal causation, no one being will exist by itself and for itself, but the whole world will move and act in unison as if the whole were under general organization. Such an idea world is called ‘the World One-and-True’ or ‘the Lotus-store.’ The principle of universal causation is based upon the universal causation of the Realm of Principle (Dharmadhatu) which we may regard as the self-creation of the universe itself. One should not forget that it is nothing but a causation by the common action-influence of all brings, and that the principle is also based on the theory of selflessness. In the Buddhist terminology, the principle of totality is called ‘the Avatamsaka’ (Wreath). According to the Lankavatara Sutra and the Hua-Yen sutra, the universe is mind only. A particular plane of existence, as in the Ten Dharma Realms. The Dharma Realms pervade empty space to the bounds of the universe, but in general, there are ten: four sagely dharma realms and six ordinary dharma realms. These ten dharma

realms do not go beyond the current thought you are thinking. Among these, there is an enlightened world, that is, the totality of infinity of the realm of the Buddha. The Dharma Realm is just the One Mind. The Buddhas certify to this and accomplish their Dharma bodies... "Inexhaustible, level, and equal is the Dharma Realm, in which the bodies of all Thus Come Ones pervade." Thus, the Dharmadhatu Buddha, the universal Buddha, or the Buddha of a Buddha-realm, i.e. the dharmakaya. In the Tantric school, Dharmadhatu includes Garbhadhatu (material) and Vajradhatu (indestructible). The womb treasury, the universal source. The womb in which a child is conceived. Its body, mind, etc. It is container and content; it covers and nourishes; and is the source of all supply from which all things are produced. Garbhadhatu is the constitution and development of the spiritual world. The Garbhakosa conceives the world as a stage on which Vairocana Buddha residing in the inmost heart of every being develops his inherent possibilities. It represents the fundamental nature, both material elements and pure bodhi, or wisdom in essence or purity. The garbhadhatu as fundamental wisdom. Garbhadhatu is the original intellect, or the static intellectuality, in contrast with intellection, the initial or dynamic intellectuality represented in the Vajradhatu. The Garbhadhatu is the cause and Vajradhatu is the effect. Though as both are a unity, the reverse may be the rule, the effect being also the cause. The Garbhadhatu is likened to enrich others, as Vajradhatu is to enriching self. Vajragarbha depicts the Buddha in his own manifestations. In Vajragarbha, the pictures illustrating the scheme and process of these developments are called Madala. Acquired wisdom or knowledge, the vajradhatu. The Garbhadhatu represents the eight parts of the human heart as the eight-petal lotus mandala.

Dharmadhatu is the unifying underlying spiritual reality regarded as the ground or cause of all things, the absolute from which all proceeds. It is one of the eighteen dhatus. According to the Madhyamaka philosophy, the word 'Dharmadhatu' is also called 'Tathata' or Reality, or Nirvana. Here the word 'Dhatu' means the inmost nature, the ultimate essence. Dharmadhatu or Tathata is both transcendent and immanent. It is transcendent as ultimate Reality, but it is present in every one as his inmost ground and essence. According to Prof. Junjiro Takakusu in the Essentials of Buddhist Philosophy,

Dharmadhatu, in its double meaning as Realm of Principle and Element of all Elements, is a synonym with Matrix of the Thus-come (Tathagata-garbha) and also with the universe or the actual world, i.e., the realm of all elements. The theory of causation by Dharmadhatu is the climax of all the causation theories; it is actually the conclusion of the theory of causation origination, as it is the universal causation and is already within the theory of universal immanence, pansophism, cosmotheism, or whatever it may be called. The causation theory was explained first by action-influence, but as action originates in ideation, we had, secondly, the theory of causation by ideation-store. Since the ideation-store as the repository of seed-energy must originate from something else, we had, thirdly, the causation theory explained by the expression “Matrix of the Thus-come” (Tathagata-garbha) or Thusness. This curious term means that which conceals the Buddha. Because of concealment it has an impure side, but because of Buddhahood it has a pure side as well. It is a synonym of Thusness (Tathatva or Tathata, not Tattva=Thisness or Thatness) which has in its broadest sense both pure and impure nature. Through the energy of pure and impure causes it manifests the specific character of becoming as birth and death, or as good and evil. Thusness pervades all beings, or better, all beings are in the state of Thusness. Here, as the fourth stage, the causation theory by Dharmadhatu (universe) is set forth. It is the causation by all beings themselves and is the creation of the universe itself, or we can call it the causation by the common action-influence of all beings. Intensively considered the universe will be a manifestation of Thusness or the Matrix of Tathagata (Thus-come). But extensively considered it is the causation of the universe by the universe itself and nothing more.

II. Dharmadhatu Is Mind-Only in the Point of View of the Lankavatara Sutra:

According to the Lankavatara Sutra and the Hua-Yen sutra, the universe is mind only. Everything is seen by the Mind or things are seen by mind and mind only. In the Lankavatara Sutra, the Buddha taught: “Those who are attached to the notion of duality, object and subject, fail to understand that there is only what is seen of the Mind.” In other words, the theory that the only reality is mental, that of the mind. Nothing exists apart from mind. Similar to “Only Mind,” or “Only

Consciousness” in the Lamkavatara Sutra. According to the Lankavatara Sutra and the Hua-Yen sutra, the universe is mind only. The doctrine of “Mind-Only” runs through the Lankavatara Sutra as if it were warp and weft (sợi ngang) of the sutra. To understand it is to realize the ultimate truth, and not to understand it is to transmigrate through many cycles of births and deaths. The sutra lay much emphasis on the importance of the doctrine, so much, indeed, that it makes everything hinge on this one point of the salvation of the world, not to say anything of the individual. In the Lankavatara Sutra, the Buddha taught: “The Bodhisattva-mahasattvas sees that the triple world is no more than the creation of the citta, manas, and mano-vijnana, that it is brought forth by falsely discriminating one’s own mind, that there are no signs of an external world where the principle of multiplicity rules, and finally that the triple world is just one’s own mind.” Also, according to the Lankavatara Sutra, the Buddha taught about the eight meanings of ‘Mind-only’: “Oh Mahamati, First, the ‘Mind-Only’ leads to the realization of the ultimate truth. language is not the ultimate truth; what is attainable by language is not the ultimate truth. Why? Because the ultimate truth is what is enjoyed by the wise; by means of speech one can enter into the truth, but words themselves are not the truth. It is the self-realization inwardly experienced by the wise through their supreme wisdom, and does not belong to the domain of words, discrimination, or intelligence; and, therefore, discrimination does not reveal the ultimate truth itself. Moreover, oh Mahamati, language is subject to birth and destruction, is unsteady, mutually conditioned, and produced according to the law of causation; and what is mutually conditioning to the law of causation, and produced according to the law of causation is not the ultimate truth, nor does it come out of such conditions, for it is above aspects of relativity, and words are incapable of producing it, and again as the ultimate truth is in conformity with the view that the visible world is no more than our mind, and as there are no such external objects appearing in their multifarious aspects of individuation, the ultimate truth is not subject to discrimination. Oh, Mahamati, when a man sees into the abode of reality where all things are, he enters upon the truth that what appears to him is not other than mind itself. Second, the Mind-only is grasped by pure thought. Absolute intelligence or prajna does not belong to the

two Vehicles. It has, indeed, nothing to do with particular objects; the Sravakas are attached to the notion of being; absolute intelligence, pure in essence, belonging to the Tathagata who has entered upon the "Mind-Only." Third, Bodhisattvas do not enter into Nirvana because of their understanding of the truth of the "Mind-Only." All the various doings in the triple world such as the grading of stages in the discipline of Bodhisattva and his steady promotion are nothing but the manifestations of Mind. This is not understood by the ignorant, therefore all these things are taught by the Buddhas. And again, the Sravakas and the Pratyekabuddhas, when they reach the eighth stage, become so intoxicated with the bliss of mental tranquility (*nirodha-samapatti*) that they fail to realize that the visible is nothing but the Mind. They are still in the realm of individuation, their insight into reality is not yet pure (*vivikta*). The Bodhisattvas, on the other hand, are alive to their original vows flowing out of their all-embracing loving hearts; they do not enter into Nirvana; they know that the visible world is nothing but the manifestation of Mind itself; they are free from such ideas as mind (*citta*), will (*manas*), consciousness (*manovijnana*), external world, self-substance, and distinguishing marks. Fourth, the Mind-Only and the dualistic conception of being and non-being, which is the outcome of wrong discrimination (*vikalpa*), stand opposite to each other, and are irreconcilable until the latter is absorbed into the former. Its teaching, intellectually speaking, is to show the fallacy of a world-conception based on discrimination, or rather upon wrong discrimination, in order to get us back into the right way of comprehending reality as it is. "As the ignorant and unenlightened do not comprehend the teaching of the Mind-Only, they are attached to a variety of external objects; they go from one form of discrimination to another, such as the duality of being and non-being, oneness and otherness, bothness and non-bothness, permanence and impermanence, self-substance, habit-energy, causation, etc. After discriminating these notions, they go on clinging to them as objectively real and unchangeable, like those animals who, driven by thirst in the summer-time, run wildly after imaginary spring. To think that primary elements really exist is due to wrong discrimination and nothing else. When the truth of the Mind-Only is understood, there are no external objects to be seen; they are all due to the discrimination of what one sees in

one's own mind. Fifth, not to understand the Mind-Only leads one to eternal transmigrations. As the philosophers fail to go beyond dualism, they hurt not only themselves but also the ignorant. Going around continually from one path of existence to another, not understanding what is seen is no more than their own mind, and adhering to the notion that things externals are endowed with self-substance, they are unable to free themselves from wrong discrimination. Sixth, the rising of the Alaya is due to our taking the manifestations of the mind for a world of objective realities. The Alayavijnana is its own subject (cause) and object (support); and it clings to a world of its own mental presentations, a system of mentality that evolves mutually conditioning. It is like the waves of the ocean, stirred by the wind; that is, a world made visible by Mind itself where the mental waves come and go. This ocean-and-waves simile is a favorite one with Mahayana Buddhists. Seventh, thus we see that there is nothing in the world that is not of the mind, hence the Mind-Only doctrine. And this applies with special emphasis to all logical controversies, which, according to the Lankavatara Sutra, are more subjective fabrications. The body, property, and abode, these are no more than the shadows of Mind (citta), the ignorant do not understand it. They make assertions (samaropa) or refutations (apavada), and this elaboration is due to Mind-Only, apart from which nothing is obtainable. Even the spiritual stages of Bodhisattvahood are merely the reflections of mind. The Buddha-abodes and the Buddha-stages are of Mind only in which there are no shadows; that is what is taught by the Buddhas past, present, and future. Eighth, when all forms of individuation are negated, there takes place a revulsion (paravritti) in our minds, and we see that the truth that there is nothing but Mind from the very beginning and thereby we are emancipated from the fetters of wrong discrimination." In short, in the Lankavatara Sutra, the Buddha taught: "Those who are attached to the notion of duality, object and subject, fail to understand that there is only what is seen of the Mind."

Chapter Sixteen

Eight Kinds of Nature of Dharmakaya In the Point of View of the Lankavatara Sutra

I. An Overview of Dharmakaya:

Dharmakaya (Body of dharma or Dharma-Body) is usually rendered “Law-body” or “Truth-body” where Dharma is understood in the sense of “law,” “organization,” “systematization,” or “regulative principle.” But really in Buddhism, Dharma has a very much more comprehensive meaning. Especially when Dharma is coupled with Kaya. Dharmakaya implies the notion of personality. The highest reality is not a mere abstraction, it is very much alive with sense and awareness and intelligence, and, above all, with love purged of human infirmities and defilements. In Buddhism, the body of reality, being forever free from undergoing birth in conditioned states, for this is the absolute Buddha or essence of all life. According to Zen Master D.T. Suzuki in the *Essence of Buddhism*, the Dharmakaya is not the owner of wisdom and compassion, he is the Wisdom or the Compassion, as either phase of his being is emphasized for some special reason. We shall miss the point entirely if we take him as somewhat resembling or reflecting the human conception of man. He has no body in the sense we have a human body. He is spirit, he is the field of action, if we can use this form of expression, where wisdom and compassion are fused together, are transformed into each other, and become the principle of vitality in the world of sense-intellect.

II. Eight Kinds of Nature of Dharmakaya in the Point of View of the Lankavatara Sutra:

According to Zen Master D.T. Suzuki in the “*Studies In The Lankavatara Sutra*,” the idea of Dharmakaya is not wanting in the Lankavatara Sutra, and that it is used not in the same of the Dharmakaya of the Triple Body dogma. The Lankavatara Sutra speaks of the Tathagata’s Dharmakaya of the Inconceivable Dharmakaya, and of Dharmakaya as will-body. That Tathagata’s Dharmakaya has eight

special natures as follows: *The First Nature of Dharmakaya*: Where the attainment of the Tathagatakaya In the heavens is spoken of as the result of the understanding of the highest spiritual truths belonging to Mahayana Buddhism, Dharmakaya is used in apposition with Tathagata as something that transcends the nature of the five Dharmas, being furnished with things issuing from the highest knowledge, and itself abiding in the realm of magical appearances. Here we may consider all these terms synonymous, Dharmakaya, Tathagatakaya, and Tathagata. *The Second Nature of Dharmakaya*: Tathagatakaya is referred to also when the Bodhisattva attains to a certain form of meditation whereby, he finds himself in accord with the suchness of things and its transformations. The Tathagatakaya is realized when all his mental activities conditionally working are extinguished and there takes place a radical revolution in his consciousness. The kaya is no less than the Dharmakaya. *The Third Nature of Dharmakaya*: When the Bodhisattva is described as being anointed like a great sovereign by all the Buddhas as he goes beyond the final stage of Bodhisattvaship, mention is made of Dharmakaya which he will finally realize. This kaya is characterized as “vasavartin” and made synonymous with Tathagata. In Buddhism “vasavartin” is used in the sense of supreme sovereignty whose will is deed since there is nothing standing in the way of its ruleship. The Dharmakaya may here be identified with Sambhogakaya, the second member of the Trikaya. Here the Bodhisattva is sitting in the Lotus Palace decorated with gems of all sorts, surrounded by Bodhisattvas of similar qualifications and also by all the Buddhas whose hands are extended to receive the Bodhisattva here. It goes without saying that the Bodhisattva here described has comprehended the Mahayana truth that there is no self-substance in objects external or internal, and that he is abiding in the full realization of the truth most inwardly revealed to his consciousness. *The Fourth Nature of Dharmakaya*: Dharmakaya is found again in connection with the moral provisions obtainable in a realm of pure spirituality. The term is now coupled with “acintya,” inconceivable, as well as with “vasavartita.” *The Fifth Nature of Dharmakaya*: Where all the Buddhas are spoken of as the same character in four ways, the sameness of the body is regarded as one of them. All the Buddhas who are Tathagatas, the Enlightened Ones, and the Arhats, shared the nature of sameness as

regards the Dharmakaya and their material body with the thirty-two marks and the eighty minor ones, except when they assume different forms in different worlds to keep all beings in good discipline. Besides the Dharmakaya expressly referred to, we have also Sambhogakaya solemnized with all the physical features of a superior man; and also, the Nirmanakaya, the Body of Transformation, in response to the needs of sentient beings who are inhabiting each in his own realm of existence. *The Sixth Nature of Dharmakaya:* No-birth is said to be another name for the Tathagata's Manomaya-dharmakaya. Manomaya is "will-made" and as is explained elsewhere a Bodhisattva is able to assume a variety of forms according to his wishes just as easily as one can in thought pass through or over all kinds of physical obstructions. Does then the "Dharmakaya will-made" mean, not the Dharmakaya in itself, but the Dharmakaya in its relation to a world of multitudinousness where it may take any forms it likes according to condition? In this case the Dharmakaya thus qualified is no other than the Nirmanakaya. So, we read further that the Tathagata's other names are a legion in this world only that sentient beings fail to recognize them even when they hear them. *The Seventh Nature of Dharmakaya:* The Tathagata's Dharmakaya is compared to the indestructibility of the sands of the Ganges which remain ever the same when they are put in fire. Further down, the T'ang translation speaks of the Dharmakaya having no body whatever, and for that reason it is never subject to destruction. In the Sanskrit text the corresponding term is "sarira" or "sariravat," and not Dharmakaya, but from the context we can judge that "sarira" is here used synonymously with Dharmakaya. In Buddhism "sarira" is something solid and indestructible that is left behind when the dead body is consumed in fire, and it was thought that only holy men leave such indestructible substance behind. This conception is probably after an analogy of Dharmakaya forever living and constituting the spiritual substance of Buddhahood. *The Eighth Nature of Dharmakaya:* The sands of the Ganges, the Buddha's Buddhahood instead of Dharmakaya is made the subject of comparison to the sands which are free from all possible faults inherent in things relative. There is no doubt that the Buddhata too means the Dharmakaya of the Tathagata, only differently designated.

Chapter Seventeen

Fivefold Consciousness-Only In the Point of View of the Lankavatara Sutra

I. An Overview of Consciousness-Only in Buddhist Teachings:

Mind-only or idealism, the theory that the only reality is mental, that of the mind. Nothing exists apart from mind. Similar to “Only Mind,” or “Only Consciousness” in the Lankavatara Sutra. Mind-only is the theory that the only reality is mental, that of the mind. The theory that the only reality is mental, that of the mind. Nothing exists apart from mind. A Sanskrit term for “Mind only.” A term that implies that all of reality is actually a creation of consciousness. It is commonly associated with the Yogacara tradition of Indian Buddhism, although it is only rarely mentioned in Yogacara works, which generally use the term *Vijnapti-matra*, or “Cognition-only.” Even though the term is rare in Yogacara literature, it is used by Tibetan Buddhism to designate the tradition, instead of the better-attested term “Yogacara,” or “Practice of Yoga.” From the *Alaya* arise two kinds of consciousness, *manana* and *vijnapti* causes all feelings, perceptions, concepts, and thoughts to appear. It is based in the sense organs, the nervous system, and the brain. The object of *vijnapti* is reality in itself and is possible only when feelings and perceptions are pure and direct. When seen through the veil of conceptualization, the same object can be only an image of reality or a pure image such as a dream while asleep or daydream. Although the object of a pure sensation is reality in itself, when this reality is seen through concepts and thoughts, it is already distorted. Reality in itself is a stream of life, always moving. Images of reality produced by concepts are concrete structures framed by the concepts of space-time, birth-death, production-destruction, existence-nonexistence, one-many. Within *vijnapti*, there are six consciousnesses: consciousness of seeing, hearing, smelling, tasting, touching, and thinking. The mind-consciousness has the broadest field of activity. It can be active in conjunction with the other senses, for example, awareness of seeing. It can also be active on its own, such as in conceptualizing, reflecting, imagining, and dreaming. Following the

five consciousness of the senses, mind-consciousness is called the sixth consciousness. Manyana or manas and alaya are the seventh and eighth consciousnesses.

According to the theories of Vijnanavada, the doctrine of consciousness, or the doctrine of the Yogacaras that only intelligence has reality, not the objects exterior to us. Dharmalakṣaṇa sect, which holds that all is mind in its ultimate nature. The doctrine of Idealism School concerns chiefly with the facts or specific characters (lakṣaṇa) of all elements on which the theory of idealism was built in order to elucidate that no element is separate from ideation. Although it is usually expressed by saying that all dharmas are mere ideation or that there is nothing but ideation, the real sense is quite different. It is idealistic because all elements are in some way or other always connected with ideation. This doctrine was based on the teaching of the Buddha in the Avatamsaka Sutra, that the three worlds exist only in ideation. According to Ideation Theory, the outer world does not exist but the internal ideation presents appearance as if it were an outer world. The whole world is therefore of either illusory or causal nature and no permanent reality can be found. In India, two famous monks named Wu-Ch'o and T'ien-Ts'in wrote some sastras on Vijnana. They had an outstanding disciple named Chieh-Hsien, an Indian monk living at Nalanda monastery. Later, Chieh-Hsien established the Vijnanavada school and contributed much to the arrangement of the Buddhist canons. In China, Hsuan-Tsang, to whom Chieh-Hsien handed over the sastra, founded this school in his native land. Later, the school was also called Dharmalakṣaṇa (Fa-Tsiang-Tsung) and was led by Kwei-Chi, a great disciple of Hsuan-Tsang.

II. Five Kinds of Consciousness-Only in the Point of View of the Lankavatara Sutra:

There are five kinds of wisdom or insight or idealistic representation in the sutras and sastras (the first four are objective and the fifth is subjective). First, wisdom or insight in objective conditions. Second, wisdom or insight in interpretation. Third, wisdom or insight in principles. Fourth, wisdom or insight in meditation and practice. Fifth, wisdom or insight in the fruits or results of Buddhahood. According to the point of view of the Lankavatara Sutra and the Dharmalakṣaṇa

School, there are five kinds of consciousness-only or five kinds of wisdom or insight or idealistic representation in the sutras and sastras (the first four are objective and the fifth is subjective): First, wisdom or insight in objective conditions. Second, wisdom or insight in interpretation. Third, wisdom or insight in principles. Fourth, wisdom or insight in meditation and practice. Fifth, wisdom or insight in the fruits or results of Buddhahood. *The first kind is the Environment:* A prospect, region, territory, surroundings, views, circumstances, environment, area, field, sphere, environments and conditions, i.e. the sphere of mind, the sphere of form for the eye, of sound for the ear, etc. Wisdom or insight in objective conditions, one of the five kinds of wisdom or insight or idealistic representation in the sutras and sastras (the first four are objective and the fifth is subjective). *The second kind is the Interpretation:* Wisdom or insight in interpretation, one of the five kinds of wisdom or insight or idealistic representation in the sutras and sastras (the first four are objective and the fifth is subjective). *The third kind is the Principles:* Wisdom or insight in principles, one of the five kinds of wisdom or insight or idealistic representation in the sutras and sastras (the first four are objective and the fifth is subjective). *The fourth kind is the Practice:* Wisdom or insight in meditation and practice, one of the five kinds of wisdom or insight or idealistic representation in the sutras and sastras (the first four are objective and the fifth is subjective). *The fifth kind is the Fruit:* The wisdom attained from investigating and thinking about philosophy, or Buddha-truth, i.e. of the sutras and Abhidharmas; this includes the first four kinds of “only-consciousness.” The fruit or wisdom of only-consciousness or insight in the fruits or results of Buddhahood, one of the five kinds of wisdom or insight or idealistic representation in the sutras and sastras (the first four are objective and the fifth is subjective).

Chapter Eighteen

Three Kinds of Consciousness in the Point of View of the Lankavatara Sutra

I. An Overview of Consciousness in Buddhism:

“Vijnana” is another name for “Consciousness.” Theravada considered the six kinds of consciousness as “Vijnana.” Mahayana considered the eight kinds of consciousness as “Vijnana.” Externalists considered “vijnana” as a soul. Consciousness is another name for mind. Consciousness means the art of distinguishing, or perceiving, or recognizing, discerning, understanding, comprehending, distinction, intelligence, knowledge, learning. It is interpreted as the “mind,” mental discernment, perception, in contrast with the object discerned. According to Buddhism, our “Nature” is the “Buddha”. The “Consciousness” is the “Spirit”, the “Intention” or “Mano-vijnana” is the “Discriminating Mind”, and the “Mind” is what constantly engages in idle thinking. The “Nature” is originally perfect and bright, with no conception of self, others, beauty, or ugliness; no falling into numbers and discriminations. But as soon as there is “Consciousness”, one falls into numbers and discriminations. The “Intention” or “Mano-vijnana” also makes discriminations, and it is the sixth consciousness. It is relatively turbid, while the seventh and eighth consciousnesses are relatively purer. There are eight kinds of consciousness: eye, ear, nose, tongue, body, mind, klista-mano-vijnana, and alaya-vijnana. Fundamentally speaking, consciousness is not of eight kinds, although there are eight kinds in name. We could say there is a single headquarters with eight departments under it. Although there are eight departments, they are controlled by just one single headquarters. “Vijnana” translated as “consciousness” is the act of distinguishing or discerning including understanding, comprehending, recognizing, intelligence, knowledge. There are eight consciousnesses. The first five arise as a result of the interaction of the five sense organs (eye, ear, nose, tongue, and mind) and the five dusts (Gunas); the sixth consciousness comes into play, all kinds of feelings, opinions and judgments will be formed (the one that does all the differentiating); the

seventh consciousness (Vijnana) is the center of ego; the eighth consciousness is the Alayagarbha (a lai da), the storehouse of consciousness, or the storehouse of all deeds or actions (karmas), whether they are good, bad or neutral. “Vijnana” also means cognition, discrimination, consciousness, but as any one of these does not cover the whole sense contained in Vijnana. “Vijnana” also means relative knowledge. This term is usually used as contrasted to Jnana in purely intellectual sense. Jnana is transcendental knowledge dealing with such subjects as immortality, non-relativity, the unattained, etc., whereas Vijnana is attached to duality of things.

II. Three Kinds of Perception in the Point of View of the Lankavatara Sutra:

According to the Consciousness-Only, all dharma-doors originated from consciousnesses. According to the Lankavatara Sutra, there are three states of mind or consciousness: *First*, the original or fundamental unsullied consciousness of mind. The Tathagata-garbha, the eighth or alaya. *Second*, manifested mind or consciousness diversified in contact with or producing phenomena, good or evil. *Third*, discrimination or consciousness discriminating and evolving the objects of the five senses. Object condition or environments and conditions of the eighth vijnana (Alaya-vijnana) is very broad because this is the mind-essence, the root and essence of all things. Environments and conditions of the seventh vijnana (seventh consciousness) is very narrow. Object condition or environments and conditions of the sixth vijnana (Mana or the sixth consciousness or mind consciousness) is rather broad.

First, Original or Fundamental Unsullied Consciousness (Tathagata-garbha-skt): The Tathagata-garbha, the eighth or alaya, the original or fundamental unsullied consciousness of mind. According to the Awakening of Faith, the real knowledge is a knowledge which is free from illusion, the sixth vijnana. Buddha-wisdom, innocent mind in all which is independent of birth and death. This is one of the three states of mind or consciousness mentioned in the Lankavatara Sutra. The absolute, the true nature of all things which is immutable, immovable and beyond all concepts and distinctions. A Sanskrit term for the innate potential for Buddhahood or Buddha-nature that is present in all sentient beings. Tathagatagarbha is the womb where the

Tathagata is conceived and nourished and matured. **Tathagatagarbha also means the Alayavijnana which fully purified of its habit-energy (vasana) and evil tendencies (daushthulya).** According to the Mahayana Buddhism, everything has its own Buddha-nature in the dharmakaya. Tathagatagarbha is the cause of goods as well as evils which creates the various paths of existence. In some texts, Mahayana texts, for example, Tathagata-garbha is equated with emptiness (sunyata) and is based on the notion that since all beings, all phenomena lack inherent existence (svabhava) and are constantly changing in dependence upon causes and conditions there is no fixed essence. Thus Buddha-nature is not something that is developed through practices of meditation or as a result of meditation, but rather is one's most basic nature, which is simply made manifest through removing the veils of ignorance that obscure it. However, meditation plays a crucial role in our cultivation life, for it's a main tool that helps us to remove the beginningless veils of ignorance so that Buddha-nature can manifest. Matrix of Thus-come or Thus-gone or Tathagata-garbha has a twofold meaning: Thus-Come or Thus-Gone or Buddha concealed in the Womb (man's nature), and the Buddha-nature as it is. Tathagata-garbha is the absolute, unitary storehouse of the universe, the primal source of all things. Therefore, the Tathagata is in the midst of the delusion of passions and desires; and the Tathagata is the source of all things(all created things are in the Tathagatagarbha, which is the womb that gives birth to them all), whether compatible or incompatible, whether forces of purity or impurity, good or bad. The realm of the Tathagatagarbha which is another name for the Alayavijnana, is beyond the views based on the imagination of the Sravakas and Pratyekabuddhas and philosophers. Tathagatagarbha is the womb where the Tathgata is conceived and nourished and matured. As mentioned above, Tathagatagarbha also means the Alayavijnana which fully purified of its habit-energy (vasana) and evil tendencies (daushthulya). Thus, Tathagatagarbha also means Buddha-nature. According to the Mahayana Buddhism, everything has its own Buddha-nature in the dharmakaya. Tathagatagarbha is the cause of goods as well as evils which creates the various paths of existence. Pratitioners cultivate to attain the heart-mind of the Tathagata Storehouse is a popular concept which is common to many Mahayana schools, that

practitioners try to cultivate to perfect the mind of human beings to a level which is fundamentally perfect and identical with that of Buddha.

Second, the Storehouse Consciousness, Alaya Vijnana: The Alaya-vijnana, the storehouse of all knowledge, the eighth of the eight vijñanas. Storehouse consciousness is one of the eight consciousnesses which is very familiar from the Buddhist tradition. All karma created in the present and previous lifetime is stored in the Alaya Consciousness. This is like a storage space receiving all information collected in the Mana consciousness. Vinnana is also known as the subliminal consciousness in which the experiences of the past are registered and retained, the results of such experience becoming faculties in the next physical birth. When a sentient being dies, the first seven consciousnesses die with it, but the Alaya-Consciousness carries on. It is the supreme ruler of one existence which ultimately determines where one will gain rebirth in the six realms of existence. The storehouse-consciousness is a place where stores all impressions, all memory-seeds, and all karmic seeds. Consciousness is also one of the Five Skandhas. The relation between subject and object. It is the empirical mind by which one cognizes the phenomenal worlds and gains the experience of life. According to the Lankavatara Sutra, the storehouse consciousness plays a particularly important role because it not only exists as the tranquil depths of the ocean do, but it also functions as a repository. This is why it is called a storehouse, because it collects the seeds of sense impressions and actions. Indeed, the concept of the storehouse consciousness is extremely important for the Mahayana Buddhism. The storehouse consciousness is also called the “All-Base Consciousness”, the consciousness that is the substratum of all. This implies that it has within it the potential for both samsara and nirvana, both phenomenal world and enlightenment.

Alaya Vijnana, the receptacle intellect or consciousness, basic consciousness, Eighth consciousness, subconsciousness, and store consciousness. The storehouse consciousness or basis from which come all seeds of consciousness or from which it responds to causes and conditions, specific seeds are reconveyed by Manas to the six senses, precipitating new actions, which in turn produce other seeds. This process is simultaneous and endless. “Alayavijnana is also called “Open knowledge”, the store of knowledge where all is revealed,

either good or bad. Alaya means a house or rather a home, which is in turn a place where all the valued things for use by us are kept and among which we dwell. Also called “Store consciousness,” “eighth consciousness,” or “karma repository.” All karma created in the present and previous lifetime is stored in the Alaya Consciousness. According to the Consciousness-Only, there are eight consciousnesses (sight, hearing, smell, taste, touch, mind, Mana and Alaya). These consciousnesses enable sentient beings to discriminate between right and wrong of all dharmas (thoughts, feelings, physical things, etc). However, human beings have a deep consciousness which is called Alaya-consciousness which is the actual subject of rebirth, and is mistakenly taken to be an eternal soul or self by the other consciousnesses. It is in the Alaya-consciousness that the impressions of action and experience are stored in the form of ‘seeds’ and it is these seeds which engender further experiences according to the individual situation. According to Asvaghosa Bodhisattva in the Awakening of Faith and the Samparigraha, the Alaya or store is the consciousness in which the true and the false unite. When Alaya Consciousness becomes pure and taintless, it is Tathata (Thusness). Also known as Alayavijnana. In the Lankavatara Sutra, the Buddha told Mahamati: “Oh Mahamati! The Tathagata-garbha contains in itself causes alike good and not-good, and from which are generated all paths of existence. It is like an actor playing different characters without harboring any thought of ‘me and mine.’” Alaya means all-conserving. It is in company with the seven Vijnanas which are generated in the dwelling-house of ignorance. The function of Alayavijnana is to look into itself where all the memory (vasana) of the beginningless past is preserved in a way beyond consciousness (acintya) and ready for further evolution (parinama); but it has no active energy in itself; it never acts, it simply perceives, it is in this exactly like a mirror; it is again like the ocean, perfectly smooth with no waves disturbing its tranquillity; and it is pure and undefiled, which means that it is free from the dualism of subject and object. For it is the pure act of perceiving, with no differentiation yet of the knowing one and the known. According to Prof. Junjiro Takakusu in The Essentials of Buddhist Philosophy, when all things are reflected on our mind, our discriminating or imagining power is already at work. This called our

consciousness (vijñāna). Since the consciousness co-ordinating all reflected elements stores them, it is called the store-consciousness or ideation-store. The ideation-store itself is an existence of causal combination, and in it the pure and tainted elements are causally combined or intermingled. When the ideation-store begins to move and descend to the everyday world, then we have the manifold existence that is only an imagined world. The ideation-store, which is the seed-consciousness, is the conscious center and the world manifested by ideation is its environment. It is only from the Buddha's Perfect Enlightenment that pure ideation flashed out. This pure ideation can purify the tainted portion of the ideation-store and further develop its power of understanding. The world of imagination and the world of interdependence will be brought to the real truth (parinirvāṇa). This having been attained, the seed-store, as consciousness, will disappear altogether and ultimately will reach the state where there is no distinction between subject and object. The knowledge so gained has no discrimination (Avikalpa-vijñāna). This ultimate state is the Nirvana of No Abode (apratiṣṭhita-nirvāṇa), that is to say, the attainment of perfect freedom, not being bound to one place. The function of Alaya-vijñāna is to look into itself where all the memory (vāṣāṇa) of the beginningless past is preserved in a way beyond consciousness (acintya) and ready for further evolution (parināma); but it has no active energy in itself; it never acts, it simply perceives, it is in this exactly like a mirror; it is again like the ocean, perfectly smooth with no waves disturbing its tranquillity; and it is pure and undefiled, which means that it is free from the dualism of subject and object. For it is the pure act of perceiving, with no differentiation yet of the knowing one and the known. The initiator of change, or the first power of change, or mutation, i.e. the alaya-vijñāna, so called because other vijñānas are derived from it. An important doctrinal concept that is particularly important in the Yogacara tradition. This term is sometimes translated by Western scholars as "storehouse consciousness," since it acts as the repository (kho) of the predisposition (thiền về) that one's actions produce. It stores these predispositions until the conditions are right for them to manifest themselves. The Tibetan translators rendered (hoàn lại) it as "basis of all" because it serves as the basis for all of the phenomena of cyclic existence and nirvana. Through meditative

practice and engaging in meritorious actions, one gradually replaces afflicted seeds with pure ones; when one has completely purified the continuum of the alaya-vijnana, it is referred to as the “purified consciousness.” Alaya means all-conserving mind. It is in company with the seven Vijnanas which are generated in the dwelling-house of ignorance. Alaya means the preconsciousness, or the eighth consciousness, or the store-consciousness. It is the central or universal consciousness which is the womb or store consciousness (the storehouse consciousness where all karmic seeds enter and cause all thought activities). All karma created in the present and previous lifetime is stored in the Alaya Consciousness. This is like a storage space receiving all information collected in the Mana consciousness. When a sentient being dies, the first seven consciousnesses die with it, but the Alaya-Consciousness carries on. It is the supreme ruler of one existence which ultimately determines where one will gain rebirth in the six realms of existence.

Third, Consciousness of Discrimination: Consciousness discriminating and evolving the objects of the five senses (according to the Lankavatara Sutra). The third of the three kinds of perception (real or abstract/chân thức, manifest/hiện thức, reasoned or inferred/phân biệt sự thức), according to the Lankavatara Sutra. It includes all the eight kinds of perception except the alaya-vijnana. Discrimination or the mental function of distinguishing things is the fundamental cause of samsara. In reality, all phenomena are one and empty. Thus the Buddha taught: “Everyone should live harmoniously in any circumstances.” Harmony will cause happiness, on the contrary, disharmony will cause sufferings and afflictions, for the direct cause of the disharmony is the discrimination. World history tells us that it’s the discrimination, discrimination in race, skin color, religions, etc... have caused innumerable misfortunes and miseries for human beings. Discrimination does not only cause disharmony in life, but it also cause unrest for the whole world. According to The Connected Discourses of the Buddha, Chapter Esanavaggo (searches), there are three kinds of discrimination: the discrimination ‘I am equal,’ ‘I am superior,’ or ‘I am inferior.’ According to Zen Master D. T. Suzuki in The Studies In The Lankavatara Sutra, this is one of the five categories of forms. Discrimination (vikalpa) means the naming of all these objects and

qualities, distinguishing one from another. Ordinary mental discrimination of appearance or phenomena, both subjective and objective, saying “this is such and not otherwise;” and we have names such as elephant, horse, wheel, footman, woman, man, wherein Discrimination takes place.

Also, according to the Lankavatara Sutra and the Dharmalakṣaṇa School, there are three kinds of consciousness. **First, Vipaka-vijñāna (skt):** Also called Alaya-vijñāna or differently ripening consciousness or maturation of consciousness. It contains good and bad karma which in turns produces the rounds of mortality. Alaya-vijñāna is a Sanskrit term for “basis consciousness.” The initiator of change, or the first power of change, or mutation, i.e. the alaya-vijñāna, so called because other vijñānas are derived from it. An important doctrinal concept that is particularly important in the Yogācāra tradition. This term is sometimes translated by Western scholars as “storehouse consciousness,” since it acts as the repository (kho) of the predisposition (thiên về) that one’s actions produce. It stores these predispositions until the conditions are right for them to manifest themselves. The Tibetan translators rendered (hoàn lại) it as “basis of all” because it serves as the basis for all of the phenomena of cyclic existence and nirvāṇa. Through meditative practice and engaging in meritorious actions, one gradually replaces afflicted seeds with pure ones; when one has completely purified the continuum of the alaya-vijñāna, it is referred to as the “purified consciousness.” According to Keith in The Dictionary of Chinese-English Buddhist terms composed by Professor Soothill, Alaya-vijñāna is interpreted as: adāna-vijñāna, original mind (because it is the root of all things), differently ripening consciousness, the last of the eight vijñānas, the supreme vijñāna, manifested mind, the fundamental mind-consciousness, seeds mind, store consciousness, mind consciousness, abode of consciousness, unsullied consciousness, inexhaustible mind, and Tathagata-garbha. There are three categories of the Alayavijñāna: the seed or cause of all phenomena, five organs of sensation, and the material environment in which they depend. **Second, Parikamma Vijñāna:** The Parikamma Consciousness is the second Vijñāna-parināma. Also called the seventh consciousness. Preparatory consciousness, the first javana-citta (impulsive process of the mind or mind which runs through the object) arising in the process during which absorption or enlightenment is attained. **Third, Understanding and Discrimination:** Consciousness that perceives phenomena and objects. These are six first consciousnesses (ways of knowing) in the total of eight consciousnesses: sight consciousness, hearing consciousness, scent consciousness, taste consciousness, body consciousness, and mind consciousness.

Chapter Nineteen

Eight Consciousnesses in the Point of View of the Lankavatara Sutra

I. An Overview of Eight Consciousnesses in Buddhism:

When we talk about “Consciousnesses” we usually misunderstand with the sixth consciousness according to Buddhist psychology. In fact, there are six basic sense consciousnesses, and the sixth one being the mental consciousness. Buddhist psychology bases the perception process on six sense faculties: sight, hearing, smell, taste, touch and thought. Each faculty relates to a sense organ (eye, ear, nose, tongue, body and mind) and to a consciousness which functions specifically with that organ. The sixth consciousness, or the mind consciousness is not the mind, it is the function of the mind; it does not depend on any of the five sense faculties, but on the immediately preceding continuum of mind. Mental consciousness apprehends not only objects (form, sound, taste, smell and touch) in the present time, but it also apprehends objects and imagines in the past and even in the future, then it transfers these objects or imagines to the seventh consciousness, and in turn, the seventh consciousness will transfer these objects to the Alaya Consciousness. Let us examine the body and mind to see whether in either of them we can locate the self, we will find in neither of of them. Then, the so-called “Self” is just a term for a collection of physical and mental factors. Let us first look at the aggregate matter of form. The aggregate of form corresponds to what we would call material or physical factors. It includes not only our own bodies, but also the material objects that surround us, i.e., houses, soil, forests, and oceans, and so on. However, physical elements by themselves are not enough to produce experience. The simple contact between the eyes and visible objects, or between the ear and sound cannot result in experience without consciousness. Only the co-presence of consciousness together with the sense of organ and the object of the sense organ produces experience. In other words, it is when the eyes, the visible object and consciousness come together that the experience of a visible object is produced. Consciousness is therefore an

extremely important element in the production of experience. Consciousness or the sixth sense, or the mind. This sense organ together with the other five sense organs of eyes, ears, nose, tongue, and body to produce experience. The physical and mental factors of experience worked together to produce personal experience, and the nature of the five aggregates are in constant change. Therefore, according to the Buddha's teachings, the truth of a man is selfless. The body and mind that man misunderstands of his 'self' is not his self, it is not his, and he is not it." Devout Buddhists should grasp this idea firmly to establish an appropriate method of cultivation not only for the body, but also for the speech and mind. Besides, we also have the seventh consciousness, or the *mano-vijnana*, which is the transmitting consciousness that relays sensory information from the mind to the Alaya Consciousness, or the eighth consciousness which functions as a storehouse of all sensory information. According to *The Mahayana Awakening of Faith*, the first six-sense consciousnesses comprise of: seeing or sight consciousness, hearing or hearing consciousness, smelling or scent consciousness, tasting or taste consciousness, touch or touch consciousness, and mind or *mano* consciousness (the mental sense or intellect, mentality, apprehension, the thinking consciousness that coordinates the perceptions of the sense organs). The last two-sense consciousnesses comprise of: Seventh, *Klista-mano-vijnana* or *Klistamanas* consciousness. The discriminating and constructive sense. It is more than the intellectually perceptive. It is the cause of all egoism (it creates the illusion of a subject "I" standing apart from the object world) and individualizing of men and things (all illusion arising from assuming the seeming as the real). The self-conscious defiled mind, which thinks, wills, and is the principal factor in the generation of subjectivity. It is a conveyor of the seed-essence of sensory experiences to the eighth level of subconsciousness. Eighth, *Alaya-vijnana* or Alaya consciousness. The storehouse consciousness or basis from which come all seeds of consciousness or from which it responds to causes and conditions, specific seeds are reconveyed by *Manas* to the six senses, precipitating new actions, which in turn produce other seeds. This process is simultaneous and endless.

II. Eight Consciousnesses in the Point of View of the Lankavatara Sutra:

When we talk about “Consciousnesses” we usually misunderstand with the sixth consciousness according to Buddhist psychology. In fact, there are six basic sense consciousnesses (Eight kinds of cognition or perception), and the sixth one being the mental consciousness. Buddhist psychology bases the perception process on six sense faculties: sight, hearing, smell, taste, touch and thought. Each faculty relates to a sense organ (eye, ear, nose, tongue, body and mind) and to a consciousness which functions specifically with that organ. The sixth consciousness, or the mind consciousness is not the mind, it is the function of the mind; it does not depend on any of the five sense faculties, but on the immediately preceding continuum of mind. Mental consciousness apprehends not only objects (form, sound, taste, smell and touch) in the present time, but it also apprehends objects and imagines in the past and even in the future, then it transfers these objects or imagines to the seventh consciousness, and in turn, the seventh consciousness will transfer these objects to the Alaya Consciousness. Let us examine the body and mind to see whether in either of them we can locate the self, we will find in neither of them. Then, the so-called “Self” is just a term for a collection of physical and mental factors. Let us first look at the aggregate matter of form. The aggregate of form corresponds to what we would call material or physical factors. It includes not only our own bodies, but also the material objects that surround us, i.e., houses, soil, forests, and oceans, and so on. However, physical elements by themselves are not enough to produce experience. The simple contact between the eyes and visible objects, or between the ear and sound cannot result in experience without consciousness. Only the co-presence of consciousness together with the sense of organ and the object of the sense organ produces experience. In other words, it is when the eyes, the visible object and consciousness come together that the experience of a visible object is produced. Consciousness is therefore an extremely important element in the production of experience. Consciousness or the sixth sense, or the mind. This sense organ together with the other five sense organs of eyes, ears, nose, tongue, and body to produce experience. The physical and mental factors of

experience worked together to produce personal experience, and the nature of the five aggregates are in constant change. Therefore, according to the Buddha's teachings, the truth of a man is selfless. The body and mind that man misunderstands of his 'self' is not his self, it is not his, and he is not it." Devout Buddhists should grasp this idea firmly to establish an appropriate method of cultivation not only for the body, but also for the speech and mind. Besides, we also have the seventh consciousness, or the *mano-vijnana*, which is the transmitting consciousness that relays sensory information from the mind to the *Alaya Consciousness*, or the eighth consciousness which functions as a storehouse of all sensory information.

According to *The Mahayana Awakening of Faith*, there are eight perceptions: seeing (*caksur-vijnana*) or sight consciousness, hearing (*srotra-vijnana*) or hearing consciousness, smelling (*ghrana-vijnana*) or scent consciousness, tasting (*jihva-vijnana*) or taste consciousness, touching (*kaya-vijnana*) or touch consciousness, thinking consciousness (*mano-vijnana*), and the discriminating and constructive sense (*klista-mano-vijnana*). Among them, mind or *mano* consciousness (the mental sense or intellect, mentality, or apprehension) or the thinking consciousness that coordinates the perceptions of the sense organs. The discriminating and constructive sense. It is more than the intellectually perceptive. It is the cause of all egoism (it creates the illusion of a subject "I" standing apart from the object world) and individualizing of men and things (all illusion arising from assuming the seeming as the real). The self-conscious defiled mind, which thinks, wills, and is the principal factor in the generation of subjectivity. It is a conveyor of the seed-essence of sensory experiences to the eighth level of subconsciousness. The storehouse consciousness or basis from which come all seeds of consciousness or from which it responds to causes and conditions, specific seeds are reconveyed by *Manas* to the six senses, precipitating new actions, which in turn produce other seeds. This process is simultaneous and endless. According to *The Lankavatara Sutra*, the system of the five sense-*vijnanas* is in union with *Manovijnana* and this mutuality makes the system distinguish between what is good and what is not good. *Manovijnana* in union with the five sense-*vijnanas* grasps forms and appearances in their multitudinous aspect; and there is not a moment's cessation of activity.

This is called the momentary character of the Vijnanas. This system of vijnanas is stirred uninterruptedly and all the time like the waves of the great ocean.

First, the Sight Consciousness or the sight-preception: The function of the eye consciousness is to perceive and apprehend visual forms. Without the eye consciousness we could not behold any visual form; however, the eye consciousness depends on the eye faculty. When the eye faculty and any form meet, the eye consciousness develops instantly. If the eye faculty and the form never meet, eye consciousness will never arise (a blind person who lacks the eye faculty, thus eye consciousness can never develop). Buddhist cultivators should always understand thoroughly this vital point to minimize the meeting between eye faculty and visual forms, so that no or very limited eye consciousness will ever arise. The Buddha reminded his disciples that meditation is the only means to limit or stop the arising of the eye consciousness.

Second, the Hearing consciousness: The function of the ear consciousness is to perceive and apprehend sounds; however, ear consciousness depends on the ear faculty. Ear faculty and any sound meet, the ear consciousness develops instantly (in a deaf person, ear faculty and sounds never meet, therefore no ear consciousness will arise). Buddhist cultivators should always remember this and try to practise meditation stop or close the ear consciousness if possible.

Third, the Scent consciousness: The nose consciousness develops immediately from the dominant condition of the nose faculty when it focuses on smell. Nose consciousness completely depends on the nose faculty. Someone who lacks smelling capability, nose faculty and smell never meet, therefore, nose consciousness will never arise. Buddhist cultivators should always practise meditation to stop or close the nose consciousness.

Fourth, the Taste consciousness: The tongue consciousness develops immediately through the dominant condition of the tongue when the tongue faculty focuses on a certain taste. At that very moment, we experience and distinguish between tastes and desire arises.

Fifth, the Touch consciousness: Contact should not be understood as the mere physical impact of the object on the bodily faculty. It is,

rather, the mental factor by which consciousness mentally touches the object that has appeared, thereby initiating the entire cognitive event. Body consciousness develops when the dominant condition in which the body faculty meets an object of touch. The location of the body faculty is throughout the entire body. Cognition of the objects of touch, one of the five forms of cognition. Here a monk, on touching a tangible object with the body, is neither pleased nor displeased, but remains equable, mindful and clearly aware. This is one of the six stable states which the Buddha taught in the Sangiti Sutta in the Long Discourses.

Sixth, the Mind or mano consciousness: The Mano Consciousness is the thinking consciousness that coordinates the perceptions of the sense organs or in other words, it's a leader of the previous five consciousnesses (sight consciousness, hearing consciousness, scent consciousness, taste consciousness, and body consciousness) in activities and understanding of all things. The mind consciousness, the sixth or the intellectual consciousness is not the mind, it's the function of the mind. The sentient being's mind is an ever-spinning whirlpool in which mental activities never cease. There are four stages of production, dwelling, change, and decay. A mind which does not depend on any of the five sense faculties, but on the immediately preceding continuum of mind. Mental consciousness apprehends not only objects (form, sound, taste, smell, touch) in the present time, but it also apprehends objects in the past and imagines objects even in the future. Mental consciousness will go with us from one life to another, while the first five consciousnesses are our temporary minds. Consciousness is also one of the five skandhas. The function of Manovijnana is by hypothesis to reflect on Manas, as the eye-vijnana reflects on the world of forms and the ear-vijnana on that of sounds; but in fact as soon as Manas evolves the dualism of subject and object out of the absolute unity of the Alaya, Manovijnana and indeed all the other Vijnanas begin to operate.

Seventh, the Klistamanas consciousness (Klista-mano-vijnana): The seventh vijnana, intellection, reasoning. A Sanskrit term for "sentience." In Buddhism, it is called "mental faculty" for it constitutes man as an intelligent and moral being. According to The Lankavatara Sutra, Manovijnana in union with the five sense-vijnanas as mentioned above. This system of the five sense-vijnanas is in union with

Manovijnana and this mutuality makes the system distinguish between what is good and what is not good. Manovijnana in union with the five sense-vijnanas grasps forms and appearances in their multitudinous aspect; and there is not a moment's cessation of activity. This is called the momentary character of the Vijnanas. This system of vijnanas is stirred uninterruptedly and all the time like the waves of the great ocean. It is commonly thought to be equated with the terms "citta" or "consciousness." It is derived from the Sanskrit root "man," which means "to think" or "to imagine" and is associated with intellectual activity of consciousness. This acts like the collection station for the first six consciousnesses. The seventh of the eight consciousnesses, which means thinking and measuring, or calculating. It is the active mind, or activity of mind, but is also used for the mind itself. The waves will be seen ruffling the surface of the ocean of Alayavijnana when the principle of individuation known as Vishaya blows over it like the wind. The waves thus started are this world of particulars where the intellect discriminates, the affection clings, and passions and desires struggle for existence and supremacy. This particularizing agency sits within the system of Vijnanas and is known as Manas; in fact, it is when Manas begins to operate that a system of the Vijnanas manifests itself. They are thus called "object-discriminating-vijnana" (vastu-prativikalpa-vijnana). The function of Manovijnana is by hypothesis to reflect on Manas, as the eye-vijnana reflects on the world of forms and the ear-vijnana on that of sounds; but in fact as soon as Manas evolves the dualism of subject and object out of the absolute unity of the Alaya, Manovijnana and indeed all the other Vijnanas begin to operate. The function of Manas is essentially to reflect upon the Alaya and to create and to discriminate subject and object from the pure oceans of the Alaya. The memory accumulated (ciyate) in the latter is now divided into dualities of all forms and all kinds. This is compared to the manifoldness of waves that stir up the ocean of Alaya. Manas is an evil spirit in one sense and a good one in another, for discrimination in itself is not evil, is not necessarily always false judgment (abhuta-parikalpa) or wrong reasoning (prapanca-daushthulya). But it grows to be the source of great calamity when it creates desires based upon its wrong judgments, such as when it believes in the reality of an ego-substance and becomes attached to it

as the ultimate truth. For manas is not only a discriminating intelligence, but a willing agency, and consequently an actor.

It is a conveyor of the seed-essence of sensory experiences to the eighth level of subconsciousness. It is described as a sea in which currents of thought surge and seethe. It is the transmitting consciousness that relays sensory information from the mind or mano consciousness to the storehouse or Alaya-vijnana. According to The Lankavatara Sutra, this system of the five sense-vijnanas is in union with Manovijnana and this mutuality makes the system distinguish between what is good and what is not good. Manovijnana in union with the five sense-vijnanas grasps forms and appearances in their multitudinous aspect; and there is not a moment's cessation of activity. This is called the momentary character of the Vijnanas. This system of vijnanas is stirred uninterruptedly and all the time like the waves of the great ocean. Klistamanas consciousness is the thinking consciousness that coordinates the perceptions of the sense organs. The mind consciousness, the sixth or the intellectual consciousness is not the mind, it's the function of the mind. The sentient being's mind is an ever-spinning whirlpool in which mental activities never cease. There are four stages of production, dwelling, change, and decay. A mind which does not depend on any of the five sense faculties, but on the immediately preceding continuum of mind. Mental consciousness apprehends not only objects (form, sound, taste, smell, touch) in the present time, but it also apprehends objects in the past and imagines objects even in the future. Mental consciousness will go with us from one life to another, while the first five consciousnesses are our temporary minds. Consciousness is also one of the five skandhas. This acts like the collection station for the first six consciousnesses. The seventh of the eight consciousnesses, which means thinking and measuring, or calculating. It is the active mind, or activity of mind, but is also used for the mind itself. The waves will be seen ruffling the surface of the ocean of Alayavijnana when the principle of individuation known as Vishaya blows over it like the wind. The waves thus started are this world of particulars where the intellect discriminates, the affection clings, and passions and desires struggle for existence and supremacy. This particularizing agency sits within the system of Vijnanas and is known as Manas; in fact, it is when Manas

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and is evolved. In substance (sarira), however, Manas and Manovijnana are not different the one from the other, they depend upon the Alaya as cause and support. And when an external world is tenaciously held as real which is no other than the presentation of one's own mind, the mentation-system (citta-kalapa), mutually related, is evolved in its totality. Like the ocean waves, the Vijnanas set in motion by the wind of an external world which is the manifestation of one's own mind, rise and cease. Therefore, the seven Vijnanas cease with the cessation of Manovijnana."

Eighth, the Alaya Consciousness (The Storehouse Consciousness): Alaya-vijnana is a Sanskrit term for "basis consciousness." The initiator of change, or the first power of change, or mutation, i.e. the alaya-vijnana, so called because other vijnanas are derived from it. An important doctrinal concept that is particularly important in the Yogacara tradition. This term is sometimes translated by Western scholars as "storehouse consciousness," since it acts as the repository (kho) of the predisposition (thiên về) that one's actions produce. It stores these predispositions until the conditions are right for them to manifest themselves. The Tibetan translators rendered (hoàn lại) it as "basis of all" because it serves as the basis for all of the phenomena of cyclic existence and nirvana. Through meditative practice and engaging in meritorious actions, one gradually replaces afflicted seeds with pure ones; when one has completely purified the continuum of the alaya-vijnana, it is referred to as the "purified consciousness." Alaya means all-conserving mind. It is in company with the seven Vijnanas which are generated in the dwelling-house of ignorance. Alaya means the preconsciousness, or the eighth consciousness, or the store-consciousness. It is the central or universal consciousness which is the womb or store consciousness (the storehouse consciousness where all karmic seeds enter and cause all thought activities). In the Lankavatara Sutra, the Buddha told Mahamati: "Oh Mahamati! The Tathagata-garbha contains in itself causes alike good and not-good, and from which are generated all paths of existence. It is like an actor playing different characters without harboring any thought of 'me and mine.'"

Chapter Twenty

Two Kinds of Functioning of the Mind

“Mind” is another name for Alaya-vijnana. Unlike the material body, immaterial mind is invisible. We are aware of our thoughts and feelings and so forth by direct sensation, and we infer their existence in others by analogy. The mind is the root of all dharmas. In Contemplation of the Mind Sutra, the Buddha taught: “All my tenets are based on the mind that is the source of all dharmas.” The mind has brought about the Buddhas, the Heaven, or the Hell. It is the main driving force that makes us happy or sorrowful, cheerful or sad, liberated or doomed. In The Studies of The Lankavatara Sutra, Zen Master D.T. Suzuki distinguished two kinds of functioning of the mind. The first kind of functioning of the mind is the dependence on the Individualizing Mind. This functioning is dependent on the Individualizing Mind and is perceived by the minds of the two-vehicle followers. It is known as Responding Body. As they do not know that this is projected by their Evolving Mind, they take it for something external to themselves, and making it assume a corporeal form, fail to have a thorough knowledge of its nature. The second kind of functioning of the mind is the dependence on the Karma-consciousness. This functioning is dependent on the Karma-consciousness, that is, it appears to the minds of those Bodhisattvas who have just entered upon the path of Bodhisattvahood as well as of those who have reached the highest stage. This is known as the Recompense Body. The body is visible in infinite forms, each form has infinite marks, and each mark is excellent in infinite ways, and the world in which the Body has its abode is also embellished in manners infinite varying. As the Body is manifested everywhere, it has no limitations whatever, it can never be exhausted, it goes beyond all the conditions of determination. According to the needs of all beings it becomes visible and is always held by them, it is neither destroyed nor lost sight of. All such characteristics of the Body are the perfuming effect of the immaculate deeds such as the virtues of perfection and also the work of the mysterious perfuming innate in the Tathagata-

garbha. As it is thus possession of immeasurably blissful qualities, it is called Recompense Body. *Besides These Two Kinds of Functioning, There is Still the Third Kind of Functioning is That the Mind Always Functioning Without Limitations or Obstacles:* When we speak of mind, we usually think of psychological phenomena, such as feelings, thoughts, or perceptions. When we speak of objects of mind, we think of physical phenomena, such as mountains, trees, or animals. Speaking this way, we see the phenomenal aspects of mind and its objects, but we don't see their nature. We have observed that these two kinds of phenomena, mind and objects of mind, rely on one another for their existence and are therefore interdependent. But we do not see that they themselves have the same nature. This nature is sometimes called "mind" and sometimes called "suchness." Whatever we call it, we cannot measure this nature using concepts. It is boundless and all inclusive, without limitations or obstacles. From the point of view of unity, it is called Dharmakaya. From the point of view of duality, it is called "mind without obstacle" encountering "world without obstacle." The Lankavatara Sutra and the Avatamsaka Sutra call it unobstructed mind and unobstructed object. The mind and the world contain each other so completely and perfectly that we call this "perfect unity of mind and object."

Chapter Twenty-One

Two Kinds of Wisdom in the Point of View of the Lankavatara Sutra

I. An overview of “Jnana ” in Buddhist Teachings:

In Buddhism, decision or judgment as to phenomena or affairs and their principles, of things and their fundamental laws. The difference between Buddhi and Jnana is sometimes difficult to point out definitively, for they both signify worldly relative knowledge as well as transcendental knowledge. While Prajna is distinctly pointing out the transcendental wisdom. In the Dharmapada Sutra, the Buddha taught: A foolish man who knows that he is a fool, for that very reason a wise man; the fool who think himself wise, he is indeed a real fool (Dharmapada 63). An intelligent person associates with a wise man, even for a moment, he will quickly understand the Dharma, as the tongue tastes the flavour of soup (Dharmapada 65). Those who drink the Dharma, live in happiness with a pacified mind; the wise man ever rejoices in the Dharma expounded by the sages (Dharmapada 79). Irrigators guide the water to where they want, fletchers bend the arrows, carpenters control their timber, and the wise control or master themselves (Dharmapada 80). As a solid rock is not shaken by the wind; likewise, the wise are not moved by praise or blame (Dharmapada 81). Water in a deep lake is clear and still; similarly, on hearing the Buddha teachings, the wise become extremely serene and peaceful (Dharmapada 82). Good people give up all attachments, they don't talk about sensual craving. The wise show neither elation nor depression; therefore, they are not affected by happiness or sorrow (Dharmapada 83). Neither for the sake of oneself, nor for the sake of another, a wise man does nothing wrong; he desires not son, wealth, or kingdom by doing wrong; he seeks his own success not by unjust means, then he is good, wise and righteous (Dharmapada 84). Swans can only fly in the sky, man who has supernatural powers can only go through air by their psychic powers. The wise rise beyond the world when they have conquered all kinds of Mara (Dharmapada 175).

II. Two Kinds of Wisdom in the Point of View of the Lankavatara Sutra:

According to The Lankavatara Sutra, there are two kinds of wisdom: *First*, Pratishthapika or Intelligence. The intelligence sets up all kinds of distinction over a world of appearances, attaching the mind to them as real. Thus, it may establish rules of reasoning whereby to give judgments to a world of particulars. It is logical knowledge; it is what regulates our ordinary life. But as soon as something is established in order to prove it, that is, as soon as a proposition is made, it sets up something else at the same time and goes on to prove itself against that something else. There is nothing absolute here. This setting or establishing is elsewhere designated as Samaropa. There are four establishments: lakshana (characteristic marks), drista (definite views), hetu (cause), and bhava (substance). All where there are none such in reality. Owing to these propositions definitely held up as true, opposite ones will surely rise and there will take place a wrangling or controversy between the opposing parties. The Buddha advised Bodhisattvas to avoid these one-sided views in order to attain a state of enlightenment which is beyond the positive as well as beyond the negative way of viewing the world. *Second, Pravicayabuddhi or Absolute Knowledge:* Absolute Knowledge or observing mind is the intellect that sees into the self-nature of existence which is beyond the fourfold proposition of discrimination. The knowledge which corresponds to the Parinishpanna. Pravicaya means “to search through,” “to examine thoroughly,” and the Buddhi so qualified penetrates into the fundamental nature of all things, which is above logical analysis and cannot be described with any of the four propositions (1). It should be reminded that the third form of knowledge is the Parinishpanna, perfected knowledge, and corresponds to the Right Knowledge (Samyagjnana) and Suchness (Tathata) of the five Dharmas. It is the knowledge that is available when we reach the state of self-realization by going beyond Names and Appearances and all forms of Discrimination or judgment. It is suchness itself, it is the Tathagata-garbha-hridaya, it is something indestructible. The rope is now perceived in its true perspective. It is not an object constructed out

of causes and conditions and now lying before us as something external. From the absolutist's point of view which is assumed by the Lankavatara, the rope is a reflection of our own mind, it has no objectivity apart from the latter, it is in this respect non-existent. But the mind out of which the whole world evolves is the object of the Parinishpanna, perfectly-attained knowledge.

Notes:

- (1) Tứ Cú Chấp: Bốn thứ câu chấp của ngoại đạo: Thứ nhất là Thường Cú hay Câu Thường. Ngoại đạo chấp cái 'ngã' trong quá khứ tức là cái 'ngã' trong hiện tại, tương tục chẳng gián đoạn, nên gọi là thường kiến hay thường cú. Thứ nhì là Vô Thường Cú hay Câu Vô Thường. Ngoại đạo cho rằng cái 'ngã' đến đời nay mới sanh, chẳng phải sanh do cái nhân trong quá khứ, đây là đoạn kiến hay vô thường cú. Thứ ba là Diệc Thường Diệc Vô Thường Cú. Chấp rằng 'ngã' thường, 'thân' vô thường (nếu chấp như vậy thì lìa thân không có ngã). Thứ tư là Phi Thường Phi Vô Thường Cú. Ngoại đạo cho rằng thân có khác nên là phi thường; ngã thì không khác nên là phi vô thường—The four tenets held by various non-Buddhist schools: First, belief in the existence of everything (Externalism). The permanence of ego, i.e. that the ego of past lives is the ego of the present. Second, belief that nothing exists (Nihilism). Its permanence, i.e. that the present ego is of independent birth, not the result from the past causes. Third, belief that things exist and don't exist. Both permanent and impermanent, that the ego is permanent, the body is impermanent. Fourth, belief that things are neither existence nor non-existence. Neither permanent nor impermanent; that the body is impermanent, but the ego not impermanent.

Chapter Twenty-Two

Two Forms of Selflessness in the Point of View of the Lankavatara Sutra

I. An Overview of Non-ego In Buddhist Teachings:

A Sanskrit term for “No-self.” One of the “three characteristics” (tri-laksana) that the Buddha said apply to all conditioned (samskrita) phenomena, the others being impermanence and unsatisfactoriness or suffering. The doctrine holds that, contrary to the assertions of the brahmanical orthodoxy of the Buddha’s time, there is no permanent, partless, substantial “self” or soul. The brahmanical tradition taught that the essence of every individual is an eternal, unchanging essence (called the atman). The Buddha declared that such a essence is merely a conceptual construct and that every individual is in fact composed of a constantly changing collection of “aggregates” (skandha). No-self also means non-existence of a permanent self. The body consists of the five elements and there is no self. Elements exist only by means of union of conditions. There is no eternal and unchangeable substance in them. When Sakyamuni Buddha put forth the notion of “no-self,” he upsets many concepts about life in the universe. He blasted our most firm and widespread conviction, that of a permanent self. Those who understand “not self” know that its function is to overthrow “self,” not to replace it with a new concept of reality. The notion of “not self” is a method, not a goal. If it becomes a concept, it must be destroyed along with all other concepts. The doctrine of no-self has two main characteristics: selflessness of things (dharma-nairatmya) and selflessness of person (pudgalanairatmya). Sometimes, the teaching of “not-self” causes confusion and misunderstanding. Any time we speak, we do say “I am speaking” or “I am talking”, etc. How can we deny the reality of that “I”? Sincere Buddhists should always remember that the Buddha never asked us to reject the use of the name or term “I”. The Buddha himself still use a word “Tatathata” to refer to himself, no matter what is the meaning of the word, it is still a word or a name. When the Buddha taught about “not-self”, he stressed on the rejection

of the idea that this name or term “I” stands for a substantial, permanent and changeless reality. The Buddha said that the five aggregates (form, feeling, perception, volition and consciousness) were not the self and that the self was not to be found in them. The Buddha’s rejection of the self is a rejection of the belief in a real, independent, permanent entity that is represented by the name or term “I”, for such a permanent entity would have to be independent, permanent, immutable and impervious to change, but such a permanent entity and/or such a self is nowhere to be found.

We should reject the idea of a self for two reasons: 1) As long as we still cling to the self, we will always have to defend ourselves, our property, our prestige, opinions, and even our words. But once we give up the belief in an independent and permanent self, we will be able to live with everyone in peace and pleasure. 2) The Buddha taught: “Understanding not-self is a key to great enlightenment for the belief in a self is synonymous with ignorance, and ignorance is the most basic of the three afflictions (greed, anger, and stupidity). Once we identify, imagine, or conceive ourselves as an entity, we immediately create a schism, a separation between ourselves and the people and things around us. Once we have this conception of self, we respond to the people and things around us with either attachment or aversion. That’s the real danger of the belief of a self. Thus, the rejection of the self is not only the key of the end of sufferings and afflictions, but it is also a key to the entrance of the great enlightenment.” Practitioners should contemplate “No-self” in every step. Practitioners can comprehend these three characteristics by observing closely the mere lifting of the foot and the awareness of the lifting of the foot. By paying close attention to the movements, we see things arising and disappearing, and consequently we see for ourselves the impermanent, unsatisfactory, and non-self nature of all conditioned phenomena.

II. Two Forms of Selflessness in the Point of View of the Lankavatara Sutra:

In the Lankavatara Sutra, the Buddha taught: The doctrine of no-self has two main characteristics: selflessness of things (dharma-nairatmya) and selflessness of person (pudgalanairatmya). As mentioned above, the doctrine of “Egolessness” is one of the central

teachings of Buddhism; it says that no self exists in the sense of a permanent, eternal, integral and independent substance within an individual existent. The anatta or anatma doctrine taught by the Buddha, to which most Buddhists, including Zen practitioners, subscribe, is briefly the “not self” idea of man’s true nature. This is not to be confused with the “not self” expression used in Hindu philosophies. It means that the true nature of man is not conceivable by the human mind. How can one speak of “Anatta” if there is no “Atta”? We must understand what the Buddha meant by “Anatta”. He never meant anything in contra-distinction to “Atta”. He did not place two terms in juxtaposition and say: “This is my ‘Anatta’ in opposition to ‘Atta’.” The term “Anatta”, since the prefix “an” indicates non-existence, and not opposition. So “Anatta” literally means no atta, that is the mere denial of an “atta”, the non-existence of “atta”. The believers in an “atta” tried to keep their “atta”. The Buddha simply denied it, by adding the prefix “an”. As this concept of an Atta, Self, or Soul, was deep rooted in many whom the Buddha met, He had to discourse at length on this pivotal question of Self to learned men, dialecticians and hair-splitting disputants. In the Lankavatara Sutra, the Buddha taught: The doctrine of no-self has two main characteristics: selflessness of things (dharma-nairatmya) and selflessness of person (pudgalanairatmya). First, selflessness of person (Pudgalanairatmya). Man as without ego or permanent soul, or no permanent human ego or soul. Second, selflessness of things (Dharmanairatmya). This means no permanent individuality in or independence of things. Things are without independent individuality, i.e. the tenet that things have no independent reality, no reality in themselves. The idea that there is no self-substance or “Atman” constituting the individuality of each object is insisted on by the followers of Mahayana Buddhism to be their exclusive property, not shared by the Hinayana. This idea is naturally true as the idea of “no self-substance” or Dharmanairatmya is closely connected with that of “Sunyata” and the latter is one of the most distinguishing marks of the Mahayana., it was natural for its scholars to give the former a prominent position in their philosophy. In the Lankavatara Sutra, the Buddha taught: “When a Bodhisattva-mahasattva recognizes that all dharmas are free from Citta, Manas,

Manovijnana, the Five Dharmas, and the Threefold Svabhava, he is said to understand well the real significance of Dharmanairatmya.”

Egolessness of Person: Pudgalanairatmya or selflessness of person. Man as without ego or permanent soul or no permanent human ego or soul. In other words, the five skandhas in a human being have no self. In Buddhist cultivation, without making distinctions between oneself and others is a very important point of view. Buddhists should always keep this point of view in their cultivation. Buddhism teaches that human beings’ bodies are composed of five aggregates, called skandhas in Sanskrit. If the form created by the four elements is empty and without self, then human beings’ bodies, created by the unification of the five skandhas, must also be empty and without self. Human beings’ bodies are involved in a transformation process from second to second, minute to minute, continually experiencing impermanence in each moment. By looking very deeply into the five skandhas, we can experience the selfless nature of our bodies, our passage through birth and death, and emptiness, thereby destroying the illusion that our bodies are permanent. In Buddhism, no-self is the most important subject for meditation. By meditating no-self, we can break through the barrier between self and other. When we no longer are separate from the universe, a completely harmonious existence with the universe is created. We see that all other human beings exist in us and that we exist in all other human beings. We see that the past and the future are contained in the present moment, and we can penetrate and be completely liberated from the cycle of birth and death. Anatman in Sanskrit means the impersonality, insubstantiality, or not-self. The doctrine of no-self has two main characteristics: selflessness of things (dharma-nairatmya) and selflessness of person (pudgalanairatmya). Sometimes, the teaching of “not-self” causes confusion and misunderstanding. Any time we speak, we do say “I am speaking” or “I am talking”, etc. How can we deny the reality of that “I”? Sincere Buddhists should always remember that the Buddha never asked us to reject the use of the name or term “I”. The Buddha himself still use a word “Tatathata” to refer to himself, no matter what is the meaning of the word, it is still a word or a name. When the Buddha taught about “not-self”, he stressed on the rejection of the idea that this name or term “I” stands for a substantial, permanent and changeless reality. The

Buddha said that the five aggregates (form, feeling, perception, volition and consciousness) were not the self and that the self was not to be found in them. The Buddha's rejection of the self is a rejection of the belief in a real, independent, permanent entity that is represented by the name or term "I", for such a permanent entity would have to be independent, permanent, immutable and impervious to change, but such a permanent entity and/or such a self is nowhere to be found. When Sakyamuni Buddha put forth the notion of "no-self," he upsets many concepts about life in the universe. He blasted our most firm and widespread conviction, that of a permanent self. Those who understand "not self" know that its function is to overthrow "self," not to replace it with a new concept of reality. The notion of "not self" is a method, not a goal. If it becomes a concept, it must be destroyed along with all other concepts.

One day, Layman Pang attended a reading of the Diamond Sutra. When the speaker reached the phrase, "No self. No other," Layman Pang called out, "Speaker! If there is no self and no other, then who is lecturing and who's listening to it?" The speaker was dumbstruck. Layman Pang said, "I'm just a common person, but I'll offer you my crude understanding." The speaker said, "What is the Layman's idea?" Pangyun answered with this verse:

"No self, no other,
 Then how could there be intimate and estranged?
 I advised you to cease all your lectures.
 They can't compare with directly seeking truth.
 The Diamond Wisdom nature
 Erase even a speck of dust.
 'Thus, I have heard,' and 'Thus I believe,'
 Are but so many words."

Egolessness of Phenomena: Dharma-Nairatmya or Egolessness of phenomena or Selflessness of phenomena (non-substantiality of things). Nothing has an ego, or is independent of the law of causation. Things are without independent individuality, i.e. the tenet that things have no independent reality, no reality in themselves. The idea that there is no self-substance or "Atman" constituting the individuality of each object is insisted on by the followers of Mahayana Buddhism to be their exclusive property, not shared by the Hinayana. This idea is

naturally true as the idea of “no self-substance” or Dharmanairatmya is closely connected with that of “Sunyata” and the latter is one of the most distinguishing marks of the Mahayana, it was natural for its scholars to give the former a prominent position in their philosophy. In the Lankavatara Sutra, the Buddha taught: “When a Bodhisattva-mahasattva recognizes that all dharmas are free from Citta, Manas, Manovijnana, the Five Dharmas, and the Threefold Svabhava, he is said to understand well the real significance of Dharmanairatmya.” Impersonal Tone is one of the eight chief characteristics of ‘satori.’ In Zen. Perhaps the most remarkable aspect of the Zen experience is that it has no personal note in it as is observable in Christian mystic experiences. There is no reference whatever in Buddhist satori to such personal feelings. We may say that all the terms are interpretations based on a definite system of thought and really have nothing to do with the experience itself. In anywhere satori has remained thoroughly impersonal, or rather highly intellectual. Not only satori itself is such a prosaic and non-glorious event, but the occasion that inspires it also seems to be unromantic and altogether lacking in super-sensuality. Satori is experienced in connection with any ordinary occurrence in one’s daily life. It does not appear to be an extraordinary phenomenon as is recorded in Christian books of mysticism. Sometimes takes hold of you, or slaps you, or brings you a cup of tea, or makes some most commonplace remark, or recites some passage from a sutra or from a book of poetry, and when your mind is ripe for its outburst, you come at once to satori. There is no voice of the Holy Ghost, no plenitude of Divine Grace, no glorification of any sort. Here is nothing painted in high colors, all is grey and extremely unobtrusive and unattractive.

Whoever has the understanding of No-Self of Mental Objects is on the way of drying up the Stream of Rebirths. Once practitioners contemplate and understand the no-self of mind-objects or meditation and full realization on the transiency selflessness of all elements (contemplating that all the dharmas are without their own nature), that is to say they are on the way of emancipation. The contemplation of mental objects or mind contents means to be mindful on all essential dharmas. The contemplation of mental objects is not mere thinking or deliberation, it goes with mindfulness in discerning mind objects as when they arise and cease. For example, when there is a sense desire

arising, we immediately know that a sense desire is arising in us; when a sense desire is present, we immediately know that a sense desire is present in us; when a sense desire is ceasing, we immediately know that a sense desire is ceasing. In other words, when there is sense desire in us, or when sense desire is absent, we immediately know or be mindful that there is sense desire or no sense desire in us. We should always be mindful with the same regard to the other hindrances, as well as the five aggregates of clinging (body or material form, feelings, perception, mental formation, and consciousness). We should also be mindful with the six internal and six external sense-bases. Through the contemplation of mental factors on the six internal and external sense-bases, we know well the eye, the visible form and the fetter that arises dependent on both the eye and the form. We also know well the ear, sounds, and related fetters; the nose, smells and related fetters; the tongue and tastes; the body and tactile objects; the mind and mind objects, and know well the fetter arising dependent on both. We also know the ceasing of the fetter. Similarly, we discern the seven factors of enlightenment, and the Four Noble Truths, and so on. Thus, we live mindfully investigating and understanding the mental objects. We live independent, clinging to nothing in the world. Our live is totally free from any attachments. Zen practitioners must contemplate to see that everything is without-self and has no real nature. Everything in the world, either physical or mental, is depend upon each other to function or survive. They are not free from one another or free to act on their own, on their own will. They do not have a "self." They are not capable of being self-existed. A human body is composed of billions of cells that depend on one another; one cell dies, will effect so many other cells. Similarly, a house, a car, a road, a mountain, or a river all are compounded, not being self-existed. Everything, therefore, is a combination of other things. For instance, without nutritious foods, water, and fresh air, this body will certainly be reduced to a skeleton and eventually disintegrated. Thus, the Buddha taught: "All existents are selfless, empty, and impermanent." Practitioners who always contemplate 'the dharma is without-self,' they should become more humble and more likable. In fact, everything has no real nature, they are only a combination of the four elements, and each element is empty and without a self of itself, thus everything

is without a self. Dharmas (real things and phenomena) as an abode of mindfulness, or mindfulness of dharmas as dependent, without self-entity, or to contemplate all things as being dependent, without self-nature or self-identity. All phenomena lack self-nature. There is no such thing as an ego. Things in general as being dependent and without a nature of their own (things are composed and egoless; consider everything in the world as being a consequence of causes and conditions and that nothing remains unchanged forever). This negates the idea of "Personality." Here a monk abides contemplating monf-objects as mind-objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world.

Chapter Twenty-Three

The Realm of Self-realization of Supreme Wisdom of the Tathagata in the Point of View of the Lankavatara Sutra

I. An Overview & Meanings of the Thus-Come One:

Tathagata literally means one “thus come,” the “thus” or “thusness,” indicating the enlightened state. Therefore, Tathagata can be rendered as “Thus enlightened I come,” and would apply equally to all Buddhas other than Sakyamuni. Devout Buddhists should always remember that Tathagata is neither a god nor the prophet of a god. In Mahayana Buddhism, Tathagata is the Buddha in his nirmanakaya, the intermediary between the essential and the phenomenal world. Tathagata also means “Absolute,” “Prajna” or “Emptiness or Shunyata.” The Tathagata who has gone beyond all plurality and categories of thought can be said to be neither permanent nor impermanent. He is untraceable. Permanent and impermanent can be applied only where there is duality, not in the case of non-dual. And because Tathata is the same in all manifestation, therefore all beings are potential Tathagatas. It is the Tathagata within us who makes us long for Nibbana and ultimately sets us free. Tathagata is one of the ten titles of the Buddha, which he himself used when speaking of himself or other Buddhas. He was born, lived and passed away. He left no room in His teaching for any other superstition. This event of the life of the Tathagata is human beings’ greatest impression and hope for every one of us can hope that some day we can reach the same stage as the Tathagata did if we resolve to do our best to cultivate.

Long before our Buddha was born, there were many other Buddhas who found the path and showed it to people. These other Buddhas lived so long ago that we have no written histories about them, but they taught the people in those far off days the very same Truth that our Sakyamuni Buddha taught us almost twenty-six hundred years ago, for the Truths never change. “Tathagata” literally means one “thus come,” the “thus” or “thusness,” indicating the enlightened state. Therefore,

Tathagata can be rendered as “Thus enlightened I come,” and would apply equally to all Buddhas other than Sakyamuni. The Thus-Come One also means one who has attained Supreme Enlightenment; one who has discovered (come to) Truth; one of the ten titles of the Buddha, which he himself used when speaking of himself or other Buddhas; those of the Tathagata order. “Tathagata” is a Sanskrit term for “Thus-gone-one.” An epithet of Buddhas, which signifies their attainment of awakening (Bodhi), a transcendental state that surpasses all mundane attainments. This term may be divided into either of the following formulas: *tatha+gata*, or *tatha+agata*. In the former case, it means “Như khứ,” and in the latter case “Như Lai.” A title of the Buddha, used by his followers and also by himself when speaking of himself. Tathagata also means the previous Buddhas have come and gone. According to the Middle Length Collections (*Majjhimanikaya*), Tathagata is a perfect being whose foot-prints or tracks are untraceable, who is above all the dichotomies of thought. According to the *Dhammapada* (254), the word Tathagata means ‘thus gone’ or ‘so gone,’ meaning ‘trackless,’ or whose track cannot be traced by any of the categories of thought. According to Nagarjuna in the *Madhyamaka* Philosophy, regardless the origin of the word ‘Tathagata,’ the function of it is clear. He descends on earth to impart the light of Truth to mankind and departs without any track. He is the embodiment of Tathata. When the Buddha is called Tathagata, his individual personality is ignored; he is treated as a type that appears from time to time in the world. He is the earthly manifestation of Dharma. Tathagata includes the Tathagata in bonds and tathagata unlimited and free from bonds. The Tathagata in bonds (limited and subject to the delusions and sufferings of life); or the fettered *bhutata*tathata, the *bhutata*tathata in limitations. Tathagata unlimited and free from bonds (not subject to the delusions and sufferings of life any more); or the unfettered or free *bhutata*tathata, as contrast with fettered *bhutata*tathata (Tại triền chân như).

Sunyata and Karuna are the essential characteristics of Tathagata. Sunyata here means Prajna or transcendental insight. Having Sunyata or Prajna, Tathagata is identical with Tathata or Sunya. Having Karuna, he is the saviour of all sentient beings. “Tathagata” means the true being of all. The true being of the Tathagata which is also the true

being of all is not conceivable. In his ultimate nature, the Tathagata is 'deep, immeasurable, and unfathomable.' The dharmas or elements of existence are indeterminable, because they are conditioned, because they are relative. The Tathagata is indeterminable, because, in his ultimate nature, he is not conditionally born. The indeterminability of the ultimate nature really means 'the inapplicability of the ways of concepts.' Thus, Nagarjuna in the Karika: "The Buddha is transcendental in regard to thoughts and words. He is not subject to birth and death. Those who describe the Buddha in the terms of conceptual categories are all victims of the worldly and verbalizing mind and are thus unable to see the Tathagata in his real nature."

II. The Realm of Self-relization of Supreme Wisdom of the Tathagata in the Point of View of the Lankavatara Sutra:

In the Lankavatara Sutra, the Buddha also showed practitioners the realm of Self-relization of Supreme Wisdom of the Tathagata. The main thesis of the Lankavatara Sutra is the content of Enlightenment; that is, the Buddha's own inner experience concerning the great religious truth of Mahayana Buddhism. The sutra refers to the Alaya-vijnana as the storage of all karmic seeds; however, such reference in fact does not constitute the central thought of the Sutra, it is merely made use of in explaining the "noble understanding of the Buddha's inner experience." According to the Lankavatara Sutra, when King Ravana was requesting the Buddha through the Bodhisattva Mahamati to disclose the content of his inner experience regarding the realm of self-realization of supreme wisdom of a Tathagata, the king unexpectedly noticed his mountain-residence turned into numberless mountains of precious stones and most ornately decorated with celestial grandeur, and on each of these mountains he saw the Buddha manifested. And before each Buddha there stood King Ravana himself with all his assemblage as well as all the countries in the ten quarters of the world, and in each of those countries there appeared the Tathagata, before whom again there were King Ravana, his families, his palaces, his gardens, all decorated exactly in the same style as his own. There was also the Bodhisattva Mahamati in each of these innumerable assemblies asking the Buddha to declare the content of his inner experience; and when the Buddha finished his discourse on

the subject with hundreds of thousands of exquisite voices, the whole scene suddenly vanished, and the Buddha with all his Bodhisattvas and his followers were no more; then King Ravana found himself all alone in his old palace. He now reflected: "Who was he that asked the question? Who was he that listened? What were those objects that appeared before me? Was it a dream? or a magical phenomenon?" He again reflected: "Things are all like this, they are all creations of one's own mind. When mind discriminates there is manifoldness of things; but when it does not it looks into the true state of things." When he thus reflected he heard voices in the air and in his own palace, saying: "Well you have reflected, O King! You should conduct yourself according to this view!" The Lankavatara Sutra is not the only recorder of the miraculous power of the Buddha, which transcends all the relative conditions of space and time as well as of human activities, mental and physical; but most of the Mahayana literature is also has the same style of recording the miraculous powers of the Buddha. Besides, the Pali scriptures are by no means behind the Mahayana in this respect. Not to speak of the Buddha's threefold knowledge, which consists in the knowledge of the past, the future, and of his own emancipation, he can also practice what is known as the three wonders, which are the mystic wonder, the wonder of education, and the wonder of manifestation. However, when we carefully examine the miracles described in these sutras, we see that they have no other objects in view than the magnification and deification of the personality of the Buddha.

Chapter Twenty-Four

The Five Skandhas Have No Self In the Point of View of the Lankavatara Sutra

I. An Overview of Skandha in Buddhism:

Skandha in Sanskrit means “group, aggregate, or heap.” In Buddhism, Skandha means the trunk of a tree, or a body. Skandha also means the five aggregates or five aggregates of conditioned phenomena (constituents), or the five causally conditioned elements of existence forming a being or entity. According to Buddhist philosophy, each individual existence is composed of the five elements and because they are constantly changing, so those who attempt to cling to the “self” are subject to suffering. Though these factors are often referred to as the “aggregates of attachment” because they are impermanent and changing, ordinary people always develop desires for them. According to the Sangiti Sutta in the Long Discourses of the Buddha, there are five aggregates (five skandhas) or the aggregates which make up a human being. The five skandhas are the roots of all ignorance. They keep sentient beings from realizing their always-existing Buddha-Nature. The five aggregates are considered as maras or demons fighting against the Buddha-nature of men. In accordance with the Dharma, life is comprised of five aggregates (form, feeling, perception, mental formation, consciousness). Matter plus the four mental factors classified below as feeling, perception, mental formation and consciousness combined together from life. According to the Surangama Sutra, book Two, the Buddha reminded Ananda about the five skandhas as follows: “Ananda! You have not yet understood that all the defiling objects that appear, all the illusory, ephemeral characteristics, spring up in the very spot where they also come to an end. They are what is called ‘illusory falseness.’ But their nature is in truth the bright substance of wonderful enlightenment. Thus, it is throughout, up to the five skandhas and the six entrances, to the twelve places and the eighteen realms; the union and mixture of various causes and conditions account for their illusory and false existence, and the separation and dispersion of the causes and conditions result in

their illusory and false extinction. Who would have thought that production, extinction, coming, and going are fundamentally the everlasting, wonderful light of the treasury of the Thus Come One, the unmoving, all-pervading perfection, the wonderful nature of true suchness! If within the true and permanent nature one seeks coming and going, confusion and enlightenment, or birth and death, there is nothing that can be obtained.

In order to provide answers to layman Visakha on “Self-identification”, Bhikhuni Dhammadinna explained in the Culavedalla Sutta (the Shorter Set of Questions-and-Answers), in Majjhima Nikaya, book 44: "There is the case, friend Visakha, where an uninstructed, run-of-the-mill person, who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma, assumes form (the body) to be the self, or the self as possessing form, or form as in the self, or the self as in form. He assumes feeling to be the self... He assumes perception to be the self... He assumes (mental) fabrications to be the self... He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how self-identification comes about. On the contrary, when a well-instructed noble disciple, who has regard for noble ones, is well-versed and disciplined in their Dhamma; who has regard for men of integrity, is well-versed and disciplined in their Dhamma, does not assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He does not assume feeling to be the self... He does not assume perception to be the self... He does not assume fabrications to be the self... He does not assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. This is how self-identification does not come about."

Determinism means the theory of being determined by fate, nature, or god. Buddhism believes in the absence of a permanent, unchanging self or soul. Non-existence of a permanent self. According to the Vimalakirti Sutra, the body consists of the five elements or skandhas, which together represent body and mind, and there is no such so-called “self.” Elements exist only by means of union of conditions. There is no eternal and unchangeable substance in them. When these come

apart, so-called “body” immediately disappears. Since the form which is created by the four elements is empty and without self, then the human body, created by the unification of the five skandhas, must also be empty and without self. According to Buddhism, four elements are impure and five skandhas have no-self. For these reason, human body is in a transforming process from second to second. In Theravada, no-self is only applied to the person; in the Mahayana, all things are regarded as without essence. According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, the Buddha regarded this world as a world of hardship, and taught the ways to cope with it. Then what are the reasons which make it a world of hardship? The first reason, as given by the Buddha is that all things are selfless or egoless, which means that no things, men, animals and inanimate objects, both living and not living, have what we may call their original self or real being. Let us consider man. A man does not have a core or a soul which he can consider to be his true self. A man exists, but he cannot grasp his real being, he cannot discover his own core, because the existence of a man is nothing but an “existence depending on a series of causations.”

II. The Five Skandhas Have No Self in the Point of View of the Lankavatara Sutra:

As mentioned above, according to the Sangiti Sutta in the Long Discourses of the Buddha, there are five aggregates of grasping: aggregate of grasping of body or form (the form aggregate subject to clinging), aggregate of grasping of feelings (the feeling aggregate subject to clinging), aggregate of grasping of perceptions (the perception aggregate subject to clinging), aggregate of grasping of mental formations (the volition aggregate subject to clinging), and aggregate of grasping of consciousness (the consciousness aggregate subject to clinging). In the Mijjhamaka Sutra, the Buddha gives five striking similes to illustrate the impermanent nature of the five aggregates of clinging. He compares material form or body to a lump of foam, feeling to a bubble of water, perception to a mirage, mental formations or volitional activities to a plantain trunk without heartwood, and consciousness to an illusion. So, He asked the monks: “What essence, monks, could there be in a lump of foam, in a bubble, in a mirage, in a plantain trunk, in an illusion? Whatever material form

there be whether past, future or present; internal or external; gross or subtle; low or lofty; far or near; that material form the meditator sees, meditates upon, examines with systematic and wise attention, he thus seeing, meditating upon, and examining with systematic and wise attention, would find it empty, unsubstantial and without essence. Whatever essence, monks, could there be in material form?" And the Buddha speaks in the same manner of the remaining aggregates and asks: "What essence, monks, could there be in feeling, in perception, in mental formation and in consciousness?"

The Buddha taught in the Sati Patthana Sutra: "If you have patience and the will to see things as they truly are. If you would turn inwards to the recesses of your own minds and note with just bare attention (sati), not objectively without projecting an ego into the process, then cultivate this practice for a sufficient length of time, then you will see these five aggregates not as an entity but as a series of physical and mental processes. Then you will not mistake the superficial for the real. You will then see that these aggregates arise and disappear in rapid succession, never being the same for two consecutive moments, never static but always in a state of flux, never being but always becoming." **And the Buddha continued to teach in the Lankavatara Sutra: "The Tathatagata is neither different nor not-different from the Skandhas."** (Skandhebhyo-nanyo-nanayas-tathagata). The doctrine of no-self has two main characteristics: selflessness of things (dharma-nairatmya) and selflessness of person (pudgalanairatmya). Selflessness of things: Things are without independent individuality, i.e. the tenet that things have no independent reality, no reality in themselves, no permanent individuality in or independence of things. The idea that there is no self-substance or "Atman" constituting the individuality of each object is insisted on by the followers of Mahayana Buddhism to be their exclusive property, not shared by the Hinayana. This idea is naturally true as the idea of "no self-substance" or Dharmanairatmya is closely connected with that of "Sunyata" and the latter is one of the most distinguishing marks of the Mahayana. It was natural for its scholars to give the former a prominent position in their philosophy. **In the Lankavatara Sutra, the Buddha taught: "When a Bodhisattva-mahasattva recognizes that all dharmas are free from Citta, Manas,**

Manovijnana, the Five Dharmas, and the Threefold Svabhava, he is said to understand well the real significance of Dharmanairatmya.” Man as without ego or permanent soul or no permanent human ego or soul. In other words, the five skandhas in a human being have no self.

In short, according to the Lankavatara Sutra, the five skandhas that form a man do not have a self of their own. Everything that exists is there because of causations; it will disappear when the effects of the causation cease. The waves on the water’s surface certainly exist, but can it be said that a wave has its own self? Waves exist only while there is wind or current. Each wave has its own characteristics according to the combination of causations, the intensity of the winds and currents and their directions, etc. But when the effects of the causations cease, the waves are no more. Similarly, there cannot be a self which stands independent of causations. As long as a man is an existent depending on a series of causations, it is unreasonable for him to try to hold on to himself and to regard all things around him from the self-centered point of view. All men ought to deny their own selves and endeavor to help each other and to look for co-existence, because no man can ever be truly independent. If all things owe their existence to a series of causations, their existence is a conditional one; there is no one thing in the universe that is permanent or independent. Therefore, the Buddha’s theory that selflessness is the nature of all things inevitably leads to the next theory that all things are impermanent (anitya). Men in general seem to be giving all of their energy to preserving their own existence and their possessions. But in truth it is impossible to discover the core of their own existence, nor is it possible to preserve it forever. Even for one moment nothing can stay unchanged. Not only is it insecure in relation to space but it is also insecure in relation to time. If it were possible to discover a world which is spaceless and timeless, that would be a world of true freedom, i.e., Nirvana. If, as the modern physicists assert, space is curved and time is relative, this world of space and time is our enclosed abode from which there is no escape; we are tied down in the cycles of cause and effect. As long as men cannot discover a world which is not limited by time and space, men must be creatures of suffering. To assert that such a state, unlimited in time and space, is attainable by man is the

message of Buddhism. Of course, there is no such thing as a limitless time. Even modern physical science does not recognize infinity in time and space. However, the Buddha brought forward his ideal, Nirvana (extinction), following his theories of selflessness and impermanence. Nirvana means extinction of life and death, extinction of worldly desire, and extinction of space and time conditions. This, in the last analysis, means unfolding a world of perfect freedom. Selflessness (no substance) and impermanence (no duration) are the real state of our existence; Nirvana (negatively extinction; positively perfection) is our ideal, that is, perfect freedom, quiescence.

Chapter Twenty-Five

Mind and Environment Are One & Cannot Be Separated in the Point of View of the Lankavatara Sutra

I. An Overview of Mind and Environment Are One in Buddhist Teachings:

As mentioned above, "Mind" is another name for Alaya-vijnana. Unlike the material body, immaterial mind is invisible. We are aware of our thoughts and feelings and so forth by direct sensation, and we infer their existence in others by analogy. The mind is the root of all dharmas. In Contemplation of the Mind Sutra, the Buddha taught: "All my tenets are based on the mind that is the source of all dharmas." The mind has brought about the Buddhas, the Heaven, or the Hell. It is the main driving force that makes us happy or sorrowful, cheerful or sad, liberated or doomed. An environment means a prospect, region, territory, surroundings, views, circumstances, area, field, sphere, environments and conditions, i.e. the sphere of mind, the sphere of form for the eye, of sound for the ear, etc.

According to Zen Master Kosho Uchiyama in the Opening the Hand of Thought, Zen is often thought to be a state of mind in which you become with your surroundings. There is an expression which says that mind and environment are one. Enlightenment is understood as falling entranced into some rapturous state of mind in which external phenomena become one with one's Self. However, if such a state of mind were the spirit of Zen, then one would have to still one's body in order to achieve it, and never move. In order to do that, a person would have to have a considerable amount of spare time with no worries about where the next meal was coming from. What this would mean, in effect, is that Zen would have no connection with people who have to devote most of their time and energies just to making a living. Zazen as true religion can hardly be considered the hobby of rich and leisurely people. The wonderful point in Dogen Zenji's practice of zazen is that it is religion which must function concretely in one's daily life... The

expression "mind and environment are one" is accurate, but it does not mean getting lost in a state of drunken ecstasy. Rather, it means to put all your energy into your work.

II. Mind and Environment Are One & Cannot Be Separated in the Point of View of the Lankavatara Sutra:

Before entering the details on "the object of mind and the mind itself cannot be separated", let's talk about distinguishing and non-distinguishing, for these two issues are closely related. "Vikalpa" is a Sanskrit term for "discrimination, one of the important Buddhist terms used in various sutras and sastras. Chinese term for "discrimination" is "fen-pieh," means to 'cut and divide with a knife,' which exactly corresponds to the etymology of the Sanskrit "vikalp". By 'discrimination,' therefore, is meant analytical knowledge, the relative and discursive understanding which we use in our everyday worldly intercourse and also in our highly speculative thinking. For the essence of thinking is to analyze, that is, to discriminate; the sharper the knife of dissection, the more subtle the resulting speculation. But according to the Buddhist way of thinking, or rather according to the Buddhist experience, this power of discrimination is based on non-discriminating Prajna. This is what is most fundamental in the human understanding, and it is with this that we are able to have an insight into the Self-nature possessed by us all, which is also known as Buddha-nature. Indeed, Self-nature is Prajna itself. And this non-discriminating Prajna is what is 'free from affections.' A non-discriminating mind is a mind which is free from particularization, especially from affection and feelings. There are two kinds: Unconditioned or absolute non-discriminating mind, or the mind free from particularization (memory, reason, self-consciousness) as in the bhutatathata. The unconditioned or passionless mind, or non-discriminative wisdom (knowledge), or the knowledge gained has no discrimination. The state where there is no distinction between subject and object. Conditioned as in dhyana, or particularization includes memory, reason, self-consciousness. According to the Lankavatara Sutra, mind and environment are one and cannot be separated, for discrimination stands contrasted to intuitive understanding which goes beyond discrimination. In ordinary worldly life, discrimination, if properly dealt with, works to produce

good effects, but it is unable to penetrate into the depths of consciousness where the ultimate truth is hidden. To awaken this from a deep slumper, discrimination must be abandoned. The Mind-Only or Vijnaptimatra School of Buddhism regards all forms without exception as “vikalpa.” Delusions arising from reasoning, teaching and teachers, in contrast with errors that arise naturally among people (Câu sinh khởi). The idea of clinging developed as the result of reasoning. In the Lankavatara Sutra, the Buddha reminded Mahamati: “Oh Mahamati, maya is not the cause of confusion, for it does not produce errors, as errors come from wrong discrimination.”

In Buddhism, superiority, equality, and inferiority are only relative states which change constantly with time, place, and circumstances. What you consider superiority in Vietnam may not be considered the same in the United States of America. What you consider inferiority in Europe may not be considered the same in Asia. For instance, in most parts of Europe, when people die, their surviving relatives will bury or cremate them with appropriate ceremonies and they consider that is civilized. However, in some parts of Asia, they cut up the death body, and leave them in the forest for wild birds to consume, and they consider that is reasonable. Besides, in the samsara (cycle of birth and death), we have all been superior, equal, and inferior to one another at different times. At one time you may be a king, while another a beggar. So the Buddha advised his disciples to try not to make any comparisons in any circumstances. For when you compare among superiority, equality, or inferiority that means you distinguish between good and bad states of mind. You can avoid having unnecessary worry and trouble if you try not to compare yourself with others. In fact, the act of comparison by itself may not be wrong if you are able to utilize it to inspire yourself to become better in thought and deeds. However, too often, the act of comparison of superiority and inferiority would lead you to unnecessary worry. If you think you are better than others, you may become proud. If you think you are equal to others, you may become complacent and stagnate. If you think you are inferior to others, you may become timid or even jealous. Therefore, sincere Buddhists should not make comparisons of superiority and inferiority with anybody.

According to Buddhism, the object of mind and the mind itself cannot be separated. Buddhists never observe anything with complete objectivity. That is to say, “mind cannot be separated from the objects.” Thus, nowadays Buddhists suggest people to utilize the term “participant” for “observer.” For if there is an observer, there must be a strict boundary between subject and object, but with a participant, the distinction between subject and disappears, and direct experience is possible. The notion of a participant is close to meditation practice. When we meditate on our body, according to the Satipatthana Sutra, we meditate on “the body in the body” emphasis added. This means that we do not consider our body as a separate object, independent of our mind which is observing it. Meditation is not measuring or reflecting on the object of the mind, but directly perceiving it. This is called “perception without discrimination.” The question for Buddhists is: how is it possible for the human mind to move from discrimination to non-discrimination, from affections to affectionlessness, from being to non-being, from relativity to emptiness, from the ten-thousand things to the bright mirror-nature or Self-nature, or Buddhistically expressed, from ignorance to awakening. How this movement is possible is the greatest mystery not only in Buddhism but in all religion and philosophy. So long as this world, as conceived by the human mind, is a realm of opposites, there is no way to escape from it and to enter into a world of emptiness where all opposites are supposed to merge. The wiping-off of the multitudes known as the ten-thousand things in order to see into the mirror-nature itself is an absolute impossibility. Yet Buddhists all attempt to achieve it. Philosophically stated, the question of “From discrimination to non-discrimination” is not properly put. It is not the wiping-off the multitudes, it is not moving from discrimination to non-discrimination, from relativity to emptiness, etc. Where the wiping-off process is accepted, the idea is that when the wiping-off is completed, the mirror shows its original brightness, and therefore the process is continuous on one line of movement. But the fact is that the wiping itself is the work of the original brightness. The ‘original’ has no reference to time, in the sense that the mirror was once, in its remote past, pure and undefiled, and that as it is no more so, it must be polished up and its original brightness be restored. The brightness is there all the time, even when it is thought to be covered with dust and

not reflecting objects as it should. The brightness is not something to be restored; it is not something appearing at the completion of the procedure; it has never departed from the mirror. This is what is meant when the Platform Sutra and other Buddhist writings declared the Buddha-nature to be the same in all beings, including the ignorant as well as the wise. Thus 'non-discriminating Prajna,' 'to be free from affections', 'from the first not a thing is', all these expressions point to the same source, which is the fountainhead of Zen experience. Zen is often thought to be a state of mind in which you become with your surroundings.

In the Lankavatara Sutra, the Buddha reminded Mahamati: "Oh Mahamati, maya is not the cause of confusion, for it does not produce errors, as errors come from wrong discrimination. Ignorance always binds the ignorant to wrong discriminations concerning the self-nature of existence. That is to say, because we are so addicted to the categories of being and non-being, birth and disappearance, creation and destruction, etc., which are the products of discrimination, we cannot look into the truth and reality of things; we must disentangle ourselves from this bondage of the so-called logical necessity of opposites and return to the primary experience if there be any such and see and interpret things from the knowledge revealed therein and thereby. By this primary experience which is not logical but issues from a discipline, existence is taken in its truthful signification, all the intellectual scaffoldings and constructions are thus done away with, and what is known as non-discriminative knowledge (*avikalpajnana*) shines out, and as a result we see that all things are unborn, uncreated, and never pass away, and that all appearances are like magically created figures, or like a dream, like shadows reflected on a screen of eternal solitude and tranquillity. This is not yet perfect attainment. To be able to perfectly attain, the screen of eternity too must be abolished, for it is only thus that ignorance is forever dispelled, leaving us perfectly free and unhampered in all our seeings and doings."

Chapter Twenty-Six

Tathagata's Fourfold Sameness In the Point of View of the Lankavatara Sutra

I. An Overview of Tathagata in Buddhist Teachings:

Tathagata literally means one “thus come,” the “thus” or “thusness,” indicating the enlightened state. Therefore, Tathagata can be rendered as “Thus enlightened I come,” and would apply equally to all Buddhas other than Sakyamuni. One of the ten titles of the Buddha, which he himself used when speaking of himself or other Buddhas. In Mahayana Buddhism, Tathagata is the Buddha in his nirmanakaya, the intermediary between the essential and the phenomenal world. Tathagata also means “Absolute,” “Prajna” or “Emptiness Shunyata.” The Tathagata who has gone beyond all plurality and categories of thought can be said to be neither permanent nor impermanent. He is untraceable. Permanent and impermanent can be applied only where there is duality, not in the case of non-dual. And because Tathata is the same in all manifestation, therefore all beings are potential Tathagaatas. It is the Tathagata within us who makes us long for Nibbana and ultimately sets us free.

II. Tathagata's Fourfold Sameness of Languages in the Point of View of the Lankavatara Sutra:

As mentioned above, desanapatha (skt) comprises of teachings, recitations, and stories, etc. Also, in the Lankavatara Sutra, the Buddha emphasized the inner attainment of the truth, not the teaching realized by all the Tathagatas of the past, present, and future. The realm of the Tathagatagarbha which is the Alayavijnana belongs to those Bodhisattva-Mahasattvas who follow the course of truth and not to those philosophers who cling to the letter, learning, and mere discourse. There are four kinds of sameness in languages. According to The Lankavatara Sutra, the Buddha taught: “We talk of this in the assembly because of the secret teaching of fourfold sameness, that I was in ancient days the Buddha Krakucchanda, Kanakamuni, or

Kasyapa.” Four sorts of sameness for those who discipline themselves in religious life. **First, Sameness in Letters:** “Sameness in letters” means that the title Buddha is equally given to all Tathagatas, no distinction being made among them as far as these letter BUDDHA go. **Second, Sameness in Words:** According to Buddhism, *desanapatha* (skt) or languages are things set out in words. Words as explaining meaning of things. In the Lankavatara Sutra, the Buddha taught: “It is owing to his not perfectly understanding the nature of words that he regards them as identical with the sense.” In Buddhism, human languages include teaching, recitation, and stories, etc. In the Lankavatara Sutra, the Buddha taught: “It is owing to his not perfectly understanding the nature of words that he regards them as identical with the sense.” The Buddha emphasized the inner attainment of the truth, not the teaching realized by all the Tathagatas of the past, present, and future. The realm of the Tathagatagarbha which is the *Alayavijnana* belongs to those Bodhisattva-Mahasattvas who follow the course of truth and not to those philosophers who cling to the letter, learning, and mere discourse. Owing to languages, people can teach or preach so others can thoroughly understand; contrasted with self-realization. In the Lankavatara Sutra, the Buddha taught: “Those who well understand the distinction between realization and teaching, between inner knowledge and instruction, are kept away from the control of mere speculation.” According to Buddhist teachings, sameness in words is one of the four sorts of sameness according to The Lankavatara Sutra, which means that all the Tathagatas speak in sixty-four different notes or sounds with the language of Brahma is pronounced, and that their language sounding like the notes of Kalavinka bird is common to all the Tathagatas. **Third, Sameness in Meanings:** According to Buddhism, Buddhist practitioners should understand deeply the meaning of the law. Unobstructed knowledge of the meaning, or the truth; complete knowledge. Sameness in Meanings is sameness in body, one of the four sorts of sameness according to The Lankavatara Sutra, which means that all the Tathagatas show no distinction as far as their Dharmakaya, their corporal features (*rupalakshana*) and their secondary marks of excellence are concerned. They differ, however, when they are seen by a variety of beings whom they have the special design to control and discipline. **Fourth, Same-**

ness in the Truth: “Sameness in the truth”, one of the four sorts of sameness according to The Lankavatara Sutra, which means that all Tathagatas attain to the same realization by means of the thirty-seven divisions of enlightenment. According to the Vimalakirti Sutra, Chapter Three, the Buddha said to Subhuti: “You call on Vimalakirti to enquire after his health on my behalf.” Subhuti said: “World Honoured One, I am not qualified to call on him and enquire after his health. The reason is that once when I went to his house begging for food, he took my bowl and filled it with rice, saying: ‘Subhuti, if your mind set on eating is in the same state as when confronting all (other) things, and if this uniformity as regards all things equally applies to (the act of) eating, you can then beg for food and eat it. Subhuti, if without cutting off carnality, anger and stupidity you can keep from these (three) evils: if you do not wait for the death of your body to achieve the oneness of all things; if you do not wipe out stupidity and love in your quest of enlightenment and liberation; if you can look into (the underlying nature of) the five deadly sins to win liberation, with at the same time no idea of either bondage or freedom; if you give rise to neither the four noble truths nor their opposites; if you do not hold both the concept of winning and not winning the holy fruit; if you do not regard yourself as a worldly or unworldly man, as a saint or not as a saint; if you perfect all Dharmas while keeping away from the concept of Dharmas, then can you receive and eat the food. Subhuti, if you neither see the Buddha nor hear the Dharma; if the six heterodox teachers, Purana-kasyapa, Maskari-gosaliputra, Yanjaya-vairatiputra, Ajita-kesakambala, Kakuda-katyayana and Nirgrantha-jnatiputra are regarded impartially as your own teachers and if, when they induce leavers of home into heterodoxy, you also fall with the latter; then you can take away the food and eat it. If you are (unprejudiced about) falling into heresy and regard yourself as not reaching the other shore (of enlightenment); if you are unprejudiced about the eight sad conditions and regard yourself as not free from them; if you are unprejudiced about defilements and relinquish the concept of pure living; if when you realize samadhi in which there is absence of debate or disputation, all living beings also achieve it; if your donors of food are not regarded (with partiality) as (cultivating) the field of blessedness; if those making offerings to you are partially looked on as

also falling into the three evil realms of existence; if you impartially regard demons as your companions without differentiating between them as well as between other forms of defilement; if you are discontented with all living beings, defame the Buddha, break the law (Dharma), do not attain the holy rank and fail to win liberation; then you can take away the food and eat it. “World Honoured One, I was dumbfounded when I heard his words, which were beyond my reach, and to which I found no answer. Then I left the bowl of rice and intended to leave his house but Vimalakirti said: ‘Hey, Subhuti, take the bowl of rice without fear. Are you frightened when the Tathagata makes an illusory man ask you questions? I replied: ‘No.’ He then continued: ‘All things are illusory and you should not fear anything. Why? Because words and speech are illusory. So, all wise men do not cling to words and speech, and this is why they fear nothing. Why? Because words and speech have no independent nature of their own and, when they are no more, you are liberated. This liberation will free you from all bondage.’ When Vimalakirti expounded the Dharma two hundred sons of devas realized the Dharma eye.”

Chapter Twenty-Seven

Five Orders of Beings in the Point of View of the Lankavatara Sutra

I. An Overview of Sentient Beings in Buddhist Teachings:

Sentient beings include the living beings and things. The living beings or the sentient are those with emotions and wisdom; while things, or insentient things are those without emotions nor wisdom. Therefore, sentient beings or those with emotions (the living) or those who possess consciousness; while insentient things or those without emotions. Insentient things survive through the means of their own beings, from sunlight, earth and air. Plants are not considered sentient beings because they do not possess consciousness. Conscious beings or sentient beings which possess magical and spiritual powers. All the living, which includes the vegetable kingdom; however, the term “sattva” limits the meaning to those endowed with reason, consciousness, and feeling; or those who are sentient, sensible, animate, and rational. According to Buddhism, any living being who has a consciousness, including those of the six realms (heaven, human, asura, animal, hungry ghost, and hell). All sentient beings can be said to have inherent enlightenment or Buddha-nature. The term “Living beings” refer to all creatures that possess life-force. Each individual living being comes into being as the result of a variety of different causes and conditions. The smallest living beings as ants, mosquitoes, or even the tiniest parasites are living beings. However, the majority of conscious beings are ordinary people who always examine themselves and realize they are just unenlightened mortal filled with greed, hatred and ignorance, as well as an accumulation of infinite other transgressions in the past, present and future. From realizing this, they develop a sense of shame and then vow to change their way, be remorseful, repent, and give their best to cultivate with vigor such as chanting sutra, reciting the Buddha’s name, or sitting meditation, seeking to quickly end karmic obstructions and to attain enlightenment in a very near future. In Buddhist philosophy, a sentient being is one who has a mind, that is, something that is aware of its surroundings and is capable of volitional activity. In Buddhist psychological literature, the minimum necessary requirements for something to be a sentient being are the five “omni-present mental factors” (sarvatraga): 1) feeling (vedana); 2) discrimination (samjna); 3) intention (cetana); 4) mental activity (manasikara); 5) contact (sparsa). Beings are different in

various ways, including the good and bad seeds they possess. Each being creates karma and undergoes its individual retribution. This process evolves from distinctions that occur in the five skandhas. Every being is a combination of five elements: rupa, vedana, sanna, sankhara, and vinnana. Hence, one being is not essentially different from another, an ordinary man is not different from a perfect saint. But is the nature and proportion of each of the five constituents existing in an individual be taken into account, then one being is different from another, an ordinary man is different from a perfect saint. The combination of elements is the outcome of Karma and is happening every moment, implying that the disintegration of elements always precedes it. The elements in a combined state pass as an individual, and from time immemorial he works under misconception of a self and of things relating to a self. His vision being distorted or obscured by ignorance of the truth he can not perceive the momentary combination and disintegration of elements. On the other hand, he is subject to an inclination for them. A perfect man with his vision cleared by the Buddhist practices and culture realizes the real state of empirical things that an individual consists of the five elements and does not possess a permanent and unchanging entity called soul. According to Buddhism, physically speaking, there are four kinds of beings, including living and non-living beings: flying, swimming, walking, and plants. Those with blood and breath are called animals, and plants refer to all kinds of grasses, trees, and flower-plants. Where do all those four kinds of beings come from? What is their origin? According to Buddhism, their origin is the Buddha-nature. If there was no Buddha-nature, everything would be annihilated. The Buddha-nature is the only thing that passes through ten thousand generations and all time without being destroyed. From the Buddha-nature come Bodhisattvas, Hearers (Enlightened to Conditions), gods, asuras, people, animals, ghosts, and hell-beings. Those are beings of the ten dharma realms, and the ten dharma realms are not apart from a single thought of the mind. This single thought of the mind is just the seed of the Buddha-nature. One true-thought is just another name for the Buddha-nature. Those living beings include beings which are born through the womb; those born through eggs; those born through moisture; and those born through transformation or metamorphoses such as a worm transforming to become a butterfly. According to The Lankavatara Sutra, from the religious point of view, there are five orders of beings. First of all, those who belong to the Sravaka order are delighted at listening to such doctrines as concern the Skandhas, Dhatus, or Ayatanas, but take no special interest in the theory of causation, who have cut themselves loose from the bondage of evil passions but have not yet destroyed their habit-energy. They have attained the realization of Nirvana, abiding in which state they would declare that they have put an end to existence, their life of morality is now

attained, all that is to be done is done, they would not be reborn. These have gained an insight into the non-existence of an ego-substance in a person but not yet into that in objects. These philosophical leaders who believe in a creator or in the ego-soul may also be classified under this order. Second, the Pratyekabuddha order comprises those who are intensely interested in anything that leads them to the realization of Pratyekabuddhahood. They would retire into solitude and have no attachment to worldly things. When they hear that the Buddha manifests himself in a variety of forms, sometimes in group, sometimes singly, exhibiting miraculous powers, they think these are meant for their own order, and immensely delighted in them they would follow and accept them. Third, those of the Tathagata order, or those who may listen to discourse on such subjects as manifestations of mind, or transcendental realm of the Alaya, from which starts this world of particulars, and yet they may not at all feel astonished or frightened. The Tathagata order may be again divided into three: those who gain an insight into the truth that there is no individual reality behind one perceives; those who know that there is an immediate perception of the truth in one's inmost consciousness; those who perceive that besides this world there are a great number of Buddha-lands wide and far-extending. Fourth, those who belong to no definite order, or those who are of the indeterminate nature. For those who belong to it may take to either one of the above three orders according to their opportunities. Fifth, those who are altogether outside these orders. There is still another class of beings which cannot be comprised under any of the four already mentioned; for they have no desire whatever for emancipation, and without this desire no religious teaching can enter into any heart. They belong to the Icchantika order. Icchantika is a Sanskrit word which means "incomplete faith" and "lacking good roots." A class of beings who have cut off all their virtuous roots (kusala mula) and so have no hope of attaining buddhahood. The status of icchantikas was once an important topic of debate in East Asian Buddhism, with some groups claiming that they are unable to attain liberation, while others asserted that all beings, including icchantikas, have the buddha-nature, and so the virtuous roots may be re-established. Bhiksus who refuse to enter upon their Buddhahood in order to save all beings. Icchantika is one who cuts off his roots of goodness. The Atyantika are people who are extremely evil and wicked, having lost all senses of goodness. It is impossible to change, transform, or influence them to take a cultivated path. However, this also applied to a Bodhisattva who has made his vow not to become a Buddha until all beings are saved.

II. Five Orders of Beings in the Point of View of the Lankavatara Sutra:

According to The Lankavatara Sutra, from the religious point of view, there are five orders of beings. First, those who belong to the Sravaka order. Those belong to the Sravaka order who are delighted at listening to such doctrines as concern the Skandhas, Dhatus, or Ayatanas, but take no special interest in the theory of causation, who have cut themselves loose from the bondage of evil passions but have not yet destroyed their

habit-energy. They have attained the realization of Nirvana, abiding in which state they would declare that they have put an end to existence, their life of morality is now attained, all that is to be done is done, they would not be reborn. These have gained an insight into the non-existence of an ego-substance in a person but not yet into that in objects. These philosophical leaders who believe in a creator or in the ego-soul may also be classified under this order. Second, those of the Pratyekabuddha order. The Pratyekabuddha order comprises those who are intensely interested in anything that leads them to the realization of Pratyekabuddhahood. They would retire into solitude and have no attachment to worldly things. When they hear that the Buddha manifests himself in a variety of forms, sometimes in group, sometimes singly, exhibiting miraculous powers, they think these are meant for their own order, and immensely delighted in them they would follow and accept them. Third, those of the Tathagata order. Those who may listen to discourse on such subjects as manifestations of mind, or transcendental realm of the Alaya, from which starts this world of particulars, and yet they may not at all feel astonished or frightened. The Tathagata order may be again divided into three. First, those who gain an insight into the truth that there is no individual reality behind one perceives. Second, those who know that there is an immediate perception of the truth in one's inmost consciousness. Third, those who perceive that besides this world there are a great number of Buddha-lands wide and far-extending. Fourth, those who belong to no definite order. Those who are of the indeterminate nature. For those who belong to it may take to either one of the above three orders according to their opportunities. Fifth, those who are altogether outside these orders. There is still another class of beings which cannot be comprised under any of the four already mentioned; for they have no desire whatever for emancipation, and without this desire no religious teaching can enter into any heart. They belong to the Icchantika order. Two sub-classes, however, may be distinguished here. Those who have forsaken all roots of merit. Those who vilify the doctrines meant for the Bodhisattvas, saying that they are not in accordance with the sacred texts, rules of morality, and the doctrine of emancipation. Because of this vilification they forsake all the roots of merit and do not enter into Nirvana. Those who have vowed at the beginning to save all beings. They are Bodhisattvas who wish to lead all beings to Nirvana. Deny themselves of this bliss. They vowed in the beginning of their religious career that until everyone of their fellow-beings is led to enjoy the eternal happiness of Nirvana, they themselves would not leave this world of pain and suffering, but must strenuously and with every possible means work toward the completion of their mission. But as there will be no termination of life as long as the universe continues to exist, Bodhisattvas may have no chance for ever to rest themselves quietly with their work finished in the serenity of Nirvana. The time will come even to those who speak evil of the Bodhisattvayana when through the power of the Buddhas they finally embrace the Mahayana and by amassing stock of merit enter into Nirvana, for the Buddhas are always working for the benefit of all beings no matter what they are. But as for Bodhisattvas they never enter into Nirvana as they have a deep insight into the nature of things which are already in Nirvana even as they are. Thus, we know where Bodhisattvas stand in their never-ending task of leading all beings into the final abode of rest.

Chapter Twenty-Eight

Three Kinds of Paramitas In the Point of View of the Lankavatara Sutra

I. Overview and Meanings of the Transcendental Perfection:

Paramitas means perfected, traversed, perfection, or crossed over, or gone to the opposite shore (reaching the other shore). According to the Sanskrit language, Paramitas mean crossing-over. Paramitas also mean the things that ferry beings beyond the sea of mortality to nirvana. Paramitas mean stages of spiritual perfection followed by the Bodhisattva in his progress to Buddhahood. Paramitas, the virtues of perfection are not only characteristic of Mahayana Buddhism in many ways, they also contain virtues commonly held up as cardinal by all religious systems. They consist of the practice and highest possible development. Thus, practicing the paramitas will lead the practitioner to cross over from the shore of the unenlightened to the dock of enlightenment. The term “Paramita” has been interpreted differently. T. Rhys Davids and William Stede give the meanings: completeness, perfection, highest state. H.C. Warren translates it as perfection. And some other Buddhist scholars translate “Paramita” as transcendental virtue or perfect virtue. The Sanskrit term “Paramita” is transliterated into Chinese as “Po-luo-mi.” “Po-luo” is Chinese for “pineapple”, and “mi” means “honey.” In Buddhism, “Paramita” means to arrive at the other shore, to ferry across, or save, without limit. Paramita also means perfection, or crossed over, or gone to the opposite shore (reaching the other shore). Crossing from Samsara to Nirvana or crossing over from this shore of births and deaths to the other shore. Practice which leads to Nirvana. Paramita also means to achieve, finish, or accomplish completely whatever we do. For instance, if we decide to cultivate to become a Buddha, then the realization of Buddhahood is “Paramita.” The (six) practices of the Bodhisattva who has attained the enlightened mind. The term “Paramita” is popular for both Mahayana and Theravada Buddhism. According to the Sanskrit language, Paramita means crossing-over. There are six Paramitas or six things that ferry one beyond the sea of mortality to nirvana. Six stages of spiritual

perfection followed by the Bodhisattva in his progress to Buddhahood. The six virtues of perfection are not only characteristic of Mahayana Buddhism in many ways, they also contain virtues commonly held up as cardinal by all religious systems. They consist of the practice and highest possible development. Thus, practicing the six paramitas will lead the practitioner to cross over from the shore of the unenlightened to the dock of enlightenment. In the Lankavatara Sutra, the Buddha gave three kinds of Paramitas: Super-worldly paramita in the highest sense for Bodhisattvas, Super-worldly paramita for Sravakas and Pratyekabuddhas, and Worldly paramita. However, according to the Avatamsaka Sutra, there is only one Paramita, that is the Prajna-Paramita Emancipation.

After the Buddha's Great Enlightenment, He discovered that all life is linked together by causes and conditions, and He also saw all the sufferings and afflictions of the world. He saw every sentient being, from the smallest insect to the greatest king, ran after pleasure, only to end up with sufferings and afflictions. Out of great compassion for all sentient beings, the Buddha renounced the world to become a monk to cultivate to find ways to save beings. After six years of ascetic practices, He finally discovered the Way to cross over from this shore, which is also called "Paramita". According to Buddhism, "Paramita" means to cross over from this shore of births and deaths to the other shore, or nirvana. If we try to cultivate and can see the truth clearly as the Buddha Himself had seen, eventually, we would be able to end all sufferings and afflictions. According to most Mahayana Sutras, the six things that ferry one beyond the sea of birth and death. In addition, the Six Paramitas are also the doctrine of saving all living beings. The six paramitas are also sometimes called the cardinal virtues of a Bodhisattva. Besides, Bodhisattvas use the Six Paramitas as their method of cultivation. Giving that takes stinginess across; moral precepts that takes across transgressions; patience that takes across anger and hatred; vigor that takes across laxness and laziness; meditation that takes across scatterness; and wisdom that takes across stupidity. When these six paramitas have been cultivated to perfection, one can become enlightened.

II. Three Kinds of Paramitas in the Point of View of the Lankavatara Sutra:

In the Lankavatara Sutra, the Buddha gave three kinds of Paramitas: First, paramitas of the supreme ones of Bodhisattvas, relating to the future life for all. The Paramita that are super-worldly in the highest sense are practiced by a Bodhisattva who understands that the world is dualistically conceived, because of the discriminating mind, and who is detached from erroneous imaginations and wrong attachments of all kinds, such as mind, form, characters, etc. He would practice the virtue of charity solely to benefit sentient beings and to lead them to a blissful state of mind. To practice morality without forming any attachment to condition in which he binds himself, this is his sila-paramita. Knowing the distinction between subject and object, and yet quietly to accept it without waking any sense of attachment or detachment, this is the Bodhisattva's Kshanti-paramita. To exercise himself most intently throughout the day and night, to conform himself to all the requirements of discipline, and not to evoke a discriminating mind, this is his Vyria-paramita. Not to cling to the philosopher's view of Nirvana and to be free from discrimination, this is his Dhyana-paramita. As to Prajna-paramita, it is not to evoke a discriminating mind within oneself, nor to review the world with any kind of analytical understanding, not to fall into dualism, but to cause a turning at the basis of consciousness. It is not to destroy the working of a past karma, but to exert oneself in the exercise of bringing about a state of self-realization, this is Prajna-paramita. Second, paramitas for Sravakas and Pratyeka-buddhas relating to the future life for themselves. The super-worldly kind of paramitas is practiced by Sravakas and Pratyekabuddhas who, clinging to the idea of Nirvana, are determined to attain it at all costs; they are like the worldly people who are attached to the enjoyment of egotism. Third, paramitas for people in general relating to this world. The worldly kind of paramitas is practiced by worldly people who cling to the idea of an ego and what belongs to it; they are unable to shake themselves off the fetters of dualism such as being and non-being, and all the virtues they would practice are based on the idea of gaining something material as a

reward. They may gain certain psychic powers and after death be born in the heaven of Brahma.

Chapter Twenty-Nine

Six Chief Causes & Four Sub-Causes In the Point of View of the Lankavatara Sutra

(A) Six Chief Causes in the Point of View of the Lankavatara Sutra

I. Six Chief Causes in Buddhist Point of View:

The sixfold division of causes of all conditioned things: Every phenomenon depends upon the union of the primary cause and conditional or environmental cause. According to the Abhidharma of the Kosa School, there are six chief causes in the Theory of Causal Relation: *The first cause is the effective cause:* The active cause as the leading factor in the production of an effect. This is the reason that makes the existence of anything possible. Effective causes (karanahetu (skt)) of two kinds: Empowering cause and non-resistant cause, as space does not resist. *The second cause is the co-operative cause:* The co-existent cause, more than two factors always working together. As the four elements in nature, not one of which can be omitted. The law of mutuality (sahabhuhetu), that is, the state of being mutually conditioned. *The third cause is the cause of the same effect:* The similar-species cause, a cause helping other causes of its kind. The law that like produces like (sabhagahetu), causes of the same kind as the effect, good producing good, etc. *The fourth cause is the cause of the associated effect:* The law of association (samprayuktahetu), mutual responsive or associated causes, i.e. mind and mental conditions, subject with object. The concomitant cause, appearing at any time, from any motive, with regard to any fact, on any occasion and in any environment. *The fifth cause is the cause of the effect of generality:* The law of generality (sarvatragahetu (skt)), which is applicable to certain mental qualities making the common ground for others, or universal or omnipresent cause of illusion, as of false views affecting every act. The universally prevalent cause, a cause always connected with wrong views, doubts or ignorance which produces all the errors of men. *The*

sixth cause is the cause of the differential effect: Differential fruition (vipakahetu), i.e. the effect different from the cause, as the hells are from evil deeds. This is the law of retribution, or fruition. The cause ripening in a different life, a cause which produces its effect in a different life, as when retributions are obtained in the life after death. Heterogeneous cause, i.e. a cause producing a different effect, known as neutral, or not ethical, e.g. goodness resulting in pleasure, evil in pain.

II. Six Chief Causes in the Point of View of the Lankavatara Sutra:

According to the Lankavatara Sutra, there are six kinds of causes: *The first cause is the Bhavishyaddhetu:* This is the possibility of anything becoming cause to others. *The second cause is the Sambandha-hetu:* This is the mutual dependence. *The third cause is the Lakshana-hetu:* This is an uninterrupted continuity of signs. *The fourth cause is the Karana-hetu:* This is a causal agency that wields supreme power like a great king. *The fifth cause is the Vyanjana-hetu:* This is the condition in which things are manifested as if illuminated by a light. *The sixth cause is the Upeksha-hetu:* This is the law of discontinuation.

(B) Four Sub-Causes in the Point of View of the Lankavatara Sutra

I. An Overview and Meanings of Conditions:

In Buddhism, cause is a primary force that produces an effect; effect is a result of that primary force. The law of causation governs everything in the universe without exception. Law of cause and effect or the relation between cause and effect in the sense of the Buddhist law of “Karma” The law of causation (reality itself as cause and effect in momentary operation). Every action which is a cause will have a result or an effect. Likewise, every resultant action or effect has its

cause. The law of cause and effect is a fundamental concept within Buddhism governing all situations. According to the Buddha, a cause refers to the cause you have planted, from which you reap a corresponding result without any exception. If you plant a good cause, you will get a good result. And if you plant a bad cause, you will obtain a bad result. So, if you plant a certain cause with other conditions assemble, a certain retribution or result is brought about without any exception. The Buddha taught: “Because of a concatenation of causal chains there is birth, there is disappearance.” Cause and effect in Buddhism are not a matter of belief or disbelief. Even though you don’t believe in “cause and effect,” they just operate the way they are suppose to operate. The cause is the seed, what contributes to its growth is the conditions. Planting a seed in the ground is a cause. Conditions are aiding factors which contribute to the growth such as soil, water, sunlight, fertilizer, and the care of the gardener, etc. Buddhism calls these contributes to the growth of causes “conditions.”

Conditions are external circumstances. If our cultivation power is weak, we can be attracted by external conditions; however, if our cultivation power is strong, no external environments can attract us. The sixth patriarch told the monks in Kuang Chou that: “It is not the wind moving, and it is not the flag moving, it is our mind moving.” So if we follow the teachings of the sixth patriarch, no external environments can be fertilizers to our cycle of births and deaths. We may have been up and down in the samsara because of our previous or present karma. However, Most Venerable Thích Thanh Từ, a famous Zen Master in recent Vietnamese Buddhist history confirmed that: “Cultivation means transformation of karma.” Therefore, no matter what kind of karma, from previous or present, can be transformed. Sincere Buddhists must try to zealously cultivate so that we establish no causes. Ancient sages always reminded that “Bodhisattvas fear causes, ordinary people fear results.” Even though we are still ordinary people, try to know to fear “causes” so that we don’t have to reap “results.” The Buddha taught: “When the mind is still, all realms are calm.” Therefore, the issue of certainty is a determination of our future Buddhahood.

Pratyaya means having conditions. In other words, pratyaya is a kind of concurrent or environment cause. Sanskrit term “Hetupratyaya”

means causation or causality. Hetu and pratyaya are really synonymous; however, hetu is regarded as a more intimate and efficient agency of causation than a Pratyaya. Secondary cause, upon which something rests or depends, hence objects of perception; that which is the environmental or contributory cause; attendant circumstances. This is also the adaptive cause (water and soil help the seed growing). The circumstantial, conditioning, or secondary cause, in contrast with the Hetu, the direct or fundamental cause. Hetu is the seed, Pratyaya is the soil, rain, sunshine, etc. Pratyaya also means a contributory or developing cause, i.e. development of the fundamental Buddha-nature; as compared with direct or true cause. Pratyaya is a contributory or developing cause of all undergoing development of the Buddha-nature, in contrast with the Buddha-nature or Bhutatathata itself. All things are produced by causal conditions (or conditional causation which are name by the effects, or following from anything as necessary result). To lay hold of, or study things or phenomena, in contrast to principles or noumena; or meditation on the Buddha's nirmanakaya, and sambhogakaya, in contrast with the dharmakaya.

Everything arises from conditions and not being spontaneous and self-contained has no separate and independent nature. According to Buddhism, human beings and all living things are self-created or self-creating. The universe is not homocentric; it is a co-creation of all beings. Buddhism does not believe that all things came from one cause, but holds that everything is inevitably created out of more than two causes. The creations or becomings of the antecedent causes continue in time-series, past, present and future, like a chain. This chain is divided into twelve divisions and is called the Twelve Divisioned Cycle of Causation and Becomings. Since these divisions are interdependent, the process is called Dependent Production or Chain of causation. The formula of this theory is as follows: From the existence of this, that becomes; from the happening of this, that happens. From the non-existence of this that does not become; from the non-happening of this, that does not happen. According to Buddhist teachings, if the contemplation of the mind arose spontaneously from the mind itself, then causes and conditions are not necessary. The mind exists due to causes and conditions. The mind has no power to arise spontaneously on its own. The mind has no power to arise

spontaneously, but neither do conditions arise spontaneously. If the mind and conditions each lack substantial being, how can they have being when they are joined together? It is difficult to speak of substantial being, or of them arising when they are joined together; when they are separated, they do not arise at all. Now, if just one arising is lacking in substantial being, how can one speak of the hundred realms and the thousand suchlike characteristics as having substantial being? Since the mind is empty of substantial being, therefore all things which arise dependent on the mind are empty.

II. Four Sub-Causes in the Point of View of the Lankavatara Sutra:

The main goal of the Studies of Consciousness-Only is to transform the mind in cultivation in order to attain enlightenment and liberation. The doctrine of Idealism School concerns chiefly with the facts or specific characters (lakshana) of all elements on which the theory of idealism was built in order to elucidate that no element is separate from ideation. Other than that, the majority of doctrines of the Consciousness-Only remain the same as the Buddhist doctrines. In the fields of Causes-Conditions-Effects, the doctrines of the Consciousness-Only have ten causes, four conditions and five effects. In the Studies of the Consciousness-Only, hetupratyaya means causation or causality. Hetu and pratyaya are really synonymous; however, hetu is regarded as a more intimate and efficient agency of causation than a Pratyaya. The original or fundamental cause which produces phenomena, such as karma or reincarnation. Every cause has its fruit or consequences. In Buddhism, the seed out of which the plant grows is an illustration of the main cause, whereas other elements like labor, the quality of soil, humidity and so on, are considered as subsidiary causes or conditions. The general law of causation, the cause sub-cause which acts as chief cause (hetu-pratyaya), there being no distinction between the chief cause and the secondary cause, i.e., the water and the wind cause a wave. In the Studies of the Consciousness-Only, the fruit of Consciousness-Only is the wisdom attained from investigating and thinking about philosophy, or Buddha-truth, i.e. of the sutras and Abhidharmas; this includes the first four kinds of "only-consciousness." The fruit or wisdom of only-consciousness or insight in the fruits or results of Buddhahood.

Contributory Cause or environing cause of attaining the perfect Buddha-nature, or the environing cause, his goodness or merits which result in

deliverance or salvation. Developing cause of all undergoing development of the Buddha-nature, in contrast with the Buddha-nature or Bhutatathata itself. According to the Lankavatara Sutra, there are four sub-causes in the theory of Causal Relation. First, the general law of causation (hetupratyaya-hetu). Second, condition governing the succession of events (samanantara-hetu). Third, condition becoming an object of cognition (alambana-hetu). Fourth, the supreme condition (karana-hetu). ***The First Kind of Condition is the Hetu-pratyaya:*** Hetu-pratyaya or the cause sub-cause which acts as chief cause (hetu-pratyaya), there being no distinction between the chief cause and the secondary cause, i.e., the water and the wind cause a wave. Hetu-pratyaya is a contributory or developing cause, i.e. development of the fundamental Buddha-nature; as compared with direct or true cause. The causative influences for being reborn as a humanbeings. All things are dependent on cause, or the cause or causes. Real entities that arise from direct or indirect causes. The Buddha taught: “Because of a concatenation of causal chains there is birth, there is disappearance.” ***The Second Kind of Sub-Cause is the Contiguity Condition:*** Samanantara-pratyaya (skt) or Samanantarapaccayo (p) or the immediate sub-cause which is occurring in order, one after another, consequences coming immediately and equally after antecedents, as waves following one after another. Also called continuous conditional or accessory cause, condition governing the succession of events. Successive continuity, in contrast with interrupted continuity. Uninterrupted continuity, especially of thought, or time. ***The Third Kind of Sub-Cause is the Alambana Adhipati-pratyaya:*** Upon which something rests or depends, hence objects of perception; that which is the environmental or contributory cause; attendant circumstances. Conditioned condition, the reasoning mind, or the mind reasoning, intelligence in contact with its object. The relationship being like that of form or colour to the eye. The influence of one factor in causing others. The objective sub-cause, which has an object or environment as a concurring cause, as waves are conditioned by a basin, a pond, a river, the sea, or a boat. ***The Fourth Kind of Sub-Cause is the Contributory Factor as Cause or Condition:*** Dominant conditions, influence of another dominant factor. The cause, condition, or organ of advance to a higher stage, e.g. the eye is able to produce sight. According to the Lankavatara Sutra. The cause, condition, or organ of advance to a higher stage, e.g. the eye is able to produce sight. The upheaving sub-cause which is the most powerful one to bring all the abiding causes to a culmination, as the last wave that upsets a boat in a storm. Among these four causes, the cause sub-cause and the upheaving cause are the most important ones. The active cause is itself the upheaving sub-cause.

Chapter Thirty

Five Categories of Forms in the Point of View of the Lankavatara Sutra

I. An Overview of Forms & Names in Buddhist Teachings:

In Buddhist teachings, nama (skt), name, noun, term, etc, is used to call phenomena. Names are not real things, they are merely symbolical, they are not worth getting attached to as realities. All phenomena or objects of the mind. All mental processes (feelings, perceptions, mental formations). Name, refers to psychological as opposed to the physical. Naman includes the four skandhas of feeling, perception, mental formations, and consciousness (the last aggregate is corporeality). Meanwhile, rupalakshana means material appearance or external manifestation, the visible or corporeal features. Buddhism considers forms are temporary names, the unreality of form. The doctrine that phenomena have no reality in themselves. In the Diamond Sutra, the Buddha taught: “All forms and phenomena are illusive. If one can see beyond forms, one sees the Tathagata.” According to Zen Master Seng-Tsan in Faith in Mind, abiding no where, yet everywhere. Ten directions are right before you. The smallest is the same as the largest in the realm where delusion is cut off. The largest is the same as the smallest, no boundaries are visible. Existence is precisely emptiness and emptiness is precisely existence. If it is not like this, you should not preserve it.

II. Five Categories of Forms in the Point of View of the Lankavatara Sutra:

The doctrine of the Lankavatara Sutra and the Idealism School concerns chiefly with the facts or specific characters (lakshana) of all elements on which the theory of idealism was built in order to elucidate that no element is separate from ideation. The main goal of the Studies of Consciousness-Only is to transform the mind in cultivation in order to attain enlightenment and liberation. According to Zen Master D. T. Suzuki in The Studies in the Lankavatara Sutra, there

are five categories of forms. They are Name (nama), Appearance (nimitta), Discrimination (Right Knowledge (samyagijnana), and Suchness (tathata). Those who are desirous of attaining to the spirituality of the Tathagata are urged to know what these five categories are; they are unknown to ordinary minds and, as they are unknown, the latter judge wrongly and become attached to appearances. *The First Category is Names:* Names of all appearance or phenomena. Names are not real things, they are merely symbolical, they are not worth getting attached to as realities. Ignorant minds move along the stream of unreal constructions, thinking all the time that there are really such things as “me” and “mine.” They keep tenacious hold of these imaginary objects, over which they learn to cherish greed, anger, and infatuation, altogether veiling the light of wisdom. These passions lead to actions, which, being repeated, go on to weave a cocoon for the agent himself. He is now securely imprisoned in it and is unable to free himself from the encumbering thread of wrong judgments. He drifts along on the ocean transmigration, and, like the derelict, he must follow its currents. He is again compared to the water-drawing wheel turning around the same axle all the time. He never grows or develops, he is the same old blindly-groping sin-commiting blunderer. Owing to this infatuation, he is unable to see that all things are like maya, mirage, or like a lunar reflection in water; he is unable to free himself from the false idea of self-substance (svabhava), of “me and mine,” of subject and object, of birth, staying and death; he does not realize that all these are creations of mind and wrongly interpreted. For this reason he finally comes to cherish such notions as Isvara, Time, Atom, and Pradhana, and becomes so inextricably involved in appearances that he can never be freed from the wheel of ignorance. *The Second Category is Appearances:* Appearances or phenomena (nimitta). Active, causative, creative, phenomenal, or the processes resulting from the laws of karma. Phenomena are characterized as samvrti because they cover the real nature of all things, or they throw a veil over Reality. At the same time, they serve as a pointer to Reality as their ground. Appearances (nimitta) mean qualities belonging to sense-objects such as visual, olfactory, etc. *The Third Category is Vikalpa:* Discrimination means the naming of all these objects and qualities, distinguishing one from another. Ordinary mental discrimination of appearance or

phenomena, both subjective and objective, saying “this is such and not otherwise;” and we have names such as elephant, horse, wheel, footman, woman, man, wherein Discrimination takes place. *The Fourth Category is Samyagjnana*: Corrective wisdom, which corrects the deficiencies of errors of the ordinary mental discrimination. Right Knowledge consists in rightly comprehending the nature of Names and Appearances as predicating or determining each other. It consists in seeing mind as not agitated by external objects, in not being carried away by dualism such as nihilism and eternalism, and in not falling into the state of Sravakahood and Pratyekabuddhahood as well as into the position of the philosopher. *The Fifth Category is Bhutatathata*: Bhutatathata or absolute wisdom reached through understanding the law of the absolute or ultimate truth. When a word of Names and Appearances is surveyed by the eye of Right-Knowledge, the realisation is achieved that they are to be known as neither non-existent nor existent, that they are in themselves above the dualism of assertion and refutation, and that the mind abides in a state of absolute tranquility undisturbed by Names and Appearances. With this is attained with the state of Suchness (tathata), and because in this condition no images are reflected the Bodhisattva experiences joy.

Chapter Thirty-One

Erroneous Thought (Vitathavitakka-p) in the Point of View of the Lankavatara Sutra

In Buddhist teachings, false or erroneous thinking (deluded conceptualization, false notions, false ideas, false thoughts, idle thoughts) means wrong discernment or mistaken discernment, thinking of a negative action is a positive action. The mental processes of living beings on greed, hatred and stupidity. Polluted thoughts comprise a wide range of thoughts. If we are greedy for delicious food, we have polluted thoughts on food. If we wish to listen to fine sounds, we have polluted thoughts on sounds. If we wish to experience sensual pleasures, we have polluted thoughts on sensual pleasures, and so on. If we practice meditation, we can stop our idle thoughts and cultivate the Way with our true mind, then our merit and virtue will be measureless and boundless. But if we do not take time to cultivate, there is no use just talking dharma. According to the Study of Mind-Only, false thoughts are simply the objects of the six senses. If we understand this, we can reject false thoughts as soon as they appear. As a matter of fact, if we are determined to keep our mind clear of any thought, false thoughts automatically disappear. This is the simplest way of practicing meditation. When we are walking, standing, sitting or lying down, whenever a thought arises, we recognize it, but do not follow it, that is practicing of meditation. We do not have to wait for the time to sit down in meditation to practice meditation. Thus, for Zen practitioners, we can practice Zen at any time, anywhere, while at work or at home, just realize the truth. Zen practitioners should always remember that it is very crucial that we maintain a clear mind to gain wisdom and remove ignorance. We must use our perfect wisdom to realize that delusions are false, illusory, and they will automatically disappear.

In the Lankavatara Sutra, the Buddha reminded Mahamati: “Oh Mahamati, maya or polluted thought is not the cause of confusion, for it does not produce errors, as errors come from wrong discrimination.” A typical example in Buddhist cultivation is the wrong discernment in distinguishing of demonic realms. According to Buddhism, demons are evils, or any delusions or forces of distraction. Three types of demons. “Demons” are called “mara” in Sanskrit. In Chinese, the word has connotation of “murderer” because demons usually plunder the virtues and murder the wisdom-life of cultivators. Devil or “mara” includes all creatures that obstruct the righteous way. Mara’s people means the followers of the devil. They have such great powers that

they may appear in succession before those who endeavor to realize the righteous way, lead them into temptation, and confuse them. These devilish people conspire to obstruct and intimidate those who try to practice the righteous way. “Demons” also represent the destructive conditions or influences that cause practitioners to retrogress in their cultivation. Demons can render cultivators insane, making them lose their right thought, develop erroneous views, commit evil karma and end up sunk in the lower realms. These activities which develop virtue and wisdom and lead sentient beings to Nirvana are called Buddha work. Those activities which destroy good roots, causing sentient beings to suffer and revolve in the cycle of Birth and Death, are called demonic actions. The longer the practitioner cultivates, and the higher his level of attainment, the more he discovers how wicked, cunning and powerful the demons are. According to the Zen School, there are five circumstances. First, circumstances where cause and effect do not correspond, such as visualizing one mark and see another, or hoping to see one realm but see another, as well as scenes and realms that do not resemble to those described in the sutras are all demonic realms. Second, Buddhas and Bodhisattvas have pure compassion; therefore, if they take the appearance of demons to test us, we should still feel calm, at peace and pure. Demons on the contrary, are inherently evil and wicked; thus, even when they take the appearance of Buddhas and Bodhisattvas or of any good and moral people, we still feel agitated, angry and uneasy. Third, The Buddha’s light always makes us feel calm and refreshed; it has neither shadow nor a blinding effect on the eye. The light of demons, on the other hand, affects our eyes and makes us feel agitated rather than calm and peaceful; it also has shadows as described in the Lankavatara Sutra. Fourth, the teachings of the Buddhas and Bodhisattvas are in accord with the sutras and the truth. The teachings of the demons are contrary to the truth and not in line with the teaching in sutras. Fifth, when an auspicious mark appears, the practitioner who wishes to test it, needs only concentrate on reciting the Heart Sutra with a pure mind, or reciting a mantra or Buddha’s name with one-pointedness of mind. If the mark is really auspicious, the more the practitioner recites, the clearer it becomes. If the mark belongs to the demonic realm, it will gradually disappear because evil can never infringe upon the truth and the auspicious. However, an advanced meditator should always remember that during meditation, you must eliminate whatever appear, Buddhas, Bodhisattvas or demons. Meanwhile, according to Most Venerable Thích Thiệu Tâm in *The Pure Land Buddhism in Theory and Practice*, there are five demonic circumstances. First, instances where cause and effect do not correspond, such as visualizing one mark but seeing another, hoping to see one realm but seeing another, as well as scenes and realms that do not resemble those described in the sutras, are all demonic

realms. Second, Buddhas and Bodhisattvas have pure compassion; therefore, even if they take the appearance of 'demons' to test us, we still feel calm, at peace and pure. Demons, on the contrary, are inherently evil and wicked; thus, even when they take the appearance of Buddhas and Bodhisattvas, we feel agitated, angry and uneasy. Third, the Buddhas' light makes us feel calm and refreshed; it has neither shadow nor a blinding effect on the eye. The light of demons, on the other hand, affects our eyes and makes us feel agitated rather than calm and peaceful; it also has shadows. The reference to the Buddhas' light in the Lankavatara Sutra illustrates this point. Fourth, the teachings of the Buddhas and Bodhisattvas are in accord with the sutras and the truth. The words of demons are contrary to the truth and not in line with the sutras' teachings. Fifth, when an auspicious mark appears, the practitioner who wishes to test it need only concentrate on reciting the Heart Sutra with a pure mind, or reciting a mantra or the Buddha's name with one-pointedness of mind. If the mark really is auspicious, the more he recites, the clearer it becomes, because genuine gold is not harmed by fire. If it belongs to the demonic realm, it disappears as he recites, because evil can never withstand the truth. Sometimes the Buddha Recitation practitioner sees marks and forms which could actually be demonic realms. These are instances where cause and effect do not correspond. For example, while visualizing the physical features of Amitabha Buddha, a practitioner may suddenly see the features of a beautiful woman. Another cultivator, diligently reciting the Buddha's name in the hope of seeing auspicious scenes of the Pure Land, may unexpectedly see a slum area, with men, women and domestic animals running back and forth in all directions. Yet another practitioner, hoping to see precious lotus blossoms in the Pure Land, suddenly sees a small cart instead. These are demonic realms, as cause and effect do not correspond. Even though we say there are five criteria that can help us determine which events are real and which belong to the demonic realms, we should judge events by all five circumstances, not just one or two. This is because there are many celestial demons, externalist deities and Immortals who want to lead us their way and therefore falsely take the appearance of Buddhas and Bodhisattvas preaching the Dharma. Although their cultivation is not the ultimate way leading to liberation, they may have good karma or fairly high level of samadhi. Thus, their light can also make us feel refreshed and peaceful. Moreover, their teachings at times also encourage the performance of good deeds, keeping the precepts, vegetarianism and Buddha Recitation. However, they diverge from the Buddhist sutras on certain crucial points, such as the need to escape Birth and Death. Only by exercising careful judgment and understanding the Dharma in depth are we able to know. For example, certain externalist deities urge vegetarianism and Buddha Recitation, but teach that the sacred words

should be visualized as circulating throughout the body, this, they say, is 'turning the Dharma wheel,' to release blockages in the energy system. This is the preaching of externalist demons. There are also demons who take the appearance of Elder Masters and say, "Buddha statues made of bronze or cement cannot vanquish water, because they sink in water; Buddha statues made of wood or paper cannot vanquish fire, because they would burn. Only the Mind-Buddha cannot be destroyed by anything. You need only cultivate the Mind-Buddha, striving to make it pure; there is no need to cultivate body and speech. Therefore, even eating meat and drinking wine, lusting and begetting children (in the case of monks and nuns) are no consequence. Cultivating body and speech through such restrictive, ascetic practices as precept-keeping, vegetarianism, Sutra, Mantra and Buddha Recitation is of no use and brings no benefit. This is a typical teaching of some spirits of long years standing or demons of sexual lust. There are some types of demons who have reached a fairly high level of attainment and can use their powers of concentration to help the practitioner reach a state of samadhi for a period of seven or twenty-one days. However, their teaching does not lead to ultimate liberation and, in the end, cannot transcend the cycle of ego-attachment. Ancient masters have said: "When we see demons yet remain undisturbed, the demons self-destruct; when we see ghosts yet remain undisturbed, the ghosts are vanquished." This saying means if we see demons and ghosts but our minds are unmoved and unafraid, holding fast to correct thoughts or singlemindedly reciting the Buddha's name, these demons and ghosts cannot hurt us in any way, and will leave of their own accord. Not only should we act in such a manner when seeing demons, but even when we achieve some results or see auspicious marks during cultivation, we should not be moved to astonishment, sadness or joy. It is as if we had lost a diamond at the bottom of the lake and because the water was murky, we were unable to recover it despite our best efforts. However, once the water became still and transparent, we found it. Since the diamond had always belonged to us, why should we have been astonished and happy? If the cultivator's mind is not calm and peaceful and is overly given to sorrowful compassion, he will be harmed by the demon of sorrow and cry all the time. If he is given to too much happiness, he will be harmed by the demon of happiness and laugh all the time, as though insane. Thus, although the Pure Land practitioner may also hope to see transcendental realms and scenes, he should not long for or dream of them too much, because to recite is already to seek. He should be calm and seek but not seek, not seek but seek, so as to avoid disturbing his mind. He should just earnestly recite the Buddha's name and in time, when the power of his recitation is pure, there will be a response and he will witness auspicious realms. To continuously seek and hope for them is deluded thought which brings harm.

Chapter Thirty-Two

Three Forms of Existence in the Point of View of the Lankavatara Sutra

Process of existence. According to Buddhism, it is also called, “the process of being” or the “process of becoming”. According to the Buddhist idea, all things are born from mind and consist of mind only. Especially in the idealistic theory, what we generally call existence proceeds from consciousness. According to The Lankavatara Sutra, there are three forms of existence. In other words, everything that exists is classified as to the nature of its origin into three species: *First*, parikalpita-laksana or false existence, also called “Character of Sole Imagination.” Those of false existence which are at the same time bereft of an original substance (adravya), just like a ghost that exists merely in one’s imagination but not in reality. *Second*, paratantra-laksana or temporary or transitory existence, also called “Character of Dependence upon others.” Those of temporary or transitory existence, having no permanent character (asvabhava), like a house that is built by timbers, stones, tiles, etc. It exists only by a combination of causes or causal combination, and is not self-existent. It has no permanent reality. *Third*, parinispanna-laksana or true existence, also called “Character of Ultimate Reality.” Those of true existence, that is to say, non-existent in the highest sense of the word, bereft of all false and temporary nature (alaksana). This is, in truth, not non-existence but transcendental existence. This is also called the “Substratum of all” and can be known only by a person of supreme knowledge. It represents merely the remainder after the elimination of the first two.

Chapter Thirty-Three

Eight Reasons for Not Eating Animal Food In the Point of View of the Lankavatara Sutra

I. A Summary of Reasons for Buddhists Should Not Eating Meat in Buddhist Point of View:

Buddhists should not kill living beings to eat. Killing or slaughtering is the first of the five precepts. Killing animals for food is among the worst transgression in Buddhism. The Buddha did not feel justified in prescribing a vegetarian diet for his disciples among the monks. What he did was to advise them to avoid eating meat because for whatever reason, eating meat means to support 'killing,' and animals had to be slaughtered only to feed them. Thus, before His parinirvana, the Buddha advised his disciples (monks and nuns) to practice vegetarianism. However, the Buddha did not insist his lay disciples to adhere to a vegetarian diet. Buddhists should practice vegetarianism methodically and gradually. We should not give up right away the habit of eating meat and fish to have vegetarian diet. Instead, we should gradually reduce the amount of meat and fish, then, start eating vegetables two days a month, then four days, ten days, and more, etc. Eating a vegetarian diet is not only a form of cultivating compassion and equality, but it is also free us from many diseases. Furthermore, such a diet can provide us with a lot of vitamins, and easy to digest. We should not judge the purity and impurity of a man simply by observing what he eats. Through his own evil thoughts and actions, man makes himself impure. Those who eat vegetables and abstain from animal flesh are praiseworthy. Those who still eat meat should be cautious, for no matter what you say, you are still eating sentient beings' flesh. You can say "I don't hear," or "I don't see" the animal was killed for my food, but are you sure that the purpose of killing is not the purpose of obtaining food for you? Be careful!!!

II. Eight Reasons for Not Eating Animal Food in the Point of View of the Lankavatara Sutra:

According to Zen Master Suzuki in *Studies in The Lankavatara Sutra*, there are eight reasons for not eating animal food as recounted in *The Lankavatara Sutra*: *The first reason*, all sentient beings are constantly going through a cycle of transmigration and stand to one another in every possible form of relationship. Some of these are living at present even as the lower animals. While they so differ from us now, they all are of the same kind as ourselves. To take their lives and eat their flesh is like eating our own. Human feelings cannot stand this unless one is quite callous. When this fact is realized even the Rakshasas may cease from eating meat. The Bodhisattva who regards all beings as if they were his only child cannot indulge in flesh-eating. *The second reason*, the essence of Bodhisattvaship is a great compassionate heart, for without this the Bodhisattva loses his being. Therefore, he who regards others as if they were himself, and whose pitying thought is to benefit others as well as himself, ought not to eat meat. He is willing for the sake of the truth to sacrifice himself, his body, his life, his property; he has no greed for anything; and full of compassion towards all sentient beings and ready to store up good merit, pure and free from wrong discrimination, how can he have any longing for meat? How can he be affected by the evil habits of the carnivorous races? *The third reason*, this cruel habit of eating meat causes an entire transformation in the features of a Bodhisattva, whose skin emits an offensive and poisonous odour. The animals are keen enough to sense the approach of such a person, a person who is like a Rakshasa himself, and would be frightened and run away from him. He who walks in compassion, therefore, ought not to eat meat. *The fourth reason*, the mission of a Bodhisattva is to create among his fellow-beings a kindly heart and friendly regard for Buddhist teaching. If they see him eating meat and causing terror among animals, their hearts will naturally turn away from him and from the teaching he professes. They will then lose faith in Buddhism. *The fifth reason*, if a Bodhisattva eats meat, he cannot attain the end he wishes; for he will be alienated by the Devas, the heavenly beings who are his spiritual sympathizers and protectors. His mouth will smell bad; he may not sleep soundly; when he awakes, he is not refreshed; his dreams are filled with inauspicious omens; when he is in a deserted place, all alone in the woods, he will be haunted by evil spirits; he will be nervous, excitable at least

provocations; he will be sickly, have no proper taste, digestion, nor assimilation; the course of his spiritual discipline will be constantly interrupted. Therefore, he who is intent on benefitting himself and others in their spiritual progress, ought not to think of partaking of animal flesh. *The sixth reason*, animal food is filthy, not at all clean as a nourishing agency for the Bodhisattva. It readily decays, putrefies (spoils), and taints. It is filled with pollutions, and the odour of it when burned is enough to injure anybody with refined taste for things spiritual. *The seventh reason*, the eater of meat shares in this pollution, spiritually. Once King Sinhasaudasa who was fond of eating meat began to eat human flesh, and this alienated the affections of his people. He was thrown out of his own kingdom. Sakrendra, a celestial being, once turned himself into a hawk and chased a dove because of his past taint as a meat-eater. Meat-eating not only thus pollutes the life of the individual concerned, but also his descendants. *The eighth reason*, the proper food of a Bodhisattva, as was adopted by all the previous saintly followers of truth, is rice, barley, wheat, all kinds of beans, clarified butter, oil, honey, molasses and sugar prepared in various ways. Where no meat is eaten, there will be no butchers taking the lives of living creatures, and no unsympathetic deeds will be committed in the world.

Chapter Thirty-Four

The Triple World Is But One Mind or Outside the Mind, There Is No Other Thing

The term Outside the Mind, There Are No Other Dharmas literally means 'outside the mind, there are no other dharmas'; the word 'dharma' is used here in the sense of phenomenon. As a matter of fact, in the Avatamsaka Sutra, the Buddha taught, outside the mind, there is no other thing. Mind, Buddha, and all the living, these three are not different (the Mind, the Buddha and sentient beings are not three different things). Zen practitioners should always remember that nothing exists outside the mind (consciousness), since all phenomena are projections of consciousness. In short, the theory that the only reality is mental, that of the mind. Nothing exists apart from mind. Similar to "Only Mind," or "Only Consciousness" in the Lankavatara Sutra on the matter of the triple world is just Mind or the triple world is but one mind (Tribhavasva-cittamatram-skt). In the Lankavatara Sutra, the Buddha taught: "The Bodhisattva-mahasattvas sees that the triple world is no more than the creation of the citta, manas, and mano-vijnana, that it is brought forth by falsely discriminating one's own mind, that there are no signs of an external world where the principle of multiplicity rules, and finally that the triple world is just one's own mind." This doctrine was also based on the teaching of the Buddha in the Avatamsaka Sutra, that the three worlds exist only in mind. According to Ideation Theory, the outer world does not exist but the internal mind presents appearance as if it were an outer world. The whole world is therefore of either illusory or causal nature and no permanent reality can be found. Unlike the material body, immaterial mind is invisible. We are aware of our thoughts and feelings and so forth by direct sensation, and we infer their existence in others by analogy. The mind is the root of all dharmas. In Contemplation of the Mind Sutra, the Buddha taught: "All my tenets are based on the mind that is the source of all dharmas." The mind has brought about the Buddhas, the Heaven, or the Hell. It is the main driving force that makes us happy or sorrowful, cheerful or sad, liberated or doomed. The

mind is so closely linked with the body that mental states affect the body's health and well-being. Some doctors even confirm that there is no such thing as a purely physical disease. Unless these bad mental states are caused by previous evil acts, and they are unalterable, it is possible so to change them as to cause mental health and physical well-being to follow thereafter. Man's mind influences his body profoundly. If allowed to function viciously and entertain unwholesome thoughts, mind can cause disaster, can even kill a being; but it can also cure a sick body. When mind is concentrated on right thoughts with right effort and understanding, the effect it can produce is immense. A mind with pure and wholesome thoughts really does lead to a healthy and relaxed life. According to Zen Master Taisen Deshimaru in 'Questions to a Zen Master: "It is only your mind that suffers. If you are anxious you suffer, but if you disconnect the roots of your anxiety your suffering disappears... The ego suffers for itself; without it there would be no more suffering." According to the Buddha, in addition to the physical sufferings, there are mental sufferings such as the suffering of separation from what is dear to us, the suffering of contact with what we despise, and the suffering of not getting what we desire, etc. As a matter of fact, Outside the mind, there is no other thing. Mind, Buddha, and all the living, these three are not different (the Mind, the Buddha and sentient beings are not three different things). Zen practitioners should always remember that nothing exists outside the mind (consciousness), since all phenomena are projections of consciousness.

Chapter Thirty-Five

Seven kinds of Emptiness in the Point of View of the Lankavatara Sutra

I. An Overview of the Nature of Emptiness:

According to Buddhist teachings, Prakriti or the nature of the void is what makes fire hot and water cold, it is the primary nature of each individual object. When it is declared to be empty, it means that there is no Atman in it, which constitutes its primary nature, and that the very idea of primary nature is an empty one. That there is no individual selfhood at the back of what we consider a particular object has already been noted, because all things are products of various causes and conditions, and there is nothing that can be called an independent, solitary, self-originating primary nature. All is ultimately empty, and if there is such a thing as primary nature, it cannot be otherwise than empty. In Sanskrit, the term “Sunyata” terminologically compounded of “Sunya” meaning empty, void, or hollow, and an abstract suffix “ta” meaning “ness”. The term was extremely difficult to be translated into Chinese; however, we can translate into English as “Emptiness,” “Voidness,” or “Vacuity.” The concept of this term was essentially both logical and dialectical. The difficulty in understanding this concept is due to its transcendental meaning in relation to the logico-linguistic meaning, especially because the etymological tracing of its meaning (sunyata meaning vacuous or hollow within a shape of thing) provides no theoretical or practical addition to one’s understanding of the concept.

II. Seven kinds of Emptiness in the Point of View of the Lankavatara Sutra:

In The Lankavatara Sutra, the Buddha reminded Mahamati about ‘Emptiness’ as thus: “Listen, Mahamati, to what I tell you. The idea of Sunyata belongs to the domain of imaginative contrivance, and as people are apt to cling to the terminology of this domain, we have the doctrines of Sunyata, Anutpada, Advaya, and Nihsvabhava, i.e., with

the view of freeing from the clinging.” Briefly, there are seven kinds of Emptiness (seven sorts of emptiness). *First, the Emptiness of Appearance (Lakshana):* What is meant by Emptiness of Appearance? Existence is characterized by mutual dependence; individuality and generality are empty when one is regarded apart from the other; when things are analyzed to the last degree, they are to be comprehended as not existent; there are, after all, no aspects of individuation such as “this,” “that,” or “both;” there are no ultimate irreducible marks of differentiation. For this reason, it is said that self-appearance is empty. By this is meant that appearance is not a final fact. According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism*, Book III, in Hsuan-Chuang’s version of the Mahaprajnaparamita, this is one of the eighteen forms of emptiness. Lakshana is the intelligible aspect of each individual object. In some cases, Lakshana is not distinguishable from primary nature, they are inseparably related. The nature of fire is intelligible through its heat, that of water through its coolness. The Buddhist monk finds his primary nature in his observance of the rules of morality, while the shaven head and patched robe are his characteristic appearance. The Prajnaparamita tells us that these outside, perceptible aspects of things are empty, because they are mere appearances resulting from various combinations of causes and conditions; being relative they have no reality. By the emptiness of self-aspect or self-character (Svalakshana), therefore, is meant that each particular object has no permanent and irreducible characteristics to be known as its own. *Second, the Emptiness of self-substance (Bhavasbhava):* What is meant by Emptiness of Self-substance? It is because there is no birth of self-substance by itself. That is to say, individualization is the construction of our own mind; to think that there are in reality individual objects as such, is an illusion; they have no self-substance, therefore, they are said to be empty. The unreality, or immateriality of substance, the “mind-only” theory, that all is mind or mental, a Mahayana doctrine. Corporeal entities are unreal, for they disintegrate. According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism*, Book III, in Hsuan-Chuang’s version of the Mahaprajnaparamita, this is one of the eighteen forms of emptiness. Svabhava means ‘to be by itself,’ but there is no such being it is also empty. Is then opposition of being and non-being real? No, it is also

empty, because each term of the opposition is empty. *Third, the Emptiness of Non-action (Apracarita)*: What is meant by Emptiness of Non-action? It means that harboured in all the Skandhas there is, from the first, Nirvana which betrays no sign of activity. That is, their activities as perceived by our senses are not real, they are in their nature quiet and not doing. Therefore, we speak of non-acting of the Skandhas, which is characterized as emptiness. *Fourth, the Emptiness of action (Pracarita)*: What is meant by the Emptiness of Action? It means that the Skandhas are free of selfhood and all that belongs to selfhood, and that whatever activities are manifested by them are due to the combination of causes and conditions. That is, they are not by themselves independent creating agencies, they have nothing which they can claim as belonging to their “self,” and their karmic activities are generated by the conjunction of many causes or accidents. For which reason there is what we designate the Emptiness of Action. *Fifth, the Emptiness of the Unnamability (Sarvadharmā)*: What is meant by the Emptiness of the Unnamability (không thể được gọi tên) of All Things? As this existence is dependent upon our imaginative contrivance, there is no self-substance in it which can be named and described by the phraseology of our relative knowledge. This unnamability is designated here as a form of emptiness. *Sixth, the Emptiness of the highest degree by which is meant Ultimate Reality or Supreme Wisdom (Paramartha)*: What is meant by Great Emptiness of Ultimate Reality, which is Supreme Wisdom. When the supreme wisdom is realized in our inner consciousness, it will then be found that all the theories, wrong ideas, and all the traces of beginningless memory are altogether wiped out and perfectly empty. This is another form of emptiness. *Seventh, the Emptiness of Reciprocity (Itaretara)*: What is meant by Emptiness of Reciprocity? When whatever quality possessed by one thing is lacking in another, this absence is designated as emptiness. For instance, in the house of Srigalamatri there are no elephants, no cattle, no sheep, etc., and I call this house empty. This does not mean that there are no Bhiksus here. The Bhiksus are Bhiksus, the house is the house, each retaining its own characteristics. As to elephants, horses, cattle, etc., they will be found where they properly belong, only they are absent in a place which is properly occupied by somebody else. In this manner, each object has its special

features by which it is distinguished from another, as they are not found in the latter. This absence is called Emptiness of Reciprocity.

Chapter Thirty-Six

Self-Nature in the Point of View of the Lankavatara Sutra

I. An Overview of Self-Nature in Buddhism:

According to Buddhist teachings, self-nature; another expression for the Buddha-nature that is immanent in everything existing and that is experienced in self-realization. Original nature, contrasted to supreme spirit or purusha. Original nature is always pure in its original essence. Self-nature, that which constitutes the essential nature of a thing. In the Lankavatara Sutra, the Buddha told Mahamati: "Oh Mahamati, the nature of existence is not as it is discriminated by the ignorant." Things in the phenomenal world are transient, momentary, and without duration; hence they have no self-nature. Also according to The Lankavatara Sutra, there are seven types of self-nature. According to Buddhism, self-nature is empty in itself. What is meant by Emptiness of Self-nature (Self-substance)? It is because there is no birth of self-substance by itself. That is to say, individualization is the construction of our own mind; to think that there are in reality individual objects as such, is an illusion; they have no self-substance, therefore, they are said to be empty. According to the T'ien T'ai tradition, this truth refers to reality which is neither nothingness nor substantial Being; it is simultaneously empty and conventionally existent. According to the point of view of Bodhidharma, the great ancestral founder of Zen, we have this statement about the second precept, taken from 'A Survey of Buddhism' by Sangharakshita: "Self-nature is clear and obvious. In the sphere of the ungraspable Dharma, not having a thought of grasping is called the item of refraining from stealing." If there is no thought of grasping, then there is nothing to grasp. According to the Sixth Patriarch Hui-Neng in the Platform Sutra, Chapter Three, Prajna must once be awakened in self-nature; for unless this is experienced we shall never have a chance of knowing the Buddha not only in ourselves but in others. But this awakening is no particular deed performed in the realm of empirical consciousness, and for this reason it is like a lunar reflection in the stream; it is neither continuous nor discrete; it is

beyond birth and death; even when it is said to be born, it knows no birth; even when it is said to have passed away, it knows no passing away; it is only when no-mind-ness or the Unconscious is seen that there are discourses never discoursed, that there are acts that never acted.

II. Seven Kinds of Self-nature in the Point of View of the Lankavatara Sutra:

According to The Lankavatara Sutra, there are seven types of self-nature (svabhava): collection or aggregate, being (existence), sign (symbol), the elements, cause or reason, condition (causation), and perfection. *First, Samudaya-svabhava (skt)*: Accumulated self-nature means the nature of accumulation of all things, including wholesome and unwholesome things. *Second, Bhavasvabhava (skt)*: Existence or being or self-nature, that which constitutes the essential nature of a thing. In the Lankavatara Sutra, the Buddha told Mahamati: “Oh Mahamati, the nature of existence is not as it is discriminated by the ignorant.” *Third, Laksana-svabhava (skt)*: Lakkhana-sabhava (p) means symbol or sign. Characteristics and perception Characteristics and perception or nature of different characteristics of all dharmas. *Fourth, Mahabhuta-svabhava (skt)*: Self-nature of the elements. Mahabhuta or four primary elements or the four great seeds or elements which enter into all things (earth, water, fire and wind), as from seeds all things spring. *Fifth, Hetu-svabhava (skt)*: Cause or reason means nature of one’s own original nature, which originates all things. Self-cause-characteristic, that is, reality. In the Lankavatara Sutra, the Buddha taught: “A mere discrimination is the hare’s horn, there are no real signs of selfhood.” *Sixth, Pratyayasvabhava (skt)*: Causation or condition. The circumstantial, conditioning, or secondary cause, in contrast with the Hetu, the direct or fundamental cause. Hetu is the seed, Pratyaya is the soil, rain, sunshine, etc. *Seventh, Nishpattisvabhava (skt)*: A perfect completion or perfection.

III. Emptiness of Self-nature in the Point of View of the Lankavatara Sutra:

Unreality of things or all things (phenomena) lack inherent existence, having no essence or permanent aspect whatsoever, nothing

has a nature of its own. All phenomena are empty. All phenomena exist are conditioned and, relative to other factors. According to Buddhism, Emptiness of primary nature or state of emptiness (Prakriti) is what makes fire hot and water cold, it is the primary nature of each individual object. When it is declared to be empty, it means that there is no Atman in it, which constitutes its primary nature, and that the very idea of primary nature is an empty one. That there is no individual selfhood at the back of what we consider a particular object has already been noted, because all things are products of various causes and conditions, and there is nothing that can be called an independent, solitary, self-originating primary nature. All is ultimately empty, and if there is such a thing as primary nature, it cannot be otherwise than empty. In Sanskrit, the term “Sunyata” terminologically compounded of “Sunya” meaning empty, void, or hollow, and an abstract suffix “ta” meaning “ness”. The term was extremely difficult to be translated into Chinese; however, we can translate into English as “Emptiness,” “Voidness,” or “Vacuity.” The concept of this term was essentially both logical and dialectical. The difficulty in understanding this concept is due to its transcendental meaning in relation to the logico-linguistic meaning, especially because the etymological tracing of its meaning (sunyata meaning vacuous or hollow within a shape of thing) provides no theoretical or practical addition to one’s understanding of the concept.

According to Buddhist teachings, self-nature; another expression for the Buddha-nature that is immanent in everything existing and that is experienced in self-realization. Original nature, contrasted to supreme spirit or purusha. Original nature is always pure in its original essence. Self-nature, that which constitutes the essential nature of a thing. According to Buddhism, absolute emptiness (Bhavasvabhava-sunyata or the absolute sunyata) means original nature or self-nature (Buddha nature, self-entity, or one’s own Buddha-nature), that which constitutes the essential nature of a thing. What is meant by Emptiness of Self-nature (Self-substance)? It is because there is no birth of self-substance by itself. That is to say, individualization is the construction of our own mind; to think that there are in reality individual objects as such, is an illusion; they have no self-substance, therefore, they are said to be empty. In the Lankavatara Sutra, the Buddha told Mahamati:

“Oh Mahamati, the nature of existence is not as it is discriminated by the ignorant.” Things in the phenomenal world are transient, momentary, and without duration; hence they have no self-nature. Also, according to The Lankavatara Sutra, there are seven types of self-nature. Self-entity means original or natural form of something, or original or primary substance. Original nature, contrasted to supreme spirit or purusha. Original nature is always pure in its original essence. Self-entity also means original or primary substance is an original or natural form or condition of anything. Self-entity or Buddha nature, coming from the root, the original or Buddha-nature, which is the real nature of all things. Besides, self-entity also means original nature, original essence, fundamental form, or original sources. In the traditional terminology of Buddhism, self-nature is Buddha-nature, that which makes up Buddhahood; it is absolute Emptiness, Sunyata, it is absolute Suchness, Tathata. May it be called Pure Being, the term used in Western philosophy? While it has nothing to do yet with a dualistic world of subject and object, it is called “Mind” (with the capital initial letter), and also the Unconscious. A Buddhist phraseology is saturated with psychological terms, and as religion is principally concerned with the philosophy of life. These terms, Mind and Unconscious, are here used as synonymous with Self-nature, but the utmost care is to be taken not to confuse them with those of empirical psychology; for we have not yet come to this; we are speaking of a transcendental world where no such shadows are yet traceable. In this self-nature there is a movement, an awakening and the Unconscious of itself. This is not the region where the question “Why” or “How” can be asked. The awakening or movement or whatever it may be called is to be taken as a fact which goes beyond refutation. The bell rings, and I hear its vibrations as transmitted through the air. This is a plain fact of perception. In the same way, the rise of consciousness in the Unconscious is a matter of experience; no mystery is connected with it, but, logically stated, there is an apparent contradiction, which once started goes on contradicting itself eternally. Whatever this is, we have now a self-conscious Unconscious or a self-reflecting Mind. Thus, transformed, Self-nature is known as Prajna.

Chapter Thirty-Seven

The Correct Dharma in the Point of View of the Lankavatara Sutra

I. An Overview of Dharma in Buddhist Teachings:

Generally speaking, dharma means things, events, and phenomena. Dharma also means duty, law or doctrine. The Dharma also means the cosmic law which is underlying our world, but according to Buddhism, this is the law of karmically determined rebirth. The Dharma that is the law of beginningless and endless becoming, to which all phenomena are subject according to causes and conditions. When dharma means phenomenon, it indicates all phenomena, things and manifestation of reality. All phenomena are subject to the law of causation, and this fundamental truth comprises the core of the Buddha's teaching. Dharma is a very troublesome word to handle properly and yet at the same time it is one of the most important and essential technical terms in Buddhism. Dharma has many meanings. A term derived from the Sanskrit root "dhr," which means "to hold," or "to bear"; there seems always to be something of the idea of enduring also going along with it. Originally, it means the cosmic law which underlying our world; above all, the law of karmically determined rebirth. The teaching of the Buddha, who recognized and regulated this law. In fact, dharma (universal truth) existed before the birth of the historical Buddha, who is no more than a manifestation of it. Today, "dharma" is most commonly used to refer to Buddhist doctrine and practice. Dharma is also one of the three jewels on which Buddhists rely for the attainment of liberation, the other jewels are the Buddha and the Samgha. Etymologically, it comes from the Sanskrit root "Dhri" means to hold, to bear, or to exist; there seems always to be something of the idea of enduring also going along with it. The most common and most important meaning of "Dharma" in Buddhism is "truth," "law," or "religion." Secondly, it is used in the sense of "existence," "being," "object," or "thing." Thirdly, it is synonymous with "virtue," "righteousness," or "norm," not only in the ethical sense, but in the intellectual one also. Fourthly, it is occasionally used in a most

comprehensive way, including all the senses mentioned above. In this case, we'd better leave the original untranslated rather than to seek for an equivalent in a foreign language.

According to Buddhism, dharma means Buddhist doctrine or teachings. The teaching of the Buddhas which carry or hold the truth. The way of understanding and love taught by the Buddha doctrine. The Buddha taught the Dharma to help us escape the sufferings and afflictions caused by daily life and to prevent us from degrading human dignity, and descending into evil paths such as hells, hungry ghosts, and animals, etc. The Dharma is like a raft that gives us something to hang onto as we eliminate our attachments, which cause us to suffer and be stuck on this shore of birth and death. The Buddha's dharma refers to the methods of inward illumination; it takes us across the sea of our afflictions to the other shore, nirvana. Once we get there, even the Buddha's dharma should be relinquished. The Dharma is not an extraordinary law created by or given by anyone. According to the Buddha, our body itself is Dharma; our mind itself is Dharma; the whole universe is Dharma. By understanding the nature of our physical body, the nature of our mind, and worldly conditions, we realize the Dharma. The Dharma that is the law of beginningless and endless becoming, to which all phenomena are subject according to causes and conditions. The Dharma, which comprises the spoken words and sermons of Sakyamuni Buddha wherein he elucidated the significance of the Unified Three Treasures and the way to its realization. The Dharma, the teaching imparted by the Buddha. All written sermons and discourses of Buddhas (that is, fully enlightened beings) as found in the sutras and other Buddhist texts still extant.

To Buddhist theories, nothing is real and permanent, the five aggregates make up beings, pillars and rafters make a house, etc. All is temporal and merely phenomenal, fallacious, and unreal. Names are only provisional symbol or sign. All dharmas are empirical combinations without permanent reality. All things are false and fictitious and unreal names, i.e. nothing has a name of itself, for all names are mere human appellations. In the Lankavatara Sutra, the Buddha reminded Mahamati: "Mahamati! As they are attached to names, images, and signs, the ignorant allow their minds to wander away." Things which exist only in name, i.e. all things are

combinations of other things and are empirically named. All things or phenomena are combinations of elements without permanent reality, phenomena, empirical combinations without permanent reality. The phenomenal which no more exists than turtle's hair or rabbit's horns.

According to the Prajnaparamita Heart Sutra, the basic characteristic of all dharmas is not arising, not ceasing, not defiled, not immaculate, not increasing, not decreasing. The Buddha says: "He who sees the Dharma sees me." Dharma means the teaching of the Buddha. Dharma also means the doctrine of understanding and loving. Dharma means the doctrines of Buddhism, norms of behavior and ethical rules including pitaka, vinaya and sila. Dharma also means reflection of a thing in the human mind, mental content, object of thought or idea. Dharma means factors of existence which the Hinayana considers as bases of the empirical personality. According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, the word "Dharma" has five meanings. First, dharma would mean 'that which is held to,' or 'the ideal' if we limit its meaning to mental affairs only. This ideal will be different in scope as conceived by different individuals. In the case of the Buddha it will be Perfect Enlightenment or Perfect Wisdom (Bodhi). Secondly, the ideal as expressed in words will be his Sermon, Dialogue, Teaching, Doctrine. Thirdly, the ideal as set forth for his pupils is the Rule, Discipline, Precept, Morality. Fourthly, the ideal to be realized will be the Principle, Theory, Truth, Reason, Nature, Law, Condition. Fifthly, the ideal as realized in a general sense will be Reality, Fact, Thing, Element (created and not created), Mind-and-Matter, Idea-and-Phenomenon, reflection of a thing in the human mind, mental content, object of thought or idea, and factors of existence which the Hinayana considers as bases of the empirical personality. According to the *Madhyamakas*, Dharma is a protean word in Buddhism. In the broadest sense it means an impersonal spiritual energy behind and in everything. There are four important senses in which this word has been used in Buddhist philosophy and religion. First, dharma in the sense of one ultimate Reality. It is both transcendent and immanent to the world, and also the governing law within it. Second, dharma in the sense of scripture, doctrine, religion, as the Buddhist Dharma. Third, dharma in the sense of righteousness,

virtue, and piety. Fourth, dharma in the sense of ‘elements of existence.’ In this sense, it is generally used in plural.

II. The Correct Dharma in the Point of View of the Lankavatara Sutra:

In the Dharmapada Sutra, the Buddha taught: “Long is the night to the wakeful; long is the road to him who is tired; long is samsara to the foolish who do not know true Law (Dharmapada 60). Eagerly try not to be heedless, follow the path of righteousness. He who observes this practice lives happily both in this world and in the next (Dharmapada 168). Follow the path of righteousness. Do not do evil. He who practices this, lives happily both in this world and in the next (Dharmapada 169).” The Teachings of the Buddha are divided into three periods (of Dharma): the first period is the Correct Dharma, the second period of Semblance Dharma, and the third period of Degenerate Age of Dharma. The correct dharma age is the era when the Buddha dwelled in the world. At that time the Buddha taught the Dharma, and there were genuine Arhats, great Bodhisattvas, and the sages who appeared as great disciples of the Buddha. The real period of Buddhism which lasted 500 years (some says 1,000 years) after the death of the Buddha (entered the Maha-Nirvana). Although the Buddha was no longer in existence, His Dharma and precepts were still properly practiced and upheld. Furthermore, there would be many Buddhists who had light karma and their mind were intrinsically good, therefore, many of them would attain enlightenment in their cultivation. From eighty to ninety out of one hundred cultivators would attain enlightenment. That is to say there were true and genuine practitioners who attained enlightenment. **In the Lankavatara Sutra, the Buddha said: “Mahamati! When the right doctrine is comprehended, there will be no discontinuation of the Buddha-family.”** The Correct Dharma Period is also a period when the right or true doctrines of the Buddha are utilized in cultivation such as the Four Noble Truths and the Noble Eightfold Path. In the Mahamaya Sutra, the Buddha prophesied: “After I enter the Maha-Nirvana, one hundred years later, there will be a Bhikshu named Upagupta who will have the complete ability to speak, elucidate, and clarify the Dharma similar to Purna Maitrayaniputra. He will aid and rescue infinite sentient beings.

In the following one hundred years (two hundred years after the Buddha's Maha-Nirvana), there will be a Bhikshu named Silananda, able to speak the crucial Dharma discerningly and will aid and save twelve million beings in this Jambudvipa continent (the earth). In the following one hundred years (or three hundred years after the Buddha's Maha-Nirvana), there will be a Bhikshu named Hsin-Lien-Hua-Ran, who will speak the Dharma to aid and save five hundred thousand beings. One hundred years after Hsin-Lien-Hua-Ran (four hundred years after the Buddha's Maha-Nirvana), there will be a Bhikshu named Niu-k'ou, who will speak the Dharma and rescue ten thousand beings. One hundred years after Niu-K'ou (five hundred years after the Buddha's Maha-Nirvana), there will be a Bhikshu named Bao-T'ien, who will speak the Dharma to aid and save twenty thousand beings and influence infinite others to develop the Ultimate Bodhi Mind. After this time, the Proper Dharma Age will come to an end. Six hundred years after the Buddha's Maha-Nirvana, ninety-six types of improper doctrines will arise, false teachings will be born to destroy the Proper Dharma. At that time, a Bhikshu named Asvaghosha will be born. This Bhikshu will use great wisdom to speak of the Dharma to combat these false religions. Seven hundred years after the Buddha's Maha-Nirvana, there will be born a Bhikshu named Nagarjuna; he will use the power of the Proper Prajna or great wisdom to destroy false views to light brightly the Buddha's Dharma's torch."

Chapter Thirty-Eight

The Storehouse of Karmas in the Point of View of the Lankavatara Sutra

I. An Overview of Alaya Consciousness in Buddhist Point of View:

Alaya is a Sanskrit term for “basis consciousness,” the initiator of change, or the first power of change, or mutation, i.e. the alaya-vijnana, so called because other vijñanas are derived from it. An important doctrinal concept that is particularly important in the Yogacara tradition. This term is sometimes translated by Western scholars as “storehouse consciousness,” since it acts as the repository (kho) of the predisposition (thiên vậ) that one’s actions produce. It stores these predispositions until the conditions are right for them to manifest themselves. The Tibetan translators rendered (hoàn lại) it as “basis of all” because it serves as the basis for all of the phenomena of cyclic existence and nirvana. Through meditative practice and engaging in meritorious actions, one gradually replaces afflicted seeds with pure ones; when one has completely purified the continuum of the alaya-vijnana, it is referred to as the “purified consciousness.” Alaya means all-conserving mind. It is in company with the seven Vijnanas which are generated in the dwelling-house of ignorance. Alaya means the preconsciousness, or the eighth consciousness, or the store-consciousness. It is the central or universal consciousness which is the womb or store consciousness (the storehouse consciousness where all karmic seeds enter and cause all thought activities). In the Lankavatara Sutra, the Buddha told Mahamati: “Oh Mahamati! The Tathagata-garbha contains in itself causes alike good and not-good, and from which are generated all paths of existence. It is like an actor playing different characters without harboring any thought of ‘me and mine.’”

According to the Dictionary of Chinese-English Buddhist terms composed by Professor Soothill, Alaya-vijnana is interpreted as: *First, Adana-vijnana*: It holds together, or is the seed of another rebirth, or phenomena, the causal nexus. *Second*, Original mind, because it is the

root of all things. *Third*, it contains good and bad karma which in turns produces the rounds of mortality. *Fourth*, the prime or supreme mind or consciousness. *Fifth*, it is the last of the eight vijnanas. *Sixth*, Manifested mind, because all things are revealed in or by it. *Seventh*, the fundamental mind-consciousness of conscious beings, which lay hold of all the experiences of the individual life. *Eighth*, Seeds mind, because from it spring all individualities, or particulars. *Ninth*, Alaya-vijnana is the basis of all knowledge. *Tenth*, Store Consciousness: All karma created in the present and previous lifetime is stored in the Alaya Consciousness. This is like a storage space receiving all information collected in the Mana consciousness. When a sentient being dies, the first seven consciousnesses die with it, but the Alaya-Consciousness carries on. It is the supreme ruler of one existence which ultimately determines where one will gain rebirth in the six realms of existence. The storehouse-consciousness is a place where stores: all impressions, all memory-seeds, and all karmic seeds. *Eleventh*, Mind is another name for Alaya-vijnana, as they both store and give rise to all seeds of phenomena and knowledge. *Twelfth*, Abode of consciousness. *Thirteenth*, Unsullied consciousness when considered in the absolute, i.e. the Tathagata. *Fourteenth*, Inexhaustible mind, because none of its seeds, or products is lost (non-disappearing, perhaps non-melting). *Fifteenth*, *Tathagata-garbha*: Tathagatagarbha is the womb where the Tathagata is conceived and nourished and matured. Tathagatagarbha also means the Alayavijnana which fully purified of its habit-energy (vasana) and evil tendencies (daushthulya). According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, when all things are reflected on our mind, our discriminating or imagining power is already at work, this called our consciousness (vijnana). Since the consciousness co-ordinating all reflected elements stores them, it is called the store-consciousness or ideation-store.

II. The Storehouse of Karmas in the Point of View of the Lankavatara Sutra:

As mentioned above, Alaya means the preconsciousness, or the eighth consciousness, or the store-consciousness. It is the central or universal consciousness which is the womb or store consciousness (the

storehouse consciousness where all karmic seeds enter and cause all thought activities). In the Lankavatara Sutra, the Buddha told Mahamati: “Oh Mahamati! The Tathagata-garbha contains in itself causes alike good and not-good, and from which are generated all paths of existence. It is like an actor playing different characters without harboring any thought of ‘me and mine.’” Alaya Vijnana, the receptacle intellect or consciousness, basic consciousness, Eighth consciousness, subconsciousness, and store consciousness. The storehouse consciousness or basis from which come all seeds of consciousness or from which it responds to causes and conditions, specific seeds are reconveyed by Manas to the six senses, precipitating new actions, which in turn produce other seeds. This process is simultaneous and endless. “Alayavijnana is also called “Open knowledge”, the store of knowledge where all is revealed, either good or bad. Alaya means a house or rather a home, which is in turn a place where all the valued things for use by us are kept and among which we dwell. Also called “Store consciousness,” “eighth consciousness,” or “karma repository.” All karma created in the present and previous lifetime is stored in the Alaya Consciousness. According to the Consciousness-Only, there are eight consciousnesses (sight, hearing, smell, taste, touch, mind, Mana and Alaya). These consciousnesses enable sentient beings to discriminate between right and wrong of all dharmas (thoughts, feelings, physical things, etc). However, human beings have a deep consciousness which is called Alaya-consciousness which is the actual subject of rebirth, and is mistakenly taken to be an eternal soul or self by the other consciousnesses. It is in the Alaya-consciousness that the impressions of action and experience are stored in the form of ‘seeds’ and it is these seeds which engender further experiences according to the individual situation. According to Asvaghosa Bodhisattva in the Awakening of Faith and the Samparigraha, the Alaya or store is the consciousness in which the true and the false unite. When Alaya Consciousness becomes pure and taintless, it is Tathata (Thusness). Also known as Alayavijnana. In the Lankavatara Sutra, the Buddha told Mahamati: “Oh Mahamati! The Tathagata-garbha contains in itself causes alike good and not-good, and from which are generated all paths of existence. It is like an actor playing different characters without harboring any thought of ‘me and

mine.”” Alaya means all-conserving. It is in company with the seven Vijnanas which are generated in the dwelling-house of ignorance. The function of Alayavijnana is to look into itself where all the memory (vasana) of the beginningless past is preserved in a way beyond consciousness (acintya) and ready for further evolution (parinama); but it has no active energy in itself; it never acts, it simply perceives, it is in this exactly like a mirror; it is again like the ocean, perfectly smooth with no waves disturbing its tranquillity; and it is pure and undefiled, which means that it is free from the dualism of subject and object. For it is the pure act of perceiving, with no differentiation yet of the knowing one and the known. According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, when all things are reflected on our mind, our discriminating or imagining power is already at work. This called our consciousness (vijnana). Since the consciousness co-ordinating all reflected elements stores them, it is called the store-consciousness or ideation-store. The ideation-store itself is an existence of causal combination, and in it the pure and tainted elements are causally combined or intermingled. When the ideation-store begins to move and descend to the everyday world, then we have the manifold existence that is only an imagined world. The ideation-store, which is the seed-consciousness, is the conscious center and the world manifested by ideation is its environment. It is only from the Buddha's Perfect Enlightenment that pure ideation flashed out. This pure ideation can purify the tainted portion of the ideation-store and further develop its power of understanding. The world of imagination and the world of interdependence will be brought to the real truth (parinirvana). This having been attained, the seed-store, as consciousness, will disappear altogether and ultimately will reach the state where there is no distinction between subject and object. The knowledge so gained has no discrimination (Avikalpa-vijnana). This ultimate state is the Nirvana of No Abode (apratiṣṭhita-nirvana), that is to say, the attainment of perfect freedom, not being bound to one place. The function of Alayavijnana is to look into itself where all the memory (vasana) of the beginningless past is preserved in a way beyond consciousness (acintya) and ready for further evolution (parinama); but it has no active energy in itself; it never acts, it simply perceives, it is in this exactly like a mirror; it is again like the ocean,

perfectly smooth with no waves disturbing its tranquillity; and it is pure and undefiled, which means that it is free from the dualism of subject and object. For it is the pure act of perceiving, with no differentiation yet of the knowing one and the known. The initiator of change, or the first power of change, or mutation, i.e. the *alaya-vijnana*, so called because other *vijnanas* are derived from it. An important doctrinal concept that is particularly important in the Yogacara tradition. This term is sometimes translated by Western scholars as “storehouse consciousness,” since it acts as the repository (*kho*) of the predisposition (*thiên vê*) that one’s actions produce. It stores these predispositions until the conditions are right for them to manifest themselves. The Tibetan translators rendered (*hoàn lại*) it as “basis of all” because it serves as the basis for all of the phenomena of cyclic existence and nirvana. Through meditative practice and engaging in meritorious actions, one gradually replaces afflicted seeds with pure ones; when one has completely purified the continuum of the *alaya-vijnana*, it is referred to as the “purified consciousness.” *Alaya* means all-conserving mind. It is in company with the seven *Vijnanas* which are generated in the dwelling-house of ignorance. *Alaya* means the preconsciousness, or the eighth consciousness, or the store-consciousness. It is the central or universal consciousness which is the womb or store consciousness (the storehouse consciousness where all karmic seeds enter and cause all thought activities). All karma created in the present and previous lifetime is stored in the *Alaya Consciousness*. This is like a storage space receiving all information collected in the *Mana* consciousness. When a sentient being dies, the first seven consciousnesses die with it, but the *Alaya-Consciousness* carries on. It is the supreme ruler of one existence which ultimately determines where one will gain rebirth in the six realms of existence. The ideation-store itself is an existence of causal combination, and in it the pure and tainted elements are causally combined or intermingled. When the ideation-store begins to move and descend to the everyday world, then we have the manifold existence that is only an imagined world. The ideation-store, which is the seed-consciousness, is the conscious center and the world manifested by ideation is its environment. It is only from the Buddha’s Perfect Enlightenment that pure ideation flashed out. This pure ideation can purify the tainted

portion of the ideation-store and further develop its power of understanding. The world of imagination and the world of interdependence will be brought to the real truth (parinispanna). This having been attained, the seed-store, as consciousness, will disappear altogether and ultimately will reach the state where there is no distinction between subject and object. The knowledge so gained has no discrimination (Avikalpa-vijnana). This ultimate state is the Nirvana of No Abode (apratisthita-nirvana), that is to say, the attainment of perfect freedom, not being bound to one place. The function of Alayavijnana is to look into itself where all the memory (vasana) of the beginningless past is preserved in a way beyond consciousness (acintya) and ready for further evolution (parinama); but it has no active energy in itself; it never acts, it simply perceives, it is in this exactly like a mirror; it is again like the ocean, perfectly smooth with no waves disturbing its tranquillity; and it is pure and undefiled, which means that it is free from the dualism of subject and object. For it is the pure act of perceiving, with no differentiation yet of the knowing one and the known.

In Buddhism, mind is the root of all dharmas. The mind or thoughts is the storehouse of karma, wholesome or unwholesome. The Sanskrit term Citta is defined as the whole system of vijnanas, originally pure, or mind. Citta is generally translated as “thought.” In the Lankavatara Sutra as well as in other Mahayana sutras, citta may better be rendered “mind.” When it is defined as “accumulation” or as “store-house” where karma seeds are deposited, it is not mere thought, it has an ontological signification also. In The Dhammapada Sutta, the Buddha taught: “Mind fore-runs deeds; mind is chief, and mind-made are they.” “Mind” is another name for Alaya-vijnana. Unlike the material body, immaterial mind is invisible. We are aware of our thoughts and feelings and so forth by direct sensation, and we infer their existence in others by analogy. The mind is the root of all dharmas. In Contemplation of the Mind Sutra, the Buddha taught: “All my tenets are based on the mind that is the source of all dharmas.” The mind has brought about the Buddhas, the Heaven, or the Hell. It is the main driving force that makes us happy or sorrowful, cheerful or sad, liberated or doomed. Ancient people believed that ‘heart’ is in the chest area. In Zen, it means either the mind of a person in the sense of all his

powers of consciousness, mind, heart and spirit, or else absolutely reality, the mind beyond the distinction between mind and matter. It is for the sake of giving practitioners an easier understanding of Mind, Buddhist teachers usually divide the mind into aspects or layers, but to Zen, Mind is one great Whole, without parts or divisions. The manifesting, illuminating, and nonsubstantial characteristics of Mind exist simultaneously and constantly, inseparable and indivisible in their totality.

According to Buddhism, understanding is not an accumulation of knowledge. To the contrary, it is the result of the struggle to become free of knowledge. Understanding shatters old knowledge to make room for the new that accords better with reality. When Copernicus discovered that the Earth goes around the sun, most of the astronomical knowledge of the time had to be discarded, including the ideas of above and below. Today, physics is struggling valiantly to free itself from the ideas of identity and cause effect that underlie classical science. Science, like the Way, urges us to get rid of all preconceived notions. Understanding, in human, is translated into concepts, thoughts, and words. Understanding is not an aggregate of bits of knowledge. It is a direct and immediate penetration. In the realm of sentiment, it is feeling. In the realm of intellect, it is perception. It is an intuition rather than the culmination of reasoning. Every now and again it is fully present in us, and we find we cannot express it in words, thoughts, or concepts. "Unable to describe it," that is our situation at such moments. Insights like this are spoken of in Buddhism as "impossible to reason about, to discuss, or to incorporate into doctrines or systems of thought." Besides, understanding also means a shield to protect cultivator from the attack of greed, hatred and ignorance. A man often does wrong because of his ignorance or misunderstanding about himself, his desire of gaining happiness, and the way to obtain happiness. Understanding will also help cultivators with the ability to remove all defilements and strengthen their virtues.

Practitioners should always remember that all of our desires develop because of the thoughts of our mental factor intention. When we see an attractive object, we develop a wish to obtain that object. In contrary, when we see an unattractive object, we develop a wish not to obtain that object; sometimes we hate the object. The functions of mind

are very extensive and numberless. That's why the Buddha always reminded his disciples, "Mind is like an unrest monkey jumping from one tree to another." The activities of the mind have no limit; mind originates delusion; mind originates Enlightenment. According to the Zen Teaching of Huang Po, one day, Zen Master Huang Po entered the hall to preach the assembly: "Mind is Buddha, while the cessation of conceptual thought is the Way." Everything existence or phenomenon arises from the functions of the mind; mind creates Nirvana; mind creates Hells. An impure mind surrounds itself with impure things. A pure mind surrounds itself with pure things. Surroundings have no more limits than the activities of the mind; mind creates Buddhas (Buddha is like our mind); mind creates ordinary men (sentient beings are just like our mind). The mind is a skilful painter who creates pictures of various worlds; there is nothing in the world that is not mind-created; both life and death arise from the mind and exist within the mind. The mind creates greed, anger and ignorance; however, that very mind is also able to create giving, patience and wisdom. A mind that is bewildered by its own world of delusion will lead beings to an unenlightened life. If we learn that there is no world of delusion outside of the mind, the bewildered mind becomes clear, we cease to create impure surroundings and we attain enlightenment. The mind is the master of every situation (it rules and controls everything). The world of suffering is brought about by the deluded mortal mind. The world of eternal joy is also brought about by the mind, but a clear mind. The mind is as the wheels follow the ox that draws the cart, so does suffering follow the person who speaks and acts with an impure mind. If the mind is impure, it will cause the feet to stumble along a rough and difficult road; but if a mind is pure, the path will be smooth and the journey peaceful.

In The Studies of The Lankavatara Sutra, Zen Master D.T. Suzuki distinguished two kinds of functioning of the mind. First, functioning is dependent on the Individualizing Mind and is perceived by the minds of the two-vehicle followers. It is known as Responding Body. As they do not know that this is projected by their Evolving Mind, they take it for something external to themselves, and making it assume a corporeal form, fail to have a thorough knowledge of its nature. Second, functioning is dependent on the Karma-consciousness, that is,

it appears to the minds of those Bodhisattvas who have just entered upon the path of Bodhisattvahood as well as of those who have reached the highest stage. This is known as the Recompense Body. The body is visible in infinite forms, each form has infinite marks, and each mark is excellent in infinite ways, and the world in which the Body has its abode is also embellished in manners infinite varying. As the Body is manifested everywhere, it has no limitations whatever, it can never be exhausted, it goes beyond all the conditions of determination. According to the needs of all beings it becomes visible and is always held by them, it is neither destroyed nor lost sight of. All such characteristics of the Body are the perfuming effect of the immaculate deeds such as the virtues of perfection and also the work of the mysterious perfuming innate in the Tathagata-garbha. As it is thus possession of immeasurably blissful qualities, it is called Recompense Body.

Mind of Understanding Ourselves, understanding ourselves means understanding things as they really are, that is seeing the impermanent, unsatisfactory, and non-substantial or non-self nature of the five aggregates of clinging in ourselves. It is not easy to understand ourselves because of our wrong concepts, baseless illusions, perversions and delusions. It is so difficult to see the real person. The Buddha taught that in order to be able to understand ourselves, we must first see and understand the impmanence of the five aggregates. He compares material form or body to a lump of foam, feeling to a bubble, perception to a mirage, mental formations or volitional activities to water-lily plant which is without heartwood, and consciousness to an illusion. The Buddha says: "Whatever material form there be whether past, future or present, internal, external, gross or subtle, low or lofty, far or near that material form is empty, unsubstantial and without essence. In the same manner, the remaining aggregates: feeling, perception, mental formation, and consciousness are also empty, unsubstantial and without essence. Thus, the five aggregates are impermanent, whatever is impermanent, that is suffering, unsatisfactory and without self. Whenever you understand this, you understand yourselves."

According to Buddhism, you cannot run away from your mind. By meditation, you can train the mind to keep calm and be free from

disturbances either from within or outside. Apply concentrated awareness to the internal confusions and mental conflicts, and observe or pay attention to all the changing states of your mind. When the mind is properly developed, it brings happiness and bliss. If the mind is neglected, it runs you into endless troubles and difficulties. The disciplined mind is strong and effective, while the wavering mind is weak and ineffective. The wise train their minds as thoroughly as a horse-trainer train their horses. Therefore, you should watch you mind. When you sit alone, you should observe the changing conditions of the mind. The task is only a matter of observing the changing states, not fighting with the mind, or avoid it, or try to control it. When the mind is in a state of lust, be aware that we are having a mind of lust. When the mind is in a state of hatred or when it is free from hatred, be aware that we are having a mind of hatred or free from hatred. When you have the concentrated mind or the scattered mind, you should be aware that we are having a concentrated or a scattered mind. You should always remember that your job is to observe all these changing conditions without identifying yourself with them. Your job is to turn your attention away from the outside world and focus in yourself. This is very difficult, but it can be done. In all activities of your daily life, you should always watch your mind and to observe your mind in all kinds of situations. To observe the working of your mind without identifying with or finding justification for your thoughts without erecting the screen of prejudice; without expecting reward or satisfaction. To observe the senses of desire, hatred, jealousy and other unwholesome states that arise and upset the balance of the mind. Continue meditation practices to check and eliminate these harmful elements. Practitioners should always remember that the mind is climbing and jumping like a monkey. Someone asks a Zen master on how to look into one's self-nature. The Zen master replies: "How can? For if there is a cage with six windows, in which there is a monkey. Someone calls at one window, 'O, monkey,' and he replies. Someone else calls at another window, and again he replies. And so on. Human's mind is no different from that monkey."

According to the Buddhist point of view, the mind, consciousness, or the store house of karmas is the core of our existence. All our psychological experiences, such as pain and pleasure, sorrow and

happiness, good and evil, life and death, are not attributed to any external agency. They are only the result of our own thoughts and their resultant actions. Mind actually influences the body in every minute of life. If we allow it to function with the vicious and unwholesome thoughts, mind can cause disaster; it can even kill another being. However, when the mind is concentrated on right thoughts with right effort and understanding, it can produce an excellent effect. Thus, the Buddha taught: “No enemy can harm one so much as one’s own thoughts of craving, thoughts of hate, thoughts of jealousy, and so on.” A mind with pure and wholesome thoughts really lead to a peaceful and relaxed life.

Mind is not separate from the world of thoughts and feelings, how can it leave and retire into itself? When we look at the tree in front of us, our mind does not go outside of us into the forest, nor does it open a door to let the trees in. Our mind fixes on the trees, but they are not a distinct object. Our mind and the trees are one. The trees are only one of the miraculous manifestations of the mind. According to the Sutra In Forty-Two Sections, Chapter 31, the Buddha said: “There was once someone who, plagued by ceaseless sexual desire, wished to castrate himself. To cut off your sexual organs would not be as good as to cut off your mind. Your mind is like a supervisor; if the supervisor stops, his employees will also quit. If the deviant mind is not stopped, what good does it do to cut off the organs?” The Kasyapa Buddha taught: ‘Desire is born from your will; your will is born from thought. When both aspects of the mind are still, there is neither form nor activity.’”

The Mind is always functioning without limitations or obstacles. When we speak of mind, we usually think of psychological phenomena, such as feelings, thoughts, or perceptions. When we speak of objects of mind, we think of physical phenomena, such as mountains, trees, or animals. Speaking this way, we see the phenomenal aspects of mind and its objects, but we don’t see their nature. We have observed that these two kinds of phenomena, mind and objects of mind, rely on one another for their existence and are therefore interdependent. But we do not see that they themselves have the same nature. This nature is sometimes called “mind” and sometimes called “suchness.” Whatever we call it, we cannot measure this nature using concepts. It is boundless and all inclusive, without limitations or obstacles. From the

point of view of unity, it is called Dharmakaya. From the point of view of duality, it is called “mind without obstacle” encountering “world without obstacle.” The Avatamsaka Sutra calls it unobstructed mind and unobstructed object. The mind and the world contain each other so completely and perfectly that we call this “perfect unity of mind and object.”

In Buddhist cultivation, the moon is a symbol of the mind. The mind is just like the moon shining bright and helping us see all things; but the mind is not a thing we can point at; the mind has neither shadow nor shape. Existence is the mind manifesting; its true nature is the emptiness. We can hear the sound of a pebble hitting the surface of a road; the sound is the mind manifesting. We can see a banner waving in the wind; the flapping is the mind manifesting. That’s all! “Citta” is defined as the whole system of vijñanas, originally pure, or mind. Citta is generally translated as “thought.” In the Lankavatara Sutra as well as in other Mahayana sutras, citta may better be rendered “mind.” When it is defined as “accumulation” or as “store-house” where karma seeds are deposited, it is not mere thought, it has an ontological signification also. In Buddhism, there is no distinction between mind and consciousness. Both are used as synonymous terms. In The Dhammapada Sutta, the Buddha taught: “Mind fore-runs deeds; mind is chief, and mind-made are they.” According to Great Master Ying-Kuang: “The mind encompasses all the ten directions of dharma realms, including Buddha dharma realm, Bodhisattva dharma realm, Pratyeka-Buddha dharma realm, Sravaka dharma realm, Heaven dharma realm, Human dharma realm, Asura dharma realm, Animal dharma realm, Hungry Ghost dharma realm, and Hell dharma realm. One mind can give rise to everything. Buddhas arise from within the cultivator’s mind, Hells also arise from the cultivator’s mind.”

Let’s look inside ourselves to see that the mind has no form at all. The image comes and goes; the mind sees the image coming and going. The sound comes and goes; the mind hears the sound coming and going. Because the mind is formless, it can reflect all things coming and going in countless forms. Also because it is formless, the mind could manifest as the image we see, and as the sound we hear. Practitioners should see that they are all states of mind only. Let’s look at our mind to see that thoughts coming and going, arising and vanishing. The mind is just like a mirror that shows us the images of all things reflected. All images come and go, but the reflectivity is still there, unmoving and undying. In ancient times, the reason zen patriarchs awoke their disciples by clapping two hands, for when two hands clap they cause a sound; the sound comes and goes, but the nature of hearing ability is still there even in our sleep, unchanging, unmoving and undying. Devout Buddhists should always

remember that clear mind is like the full moon in the sky. Sometimes clouds come and cover it, but the moon is always behind them. Clouds go away, then the moon shines brightly. So, devout Buddhists should not worry about clear mind. It is always there. Remember, when thinking comes, behind it is clear mind. When thinking goes, there is only clear mind. Thinking comes and goes, comes and goes without any exceptions. We must not be attached to the coming or the going of the thinking. We live together and act together in harmonious spirit. Acting together means cutting off my opinions, cutting off my condition, cutting off my situation. To be able to do this, our mind will naturally become empty mind. When our mind becomes empty mind, it is like a white paper. Then our true opinion, our true condition, our true situation will appear. In our daily cultivation, when we bow together and chant together, recite Buddha names together and eat together, our minds become one mind. It is like on the sea, when the wind comes, naturally there are many waves. When the wind dies down, the waves become smaller. When the wind stops, the water becomes a mirror, in which everything is reflected, mountains, trees, clouds, etc. Our mind is the same. When we have many desires and many opinions, there are many big waves. But after we sit in meditation and act together for some time, our opinions and desires disappear. The waves become smaller and smaller. Then our mind is like a clear mirror, and everything we see or hear or smell or taste or touch or think is the truth.

Practitioners should always be mindful that our body is changing, and our mind is wandering east and west. Let's keep practicing until we can realize that our mind is originally serene like the nature of the water: serene, unchanging and unmoving, despite the waves rising and falling, and despite the bubbles forming and popping. Practitioners should see our mind just like an ox. Meditation is like taming an ox, but as a matter of fact, we do not need to tame anything; just watch the ox constantly. We know we see the mind when a thought arises. Until we no longer see the ox nor the ox keeper, then we have already seen that all things are empty in nature. Devout Buddhists should always remember that all things are playing in our mind. When we look around we cannot see the mind, but we cannot say there is no mind, because the consciousness arises and vanishes. We cannot say there is something called mind, because there is no trace of it at all. Thoughts come and go just like illusions. If we try to keep thoughts in our mind, we are trying to keep illusions; and there is no way we can get out of the sufferings and afflictions of the Saha World. However, practitioners should not try to empty any thought in our mind, because that is impossible. Just realize the law of dependent origination; just see the emptiness nature of all things. Let's open our eyes and see things, we will see that all things are empty in nature!

In short, in Buddhist point of view, man's mind influences his body profoundly. If allowed to function viciously and indulge in unwholesome thoughts, mind can cause disaster, can even cause one's death. But on the other hand, a mind imbued with wholesome thoughts can cure a sick body. When the mind is concentrated on right thoughts with right effort and right understanding, the effects it can produce are immense. Thus, a mind with pure and wholesome thoughts leads to a healthy and relaxed life. Mind is such a subtle and intricate phenomenon that it is impossible to find two men of the same mind. Man's thoughts are translated into speech and action. Repetition of such speech and action gives rise to habits and finally habits form character. Character is the result of man's mind-directed activities and so the characters of human beings vary. Thus to understand the real nature of life, one has to explore the innermost recesses of one's mind which can only be accomplished by deep self-introspection based on purity of conduct and meditation. The Buddhist point of view is that the mind or consciousness is the core of our existence. Of all forces the force of mind is the most potent. It is the power by itself. All our psychological experiences, such as pain and pleasure, sorrow and happiness, good and evil, life and death, are not attributed to any external agency. They are the result of our own thoughts and their resultant actions. To train our "force of mind" means to try to guide our minds to follow the wholesome path and to stay away from the unwholesome path. According to Buddhism teachings, training the mind doesn't mean to gain union with any supreme beings, nor to bring about any mystical experiences, nor is it for any self-hypnosis. It is for gaining tranquility of mind and insight for the sole purpose of attaining unshakable deliverance of the mind. For a long long period of time, we all talk about air, land and environment pollution, what about our mind pollution? Should we do something to prevent our minds from wandering far deep into the polluted courses? Yes, we should. We should equally protect and cleanse our mind. The Buddha once taught: "For a long time has man's mind been defiled by greed, hatred and delusion. Mental defilements make beings impure; and only mental cleansing can purify them." Devout Buddhists should always keep in mind that our daily life is an intense process of cleansing our own action, speech and thoughts. And we can only achieve this kind of cleansing through practice, not philosophical speculation or logical abstraction. Remember the Buddha once said: "Though one conquers in battle thousand times thousand men, yet he is the greatest conqueror who conquers himself." This is nothing other than "training of your own monkey mind," or "self-mastery," or "control your own mind." It means mastering our own mental contents, our emotions, likes and dislikes, and so forth. Thus, "self-mastery" is the greatest empire a man can aspire unto, and to be subject to our own passions is the most grievous slavery.

Chapter Thirty-Nine

Cultivation of Pure Minds in the Point of View of the Lankavatara Sutra

I. An Overview of Purifying the Mind in Buddhist Teachings:

As mentioned in previous chapters, purifying the mind means to keep the mind pure at all times. To the Buddha, man is a supreme being, thus, he taught: “Be your own torch and your own refuge. Do not seek refuge in any other person.” This was the Buddha’s truthful word. He also taught that all realizations come from effort and intelligence that derive from one’s own experience. Man is the master of his destiny. The human's mind itself right in this very life can make the person's life better or worse. Finally, if the person tries his or her best to cultivate, he or she can become a Buddha. According to Buddhism, the mind plays an extremely important role in Buddhist life and cultivation. The mind has brought about the Buddhas, the Heaven, or the Hell. It is the main driving force that makes us happy or sorrowful, cheerful or sad, liberated or doomed. For these above-mentioned reasons, we can see the Buddha's teachings on mind scattered all over Buddhist scriptures, especially in the Heart of the Prajna-Paramita-Sutra, Sutra in Forty-Two Sections, Sutra of the Diamond-Cutter of Supreme Wisdom, Lankavatara Sutra, Dharmapada Sutra, Surangama Sutra, Sutra on the Foundations of Mindfulness, and so on.

II. The Buddha's Teachings on Cultivation of Pure Minds in the Point of View of the Lankavatara Sutra:

The Lankavatara Sutra is said to have been delivered by Sakyamuni in the island Lanka, the present Sri Lanka. A philosophical discourse attributed to Sakyamuni as delivered on the Lanka Mountain in Ceylon. It may have been composed in the fourth or fifth century A.D. The sutra stresses on the eight consciousness, the Tathagathagarbha and gradual enlightenment through slow progress on the path of meditative training; the major idea in this sutra is regarding that sutra merely as indicators, i.e. pointing fingers; however, their real object

being only attained through personal meditation. There have been four translations into Chinese, the first by Dharmaraksa between 412-433, which no longer exists; the second was by Gunabhada in 443, 4 books; the third by Bodhiruci in 513, 10 books; the fourth by Siksanda in 700-704, 7 books. There are many treatises and commentaries on it, by Fa-Hsien and others. This is one of the sutras upon which the Zen and Yogacara schools are based. In fact, this was the sutra allowed by Bodhidharma, and is the recognized text of the Ch'an School. In the Lankavatara Sutra, Sakyamuni Buddha predicted, "In the future, in southern India, there will be a great master of high repute and virtue named Nagarjuna. He will attain the first Bodhisattva stage of Extreme Joy and be reborn in the Land of Bliss." This is one of the most important sutras in the Mahayana Buddhism Zen. It is said that the text is comprised of discourses of Sakyamuni Buddha in response to questions by Bodhisattva Mahamati. It also discusses a wide range of doctrines, including a number of teachings associated with the Yogacara tradition. Among these is the theory of "eight consciousnesses," the most basic of which is the Alaya-vijnana or the basic consciousness, which is comprised of the seeds of volitional activities. It also emphasizes on "Tathagata-garbha" or the "embryo of the tathafata" thought because of its assertion that all sentient beings already possess the essence of Buddhahood, which is merely uncovered through meditative practice. This text is currently highly influential in East Asia, particularly in the Zen traditions. In the Lankavatara Sutra, the Buddha told Mahamati: "Oh Mahamati! The Tathagata-garbha contains in itself causes alike good and not-good, and from which are generated all paths of existence. It is like an actor playing different characters without harboring any thought of 'me and mine.'" Also, in the Lankavatara Sutra, the Buddha said: "Buddhist Nirvana consists in turning away from the wrongfully discriminating Manovijnana. For with Manovijnana as cause (hetu) and support (alambana), there takes place the evolution of the seven Vijnanas. Further, when Manovijnana discerns and clings to an external world of particulars, all kinds of habit-energy (vasana) are generated therefrom, and by them the Alaya is nurtured. Together with the thought of "me and mine," taking hold of it and clinging to it, and reflecting upon it, Manas thereby takes shape and is evolved. In substance (sarira),

however, Manas and Manovijnana are not different the one from the other, they depend upon the Alaya as cause and support. And when an external world is tenaciously held as real which is no other than the presentation of one's own mind, the mentation-system (citta-kalapa), mutually related, is evolved in its totality. Like the ocean waves, the Vijnanas set in motion by the wind of an external world which is the manifestation of one's own mind, rise and cease. Therefore, the seven Vijnanas cease with the cessation of Manovijnana."

Chapter Forty

Contemplation on Three Subjects of Wisdom In the Point of View of the Lankavatara Sutra

I. An Overview of Contemplation in Buddhist Teachings:

Contemplation can fundamentally be defined as the concentration of the mind on a certain subject, aiming at realizing a tranquil body, and an undisturbed mind as a way to perform right mindfulness. Contemplation is not a simple matter. In the world today, based on mechanical and technological advances, our life is totally disturbed by those daily activities that are very tiresome and distressing for mastering; thus, the body is already difficult and if we want to master the mind, it is even more difficult. Contemplation is the daily practice of Buddhist adepts for training the body and mind in order to develop a balance between Matter and Mind, between man and the universe. In short, contemplation can be used to dispel distractions and defilements. Contemplation on love to dispel anger. Contemplation on appreciation and rejoicing in the good qualities of others can dispel the problem of jealousy. Contemplation on impermanence and death awareness can reduce covetousness. Contemplation on the impurity can help reduce attachment. Contemplation on non-ego (non-self) and emptiness can help eliminate (eradicate) completely all negative thoughts.

II. Contemplation on Three Subjects of Wisdom in the Point of View of the Lankavatara Sutra:

In the Lankavatara Sutra and the Studies of the Vijnaptimatra, there are three subjects of idealistic contemplations (meditations), or contemplation on three forms of knowledge known as Svanhavalakshana-traya mentioned in the Lankavatara Sutra: Contemplation on the reality of Ego and things, contemplation of the inter-origination, and Contemplation the Bhutatathata as the only reality.

First, Contemplation on the Reality of Ego and Things: Svabhavas is known as the Parikalpita or wrong discrimination of judgment

(Parikalpita-svabhava), and proceeds from rightly comprehending the nature of objects, internal as well as external, and also relationship existing between objects as independent individuals or as belonging to a genus. It is the perception of subject and object, characterized by our experience of ourselves as separate, discrete beings in opposition to an objective external world. This is the imagined nature, the kind of existence which the unenlightened person ascribes to the everyday world. It is unreal, and only has a conventional existence, which is projected by the activity of an unenlightened mind. It is the product of the falsifying activity of language which imputes duality to the mutually dependent flow of mental dharmas. These dualistic phenomena are really only imagined. Parikalpita-svabhava or pervasively discriminated imagined nature. Contemplation on the reality of Ego and things. Contemplation on the reality of Ego and things helps practitioners getting rid of the nature of pervasive imagination, the nature of the unenlightened, holding to the tenet that everything is calculable or reliable, or that maintains the seeming to be real, i.e. is what it appears to be.

Second, Contemplation of the Inter-Origination (the Paratantra):

The Paratantra, literally, “depending on another,” or characteristics of other dependence is a knowledge based on some fact, which is not, however, in correspondence with the real nature of existence. The notion of inter-origination (paratantra) is very close to living reality. It annihilates dualistic concepts, one and many, inside and outside, time and space, mind and matter, and so forth, which the mind uses to confine, divide, and shape reality. The notion of inter-origination can be used not only to destroy habits of cutting up reality, but also to bring about a direct experience of reality. As a tool, however, it should not be considered a form of reality in itself. The inter-origination is the very nature of living reality, the absence of an essential self. You cannot say anything exists in itself. Because they have no independent identity, all phenomena are described as empty. This does not mean that phenomena are absent, only that they are empty of an essential self, of a permanent identity independent of other phenomena. Contemplating on inter-origination means to contemplate that things are produced by caused and circumstance. Not having an independent

nature. Not a nature of its own, but constituted of elements. Dependent on another that which arises.

Third, Contemplation the Bhutatathata as the Only Reality (the Parinishpanna): The Perfect True Nature means Parinishpanna or Bhutatathata, one of the the three subjects of idealistic reflection. Parinishpanna (perfect knowledge or perfect true nature, or absolute reality). Bhutatathata is the only reality. The pure ideation can purify the tainted portion of the ideation-store (Alaya-vijnana) and further develop its power of understanding. The world of imagination and the world of interdependence will be brought to the real truth (Parinishpanna). While the Parinishpanna is the perfected knowledge, and corresponds to the Right Knowledge (Samyagjnana) and Suchness (Tathata) of the five Dharmas. It is the knowledge that is available when we reach the state of self-realization by going beyond Names and Appearances and all forms of Discrimination or judgment. It is suchness itself, it is the Tathagata-garbha-hridaya, it is something indestructible. The rope is now perceived in its true perspective. It is not an object constructed out of causes and conditions and now lying before us as something external. From the absolutist's point of view which is assumed by the Lankavatara, the rope is a reflection of our own mind, it has no objectivity apart from the latter, it is in this respect non-existent. But the mind out of which the whole world evolves is the object of the Parinishpanna, perfectly-attained knowledge. Contemplating on the Parinishpanna, one of the the three subjects of idealistic reflection. Parinishpanna (perfect knowledge or perfect true nature, or absolute reality). Bhutatathata is the only reality. The pure ideation can purify the tainted portion of the ideation-store (Alaya-vijnana) and further develop its power of understanding. The world of imagination and the world of interdependence will be brought to the real truth (Parinishpanna).

Chapter Forty-One

Four Kinds of Dhyana in the Point of View of the Lankavatara Sutra

I. An Overview of Dhyana and Samadhi in Buddhism:

Dhyana is considered meditating. Meditation in the visible or known is called Dhyana. Dhyana is Meditation (Zen), probably a transliteration. Meditation is an element of Concentration; however, the two words (dhyana and samadhi) are loosely used. Ch'an-na is a Chinese version from the Sanskrit word "Dhyana," which refers to collectedness of mind or meditative absorption in which all dualistic distinctions disappear. The fifth paramita (to practice dhyana to obtain real wisdom or prajna). In dhyana all dualistic distinctions like subject, object, true, false are eliminated. Ch'an is a Chinese most equivalent word to the Sanskrit word "Dhyana," which means meditation. To enter into meditation. A school that developed in East Asia, which emphasized meditation aimed at a non-conceptual, direct understanding of reality. Its name is believed to derive from the Sanskrit term "Dhyana." Dhyana is a general term for meditation or a state of quietude or equanimity gained through relaxation. To meditate, to calm down, and to eliminate attachments, the aversions, anger, jealousy and the ignorance that are in our heart so that we can achieve a transcendental wisdom which leads to enlightenment. It traces itself back to the Indian monk named Bodhidharma, who according to tradition travelled to China in the early sixth century. He is considered to be the twenty-eighth Indian and the first Chinese patriarch of the Zen tradition. The school's primary emphasis on meditation, and some schools make use of enigmatic riddles called "kung-an," which are designed to defeat conceptual thinking and aid in direct realization of truth. When looking into the origins of Zen, we find that the real founder of Zen is none other than the Buddha himself. Through the practice of inward meditation, the Buddha attained Supreme Enlightenment and thereby became the Awakened One, the Lord of Wisdom and Compassion. In Buddhism, there are many methods of cultivation, and meditation is one of the major and most important

methods in Buddhism. According to the Buddhist History, our Honorable Gautama Buddha reached the Ultimate Spiritual Perfection after many days of meditation under the Bodhi Tree.

Meanwhile, samadhi or meditative absorption means a state of meditative concentration on a single object. Buddhist meditation literature describes a series of such states, each of which is attained through cultivation of practices designed to lead to its actualization. The development of concentrative calmness itself is never an end of the deliverance. It is only a means to something more sublime which is of vital importance, namely insight (vipassana). In other words, a means to the gaining of Right Understanding, the first factor of the Eightfold Noble Path. Though only a means to an end, it plays an important role in the Eightfold Noble Path. It is also known as the purity of mind (citta-visuddhi), which is brought about by stilling the hindrances. A person who is oppressed with painful feeling can not expect the purity of mind, nor concentrative calm. It is to say that so long as a man's body or mind is afflicted with pain, no concentrative calm can be achieved. According to the Samyutta Nikaya, the Buddha taught: "The mind of him who suffers is not concentrated." In Zen, samadhi means perfect absorption of thought into the one object of meditation. Abstract meditation, the mind fixed in one direction, or field. Collectedness of the mind on a single object through calming of mental activity. In Zen, samadhi is a non-dualistic state of consciousness in which the consciousness of the experiencing object becomes one with the experienced object, thus, is only experiential content. This state of consciousness is often referred to as 'one-pointedness of mind'; this expression, however, is misleading because it calls up the image of 'concentration' on one point on which the mind is directed. However, samadhi is neither a straining concentration on one point, nor is the mind directed from here to there (from subject to object), which would be a dualistic mode of experience. For Zen practitioners, the ability to attain the state of samadhi is a precondition for absorption.

II. Four Kinds of Dhyana in the Point of View of the Lankavatara Sutra:

According to the Lankavatara Sutra, there are four kinds of dhyana: dhyana that surveys the meanings, dhyana practiced by the ignorant, dhyana depending on suchness, and the Tathagata's pure Dhyana.

First, Arthapravicayam (skt): Arthapravicayam consists in examining the meaning of a proposition or theory in order to achieve the intellect that sees into the self-nature of existence which is beyond the fourfold proposition of discrimination, as the four points of argumentation of the Madhyamika School: First, the existing. If we express our answer, it must be "Yes." Second, non-existing. If we express our answer, it must be "No." Third, both existing and non-existing. If we express our answer, it must be "Either yes or no according to circumstances." Fourth, neither existing nor non-existing. If we express our answer, it must be "Neither yes nor no," i.e., having nothing to do with the question or no use answering.

Second, Zen for Ordinary People or Balopacarikam (skt): Ordinary Zen for anybody and everybody, which help people learn to concentrate and control their mind, being free from any philosophic or religious content. Ordinary is a pure Zen practice, in the belief that it can improve both physical and mental health. However, the fact remains that ordinary Zen, although far more beneficial for the cultivation of the mind than the reading of countless books on ethics and philosophy, is unable to resolve the fundamental problem of man and his relation to the universe, because it cannot pierce the ordinary man's basic delusion of himself as distinctly other than the universe. According to the Lankavatara Sutra, this is one of the four kinds of Dhyanas. Though he is regarded as ignorant or dull-witted (bala) who practices this kind of Dhyana, this is the ordinary form of meditation carried on by most people, some of whom are quite intelligent and sharp-witted. However, the Mahayana goes beyond these meditations which are more or less relative and artificial and not of the highest sort; for meditating on impurities, the impermanence of things, sufferings of life, etc., is the first lesson for the beginners of Buddhism.

Third, Suchness-Real Dharma Zen: In Buddhism, Tathata (skt) or suchness means the real truth of things. Real dharma means true, absolute, fundamental, or perfect dharma means. The term "real" refers to the way things truly are, reality itself, the supreme truth. According to Master Fa-yun, "real" corresponds to the insight of the

sages. Through practicing of Suchness-Real Dharma meditation, we can attain proper concentration, which is samadhi. If we realize this state, then we will be in a state of 'Thus, thus, unmoving, understanding and perfectly clear.' How can we reach this state? We must cultivate until we have no attachment to a self, then when we look inside to contemplate our mind, we will not find it. When we look outside to contemplate our body, our body is also gone. When we look afar at all different things in the universe, none of those things exist either. That is the time when 'inside we find no body and mind, and outside we find no world.' This is a state of emptiness. However, we should not attach to this emptiness either. If we still hang on to this emptiness, then we are still clinging. Only when we can get rid of this emptiness, we can become one with, and the same as, the Dharma Realm. We will not be different in any way from empty space. This state is called 'samadhi'. This is an unmoving state of perfectly clear understanding. We must put in a period of vigorous effort and rid our mind of idle thoughts. Then 'when not even one thought arises, the entire substance comes into view,' and we will discover our original face, our fundamental identity. Eventually, we will attain the wisdom or law of the absolute, literally means 'the wisdom that is like thusness'; the wisdom that arises from profound enlightenment, the realization of one's own Buddha-nature. It also means enlightened consciousness

Fourth, Tathagata Zen or Tathagatam (skt): *An overview of Tathagata Zen:* Tathagata Zen follows the methods and the six paramitas taught in Mahayana sutras. All schools of Buddhism, whether Patriarchal Zen (Thiền Tông) or Pure Land (Tịnh Độ) or Tantrism (Mật tông) are merely expedients "Fingers pointing to the moon." The true mind inherent in all sentient beings. One of the four Dhyanas. This is the highest kind of Dhyana practiced by the Mahayana believers of Buddhism. The practitioner has realized the inner truth deeply hidden in the consciousness, yet he does not remain intoxicated with the bliss thereby attained, he goes out into the world performing wonderful deeds of salvation for the sake of other beings. According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, to understand Tathagata meditation, one must study the history of the meditative teaching of the Buddha. When we speak of the Tathagata meditation, we presuppose the rise of patriarchal meditation by the

advent of Bodhidharma in China in 520 A.D. In Tathagata meditation, the Buddha first taught the Threefold Basis of Learning (trisiksa): Higher Discipline (adhi-sila), Higher meditation (adhi-citta), and Higher Wisdom (adhi-prajna). In the sixfold perfection of wisdom, concentration (samadhi) is one of the most important factors. The Buddha further taught meditation as the 'basis of action' (karma-sthana), such as meditation on the ten universal objects, on impurity, on impermanence, on breaths, etc. The object of meditation with the Buddha seems to have been to attain first, tranquility of mind, and then activity of insight. This idea is common to both Hinayana and Mahayana. To intensify the original idea and to apply it extensively, each school seems to have introduced detailed items of contemplation.

Ordinary method of practicing Tathagata Zen: The below process of meditation is common to all Buddhist schools including Hinayana as well as Mahayana: i) Arrange your seat properly, sit erect, cross-legged, and have your eyes neither quite closed nor quite open, looking three to seven meters ahead. You should sit properly but your body will move on account of your breaths. To correct such movement, count your in-breath and out-breath as one and slowly count as far as ten, but never beyond ten. ii) Although your body may become upright and calm, your thought will move about. You must therefore meditate upon the impurity of human beings in illness, death and after death. iii) When you are well prepared to contemplate, you will begin to train yourself by concentration on the ten universals. This is a meditative unification of diverse phenomena into one of the ten universals, that is, blue, yellow, red, white, earth, water, fire, air, space, consciousness. In this you must meditate upon the universe until it becomes to your eyes one wash of a color or one aspect of an element. If you meditate upon water, the world around you will become only running water.

Chapter Forty-Two

The Northern Zen School & Gradual Enlightenment Influenced from the Lankavatara Sutra & The First Patriarch Bodhidharma

In China, in the beginning of the sixth century, the form of meditative practice the Bodhidharma taught still owed a great deal to Indian Buddhism. His instructions were to a great extent based on the traditional sutra of Mahayana Buddhism; he especially emphasized the importance of the Lankavatara Sutra. Typical Chinese Zen, which is a fusion of the Dhyana Buddhism represented by Bodhidharma and indigenous Chinese Taoism and which is described as a "special transmission outside the orthodox teaching," first developed with Hui-Neng, the sixth patriarch of Zen in China, and the great Zen masters of the T'ang period who followed him. Among special characteristics of Bodhidharma's Zen Methods are the eight fundamental principles, intuitional or relating to direct mental vision of the Zen School: Correct Law Eye-Treasury; Nirvana of Wonderful and Profound Mind; Reality is nullity; the Door of Abhidharma; it is not relying on books, or not established on words; it is a special transmission outside the teachings; it points directly to the human mind; through it one sees one's own nature and becomes a Buddha. Nancy Wilson Ross wrote in *The World of Zen*: "Zen, although considered a religion by its followers, has no sacred scriptures whose words are law; no fixed canon; no rigid dogma; no Savior or Divine Being through whose favor or intercession one's eventual Salvation is assured. The absence of attributes common to all other religious systems lends Zen a certain air of freedom to which many modern people respond. Furthermore, Zen's stated aim of bringing about, through the employment of its special methods, a high degree of knowledge with a resultant gain of peace of mind has caught the attention of certain Western psychologists... The gravest obstacle in discussing Zen's possible meaning for the West is the difficulty of explaining 'How it works.' As mentioned above, in its own four statements, Zen emphasizes particularly that its teaching lies

beyond and outside words: 'A special transmission outside the Scriptures; No dependence upon words and letters; Direct pointing to the soul of man; Seeing into one's nature and the attainment of Buddhahood.' The legendary First Ancestor of Zen Bodhidharma's teaching begins and ends with the mind as the gateway to liberation, there is no Buddha beyond the mind that is our marvelously aware true nature, and with beholding the mind as the key to the gate. The central practice he taught was seated meditation, translated as 'wall gazing,' sitting like a wall, stable and immovable. He said this is the way to clarify the mind and thus your life and your world. Concentrate, relinquish all false ideas, return to true reality, and with that abandon all dualism of self and other, settling into the still true nature of things. His language is often symbolic and lyrical as he points over and over to what he calls the fundamental pure inherent mind on which we should ground ourselves. This mind is not just your or my thinking and perception; it is what is also called Buddha, Buddha-nature, suchness, no word can contain it, no self can grasp it.

According to the Lankavatara Sutra, there are five categories or five doors of breaking through forms for practitioners to cultivate before arrival of enlightenment. They are Name (nama), Appearance (nimitta), Discrimination (Right Knowledge (samyagijnana), and Suchness (tathata). Those who are desirous of attaining to the spirituality of the Tathagata are urged to know what these five categories are; they are unknown to ordinary minds and, as they are unknown, the latter judge wrongly and become attached to appearances. Forms include all appearances or phenomena. Appearances (nimitta) mean qualities belonging to sense-objects such as visual, olfactory, etc. People use names to call all appearance or phenomena. Names are not real things, they are merely symbolical, they are not worth getting attached to as realities. Ignorant minds move along the stream of unreal constructions, thinking all the time that there are really such things as "me" and "mine." They keep tenacious hold of these imaginary objects, over which they learn to cherish greed, anger, and infatuation, altogether veiling the light of wisdom. These passions lead to actions, which, being repeated, go on to weave a cocoon for the agent himself. He is now securely imprisoned in it and is unable to free himself from the encumbering thread of wrong judgments. He drifts

along on the ocean transmigration, and, like the derelict, he must follow its currents. He is again compared to the water-drawing wheel turning around the same axle all the time. He never grows or develops, he is the same old blindly-groping sin-committing blunderer. Owing to this infatuation, he is unable to see that all things are like maya, mirage, or like a lunar reflection in water; he is unable to free himself from the false idea of self-substance (svabhava), of “me and mine,” of subject and object, of birth, staying and death; he does not realize that all these are creations of mind and wrongly interpreted. For this reason he finally comes to cherish such notions as Isvara, Time, Atom, and Pradhana, and becomes so inextricably involved in appearances that he can never be freed from the wheel of ignorance. Due to vikalpa people discriminate or name all these objects and qualities, distinguishing one from another. Ordinary mental discrimination of appearance or phenomena, both subjective and objective, saying “this is such and not otherwise;” and we have names such as elephant, horse, wheel, footman, woman, man, wherein Discrimination takes place. Breaking through form means using Samyagjnana or corrective wisdom, which correct the deficiencies of errors of the ordinary mental discrimination. Right Knowledge consists in rightly comprehending the nature of Names and Appearances as predicating or determining each other. It consists in seeing mind as not agitated by external objects, in not being carried away by dualism such as nihilism and eternalism, and in not falling the state of Sravakahood and Pratyekabuddhahood as well as into the position of the philosopher. Owing to the intervene of samyagjnana or corrective wisdom, Bhutatathata appears. Bhutatathata or absolute wisdom reached through understanding the law of the absolute or ultimate truth.

The two schools of Zen, the Gradual and the Sudden, represent different facets of the same teaching adapted to different types of people in different location. To praise one school while disparaging the other is therefore a form of crazy attachment, not appropriate for any Buddhists. The Northern school placed great value on the study and intellectual penetration of the scriptures of Buddhism, especially the Lankavatara Sutra. Gradual enlightenment, or progressive awakening for beginners, one of the three modes of the Buddha’s teaching of the Northern Sects (Shen-hsiu). The position that enlightenment comes

gradually, as a result of studying the sutras and accumulated practice. According to Tsung-mi, Shen-hsiu taught: "Although sentient beings are in fundamental possession of Buddha-nature, it is obscured and rendered invisible because of their beginningless ignorance... One must depend on the oral instructions of one's teacher, reject the realms of perception, and contemplate the mind, putting an end to false thoughts. When these thoughts are exhausted one experiences enlightenment, there being nothing one does not know. It is like a mirror darkened by dust; one must strive to polish it. When the dust is gone the brightness of the mirror appears, there being nothing it does not illuminate." In the Lankavatara Sutra, the Buddha told Mahamati: "Oh Mahamati, Nirvana means seeing into the abode of reality in its true significance. The abode of reality is where a thing stands by itself. To abide in one's self-station means not to be astir, i.e., to be eternally quiescent. By seeing into the abode of reality as it is means to understand that there is only what is seen of one's own mind, and no external world as such."

The Northern Zen School teaches that all beings are originally endowed with Enlightenment, just as it is the nature of a mirror to illuminate. When the passions veil the mirror it is invisible, as thought obscured with dust. If, according to the instructions of Shen-Hsiu, erroneous thoughts are subdued and annihilated, they cease to rise. The mind is enlightened as to its own nature, leaving nothing unknown. It is like brushing the mirror. When there is no more dust the mirror shines out, leaving nothing unilluminated. Therefore, Shen-Hsiu, the great Master of the Northern School, writes, in his gatha presented to the Fifth Patriarch:

"This body is the Bodhi tree
The mind is like a mirror bright;
Take heed to keep it always clean
And let not dust collect upon it."

The Northern school placed great value on the study and intellectual penetration of the scriptures of Buddhism, especially the Lankavatara Sutra, and held the view that enlightenment is reached 'gradually' through slow progress on the path of meditative training; the Southern stresses the 'suddenness' of the enlightenment experience and the primacy of direct insight into the true nature of existence over

occupation with conceptual affirmations about this. This dust-wiping attitude of Shen-Hsiu and his followers inevitably leads to the quietistic method of meditation, and it was indeed the method which they recommended. They taught the entering into a samadhi by means of concentration, and the purifying of the mind by making it dwell on one thought. They further taught that by awakening of thoughts an objective world was illumined, and that when they were folded up an inner world was perceived.

When we understand Shen-Hsiu's Five Means by the Northern School also means we understand Shen-Hsiu and what was taught by him. This will help us understand Hui-Neng's Zen methods better. Unfortunately, however, we are not in possession of much of the teaching of Shen-Hsiu, for the fact that this School failed to prosper against its competitor led to the disappearance of its literature. The Teaching of the Five Means by the Northern School, one of the preserved writings of the Northern School, which is incomplete and imperfect in meaning, and not written by Shen-Hsiu. They were notes taken by his disciples of the Master's lectures. Here the word "Means" or method, *upaya* in Sanskrit, is not apparently used in any special sense, and the five means are five heads of reference to the Mahayana Sutras as to the teaching in the Northern School: First, Buddhahood is enlightenment, and enlightenment is not awakening the mind. Second, when the mind is kept immovable, the senses are quietened, and in this state the gate of supreme knowledge opens. Third, this opening of supreme knowledge leads to a mystical emancipation of mind and body. This, however, does not mean the absolute quietism of the Nirvana of the Hinayanists, for the supreme knowledge attained by Bodhisattvas involved unattached activity of the senses. Fourth, this unattached activity means being free from the dualism of mind and body, wherein the true character of things is grasped. Fifth, finally, there is the path of Oneness, leading to a world of Suchness which knows no obstructions, no differences. This is Enlightenment or completely apprehended the truth; the complete apprehension of noumenon, phenomenon and the middle way at the same time, or the complete apprehension at the same time of noumenon, phenomenon, and the middle way.

Chapter Forty-Three

Tathagata Store in the Point of View of the Lankavatara Sutra

I. An Overview and Meanings of The Thus-Come One:

Tathagata literally means one “thus come,” the “thus” or “thusness,” indicating the enlightened state. Therefore, Tathagata can be rendered as “Thus enlightened I come,” and would apply equally to all Buddhas other than Sakyamuni. One of the ten titles of the Buddha, which he himself used when speaking of himself or other Buddhas. In Mahayana Buddhism, Tathagata is the Buddha in his nirmanakaya, the intermediary between the essential and the phenomenal world. Tathagata also means “Absolute,” “Prajna” or “Emptiness Shunyata.” The Tathagata who has gone beyond all plurality and categories of thought can be said to be neither permanent nor impermanent. He is untraceable. Permanent and impermanent can be applied only where there is duality, not in the case of non-dual. And because Tathata is the same in all manifestation, therefore all beings are potential Tathagatas. It is the Tathagata within us who makes us long for Nibbana and ultimately sets us free.

Devout Buddhists should always remember that Tathagata is neither a god nor the prophet of a god. In Mahayana Buddhism, Tathagata is the Buddha in his nirmanakaya, the intermediary between the essential and the phenomenal world. Tathagata also means “Absolute,” “Prajna” or “Emptiness” or “Shunyata.” The Tathagata who has gone beyond all plurality and categories of thought can be said to be neither permanent nor impermanent. He is untraceable. Permanent and impermanent can be applied only where there is duality, not in the case of non-dual. And because Tathata is the same in all manifestation, therefore all beings are potential Tathagatas. It is the Tathagata within us who makes us long for Nibbana and ultimately sets us free. Tathagata is one of the ten titles of the Buddha, which he himself used when speaking of himself or other Buddhas. He was born, lived and passed away. He left no room in His teaching for any other superstition. This event of the life of the Tathagata is human beings’

greatest impression and hope for everyone of us can hope that some day we can reach the same stage as the Tathagata did if we resolve to do our best to cultivate.

Long before our Buddha was born, there were many other Buddhas who found the path and showed it to people. These other Buddhas lived so long ago that we have no written histories about them, but they taught the people in those far off days the very same Truth that our Sakyamuni Buddha taught us almost twenty-six hundred years ago, for the Truths never change. “Tathagata” literally means one “thus come,” the “thus” or “thusness,” indicating the enlightened state. Therefore, Tathagata can be rendered as “Thus enlightened I come,” and would apply equally to all Buddhas other than Sakyamuni. The Thus-Come One also means one who has attained Supreme Enlightenment; one who has discovered (come to) Truth; one of the ten titles of the Buddha, which he himself used when speaking of himself or other Buddhas; those of the Tathagata order. “Tathagata” is a Sanskrit term for “Thus-gone-one.” An epithet of Buddhas, which signifies their attainment of awakening (Bodhi), a transcendental state that surpasses all mundane attainments. This term may be divided into either of the following formulas: *tatha+gata*, or *tatha+agata*. In the former case, it means “Như khứ,” and in the latter case “Như Lai.” A title of the Buddha, used by his followers and also by himself when speaking of himself. Tathagata also means the previous Buddhas have come and gone. According to the Middle Length Collections (*Majjhimanikaya*), Tathagata is a perfect being whose foot-prints or tracks are untraceable, who is above all the dichotomies of thought. According to the *Dhammapada* (254), the word Tathagata means ‘thus gone’ or ‘so gone,’ meaning ‘trackless,’ or whose track cannot be traced by any of the categories of thought. According to Nagarjuna in the *Madhyamaka* Philosophy, regardless the origin of the word ‘Tathagata,’ the function of it is clear. He descends on earth to impart the light of Truth to mankind and departs without any track. He is the embodiment of Tathata. When the Buddha is called Tathagata, his individual personality is ignored; he is treated as a type that appears from time to time in the world. He is the earthly manifestation of Dharma. Tathagata includes the Tathagata in bonds and tathagata unlimited and free from bonds. The Tathagata in bonds (limited and subject to the

delusions and sufferings of life); or the fettered bhutatathata, the bhutatathata in limitations. Tathagata unlimited and free from bonds (not subject to the delusions and sufferings of life any more); or the unfettered or free bhutatathata, as contrast with fettered bhutatathata (Tại triền chân như).

Sunyata and Karuna are the essential characteristics of Tathagata. Sunyata here means Prajna or transcendental insight. Having Sunyata or Prajna, Tathagata is identical with Tathata or Sunya. Having Karuna, he is the saviour of all sentient beings. “Tathagata” means the true being of all. The true being of the Tathagata which is also the true being of all is not conceivable. In his ultimate nature, the Tathagata is ‘deep, immeasurable, unfathomable.’ The dharmas or elements of existence are indeterminable, because they are conditioned, because they are relative. The Tathagata is indeterminable, because, in his ultimate nature, he is not conditionally born. The indeterminability of the ultimate nature really means ‘the inapplicability of the ways of concepts.’ Thus, Nagarjuna in the Karika: “The Buddha is transcendental in regard to thoughts and words. He is not subject to birth and death. Those who describe the Buddha in the terms of conceptual categories are all victims of the worldly and verbalizing mind and are thus unable to see the Tathagata in his real nature.”

II. Tathagata Store in the Point of View of the Lankavatara Sutra:

According to the Lankavatara Sutra, the Tathagata-garbha or Tathagata Store is also called the Original or Fundamental Unsullied Consciousness. The Tathagata-garbha, the eighth or alaya, the original or fundamental unsullied consciousness of mind. According to the Awakening of Faith, the real knowledge is a knowledge which is free from illusion, the sixth vijnana. Buddha-wisdom, innocent mind in all which is independent of birth and death. This is one of the three states of mind or consciousness mentioned in the Lankavatara Sutra. The absolute, the true nature of all things which is immutable, immovable and beyond all concepts and distinctions. A Sanskrit term for the innate potential for Buddhahood or Buddha-nature that is present in all sentient beings. Tathagatagarbha is the womb where the Tathagata is conceived and nourished and matured. **Tathagatagarbha also means**

the Alayavijnana which fully purified of its habit-energy (vasana) and evil tendencies (daushthulya). According to the Mahayana Buddhism, everything has its own Buddha-nature in the dharmakaya. Tathagatagarbha is the cause of goods as well as evils which creates the various paths of existence. In some texts, Mahayana texts, for example, Tathagata-garbha is equated with emptiness (sunyata) and is based on the notion that since all beings, all phenomena lack inherent existence (svabhava) and are constantly changing in dependence upon causes and conditions there is no fixed essence. Thus Buddha-nature is not something that is developed through practices of meditation or as a result of meditation, but rather is one's most basic nature, which is simply made manifest through removing the veils of ignorance that obscure it. However, meditation plays a crucial role in our cultivation life, for it's a main tool that helps us to remove the beginningless veils of ignorance so that Buddha-nature can manifest. Matrix of Thus-come or Thus-gone or Tathagata-garbha has a twofold meaning: Thus-Come or Thus-Gone or Buddha concealed in the Womb (man's nature), and the Buddha-nature as it is. Tathagata-garbha is the absolute, unitary storehouse of the universe, the primal source of all things. Therefore, the Tathagata is in the midst of the delusion of passions and desires; and the Tathagata is the source of all things(all created things are in the Tathagatagarbha, which is the womb that gives birth to them all), whether compatible or incompatible, whether forces of purity or impurity, good or bad. The realm of the Tathagatagarbha which is another name for the Alayavijnana, is beyond the views based on the imagination of the Sravakas and Pratyekabuddhas and philosophers. Tathagatagarbha is the womb where the Tathagata is conceived and nourished and matured. As mentioned above, Tathagatagarbha also means the Alayavijnana which fully purified of its habit-energy (vasana) and evil tendencies (daushthulya). Thus, Tathagatagarbha also means Buddha-nature. According to the Mahayana Buddhism, everything has its own Buddha-nature in the dharmakaya. Tathagatagarbha is the cause of goods as well as evils which creates the various paths of existence. Practitioners cultivate to attain the heart-mind of the Tathagata Storehouse is a popular concept which is common to many Mahayana schools, that practitioners try to cultivate to perfect the mind of human beings to a level which is fundamentally perfect and identical with that of Buddha.

Chapter Forty-Four

Nirvana Means Turning Away From the Wrongfully Discriminating Manovijnana

I. Summaries of Wrong Views on the Self That Cause Afflictions (delusions in reference to the ego) Usually Accompany the Discriminating Manovijnana:

Summaries of Wrong Views on the Self: Buddhism believes that Ego is composed of the five skandhas and hence not a permanent entity. What is this ego? How can an ego be bigger in one person than in another? And how can people so easily and without any sense of remorse view themselves as having a big ego and even proclaim it? The word "ego" is one of those Latin words that seems to have dropped on us from a great height and stunned us. Ego was once just an ordinary word that meant "I." To say "I have a big I" or "He has a weak I" does not make much sense. What is this word "I"? We take it so for granted, allowing it to slip off the tongue without hesitation and with great frequency. However, for Zen practitioners, we become especially aware of it after a period of practicing meditation. For several days we have remained silent, and now it comes crowding into our conversations. To experience its strength, it is a good exercise to spend a few hours or a day using the word "I" as sparingly as possible, or even not at all. One feels as if one is giving up some addiction. Zen practitioners should always remember that the word "I" is so dangerous that ordinary people will kill others, or even themselves, in its defense. "I" is one of the most mysterious words and one of the most expensive. But the question "Who am I?" is one of the most important koans for Zen practitioners. In Hakuin's Zazen wasan, Zen master Hakuin says that the cause of our sorrow is ego delusion because we are taking something for granted and so we think we are poor, but we are rich. The ego delusion of spiritual poverty, the delusion that I is something very important rather than all that there is. Why settle just for something unclear and by doing that we completely lose the best treasure.

According to the Majjhima Nikaya, there are six wrong views on the “self”. *The first wrong view*: I have a self (there is a self for me). This is the view of the externalists who hold that the self exists permanently through all time. *The second wrong view*: I have no self (there is not a self for me). This is the view of annihilationists who hold to the destruction of the being. *The third wrong view*: By self, I perceive self. *The fourth wrong view*: By self, I perceive no-self. *The fifth wrong view*: By no-self, I perceive self. *The sixth wrong view*: It is this self for me that speaks, that feels, that experiences now here and now there the fruits of good and bad deeds, it is this self for me that is permanent, stable, eternal, unchanging, remaining the same forever. This is the belief of the eternalists who hold that this self undergoes the fruits of lovely or wicked actions in this or that born, abode, class of womb. This self is that consciousness that they hold as permanent, eternal, unchanging as the world, the sun, the moon, the earth, etc.

Afflictions (Delusions in Reference to the Ego) That Usually Accompany the Parikamma Consciousness: According to the Second Power of of Change in the Studies of the Vijnaptimatra, there are four kinds of afflictions (delusions in reference to the ego) that usually accompany the Parikamma Consciousness: ignorance in regard to the ego, holding to the ego idea, self-esteem (egoism), and self-seeking or desire arising from belief in ego. In Buddhist teachings, afflictions include worldly cares, sensual desire, passions, unfortunate longings, suffering, pain that arise out of a deluded view of the world. In the four great vows, an adherent of Zen vows to eliminate these passions which obstruct the path to the attainment of enlightenment. Affliction also means suffering (pain), sorrow, distress, or calamity. Affliction includes delusion, moral faults, passions, and wrong belief. The way of temptation or passion which produces bad karma (life’s distress and delusion), cause one to wander in the samsara and hinder one from reaching enlightenment. In order to attain enlightenment, the number one priority is to eliminate these defilements by practicing meditation on a regular basis. In the Second Power of of Change in the Studies of the Vijnaptimatra, there are four kinds of afflictions (defilements) that usually accompany the Parikamma Consciousness. According to the Studies of the Vijnaptimatra, there are four delusions in reference to the ego: ignorance in regard to the ego, holding to the ego idea, self-

esteem (egoism), and self-seeking or desire arising from belief in ego. These are four fundamental evil passions. These four are regarded as the fundamental evil passions originating from the view that there is really an eternal substance known as ego-soul. *First, Delusion of the Ignorance of Ego (Atmadrishti-skt)*: Delusion of the the Ego Idea, holding to the ego idea or delusion of holding to the ego idea. The belief in the existence of an ego-substance. i) Believing in the existence of an ego-substance (holding to the idea of the existence of a permanent ego). ii) View of there is a real and permanent body: False view that every man has a permanent lord within; wrong view on the existence of a permanent ego. The erroneous doctrine that the ego or self composed of the temporary five skandhas, is a reality and permanent. iii) Thought of an ego, one of the three knots. There are two ways in which one comes to conceive the real existence of an ego, the one is subjective imagination and the other the objective conception of reality. iv) Believe that our self is our greatest and most precious possession in a nix in our eyes. We try by all means to satisfy to our self, irrespective of others' interest of rights. v) Holding to the idea of the existence of a permanent ego. In the Four Noble Truth, Sakyamuni Buddha taught that "attachment to self" is the root cause of suffering. From attachment springs grief; from grief springs fear. For him who is wholly free from attachment, there is no grief and much less fear. If you don't have attachments, naturally you are liberated. *Second, Delusion of the the Ego Idea (Atmamoha-skt)*: Afflictions of Ignorance in regard to the ego or delusion of the Ignorance in the ego. Ignorance about the ego; confused by the belief in the reality of the ego. Atmamoha is ignorance in regard to the ego or delusion of the Ignorance in the ego. *Third, Delusion of the Egotism and Arrogance (Atmamana-skt)*: Conceit about the ego. Conceit about the ego or conceit about the self-superiority, self-sufficiency, or the pride of self. Pride of self means exalting self and depreciating others, or self-intoxication or pride of self. Pride of self also means ego-conceit or egotism. Pride of self means false belief of individuality; that the self contains some immortal and unchanging faculty or soul. All of the above mentioned have the ability to cause all kinds of afflictions for sentient beings. *Fourth, Delusion of the Self-seeking (Atmasukha-skt)*: Self-love or attachment to the ego. Self-love; the love of or attachment

to the ego, arising with the eighth vijnana. Cause of all pursuit or seeking, which in turn causes all sufferings. All Buddhas put away self-love and all pursuit, or seeking, such elimination being nirvana.

II. Nirvana Means Turning Away from the Wrongfully Discriminating Manovijnana:

In Buddhism, “Klista-mano-vijnana” is a Sanskrit term for “sentience”; it is called “mental faculty” for it constitutes man as an intelligent and moral being. It is commonly thought to be equated with the terms “citta” or “consciousness.” It is derived from the Sanskrit root “man,” which means “to think” or “to imagine” and is associated with intellectual activity of consciousness. This is the discriminating and constructive sense. It is more than the intellectually perceptive. It is the cause of all egoism (it creates the illusion of a subject “I” standing apart from the object world) and individualizing of men and things (all illusion arising from assuming the seeming as the real). The self-conscious defiled mind, which thinks, wills, and is the principal factor in the generation of subjectivity. It is a conveyor of the seed-essence of sensory experiences to the eighth level of subconsciousness. It is described as a sea in which currents of thought surge and seethe. **It is the transmitting consciousness that relays sensory information from the mind or mano consciousness to the storehouse or Alaya-vijnana.** According to The Lankavatara Sutra, this system of the five sense-vijnanas is in union with Manovijnana and this mutuality makes the system distinguish between what is good and what is not good. Manovijnana in union with the five sense-vijnanas grasps forms and appearances in their multitudinous aspect; and there is not a moment’s cessation of activity. This is called the momentary character of the Vijnanas. This system of vijnanas is stirred uninterruptedly and all the time like the waves of the great ocean. Klistamanas consciousness is the thinking consciousness that coordinates the perceptions of the sense organs. The mind consciousness, the sixth or the intellectual consciousness is not the mind, it’s the function of the mind. The sentient being’s mind is an ever-spinning whirlpool in which mental activities never cease. There are four stages of production, dwelling, change, and decay. A mind which does not depend on any of the five sense faculties, but on the immediately preceding continuum of mind.

Mental consciousness apprehends not only objects (form, sound, taste, smell, touch) in the present time, but it also apprehends objects in the past and imagines objects even in the future. Mental consciousness will go with us from one life to another, while the first five consciousnesses are our temporary minds. Consciousness is also one of the five skandhas. This acts like the collection station for the first six consciousnesses. The seventh of the eight consciousnesses, which means thinking and measuring, or calculating. It is the active mind, or activity of mind, but is also used for the mind itself. The waves will be seen ruffling the surface of the ocean of Alayavijnana when the principle of individuation known as Vishaya blows over it like the wind. The waves thus started are this world of particulars where the intellect discriminates, the affection clings, and passions and desires struggle for existence and supremacy. This particularizing agency sits within the system of Vijnanas and is known as Manas; in fact it is when Manas begins to operate that a system of the Vijnanas manifests itself. They are thus called “object-discriminating-vijnana” (vastu-prativikalpa-vijnana). The function of Manas is essentially to reflect upon the Alaya and to create and to discriminate subject and object from the pure oceans of the Alaya. The memory accumulated (ciyate) in the latter is now divided into dualities of all forms and all kinds. This is compared to the manifoldness of waves that stir up the ocean of Alaya. Manas is an evil spirit in one sense and a good one in another, for discrimination in itself is not evil, is not necessarily always false judgment (abhuta-parikalpa) or wrong reasoning (prapanca-daushtulya). But it grows to be the source of great calamity when it creates desires based upon its wrong judgments, such as when it believes in the reality of an ego-substance and becomes attached to it as the ultimate truth. For manas is not only a discriminating intelligence, but a willing agency, and consequently an actor. Manyana is a kind of intuition, the sense that there is a separate self which can exist independently of the rest of the world. This intuition is produced by habit and ignorance. Its illusory nature has been constructed by vijnapti, and it, in turn, becomes a basis for vijnapti. The object of this intuition is a distorted fragment of alaya which it considers to be a self, comprised of a body and a soul. It of course is never reality in itself, but just a representation of reality. In its role as a self as well as

consciousness of the self, manyana is regarded as the basic obstacle to penetrating reality. Contemplation performed by vijnapti can remove the erroneous perceptions brought about by manas.

The main goal of cultivation in Buddhism is making the Functioning Consciousnesses to turn away from delusion of the ignorance of Ego (Atmadrishti-skt), delusion of the ego idea (Atmamoha-skt), delusion of the egotism and arrogance (Atmamana-skt), delusion of the self-seeking (Atmasukha-skt) because the Buddhist Nirvana consists in turning away from the wrongfully discriminating Manovijnana. The function of Manas is essentially to reflect upon the Alaya and to create and to discriminate subject and object from the pure oceans of the Alaya. The function of Manovijnana is by hypothesis to reflect on Manas, as the eye-vijnana reflects on the world of forms and the ear-vijnana on that of sounds; but in fact, as soon as Manas evolves the dualism of subject and object out of the absolute unity of the Alaya, Manovijnana and indeed all the other Vijnanas begin to operate. **Thus, in the Lankavatara Sutra, the Buddha said: “Buddhist Nirvana consists in turning away from the wrongfully discriminating Manovijnana. For with Manovijnana as cause (hetu) and support (alambana), there takes place the evolution of the seven Vijnanas. Further, when Manovijnana discerns and clings to an external world of particulars, all kinds of habit-energy (vasana) are generated therefrom, and by them the Alaya is nurtured. Together with the thought of “me and mine,” taking hold of it and clinging to it, and reflecting upon it, Manas thereby takes shape and is evolved. In substance (sarira), however, Manas and Manovijnana are not different—the one from the other, they depend upon the Alaya as cause and support. And when an external world is tenaciously held as real which is no other than the presentation of one’s own mind, the mentation-system (citta-kalapa), mutually related, is evolved in its totality. Like the ocean waves, the Vijnanas set in motion by the wind of an external world which is the manifestation of one’s own mind, rise and cease. Therefore, the seven Vijnanas cease with the cessation of Manovijnana.”**

Chapter Forty-Five

Once the Storehouse Consciousness Has Been Abandoned, the Manovijnana No Longer Attach to the Self, the First Six Consciousnesses Would Naturally Die

I. An Overview of The Alaya Consciousness (Sore Consciousness) in Buddhist Teachings:

The storehouse consciousness or basis from which come all seeds of consciousness or from which it responds to causes and conditions, specific seeds are reconveyed by Manas to the six senses, precipitating new actions, which in turn produce other seeds. This process is simultaneous and endless. Alaya Vijnana, the receptacle intellect or consciousness, basic consciousness, Eighth consciousness, subconsciousness, and store consciousness. The storehouse consciousness or basis from which come all seeds of consciousness or from which it responds to causes and conditions, specific seeds are reconveyed by Manas to the six senses, precipitating new actions, which in turn produce other seeds. This process is simultaneous and endless. “Alayavijnana is also called “Open knowledge”, the store of knowledge where all is revealed, either good or bad. Alaya means a house or rather a home, which is in turn a place where all the valued things for use by us are kept and among which we dwell. Also called “Store consciousness,” “eighth consciousness,” or “karma repository.” All karma created in the present and previous lifetime is stored in the Alaya Consciousness. According to the Consciousness-Only, there are eight consciousnesses (sight, hearing, smell, taste, touch, mind, Mana and Alaya). These consciousnesses enable sentient beings to discriminate between right and wrong of all dharmas (thoughts, feelings, physical things, etc). However, human beings have a deep consciousness which is called Alaya-consciousness which is the actual subject of rebirth, and is mistakenly taken to be an eternal soul or self by the other consciousnesses. It is in the Alaya-consciousness that the impressions of action and experience are stored in the form of ‘seeds’

and it is these seeds which engender further experiences according to the individual situation. According to Asvaghosa Bodhisattva in the Awakening of Faith and the Samparigraha, the Alaya or store id the consciousness in which the true and the false unite. When Alaya Consciousness becomes pure and taintless, it is Tathata (Thusness). Also known as Alayavijnana.

The Alayavijnana or the eighth consciousness is also called initiator of change, or the first power of change, or mutation, i.e. the alaya-vijnana, so called because other vijnanas are derived from it. An important doctrinal concept that is particularly important in the Yogacara tradition. This term is sometimes translated by Western scholars as “storehouse consciousness,” since it acts as the repository (kho) of the predisposition (thiên về) that one’s actions produce. It stores these predispositions until the conditions are right for them to manifest themselves. The Tibetan translators rendered (hoàn lại) it as “basis of all” because it serves as the basis for all of the phenomena of cyclic existence and nirvana. Through meditative practice and engaging in meritorious actions, one gradually replaces afflicted seeds with pure ones; when one has completely purified the continuum of the alaya-vijnana, it is referred to as the “purified consciousness.” Alaya means all-conserving mind. It is in company with the seven Vijnanas which are generated in the dwelling-house of ignorance. Alaya means the preconsciousness, or the eighth consciousness, or the store-consciousness. It is the central or universal consciousness which is the womb or store consciousness (the storehouse consciousness where all karmic seeds enter and cause all thought activities). All karma created in the present and previous lifetime is stored in the Alaya Consciousness. This is like a storage space receiving all information collected in the Mana consciousness. When a sentient being dies, the first seven consciousnesses die with it, but the Alaya-Consciousness carries on. It is the supreme ruler of one existence which ultimately determines where one will gain rebirth in the six realms of existence.

II. In the Point of View of the Lankavatara Sutra, Once the Storehouse Consciousness Has Been Abandoned, the Manovijnana No Longer Attach to the Self, the First Six Consciousnesses Would Naturally Die:

In the Lankavatara Sutra, the Buddha told Mahamati: “Oh Mahamati! The Tathagata-garbha contains in itself causes alike good and not-good, and from which are generated all paths of existence. It is like an actor playing different characters without harboring any thought of ‘me and mine.’” Alaya means all-conserving. It is in company with the seven Vijnanas which are generated in the dwelling-house of ignorance. The function of Alayavijnana is to look into itself where all the memory (vasana) of the beginningless past is preserved in a way beyond consciousness (acintya) and ready for further evolution (parinama); but it has no active energy in itself; it never acts, it simply perceives, it is in this exactly like a mirror; it is again like the ocean, perfectly smooth with no waves disturbing its tranquillity; and it is pure and undefiled, which means that it is free from the dualism of subject and object. For it is the pure act of perceiving, with no differentiation yet of the knowing one and the known. According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, when all things are reflected on our mind, our discriminating or imagining power is already at work. This called our consciousness (vijnana). Since the consciousness co-ordinating all reflected elements stores them, it is called the store-consciousness or ideation-store. The ideation-store itself is an existence of causal combination, and in it the pure and tainted elements are causally combined or intermingled. When the ideation-store begins to move and descend to the everyday world, then we have the manifold existence that is only an imagined world. The ideation-store, which is the seed-consciousness, is the conscious center and the world manifested by ideation is its environment. It is only from the Buddha’s Perfect Enlightenment that pure ideation flashed out. This pure ideation can purify the tainted portion of the ideation-store and further develop its power of understanding. The world of imagination and the world of interdependence will be brought to the real truth (parinispanna). This having been attained, the seed-store, as consciousness, will disappear altogether and ultimately will reach the state where there is no distinction between subject and object. The knowledge so gained has no discrimination (Avikalpa-vijnana). This ultimate state is the Nirvana of No Abode (apratishtita-nirvana), that is to say, the attainment of perfect freedom, not being bound to one place. The function of Alayavijnana is to look into itself where all the

memory (vasana) of the beginningless past is preserved in a way beyond consciousness (acintya) and ready for further evolution (parinama); but it has no active energy in itself; it never acts, it simply perceives. It is in this exactly like a mirror; it is again like the ocean, perfectly smooth with no waves disturbing its tranquillity. It is pure and undefiled, which means that it is free from the dualism of subject and object. For it is the pure act of perceiving, with no differentiation yet of the knowing one and the known.

According to the Lankavatara Sutra, the storehouse consciousness plays a particularly important role because it not only exists as the tranquil depths of the ocean do, but it also functions as a repository. This is why it is called a storehouse, because it collects the seeds of sense impressions and actions. Indeed, the concept of the storehouse consciousness is extremely important for the Mahayana Buddhism. The storehouse consciousness is also called the “All-Base Consciousness”, the consciousness that is the substratum of all. This implies that it has within it the potential for both samsara and nirvana, both phenomenal world and enlightenment. Once the Storehouse Consciousness has been abandoned, the Manovijnana no longer attach to the self, the first six consciousnesses would naturally die. For Manas and Manovijnana are not different the one from the other, they depend upon the Alaya as cause and support. And when an external world is tenaciously held as real which is no other than the presentation of one’s own mind, the mentation-system (citta-kalapa), mutually related, is evolved in its totality. Like the ocean waves, the Vijnanas set in motion by the wind of an external world which is the manifestation of one’s own mind, rise and cease. Therefore, the seven Vijnanas cease with the cessation of Manovijnana. Therefore, in Buddhist cultivation, the Alaya-vijnana is the supreme ruler of one existence which ultimately determines where one will gain rebirth in the six realms of existence. The storehouse-consciousness is a place where stores all impressions, all memory-seeds, and all karmic seeds. Consciousness is also one of the Five Skandhas. The relation between subject and object. It is the empirical mind by which one cognizes the phenomenal worlds and gains the experience of life.

In the Studies of the Vijnaptimatra, Atma-graha means clinging to the false idea of a permanent individual, that the individual is real, the

ego an independent unit and not a mere combination of the five skandhas produced by cause-and-effect disintegrating. The natural or instinctive cleaving (clinging) to the idea of self or soul. Holding to the concept of the reality of the ego, holding to permanent personality, or holding to the atman. This holding is an illusion. The false tenet of a soul, or ego, or permanent individual, that the individual is real, the ego an independent unit and not a mere combination of the five skandhas produced by cause-and-effect disintegrating. This attachment is developed as the result of erroneous reasoning. In the Four Noble Truth, Sakyamuni Buddha taught that “attachment to self” is the root cause of suffering. From attachment springs grief; from grief springs fear. For him who is wholly free from attachment, there is no grief and much less fear. If you don’t have attachments, naturally you are liberated.

In cultivation, once a practitioner abandons his storehouse consciousness, the manovijnana no longer has the ability to hold to the concept of the reality of the ego. Storehouse consciousness is one of the eight consciousnesses which is very familiar from the Buddhist tradition. All karma created in the present and previous lifetime is stored in the Alaya Consciousness. This is like a storage space receiving all information collected in the Mana consciousness. Vinnana is also known as the subliminal consciousness in which the experiences of the past are registered and retained, the results of such experience becoming faculties in the next physical birth. As a matter of fact, in cultivation, once an arhat abandons his storehouse consciousness, the manovijnana no longer has the ability to hold to the concept of the reality of the ego. This is similar to the circumstance of the moment a sentient being dies, the first seven consciousnesses die with it, but the Alaya-Consciousness carries on. Why? Because the Manovijnana only acts like the collection station for activities of the first six consciousnesses, then it transfers all these to store in the Alaya-vijnana. If practitioners have the ability to abandon the Alaya-vijnana, the storehouse of all information, the Manovijnana would naturally be ineffective, and the first six consciousness would also be ineffective. In fact, the Manovijnana means thinking and measuring, or calculating. It is the active mind, or activity of mind, but is also used for the mind itself. The waves will be seen ruffling the surface of the ocean of

Alayavijnana when the principle of individuation known as Vishaya blows over it like the wind. The waves thus started are this world of particulars where the intellect discriminates, the affection clings, and passions and desires struggle for existence and supremacy. This particularizing agency sits within the system of Vijnanas and is known as Manas; in fact, it is when Manas begins to operate that a system of the Vijnanas manifests itself. They are thus called “object-discriminating-vijnana” (vastu-prativikalpa-vijnana).

Chapter Forty-Six

Cultivating to Obtain the Experientially Uncontaminated Wisdom Also Means the Cessation of Manovijnana

According to Buddhist teachings, whatever is in the stream of births and deaths. Even conditioned merits and virtues lead to rebirth within samsara. We have been swimming in the stream of outflows for so many aeons, now if we wish to get out of it, we have no choice but swimming against that stream. To be without outflows is like a bottle that does not leak. For human beings, people without outflows means they are devoided of all bad habits and faults. They are not greedy for wealth, sex, fame, or profit. However, sincere Buddhists should not misunderstand the differences between “greed” and “necessities”. Remember, eating, drinking, sleeping, and resting, etc will become outflows only if we overindulge in them. Sincere Buddhists should only eat, drink, sleep, and rest moderately so that we can maintain our health for cultivation, that’s enough. On the other hand, when we eat, we eat too much, or we try to select only delicious dishes for our meal, then we will have an outflow. In the Vijnaptimatra teachings, Detailed knowledge (Viveka) is also called experiential wisdom, specific knowledge or wisdom succeeding upon or arising from fundamental knowledge (Căn bản trí). Differentiating knowledge, or knowledge that is able to differentiate, or discrimination of phenomena, as contrast with the Buddha's knowledge of the fundamental identity of all things (vô phân biệt trí). Meanwhile, uncontaminated wisdom (Anasrava-jnana) means passionless or pure wisdom (knowledge or enlightenment), which is free from the taint of egotism.

According to the Vinjaptimatra, greed, anger, arrogance, doubt, and evil views that the path of extinction of sufferings and the truth of the end of suffering eliminate are called non-leakage conditions or non-leakage external circumstances. All other delusive views and illusions from thoughts belong to the leakage Conditions or leakage external circumstances. These are delusive views and illusions from thoughts in

the truth of sufferings and the truth of accumulation of sufferings. Owing to the cultivation of passionless roots or faultlessnesses (Anasravendriyani) or the base of the uncontaminated wisdom produces the pure knowledge. This is the very enlightened way of escape from the miseries of transmigration. The way of purity, or deliverance from the passions, i.e. morality, meditation and wisdom; the fourth of the four dogmas cessation, or annihilation of suffering. When practitioners cultivate to obtain the experientially uncontaminated wisdom, even though practitioners have not yet obtained the Buddha's knowledge of the fundamental identity of all things, but in this phase, the Manovijnana no longer exists. Therefore, the seven Vijnanas cease with the cessation of Manovijnana. In other words, cultivating to obtain the experientially uncontaminated wisdom also means the cessation of Manovijnana. It should be reminded that the function of Manovijnana is by hypothesis to reflect on Manas, as the eye-vijnana reflects on the world of forms and the ear-vijnana on that of sounds; but in fact as soon as Manas evolves the dualism of subject and object out of the absolute unity of the Alaya, Manovijnana and indeed all the other Vijnanas begin to operate. *Thus, in the Lankavatara Sutra, the Buddha said: "Buddhist Nirvana consists in turning away from the wrongfully discriminating Manovijnana. For with Manovijnana as cause (hetu) and support (alambana), there takes place the evolution of the seven Vijnanas. Further, when Manovijnana discerns and clings to an external world of particulars, all kinds of habit-energy (vasana) are generated therefrom, and by them the Alaya is nurtured. Together with the thought of "me and mine," taking hold of it and clinging to it, and reflecting upon it, Manas thereby takes shape and is evolved. In substance (sarira), however, Manas and Manovijnana are not different the one from the other, they depend upon the Alaya as cause and support. And when an external world is tenaciously held as real which is no other than the presentation of one's own mind, the mentation-system (citta-kalapa), mutually related, is evolved in its totality. Like the ocean waves, the Vijnanas set in motion by the wind of an external world which is the manifestation of one's own mind, rise and cease. Therefore, the seven Vijnanas cease with the cessation of Manovijnana."*

Chapter Forty-Seven

Cultivation With A Non-Discriminating Mind In the Point of View of the Lankavatara Sutra

I. An Overview of A Conceptual Mind & Non-conceptual Mind in Buddhist Point of View:

A Conceptual Mind in Buddhist Point of View: A conceptual mind or discriminating Mind is a conceptual thought which perceives its objects indirectly and unclearly through a generic image. The mind is discriminating various forms and the mind itself gets attached to a variety of signs of existence. The discriminating mind lies at the roof of this birth and death, but people think that this mind is their real mind, so the delusion enters into the causes and conditions that produce suffering. Discrimination or the mental function of distinguishing things is the fundamental cause of samsara. In reality, all phenomena are one and empty. Thus, the Buddha taught: “Everyone should live harmoniously in any circumstances.” Harmony will cause happiness, on the contrary, disharmony will cause sufferings and afflictions, for the direct cause of the disharmony is the discrimination. World history tells us that it’s the discrimination, discrimination in race, skin color, religions, etc... have caused innumerable misfortunes and miseries for human beings. Discrimination does not only cause disharmony in life, but it also cause unrest for the whole world. According to The Connected Discourses of the Buddha, Chapter Esanavaggo (searches), there are three kinds of discrimination: the discrimination ‘I am equal,’ ‘I am superior,’ or ‘I am inferior.’ According to Zen Master D. T. Suzuki in The Studies In the Lankavatara Sutra, this is one of the five categories of forms. Discrimination (vikalpa) means the naming of all these objects and qualities, distinguishing one from another. Ordinary mental discrimination of appearance or phenomena, both subjective and objective, saying “this is such and not otherwise;” and we have names such as elephant, horse, wheel, footman, woman, man, wherein Discrimination takes place. Discriminating mind, a big trouble in cultivation. Discriminating mind discriminating and evolving the

objects of the five senses. Right understanding ultimately means nondiscrimination, seeing all people as the same, neither good nor bad, neither clever nor foolish. Our desire and ignorance, our discriminations color everything in this way. This is the world we create. We see a house beautiful or ugly, big or small from our discriminating mind. Practitioners should always remember that our discriminating mind is controlled by lust and attachment, thus we discriminate things as big and small, beautiful and ugly, and so forth. There are always differences in this world. We should know those differences, yet to learn the sameness too. The sameness of everything is that they are empty and without a self. A non-discriminating mind does not mean to become dead like a dead statue. One who is enlightened thinks also, but knows the process as impermanent, unsatisfactory and empty of self. Practitioners must see these things clearly. We need to investigate suffering and stop its causes. If we do not see it, wisdom can never arise. There should be no guesswork, we must see things exactly as they are, feelings are just feelings, thoughts are just thoughts. This is the way to end all our problems.

A Non-conceptual Mind in Buddhist Point of View: The absolute dharma underlying all particular dharmas, which cannot be described by words or thoughts; the absolute as contrasted with the relative, but perceived or apprehended directly or intuitively. A non-conceptual mind is a mind free of discrimination, non-conceptual mind, non-discriminating mind is a mind which is free from particularization, especially from affection and feelings. The thusness of mind, or a nonconceptual awareness (nirvikalpaka-buddhi). With a non-conceptual mind, we don't have to think or to imagine to perceive an object. Non-conceptual thought is a process which perceives or apprehends its objects directly or intuitively. Perceiving by the five sense consciousnesses is non-conceptual, while mental consciousness can be either conceptual or non-conceptual. Non-discrimination mind is the mind where reality is perceived in its nature of ultimate perfection, or when one sees reality is as reality, nothing else. This is a wondrous communion in which there is no longer any distinction made between subject and object. With a non-conceptual mind, we don't have to think or to imagine to perceive an object. Non-conceptual thought is a process which perceives or apprehends its objects directly or

intuitively. Perceiving by the five sense consciousnesses is non-conceptual, while mental consciousness can be either conceptual or non-conceptual.

II. Cultivation With A Non-Discriminating Mind in the Point of View of the Lankavatara Sutra:

According to Buddhism, mind is the thinking consciousness that coordinates the perceptions of the sense organs, a mind which does not depend on any of the five sense faculties, but on the immediately preceding continuum of mind. Mental consciousness apprehends not only objects (form, sound, taste, smell, touch) in the present time, but it also apprehends objects in the past and imagines objects even in the future. Mental consciousness will go with us from one life to another, while the first five consciousnesses are our temporary minds. Consciousness is also one of the five skandhas. The function of Manovijnana is by hypothesis to reflect on Manas, as the eye-vijnana reflects on the world of forms and the ear-vijnana on that of sounds; but in fact, as soon as Manas evolves the dualism of subject and object out of the absolute unity of the Alaya, Manovijnana and indeed all the other Vijnanas begin to operate. Thus, in the Lankavatara Sutra, the Buddha said: "Buddhist Nirvana consists in turning away from the wrongfully discriminating Manovijnana. For with Manovijnana as cause (hetu) and support (alambana), there takes place the evolution of the seven Vijnanas. Further, when Manovijnana discerns and clings to an external world of particulars, all kinds of habit-energy (vasana) are generated therefrom, and by them the Alaya is nurtured. Together with the thought of "me and mine," taking hold of it and clinging to it, and reflecting upon it, Manas thereby takes shape and is evolved. In substance (sarira), however, Manas and Manovijnana are not different—the one from the other, they depend upon the Alaya as cause and support. And when an external world is tenaciously held as real which is no other than the presentation of one's own mind, the mentation-system (citta-kalapa), mutually related, is evolved in its totality. Like the ocean waves, the Vijnanas set in motion by the wind of an external world which is the manifestation of one's own mind, rise and cease. Therefore, the seven Vijnanas cease with the cessation of Manovijnana."

A conceptual thought or discriminating mind perceives its objects indirectly and unclearly through a generic image. The mind is discriminating various forms and the mind itself gets attached to a variety of signs of existence. The discriminating mind lies at the root of this birth and death, but people think that this mind is their real mind, so the delusion enters into the causes and conditions that produce suffering. A Chinese Zen master once said: "Before a man practices Zen, to him mountains are mountains, and rivers are rivers; after he gets an insight into the truth of Zen through the instructions of a good Zen master, mountains to him are no longer mountains, and rivers are no longer rivers. But after this, when he really attains the abode of rest, mountains are once more mountains, and rivers are rivers." What is the meaning of this? According to Zen Master Thich Thien An in "Zen Philosophy-Zen Practice," the first sentence expresses the viewpoint of the unenlightened man, the common understanding which views things in terms of false thinking. This requires no explanation, for it is a viewpoint with which we are all familiar. The second sentence is more difficult to understand. Why does he say that the mountain is not a mountain, the river is not a river? Let us understand it this way: What is a mountain? A mountain is a combination of rocks, trees and plants which we group together under the name "mountain." Hence the mountain is not the mountain. Again, what is a river? A river is a combination of a lot of water flowing together, a combination which is constantly changing. There is no abiding entity, "river." Hence the river is not a river. This is the real meaning of the second sentence. In the third sentence the Master says that for the man who has fully realized Zen, mountain is once again a mountain and the river once again a river. Conceptually this way of looking at things is indistinguishable from the viewpoint of common sense, but experientially, the vision of the enlightened man is radically different from his vision before enlightenment. Earlier when he looked at the mountain, he viewed it with a discriminating mind. He saw it as high or low, big or small, beautiful or ugly. His discriminating mind gave rise to love and hate, attraction and repulsion. But after enlightenment he looks at things with utmost simplicity. He sees the mountain as a mountain, not as high or low, the river as a river, not as beautiful or ugly. He sees things without distinction or comparison, merely reflecting them like a mirror exactly

as they are. World history tells us that it's the discrimination, discrimination in race, skin color, religions, etc... have caused innumerable misfortunes and miseries for human beings. Discrimination does not only cause disharmony in life, but it also cause unrest for the whole world. According to The Connected Discourses of the Buddha, Chapter Esanavaggo (searches), there are three kinds of discrimination: the discrimination 'I am equal,' 'I am superior,' or 'I am inferior.'

According to Buddhism, mind of discrimination or the mental function of distinguishing things is the fundamental cause of samsara. In reality, all phenomena are one and empty. Thus, the Buddha taught: "Everyone should live harmoniously in any circumstances." Harmony will cause happiness, on the contrary, disharmony will cause sufferings and afflictions, for the direct cause of the disharmony is the discrimination. In the Lankavatara Sutra, wrong discernment (Parikalpita-skt), mistaken discernment, or thinking of a negative action is a positive action. The idea of clinging developed as the result of reasoning. The clinging to the idea of self (erroneous reasoning on the idea of self) developed as the result of erroneous reasoning. Discriminated attachment to phenomena. Tenet in regard to things as real as the result of false reasoning. There are three forms of discrimination: i) Natural discrimination (present objects), ii) Calculating discrimination or fixation of the thought in the discrimination (future action), iii) Discriminating by remembrance of affairs that are past. Discrimination is incompatible with the truth of equal thusness in Buddhism. The Buddha reminded Mahamati: "Oh Mahamati, maya is not the cause of confusion, for it does not produce errors, as errors come from wrong discrimination." Discrimination or consciousness discriminating and evolving the objects of the five senses (according to the Lankavatara Sutra). The third of the three kinds of perception (real or abstract/chân thức, manifest/hiện thức, reasoned or inferred/phân biệt sự thức), according to the Lankavatara Sutra. It includes all the eight kinds of perception except the alaya-vijnana. Also, according to the Lankavatara Sutra, discrimination stands contrasted to intuitive understanding which goes beyond discrimination. In ordinary worldly life, discrimination, if properly dealt with, works to produce good effects, but it is unable to penetrate into the depths of

consciousness where the ultimate truth is hidden. To awaken this from a deep slumper, discrimination must be abandoned. **According to Zen Master D. T. Suzuki in The Studies in The Lankavatara Sutra, this is one of the five categories of forms. Discrimination (vikalpa) means the naming of all these objects and qualities, distinguishing one from another. Ordinary mental discrimination of appearance or phenomena, both subjective and objective, saying “this is such and not otherwise;” and we have names such as elephant, horse, wheel, footman, woman, man, wherein Discrimination takes place.**

Meanwhile, a non-discriminating mind is a passionless mind, a mind which is free from particularization, especially from affection and feelings. Non-discrimination mind is the mind where reality is perceived in its nature of ultimate perfection, or when one sees reality is as reality, nothing else. This is a wondrous communion in which there is no longer any distinction made between subject and object. The thusness of mind, or a nonconceptual awareness (nirvikalpaka-buddhi). With a non-conceptual mind, we don't have to think or to imagine to perceive an object. Non-conceptual thought is a process which perceives or apprehends its objects directly or intuitively. Perceiving by the five sense consciousnesses is non-conceptual, while mental consciousness can be either conceptual or non-conceptual. Buddhist practitioners should always remember that the absolute dharma underlying all particular dharmas, which cannot be described by words or thoughts of discriminations; the absolute as contrasted with the relative of the world. The Perfect True Nature means Parinispanna or Bhutatathata, one of the the three subjects of idealistic reflection. Parinispanna (perfect knowledge or perfect true nature, or absolute reality). Bhutatathata is the only reality. The pure ideation can purify the tainted portion of the ideation-store (Alaya-vijnana) and further develop its power of understanding. The world of imagination and the world of interdependence will be brought to the real truth (Parinispanna). While the Parinishpanna is the perfected knowledge, and corresponds to the Right Knowledge (Samyagjnana) and Suchness (Tathata) of the five Dharmas. It is the knowledge that is available when we reach the state of self-realization by going beyond Names and Appearances and all forms of Discrimination or judgment. It is suchness itself, it is the Tathagata-garbha-hridaya, it is something

indestructible. The rope is now perceived in its true perspective. It is not an object constructed out of causes and conditions and now lying before us as something external. From the absolutist's point of view which is assumed by the Lankavatara, the rope is a reflection of our own mind, it has no objectivity apart from the latter, it is in this respect non-existent. But the mind out of which the whole world evolves is the object of the Parinishpanna, perfectly-attained knowledge. Contemplating on the Parinishpanna, one of the three subjects of idealistic reflection. Parinishpanna (perfect knowledge or perfect true nature, or absolute reality). Bhutatathata is the only reality. The pure ideation can purify the tainted portion of the ideation-store (Alaya-vijnana) and further develop its power of understanding. The world of imagination and the world of interdependence will be brought to the real truth (Parinishpanna).

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the enlightened man is radically different from his vision before enlightenment. Earlier when he looked at the mountain, he viewed it with a discriminating mind. He saw it as high or low, big or small, beautiful or ugly. His discriminating mind gave rise to love and hate, attraction and repulsion. But after enlightenment he looks at things with utmost simplicity. He sees the mountain as a mountain, not as high or low, the river as a river, not as beautiful or ugly. He sees things without distinction or comparison, merely reflecting them like a mirror exactly as they are. Buddhist practitioners should cultivate with a non-conceptual mind, for with a non-conceptual mind we don't have to think or to imagine to perceive an object. Non-conceptual thought is a process which perceives or apprehends its objects directly or intuitively. Finally, perceiving by the five sense consciousnesses is direct and non-conceptual, while mental consciousness can be either conceptual or non-conceptual.

Practitioners should always remember that if we force our mind to do something, we go right back into the dualism that we are trying to get out of. Discriminating mind is one of the big troubles in Buddhist cultivation, especially in Zen practices. Discriminating mind discriminating and evolving the objects of the five senses. Right understanding ultimately means nondiscrimination, seeing all people as the same, neither good nor bad, neither clever nor foolish. Our desire and ignorance, our discriminations color everything in this way. This is the world we create. We see a house beautiful or ugly, big or small from our discriminating mind. Practitioners should always remember that our discriminating mind is controlled by lust and attachment, thus we discriminate things as big and small, beautiful and ugly, and so forth. There are always differences in this world. We should know those differences, yet to learn the sameness too. The sameness of everything is that they are empty and without a self. A non-discriminating mind does not mean to become dead like a dead statue. One who is enlightened thinks also, but knows the process as impermanent, unsatisfactory and empty of self. Practitioners must see these things clearly. We need to investigate suffering and stop its causes. If we do not see it, wisdom can never arise. There should be no guesswork, we must see things exactly as they are, feelings are just feelings, thoughts are just thoughts. This is the way to end all our problems.

Chapter Forty-Eight

Bodhisattvas' Vows in the Point of View of the Lankavatara Sutra

I. An Overview of Bodhisattvas' Vows in Buddhism:

The fundamental vow of a Mahayana Bodhisattva to save all sentient beings from delusion. For us, all Buddhists, each Buddha had been, for a long period before his enlightenment, vowed to be a Bodhisattva. But why does a Bodhisattva have such a vow? Why does he want to undertake such infinite labor? For Bodhisattvas' ideal is the good of others, for they want to become capable of pulling others out of this great flood of sufferings and afflictions. But what personal benefit does he find in the benefit of others? In Bodhisattvas' ideal, the benefit of others is his own benefit. Who could believe that? It is true that people devoid of pity and who think only of themselves, find it hard to believe in the altruism of the Bodhisattva. But compassionate people can easily do so. In short, a Bodhisattva is an enlightener of sentient beings. For Bodhisattvas' ideal, he or she usually vows to take the enlightenment that he has been certified as having attained and the wisdom that he has uncovered to enlighten all other sentient beings. Let's follow the wonderful examples of the Buddha, a soldier fighting desperately in battle against many enemies, He struggled like a hero who conquers, he eventually gained his objects. He also discovered supportive conditions leading practitioners who follow the Bodhisattva Ideal to bodhi and Buddhahood. Truly speaking, a Bodhisattva's job is not easy at all. Though his appearance is not rare as that of a Buddha, but it is extremely difficult for a Bodhisattva to appear, and it is also extremely difficult for ordinary people to encounter a real Bodhisattva. Devout Buddhists should always remember that entering the state of mind of a Nirvana as the Buddha taught does not mean to renounce the world and to enter into a temple as a monk or nun, but it means to enter into practicing well-being exercises that are linked to established daily life patterns, makes our lives more peaceful. Devout Buddhists should always remember the goal of any Buddhist cultivator is to achieve self-enlightening, that is examining with one's own intelligence, and not

depending upon another; enlightening or awakening of others, then achieve the final accomplishment, to go beyond the cycle of births and deaths, that is to reach the state of mind of a Nirvana right in this very life. These are the very ideal of Bodhisattvas!!!

Especially, ten principles of Universally Good are famous and typical, which Enlightening Beings should always have. *First*, vowing to live through all future ages. *Second*, vowing to serve and honor all Buddhas of the future. *Third*, vowing to settle all sentient beings in the practice of Universally Good Enlightening Beings. *Fourth*, vowing to accumulate all roots of goodness. *Fifth*, vowing to enter all ways of transcendence. *Sixth*, vowing to fulfill all practices of Enlightening Beings. *Seventh*, vowing to adorn all worlds. *Eighth*, vowing to be born in all Buddha-lands. *Ninth*, vowing to carefully examine all things. *Tenth*, vowing to attain supreme enlightenment in all Buddha-lands. Besides, Samantabhadra Bodhisattva foremost in practice in Mahayana Buddhism. Bodhisattva who personifies the transcendental practices and vows of the Buddhas, usually depicted seated on a six-tusked elephant (six paramitas). He is best known for his ten great vows which we recite every day in Daily reciting Sutra. Day dedicated to His manifestation (to a Buddha's vital spirit) is the fourteenth day of the month. There are other ten vows of conduct of Samantabhadra Bodhisattva. First, worship and respect all Buddhas. Second, praise the Thus Come Ones. Third, make abundant offerings. Fourth, repent misdeeds and hindrances. Fifth, rejoice at others' merits and virtues. Sixth, request the Buddha to turn the Dharma Wheel. Seventh, request the Buddha to remain in the world. Eighth, follow the teachings of the Buddha at all times. Ninth, accommodate and benefit all sentient beings. Tenth, transfer merits and virtues universally.

II. Ten Bodhisattvas' Vows in the Point of View of the Lankavatara Sutra:

In The Lankavatara Sutra as well as in most Mahayana scriptures, in cultivation, the purpose of Bodhisattvas' Vows is teaching and saving sentient beings. As a matter of fact, the fundamental vow of a Mahayana Bodhisattva to teach and save all sentient beings from delusion. According to The Studies in The Lankavatara Sutra, written by Zen Master D.T. Suzuki, according to his transcendental insight into

the truth of things, the Bodhisattva knows that it is beyond all eradicates and not at all subject to any form of description, but his heart full of compassion and love for all beings who are unable to step out of the dualistic whirlpools of “becoming” or not becoming,” he directs his vows towards their salvation and emancipation. His own heart is free from such attachments as are ordinarily cherished by the unemancipated, but that which feels persists, for his insight has not destroyed this, and hence his Purvapranidhana, his Upayakausalya, his Nirmanakaya. In other words, Bodhisattvas’ main purpose is to vowing to teach and save sentient beings. All that he does for the maturity of all beings in response to their needs, is like the moon reflection in water, showing himself in all forms and appearances he preaches to them on the Dharma. His activity is what is in Mahayana phraseology called “Anabhogacarya,” deeds that are effortless, effectless, and purposeless. When the Bodhisattva enters upon the first stage called Joy or Pramudita, in the career of his spiritual discipline, he makes the following solemn vows, ten in number, which, flowing out of his most earnest determined will, are as all-inclusive as the whole universe, extending to the extremity of space itself, reaching the end of time, exhausting all the number of kalpas or ages, and functioning uninterruptedly as long as there is the appearance of a Buddha.

According to The Studies in The Lankavatara Sutra, written by Zen Master D.T. Suzuki, a Bodhisattva has ten original vows: *The first vow*: To honour and serve all the Buddhas, one and all without a single exception. *The second vow*: To work for the preservation and perpetuation of the teaching of all the Buddhas. *The third vow*: To be present at the appearance of each Buddha, wherever and whenever it may be. *The fourth vow*: To practice the proper conduct of Bodhisattvahood which is wide and measureless, imperishable and free from impurities, and to extend the Virtues of Perfection (paramitas) towards all beings. *The fifth vow*: To induce all beings in the most comprehensive sense of the term to turn to the teaching of the Buddhas so that they may find their final abode of peace in the wisdom of the all-wise ones. *The sixth vow*: To have an inner perception of the universe, wide and inexhaustible, in all its possible multitudinousness. *The seventh vow*: To realize the most closely interpenetrating relationship of each and all, of all and each, and to make everyland of

beings immaculate as a Buddha-land. *The eighth vow:* To be united with all the Bodhisattvas in oneness of intention, to become intimately acquainted with the dignity, understanding, and psychic condition of the Tathagatas, so that the Bodhisattva can enter any society of beings and accomplish the Mahayana which is beyond thought. *The ninth vow:* To evolve the never-receding wheel whereby to carry out his work of universal salvation, by making himself like unto the great lord of medicine or wish-fulfilling gem. *The tenth vow:* To realize the great supreme enlightenment in all the worlds, by going through the stages of Buddhahood, and fulfilling the wishes of all beings with one voice, and while showing himself to be in Nirvana, not to cease from practicing the objects of Bodhisattvahood.

Chapter Forty-Nine

Bodhisattvayana and the Two Vehicles In the Point of View of the Lankavatara Sutra

I. An Overview of Bodhisattvayana and the Two Vehicles:

Bodhisattva way (Bodhisattvayana) is one of the five vehicles which teaches the observance of the six paramitas the perfecting of the self and the benefits of others. The objective is the salvation of all beings and attaining of Buddhahood. The aim of Bodhisattvayana is the attainment of Supreme Buddhahood. Therefore, it is also called the Buddhayana or Tathagatayana. Everyone knows that the Three Realms are like a burning house; there is no peace within them. Yet we linger in the burning house, not at all scare, and not wishing to leave it, even though we know that it contains nothing but sufferings. Out of compassionate for sentient beings, the Buddhas and Bodhisattvas explain the Dharma in an effort to teach us, but, unfortunately, we do not understand their intentions. We hear without listening, we look without seeing; their instructions go in one ear and out the other. We prefer to go on living in a stupor and dreaming our lives away, just like walking corpses or a speakable skin bag. Though we may say we are cultivating with our mouth, but our body and mind are still wandering around to create karmas, and we are not seeking the path of true enlightenment. Therefore, the Buddha established various methods of salvation for the sake of his ignorant and confused fellow-beings. In fact, Buddhism has only one Vehicle: Buddhayana.

According to the Mahaprajnaparamita sastra, Bodhi means the way of all the Buddhas, and Sattva means the essence and character of the good dharma. Bodhisattvas are those who always have the mind to help every being to cross the stream of birth and death. According to old translation, Bodhisattvas are beings with mind for the truth. According to new translation, Bodhisattvas are conscious beings of or for the great intelligence, or enlightenment. The Bodhisattva seeks supreme enlightenment not for himself alone but for all sentient beings. Bodhisattva is a Mahayanist, whether monk or layman, above is to seek Buddhahood, below is to save sentient beings (he seeks

enlightenment to enlighten others). Bodhisattva is one who makes the six paramitas (lục độ) their field of sacrificial saving work and of enlightenment. The objective is salvation of all beings with four infinite characteristics of a bodhisattva are kindness (từ), pity (bi), joy (hỷ), self-sacrifice (xả). A person, either a monk, a nun, a layman or a laywoman, who is in a position to attain Nirvana as a Sravaka or a Pratyekabuddha, but out of great compassion for the world, he or she renounces it and goes on suffering in samsara for the sake of others. He or she perfects himself or herself during an incalculable period of time and finally realizes and becomes a Samyaksambuddha, a fully enlightened Buddha. He or she discovers the Truth and declares it to the world. His or her capacity for service to others is unlimited. Bodhisattva has in him Bodhicitta and the inflexible resolve. There are two aspects of Bodhicitta: Transcendental wisdom (Prajna) and universal love (Karuna). The inflexible resolve means the resolve to save all sentient beings. According to the Mahayana schools, the bodhisattvas are beings who deny themselves final Nirvana until, accomplishing their vows, they have first saved all the living. An enlightened being who, deferring his own full Buddhahood, dedicates himself to helping others attain liberation. Besides, the Bodhisattva regards all beings as himself or herself ought not to eat meat. A Bodhisattva is one who has the essence or potentiality of transcendental wisdom or supreme enlightenment, who is on the way to the attainment of transcendental wisdom. He is a potential Buddha. In his self-mastery, wisdom, and compassion, a Bodhisattva represents a high stage of Buddhahood, but he is not yet a supremely enlightened, fully perfect Buddha. His career lasts for aeons of births in each of which he prepares himself for final Buddhahood by the practice of the six perfections (paramitas) and the stages of moral and spiritual discipline (dasabhumi) and lives a life of heroic struggle and unremitting self-sacrifice for the good of all sentient beings. Bodhisattva is an enlightening being who, deferring his own full Buddhahood, dedicates himself to helping others attain liberation. In his self-mastery, wisdom, and compassion a Bodhisattva represents a high stage of Buddhahood, but he is not yet a supreme enlightened, fully perfected Buddha.

According to Buddhism, the realization of sainthood is only the realization of different levels of consciousness. The distinction between the enlightened and the unenlightened is made on the basis of the respective levels of consciousness. A person whose mind is undisciplined and untamed is the state of suffering; on the contrary, a person whose mind is disciplined and tamed is in the state of ultimate peace in Nirvana. Moreover, according to the Mahayana Buddhism, anyone who gained direct intuitive realization of emptiness, or the ultimate nature of reality, is said to be a saint; and anyone who has not gained that realization is called an ordinary person. Life of an ordinary person is very much within the context of desire and attachment. Even people who have transcended desire and attachment to objects and immediate perception and to physical sensations, but are still attached to the inner states of joy or bliss, or states of equanimity are still considered ordinary people. In short, Buddhism believes that when we are still attached to anything, even though this is the subtlest attachment towards equanimity that leads to the formless realms, we are still considered ordinary people.

While Bodhisattvas have “ten stages” of the development into a Buddha, Sravakas and pratyekabuddhas also have ten stages of the development into a Buddha. Bodhisattva’s ten stages include the Dry or unfertilized stage of wisdom (Unfertilized by Buddha-truth, or Worldly wisdom), the embryo-stage of the nature of Buddha-truth, the stage of patient endurances, the stage of freedom from wrong views, the stage of freedom from the first six of nine delusions in practice, the stage of freedom from the remaining worldly desires, the stage of an arhat (the stage of complete discrimination in regard to wrong views and thoughts), Pratyekabuddhahood, Bodhisattvahood, and Buddhahood. The ten stages for a hearer include the stage of initiation as a disciple by taking (receiving) the three refuges in the Buddha, Dharma and Sangha and observing the basic five commandments; the stage of belief or faith-root; the stage of belief in the four noble truths; the stage of an ordinary disciple who observe the five basic contemplations; the stage of those who pursue the three studies (Listening, Reflecting, Cultivating); the stage of seeing the true way; the stage of a definite stream-winner and assure Nirvana; the stage of only one more rebirth; the stage of no-return (no rebirth); and the stage

of an arhat. Besides, there are also the ten stages of the pratyekabuddha: the stage of perfect asceticism, the stage of mastery of the twelve links of causation, the stage of the four noble truths, the stage of deeper knowledge, the stage of the eightfold noble path, the stage of the three realms, the stage of the nirvana, the stage of the six supernatural powers, the stage of arrival at the intuitive state, and the stage of mastery of the remaining influences of former habits.

II. Bodhisattvayana and the Two Vehicles in the Point of View of the Lankavatara Sutra:

In the Lankavatara Sutra, the Buddha reminded Mahamati the differences between the Bodhisattva and the Two Vehicles as follows: “Oh Mahamati, the distinction between the Bodhisattva and the Two Vehicles is emphasized, as the latter are unable to go up further than the sixth stage where they enter into Nirvana. At the seventh stage, the Bodhisattva goes through an altogether new spiritual experience known as anabhogacarya, which may be rendered “a purposeless life.” But, supported by the majestic power of the Buddhas, which enters into the great vows first made by the Bodhisattva as he started in his career, the latter now devises various methods of salvation for the sake of his ignorant and confused fellow-beings. But from the absolute point of view of the ultimate truth in the Lankavatara Sutra, attained by the Bodhisattva, there is no such graded course of spirituality in his life; for here is really no gradation (krama), no continuous ascension (kramanusandhi), but the truth (dharma) alone which is imageless (nirabhasa), and detached altogether from discrimination.

Twenty Differences Between Bodhisattvayana and the Two Vehicles In the Point of View of the Lankavatara Sutra: According to The Essays in Zen Buddhism, book III, there are twenty differences between Sravakas and Bodhisattvas. *First*, because the stock of merit is not the same. *Second*, because the Sravakas have not seen, and disciplined themselves in the virtues of the Buddha. Third, because Sravakas have not approved the notion that the universe is filled with Buddha-lands in all the ten directions where there is a fine array of all Buddhas. *Fourth*, because Sravakas have not given praise to the various wonderful manifestations put forward by the Buddhas. *Fifth*, because Sravakas have not awakened the desire after Supreme

Enlightenment attainable in the midst of transmigration. *Sixth*, because Sravakas have not induced others to cherish the desire after Supreme Enlightenment. *Seventh*, because Sravakas have not been able to continue the Tathagata-family. *Eighth*, because Sravakas have not taken all beings under their protection. *Ninth*, because Sravakas have not advised others to practice the Paramitas of the Bodhisattva. *Tenth*, because while yet in the transmigration of birth and death, Sravakas have not persuaded others to seek for the most exalted wisdom-eye. *Eleventh*, because Sravakas have not disciplined themselves in all the stock of merit from which issues all-knowledge. *Twelfth*, because Sravakas have not perfected all the stock of merit which makes the appearance of the Buddha possible. *Thirteenth*, because Sravakas have not added the enhancement of the Buddha-land by seeking for the knowledge of transformation. *Fourteenth*, because Sravakas have not entered into the realm which is surveyed by the Bodhisattva-eye. *Fifteenth*, because Sravakas have not sought the stock of merit which produces an incomparable insight going beyond this world. *Sixteenth*, because Sravakas have not made any of the vows constituting Bodhisattvahood. *Seventeenth*, because Sravakas have not conformed themselves to all that is the product of the Tathagata's sustaining power. *Eighteenth*, because Sravakas have not realized that all things are like Maya and the Bodhisattvas are like a dream. *Nineteenth*, because Sravakas have not attained the most exhilarating excitements (prativega-vivardhana) of the Bodhisattva. *Twentieth*, because Sravakas have not realized all these spiritual states belonging to the wisdom-eye of Samantabhadra to which Sravakas and Pratyekabuddhas are strangers.

Chapter Fifty

Zen Fragrance in the Lankavatara Sutra

The Lankavatara Sutra is a philosophical discourse attributed to Sakyamuni as delivered on the Lanka Mountain in Ceylon. It may have been composed in the fourth or fifth century A.D. The sutra stresses on the eight consciousness, the Tathagatha-garbha and gradual enlightenment through slow progress on the path of meditative training; the major idea in this sutra is regarding that sutra merely as indicators, i.e. pointing fingers; however, their real object being only attained through personal meditation. Of the many sutras that were introduced into China since the first century A.D., the one in which the principles of Zen are more expressly and directly expounded than any others, at least those that were in existence at the time of Bodhidharma, is the Lankavatara Sutra. According to Zen master D.T. Suzuki in *Essays in Zen Buddhism*, Volume I (p.87), the special features of this Sutra, which distinguish it from the other Mahayana writings, are, to give the most noteworthy ones: first, that the subject-matter is not systematically developed as in most other Sutras, but the whole book is a series of notes of various lengths; secondly, that the Sutra is devoid of all supernatural phenomena, but filled with deep philosophical and religious ideas concerning the central teaching of the Sutra, which are very difficult to comprehend, due to tersity of expression and to the abstruse nature of the subject matter; thirdly, that it is in the form of dialogues exclusively between the Buddha and the Bodhisattva Mahamati, while in the other Mahayana Sutras the principal figures are generally more than one besides the Buddha himself, who addresses them in turn; and lastly, that it contains no Dharanis or Mantrams; those mystical signs and formulas supposed to have a miraculous power. These singularities are enough to make the Lankavatara occupy a unique position in the whole lore of the Mahayana school. Zen, as its followers justly claim, does not base its authority on any written documents, but directly appeals to the enlightened mind of the Buddha. It refuses to do anything with externalism in all its variegated modes; even the Sutras or all those literary remains ordinarily regarded as

sacred and coming directly from the mouth of the Buddha are looked down upon, as we have already seen, as not touching the inward facts of Zen. Hence its reference to the mystic dialogue between the Enlightened One and Mahakasyapa on a bouquet of flowers. But Bodhidharma, the founder of Zen in China, handed the Lankavatara Sutra over to his first Chinese disciple Hui-k'o as the only literature in existence at the time in China in which the principles of Zen are taught. When Zen unconditionally emphasizes one's immediate experience as the final fact on which it is established it may well ignore all the scriptural sources as altogether unessential to its truth; and on this principle its followers have quite neglected the study of the Lankavatara Sutra. However, in order to justify the position of this sutra on Zen for those who have not yet grasped it and yet who are desirous of learning something about it, an external authority may be quoted and conceptual arguments resorted to in perfect harmony with its truth. This was why Bodhidharma selected this Sutra out of the many that had been in existence in China in his day. There have been four translations into Chinese, the first by Dharmaraksa between 412-433, which no longer exists; the second was by Gunabhada in 443, 4 books; the third by Bodhiruci in 513, 10 books; the fourth by Siksanda in 700-704, 7 books. There are many treatises and commentaries on it, by Fa-Hsien and others. This is one of the sutras upon which the Zen and Yogacara schools are based. In fact, this was the sutra allowed by Bodhidharma, and is the recognized text of the Ch'an School. In the Lankavatara Sutra, Sakyamuni Buddha predicted, "In the future, in southern India, there will be a great master of high repute and virtue named Nagarjuna. He will attain the first Bodhisattva stage of Extreme Joy and be reborn in the Land of Bliss."

The Lankavatara Sutra emphasizes that the practice of meditation is not an exercise in analyse or reasoning. The Lankavatara Sutra is one of the Zen texts that naturally emphasizes the importance of "Enlightenment," which is defined here as the "state of consciousness in which Noble Wisdom realizes its own inner nature." And this self-realization constitutes the truth of Zen, which is emancipation and freedom. Zen practitioners should always remember that the practice of meditation is not an exercise in analysis or reasoning. The sword of logic has no place in the practice of awareness, concentration, and

understanding, and those of stopping and looking. When we cook we must monitor the fire under the pot. When the sun's rays beat down on the snow, the snow slowly melts. When a hen sits on her eggs, the chicks inside gradually take form until they are ready to peck their way out. These are images which illustrate the effect of practicing meditation. The Zen sect insists that salvation could not be found by study of books. However, this does not mean that Zen followers do not study Buddhist books at all. On the contrary, their own teachings are saturated with references to such works as the Vajra-Sutra and the Lankavatara Sutra, the two favorites of the Zen sect. Meditation is one of the best methods to tame our bodies and to regulate our minds. Taming the body keeps it from acting in random, impulsive ways. Regulating the mind means not allowing it to indulge in idle thoughts, so it is always pure and clear. Then wherever we go, to the ends of space or the limits of the Dharma Realm, we are still right within our self-nature. Our inherent nature contains absolutely everything. Nothing falls outside of it. It is just our fundamental Buddha-nature. Thus, Zen followers strongly believe that the study of sutras should play only a subordinate role compared with the demands of dhyana and spiritual realization.

Zen practitioners should always remember the Buddha's teaching on two special characteristics of "Anatman" in the Lankavatara Sutra. These are the selflessness of person (pudgalanairatmya) and the selflessness of things (dharma-nairatmya). *First, selflessness of person:* Selflessness of person talks about man as without ego or permanent soul, or no permanent human ego or soul. *Second, Selflessness of things:* Selflessness of things talks about no permanent individuality in or independence of things. Things are without independent individuality, i.e. the tenet that things have no independent reality, no reality in themselves. The idea that there is no self-substance or "Atman" constituting the individuality of each object is insisted on by the followers of Mahayana Buddhism to be their exclusive property, not shared by the Hinayana. This idea is naturally true as the idea of "no self-substance" or Dharmanairatmya is closely connected with that of "Sunnyata" and the latter is one of the most distinguishing marks of the Mahayana, it was natural for its scholars to give the former a prominent position in their philosophy. In the Lankavatara Sutra, the

Buddha taught: “When a Bodhisattva-mahasattva recognizes that all dharmas are free from Citta, Manas, Manovijnana, the Five Dharmas, and the Threefold Svabhava, he is said to understand well the real significance of Dharmanairatmya.”

According to the Lankavatara Sutra and the Mind-Only School, reality has three natures (svabhavalakshana-traya). The first is the “Imagination”. Because of forgetfulness and prejudices, we generally cloak reality with a veil of false views and opinions. This is seeing reality through imagination. Imagination is an illusion of reality which conceives of reality as an assembly of small pieces of separate entities and selves, causes of distinction, discrimination and hatred. In order to deal and break through interdependence, practitioner should meditate on the nature of interdependence or the interrelatedness of phenomena in the processes of creation and destruction. The second nature is the “Interdependence”. The consideration is a way of contemplation, not the basis of a philosophic doctrine. If one clings merely to a system of concepts, one only becomes stuck. The meditation on interdependence is to help one penetrate reality in order to be one with it, not to become caught up in philosophical opinion or meditation methods. The raft is used to cross the river. It is not to be carried around on your shoulders. The finger which points at the moon is not the moon itself. The third is the nature of ultimate perfection. In the nature of ultimate perfection, reality is freed from all false views produced by the imagination. Reality is reality. It transcends every concept. There is no concept that can adequately describe it, not even the concept of interdependence. To assure that one doesn’t become attached to a philosophical concept, Mind-Only School speaks of the three non-natures to prevent the individual from becoming caught up in the doctrine of the three natures. The essence of Mahayana Buddhist teaching lies in this.

The Buddha also taught about three states of mind in the Lankavatara Sutra. Mental intelligence or spirit of mind. Whether something objective is troublesome or not often depends on the state of mind rather than the object itself. If we think that it is trouble, then it is trouble. If we do not think that it is trouble, then it is not trouble. Everything depends on the mind. For example, sometimes during meditation we are interrupted by outside noises. If we dwell on them and cling to them, they will disturb our meditation, but if we dismiss

them from our minds as soon as they arise, then they will not cause a disturbance. If we are always demanding something out of our life, then we will never be content. But if we accept life as it is, then we know contentment. Some people seek happiness through material things; other people can be happy without many material things. Why? Because happiness is also a state of mind, not a quantitative measure of possessions. If we are satisfied with what we are and have now, then we are happy. But if we are not satisfied with what we are and have now, that is where unhappiness dwells. The desire is bottomless, because no matter how much is put into it, it can never be filled up, it always remains empty. The Sutra in Forty Two Chapters taught: “Though a person filled with desires dwells in heaven, still that is not enough for him; though a person who has ended desire dwells on the ground, still he is happy.” According to the Lankavatara Sutra, there are three states of mind or consciousness, or three kinds of perception. First, the Tathagata-garbha or the original or fundamental unsullied consciousness of mind, the eighth or alaya. Second, manifested mind or consciousness diversified in contact with or producing phenomena, good or evil. Third, discrimination or consciousness discriminating and evolving the objects of the five senses.

In the Lankavatara Sutra, the Buddha taught methods of realizing the Suchness of Truth. According to the Lankavatara Sutra, Zen practitioners should try their best to realize the suchness of truth. This realization is also called “Dhyana on Suchness”, or Tathatalambanam, or Dhyana depending on suchness. This is the dhyana depending upon suchness. This is the dhyana which relies on the suchness of truth, third of the four Dhyanas described in The Lankavatara Sutra. The object of the discipline is to realize the suchness of truth by keeping thoughts above the dualism of being and non-being and also above the twofold notion of egolessness. According to the Lankavatara Sutra, the Buddha emphasized the inner attainment of the truth, not the teaching realized by all the Tathagatas of the past, present, and future. The realm of the Tathagatagarbha which is the Alayavijnana belongs to those Bodhisattva-Mahasattvas who follow the course of truth and not to those philosophers who cling to the letter, learning, and mere discourse.

In the Lankavatara Sutra, the Buddha also showed practitioners the realm of Self-realization of Supreme Wisdom of the Tathagata. The main thesis of the Lankavatara Sutra is the content of Enlightenment; that is, the Buddha's own inner experience concerning the great religious truth of Mahayana Buddhism. The sutra refers to the Alaya-vijnana as the storage of all karmic seeds; however, such reference in fact does not constitute the central thought of the Sutra, it is merely made use of in explaining the "noble understanding of the Buddha's inner experience." According to the Lankavatara Sutra, when King Ravana was requesting the Buddha through the Bodhisattva Mahamati to disclose the content of his inner experience regarding the realm of self-realization of supreme wisdom of a Tathagata, the king unexpectedly noticed his mountain-residence turned into numberless mountains of precious stones and most ornately decorated with celestial grandeur, and on each of these mountains he saw the Buddha manifested. And before each Buddha there stood King Ravana himself with all his assemblage as well as all the countries in the ten quarters of the world, and in each of those countries there appeared the Tathagata, before whom again there were King Ravana, his families, his palaces, his gardens, all decorated exactly in the same style as his own. There was also the Bodhisattva Mahamati in each of these innumerable assemblies asking the Buddha to declare the content of his inner experience; and when the Buddha finished his discourse on the subject with hundreds of thousands of exquisite voices, the whole scene suddenly vanished, and the Buddha with all his Bodhisattvas and his followers were no more; then King Ravana found himself all alone in his old palace. He now reflected: "Who was he that asked the question? Who was he that listened? What were those objects that appeared before me? Was it a dream? or a magical phenomenon?" He again reflected: "Things are all like this, they are all creations of one's own mind. When mind discriminates there is manifoldness of things; but when it does not it looks into the true state of things." When he thus reflected he heard voices in the air and in his own palace, saying: "Well you have reflected, O King! You should conduct yourself according to this view!" The Lankavatara Sutra is not the only recorder of the miraculous power of the Buddha, which transcends all the relative conditions of space and time as well as of human activities,

mental and physical; but most of the Mahayana literature is also has the same style of recording the miraculous powers of the Buddha. Besides, the Pali scriptures are by no means behind the Mahayana in this respect. Not to speak of the Buddha's threefold knowledge, which consists in the knowledge of the past, the future, and of his own emancipation, he can also practice what is known as the three wonders, which are the mystic wonder, the wonder of education, and the wonder of manifestation. However, when we carefully examine the miracles described in these sutras, we see that they have no other objects in view than the magnification and deification of the personality of the Buddha.

The Lankavatara Sutra also emphasizes five important laws in the practice of meditation. According to Zen Master D. T. Suzuki in *The Studies In The Lankavatara Sutra*, there are five categories of forms. They are Name (nama), Appearance (nimitta), Discrimination (Right Knowledge (samyagijnana), and Suchness (tathata). Those who are desirous of attaining to the spirituality of the Tathagata are urged to know what these five categories are; they are unknown to ordinary minds and, as they are unknown, the latter judge wrongly and become attached to appearances. *The first law is Names of all appearance or phenomena:* Names are not real things, they are merely symbolical, they are not worth getting attached to as realities. Ignorant minds move along the stream of unreal constructions, thinking all the time that there are really such things as “me” and “mine.” They keep tenacious hold of these imaginary objects, over which they learn to cherish greed, anger, and infatuation, altogether veiling the light of wisdom. These passions lead to actions, which, being repeated, go on to weave a cocoon for the agent himself. He is now securely imprisoned in it and is unable to free himself from the encumbering thread of wrong judgments. He drifts along on the ocean transmigration, and, like the derelict, he must follow its currents. He is again compared to the water-drawing wheel turning around the same axle all the time. He never grows or develops; he is the same old blindly-groping sin-committing blunderer. Owing to this infatuation, he is unable to see that all things are like maya, mirage, or like a lunar reflection in water; he is unable to free himself from the false idea of self-substance (svabhava), of “me and mine,” of subject and object, of birth, staying and death; he does not realize that

all these are creations of mind and wrongly interpreted. For this reason he finally comes to cherish such notions as Isvara, Time, Atom, and Pradhana, and becomes so inextricably involved in appearances that he can never be freed from the wheel of ignorance. *The second law is Appearances or phenomena:* Appearances (nimitta) mean qualities belonging to sense-objects such as visual, olfactory, etc. *The third law is Discrimination:* Discrimination (vikalpa) means the naming of all these objects and qualities, distinguishing one from another. Ordinary mental discrimination of appearance or phenomena, both subjective and objective, saying “this is such and not otherwise;” and we have names such as elephant, horse, wheel, footman, woman, man, wherein Discrimination takes place. *The fourth law is Corrective wisdom (Samyagjnana):* Corrective wisdom, which correct the deficiencies of errors of the ordinary mental discrimination. Right Knowledge consists in rightly comprehending the nature of Names and Appearances as predicating or determining each other. It consists in seeing mind as not agitated by external objects, in not being carried away by dualism such as nihilism and eternalism, and in not falling the state of Sravakahood and Pratyekabuddhahood as well as into the position of the philosopher. *The fifth law is Bhutatathata or Tathata:* Bhutatathata or absolute wisdom reached through understanding the law of the absolute or ultimate truth. When a word of Names and Appearances is surveyed by the eye of Right-Knowledge, the realisation is achieved that they are to be known as neither non-existent nor existent, that they are in themselves above the dualism of assertion and refutation, and that the mind abides in a state of absolute tranquility undisturbed by Names and Appearances. With this is attained with the state of Suchness (tathata), and because in this condition no images are reflected the Bodhisattva experiences joy.

Finally, zen fragrance in the Lankatavara can always be found in the eight consciousnesses. According to Buddhism, “Vijnana” is another name for “Consciousness.” Hinayana considered the six kinds of consciousness as “Vijnana.” Mahayana considered the eight kinds of consciousness as “Vijnana.” Externalists considered “vijnana” as a soul. Consciousness is another name for mind. Consciousness means the art of distinguishing, or perceiving, or recognizing, discerning, understanding, comprehending, distinction, intelligence, knowledge,

learning. It is interpreted as the “mind,” mental discernment, perception, in contrast with the object discerned. According to Buddhism, our “Nature” is the “Buddha”. The “Consciousness” is the “Spirit”, the “Intention” or “Mano-vijnana” is the “Discriminating Mind”, and the “Mind” is what constantly engages in idle thinking. The “Nature” is originally perfect and bright, with no conception of self, others, beauty, or ugliness; no falling into numbers and discriminations. But as soon as there is “Consciousness”, one falls into numbers and discriminations. The “Intention” or “Mano-vijnana” also makes discriminations, and it is the sixth consciousness. It is relatively turbid, while the seventh and eighth consciousnesses are relatively more pure. There are eight kinds of consciousness: eye, ear, nose, tongue, body, mind, klista-mano-vijnana, and alaya-vijnana. Fundamentally speaking, consciousness is not of eight kinds, although there are eight kinds in name. We could say there is a single headquarters with eight departments under it. Although there are eight departments, they are controlled by just one single headquarters. When we talk about “Consciousnesses” we usually misunderstand with the sixth consciousness according to Buddhist psychology. In fact, consciousness is the function of the mind. There are six basic sense consciousnesses, and the sixth one being the mental consciousness. Buddhist psychology bases the perception process on six sense faculties: sight, hearing, smell, taste, touch and thought. Each faculty relates to a sense organ (eye, ear, nose, tongue, body and mind) and to a consciousness which functions specifically with that organ. The sixth consciousness, or the mind consciousness is not the mind, it is the function of the mind; it does not depend on any of the five sense faculties, but on the immediately preceding continuum of mind. Mental consciousness apprehends not only objects (form, sound, taste, smell and touch) in the present time, but it also apprehends objects and imagines in the past and even in the future, then it transfers these objects or imagines to the seventh consciousness, and in turn, the seventh consciousness will transfer these objects to the Alaya Consciousness. Let us examine the body and mind to see whether in either of them we can locate the self, we will find in neither of them. Then, the so-called “Self” is just a term for a collection of physical and mental factors. Let us first look at the aggregate matter of form. The aggregate of form corresponds to

what we would call material or physical factors. It includes not only our own bodies, but also the material objects that surround us, i.e., houses, soil, forests, and oceans, and so on. However, physical elements by themselves are not enough to produce experience. The simple contact between the eyes and visible objects, or between the ear and sound cannot result in experience without consciousness. Only the co-presence of consciousness together with the sense of organ and the object of the sense organ produces experience. In other words, it is when the eyes, the visible object and consciousness come together that the experience of a visible object is produced. Consciousness is therefore an extremely important element in the production of experience. Consciousness or the sixth sense, or the mind. This sense organ together with the other five sense organs of eyes, ears, nose, tongue, and body to produce experience. The physical and mental factors of experience worked together to produce personal experience, and the nature of the five aggregates are in constant change. Therefore, according to the Buddha's teachings, the truth of a man is selfless. The body and mind that man misunderstands of his 'self' is not his self, it is not his, and he is not it." Devout Buddhists should grasp this idea firmly to establish an appropriate method of cultivation not only for the body, but also for the speech and mind. Besides, we also have the seventh consciousness, or the *mano-vijnana*, which is the transmitting consciousness that relays sensory information from the mind to the *Alaya Consciousness*, or the eighth consciousness which functions as a storehouse of all sensory information.

The *Lankavatara Sutra* shows practitioners methods of cultivation of the eighth consciousnesses. This system of the five sense-vijnanas is in union with *Manovijnana* and this mutuality makes the system distinguish between what is good and what is not good. *Manovijnana* in union with the five sense-vijnanas grasps forms and appearances in their multitudinous aspect; and there is not a moment's cessation of activity. This is called the momentary character of the *Vijnanas*. This system of *vijnanas* is stirred uninterruptedly and all the time like the waves of the great ocean. *The first consciousness is the Sight consciousness*: Sight-perception, the first *vijnana*. The function of the eye consciousness is to perceive and apprehend visual forms. Without the eye consciousness we could not behold any visual form; however,

the eye consciousness depends on the eye faculty. When the eye faculty and any form meet, the eye consciousness develops instantly. If the eye faculty and the form never meet, eye consciousness will never arise (a blind person who lacks the eye faculty, thus eye consciousness can never develop). Buddhist cultivators should always understand thoroughly this vital point to minimize the meeting between eye faculty and visual forms, so that no or very limited eye consciousness will ever arise. The Buddha reminded his disciples that meditation is the only means to limit or stop the arising of the eye consciousness. *The second consciousness is the Hearing consciousness:* The function of the ear consciousness is to perceive and apprehend sounds; however, ear consciousness depends on the ear faculty. Ear faculty and any sound meet, the ear consciousness develops instantly (in a deaf person, ear faculty and sounds never meet, therefore no ear consciousness will arise). Buddhist cultivators should always remember this and try to practise meditation stop or close the ear consciousness if possible. *The third consciousness is the Scent consciousness:* The nose consciousness develops immediately from the dominant condition of the nose faculty when it focuses on smell. Nose consciousness completely depends on the nose faculty. Someone who lacks smelling capability, nose faculty and smell never meet, therefore, nose consciousness will never arise. Buddhist cultivators should always practise meditation to stop or close the nose consciousness. *The fourth consciousness is the Taste consciousness:* The tongue consciousness develops immediately through the dominant condition of the tongue when the tongue faculty focuses on a certain taste. At that very moment, we experience and distinguish between tastes and desire arises. *The fifth consciousness is the Touch consciousness:* Contact should not be understood as the mere physical impact of the object on the bodily faculty. It is, rather, the mental factor by which consciousness mentally touches the object that has appeared, thereby initiating the entire cognitive event. Body consciousness develops when the dominant condition in which the body faculty meets an object of touch. The location of the body faculty is throughout the entire body. Cognition of the objects of touch, one of the five forms of cognition. Here a monk, on touching a tangible object with the body, is neither pleased nor displeased, but remains equable, mindful and clearly aware. *The sixth consciousness is the Mind or mano*

consciousness: The thinking consciousness that coordinates the perceptions of the sense organs. The mind consciousness, the sixth or the intellectual consciousness is not the mind, it's the function of the mind. The sentient being's mind is an ever-spinning whirlpool in which mental activities never cease. There are four stages of production, dwelling, change, and decay. A mind which does not depend on any of the five sense faculties, but on the immediately preceding continuum of mind. Mental consciousness apprehends not only objects (form, sound, taste, smell, touch) in the present time, but it also apprehends objects in the past and imagines objects even in the future. Mental consciousness will go with us from one life to another, while the first five consciousnesses are our temporary minds. Consciousness is also one of the five skandhas. The function of Manovijnana is by hypothesis to reflect on Manas, as the eye-vijnana reflects on the world of forms and the ear-vijnana on that of sounds; but in fact as soon as Manas evolves the dualism of subject and object out of the absolute unity of the Alaya, Manovijnana and indeed all the other Vijnanas begin to operate. Thus, in the Lankavatara Sutra, the Buddha said: "Buddhist Nirvana consists in turning away from the wrongfully discriminating Manovijnana. For with Manovijnana as cause (hetu) and support (alambana), there takes place the evolution of the seven Vijnanas. Further, when Manovijnana discerns and clings to an external world of particulars, all kinds of habit-energy (vasana) are generated therefrom, and by them the Alaya is nurtured. Together with the thought of "me and mine," taking hold of it and clinging to it, and reflecting upon it, Manas thereby takes shape and is evolved. In substance (sarira), however, Manas and Manovijnana are not different the one from the other, they depend upon the Alaya as cause and support. And when an external world is tenaciously held as real which is no other than the presentation of one's own mind, the mentation-system (citta-kalapa), mutually related, is evolved in its totality. Like the ocean waves, the Vijnanas set in motion by the wind of an external world which is the manifestation of one's own mind, rise and cease. Therefore, the seven Vijnanas cease with the cessation of Manovijnana." *The seventh vijnana, intellection, reasoning:* A Sanskrit term for "sentience." In Buddhism, it is called "mental faculty" for it constitutes man as an intelligent and moral being. It is commonly thought to be equated with

the terms “citta” or “consciousness.” It is derived from the Sanskrit root “man,” which means “to think” or “to imagine” and is associated with intellectual activity of consciousness. This is the discriminating and constructive sense. It is more than the intellectually perceptive. It is the cause of all egoism (it creates the illusion of a subject “I” standing apart from the object world) and individualizing of men and things (all illusion arising from assuming the seeming as the real). The self-conscious defiled mind, which thinks, wills, and is the principal factor in the generation of subjectivity. It is a conveyor of the seed-essence of sensory experiences to the eighth level of subconsciousness. It is described as a sea in which currents of thought surge and seethe. It is the transmitting consciousness that relays sensory information from the mind or mano consciousness to the storehouse or Alaya-vijnana. According to The Lankavatara Sutra, this system of the five sense-vijnanas is in union with Manovijnana and this mutuality makes the system distinguish between what is good and what is not good. Manovijnana in union with the five sense-vijnanas grasps forms and appearances in their multitudinous aspect; and there is not a moment’s cessation of activity. This is called the momentary character of the Vijnanas. This system of vijnanas is stirred uninterruptedly and all the time like the waves of the great ocean. Klistamanas consciousness is the thinking consciousness that coordinates the perceptions of the sense organs. The mind consciousness, the sixth or the intellectual consciousness is not the mind, it’s the function of the mind. The sentient being’s mind is an ever-spinning whirlpool in which mental activities never cease. There are four stages of production, dwelling, change, and decay. A mind which does not depend on any of the five sense faculties, but on the immediately preceding continuum of mind. Mental consciousness apprehends not only objects (form, sound, taste, smell, touch) in the present time, but it also apprehends objects in the past and imagines objects even in the future. Mental consciousness will go with us from one life to another, while the first five consciousnesses are our temporary minds. Consciousness is also one of the five skandhas. This particularizing agency sits within the system of Vijnanas and is known as Manas. This acts like the collection station for the first six consciousnesses. The seventh of the eight consciousnesses, which means thinking and measuring, or calculating. It is the active mind, or

activity of mind, but is also used for the mind itself. The waves will be seen ruffling the surface of the ocean of Alayavijnana when the principle of individuation known as Vishaya blows over it like the wind. The waves thus started are this world of particulars where the intellect discriminates, the affection clings, and passions and desires struggle for existence and supremacy. This particularizing agency sits within the system of Vijnanas and is known as Manas; in fact it is when Manas begins to operate that a system of the Vijnanas manifests itself. They are thus called “object-discriminating-vijnana” (vastu-prativikalpa-vijnana). The function of Manas is essentially to reflect upon the Alaya and to create and to discriminate subject and object from the pure oceans of the Alaya. The memory accumulated (ciyate) in the latter is now divided into dualities of all forms and all kinds. This is compared to the manifoldness of waves that stir up the ocean of Alaya. Manas is an evil spirit in one sense and a good one in another, for discrimination in itself is not evil, is not necessarily always false judgment (abhuta-parikalpa) or wrong reasoning (prapanca-daushtulya). But it grows to be the source of great calamity when it creates desires based upon its wrong judgments, such as when it believes in the reality of an ego-substance and becomes attached to it as the ultimate truth. For manas is not only a discriminating intelligence, but a willing agency, and consequently an actor. The function of Manas is essentially to reflect upon the Alaya and to create and to discriminate subject and object from the pure oceans of the Alaya. The memory accumulated (ciyate) in the latter is now divided into dualities of all forms and all kinds. This is compared to the manifoldness of waves that stir up the ocean of Alaya. Manas is an evil spirit in one sense and a good one in another, for discrimination in itself is not evil, is not necessarily always false judgment (abhuta-parikalpa) or wrong reasoning (prapanca-daushtulya). But it grows to be the source of great calamity when it creates desires based upon its wrong judgments, such as when it believes in the reality of an ego-substance and becomes attached to it as the ultimate truth. For manas is not only a discriminating intelligence, but a willing agency, and consequently an actor. Contemplation performed by vijnapti can remove the erroneous perceptions brought about by manas. Manyana is a kind of intuition, the sense that there is a separate self which can exist independently of the

rest of the world. This intuition is produced by habit and ignorance. Its illusory nature has been constructed by vijnapti, and it, in turn, becomes a basis for vijnapti. The object of this intuition is a distorted fragment of alaya which it considers to be a self, comprised of a body and a soul. It of course is never reality in itself, but just a representation of reality. In its role as a self as well as consciousness of the self, manyana is regarded as the basic obstacle to penetrating reality. Contemplation performed by vijnapti can remove the erroneous perceptions brought about by manas. Buddhist Nirvana consists in turning away from the wrongfully discriminating Manovijnana. The function of Manovijnana is by hypothesis to reflect on Manas, as the eye-vijnana reflects on the world of forms and the ear-vijnana on that of sounds; but in fact as soon as Manas evolves the dualism of subject and object out of the absolute unity of the Alaya, Manovijnana and indeed all the other Vijnanas begin to operate. Thus, in the Lankavatara Sutra, the Buddha said: "Buddhist Nirvana consists in turning away from the wrongfully discriminating Manovijnana. For with Manovijnana as cause (hetu) and support (alambana), there takes place the evolution of the seven Vijnanas. Further, when Manovijnana discerns and clings to an external world of particulars, all kinds of habit-energy (vasana) are generated therefrom, and by them the Alaya is nurtured. Together with the thought of "me and mine," taking hold of it and clinging to it, and reflecting upon it, Manas thereby takes shape and is evolved. In substance (sarira), however, Manas and Manovijnana are not different; the one from the other, they depend upon the Alaya as cause and support. And when an external world is tenaciously held as real which is no other than the presentation of one's own mind, the mentation-system (citta-kalapa), mutually related, is evolved in its totality. Like the ocean waves, the Vijnanas set in motion by the wind of an external world which is the manifestation of one's own mind, rise and cease. Therefore, the seven Vijnanas cease with the cessation of Manovijnana." *The eighth consciousness is the Alaya consciousness:* Alaya Vijnana, the receptacle intellect or consciousness, basic consciousness, Eighth consciousness, subconsciousness, and store consciousness. The storehouse consciousness or basis from which come all seeds of consciousness or from which it responds to causes and conditions, specific seeds are reconveyed by Manas to the six senses, precipitating new actions, which in turn produce other seeds. This process is simultaneous and endless. "Alayavijnana is also called

“Open knowledge”, the store of knowledge where all is revealed, either good or bad. Alaya means a house or rather a home, which is in turn a place where all the valued things for use by us are kept and among which we dwell. Also called “Store consciousness,” “eighth consciousness,” or “karma repository.” All karma created in the present and previous lifetime is stored in the Alaya Consciousness. According to the Consciousness-Only, there are eight consciousnesses (sight, hearing, smell, taste, touch, mind, Mana and Alaya). These consciousnesses enable sentient beings to discriminate between right and wrong of all dharmas (thoughts, feelings, physical things, etc). However, human beings have a deep consciousness which is called Alaya-consciousness which is the actual subject of rebirth, and is mistakenly taken to be an eternal soul or self by the other consciousnesses. It is in the Alaya-consciousness that the impressions of action and experience are stored in the form of ‘seeds’ and it is these seeds which engender further experiences according to the individual situation. According to Asvaghosa Bodhisattva in the Awakening of Faith and the Samparigraha, the Alaya or store is the consciousness in which the true and the false unite. When Alaya Consciousness becomes pure and taintless, it is Tathata (Thusness). Also known as Alayavijnana. In the Lankavatara Sutra, the Buddha told Mahamati: “Oh Mahamati! The Tathagata-garbha contains in itself causes alike good and not-good, and from which are generated all paths of existence. It is like an actor playing different characters without harboring any thought of ‘me and mine.’” Alaya means all-conserving. It is in company with the seven Vijnanas which are generated in the dwelling-house of ignorance. The function of Alayavijnana is to look into itself where all the memory (vasana) of the beginningless past is preserved in a way beyond consciousness (acintya) and ready for further evolution (parinama); but it has no active energy in itself; it never acts, it simply perceives, it is in this exactly like a mirror; it is again like the ocean, perfectly smooth with no waves disturbing its tranquillity; and it is pure and undefiled, which means that it is free from the dualism of subject and object. For it is the pure act of perceiving, with no differentiation yet of the knowing one and the known. According to Prof. Junjiro Takakusu in *The Essentials of Buddhist Philosophy*, when all things are reflected on our mind, our discriminating or imagining power is already at work. This called our consciousness (vijnana). Since the consciousness co-ordinating all reflected elements stores them, it is called the store-consciousness or ideation-store. The ideation-store itself is an existence of causal combination, and in it the pure and tainted elements are causally combined or intermingled. When the ideation-store begins to move and descend to the everyday world, then we have the manifold existence that is only an imagined world. The ideation-store, which is the seed-consciousness, is the conscious center and the world manifested by ideation is

its environment. It is only from the Buddha's Perfect Enlightenment that pure ideation flashed out. This pure ideation can purify the tainted portion of the ideation-store and further develop its power of understanding. The world of imagination and the world of interdependence will be brought to the real truth (parinispanna). This having been attained, the seed-store, as consciousness, will disappear altogether and ultimately will reach the state where there is no distinction between subject and object. The knowledge so gained has no discrimination (Avikalpa-vijnana). This ultimate state is the Nirvana of No Abode (apratisthita-nirvana), that is to say, the attainment of perfect freedom, not being bound to one place. The function of Alayavijnana is to look into itself where all the memory (vasana) of the beginningless past is preserved in a way beyond consciousness (acintya) and ready for further evolution (parinama); but it has no active energy in itself; it never acts, it simply perceives, it is in this exactly like a mirror; it is again like the ocean, perfectly smooth with no waves disturbing its tranquillity; and it is pure and undefiled, which means that it is free from the dualism of subject and object. For it is the pure act of perceiving, with no differentiation yet of the knowing one and the known. The Alaya is also called storehouse consciousness," since it acts as the repository (kho) of the predisposition (thiên vê) that one's actions produce. The initiator of change, or the first power of change, or mutation, i.e. the alaya-vijnana, so called because other vijnanas are derived from it. An important doctrinal concept that is particularly important in the Yogacara tradition. This term is sometimes translated by Western scholars as "storehouse consciousness," since it acts as the repository (kho) of the predisposition (thiên vê) that one's actions produce. It stores these predispositions until the conditions are right for them to manifest themselves. The Tibetan translators rendered (hoàn lại) it as "basis of all" because it serves as the basis for all of the phenomena of cyclic existence and nirvana. Through meditative practice and engaging in meritorious actions, one gradually replaces afflicted seeds with pure ones; when one has completely purified the continuum of the alaya-vijnana, it is referred to as the "purified consciousness." Alaya means all-conserving mind. It is in company with the seven Vijnanas which are generated in the dwelling-house of ignorance. Alaya means the preconsciousness, or the eighth consciousness, or the store-consciousness. It is the central or universal consciousness which is the womb or store consciousness (the storehouse consciousness where all karmic seeds enter and cause all thought activities).

In short, the Lankavatara Sutra shows practitioners methods of cultivation of the eighth consciousnesses. This system of the five sense-vijnanas is in union with Manovijnana and this mutuality makes the system distinguish between what is good and what is not good. Manovijnana in union with the

five sense-vijnanas grasps forms and appearances in their multitudinous aspect; and there is not a moment's cessation of activity. This is called the momentary character of the Vijnanas. This system of vijnanas is stirred uninterruptedly and all the time like the waves of the great ocean. The sentient being's mind is an ever-spinning whirlpool in which mental activities never cease. There are four stages of production, dwelling, change, and decay. A mind which does not depend on any of the five sense faculties, but on the immediately preceding continuum of mind. Mental consciousness apprehends not only objects (form, sound, taste, smell, touch) in the present time, but it also apprehends objects in the past and imagines objects even in the future. Mental consciousness will go with us from one life to another, while the first five consciousnesses are our temporary minds. The function of Manovijnana is by hypothesis to reflect on Manas, as the eye-vijnana reflects on the world of forms and the ear-vijnana on that of sounds; but in fact, as soon as Manas evolves the dualism of subject and object out of the absolute unity of the Alaya, Manovijnana and indeed all the other Vijnanas begin to operate. Thus, in the Lankavatara Sutra, the Buddha said: "Buddhist Nirvana consists in turning away from the wrongfully discriminating Manovijnana. For with Manovijnana as cause (hetu) and support (alambana), there takes place the evolution of the seven Vijnanas. Further, when Manovijnana discerns and clings to an external world of particulars, all kinds of habit-energy (vasana) are generated therefrom, and by them the Alaya is nurtured. Together with the thought of "me and mine," taking hold of it and clinging to it, and reflecting upon it, Manas thereby takes shape and is evolved. In substance (sarira), however, Manas and Manovijnana are not different the one from the other, they depend upon the Alaya as cause and support. And when an external world is tenaciously held as real which is no other than the presentation of one's own mind, the mentation-system (citta-kalapa), mutually related, is evolved in its totality. Like the ocean waves, the Vijnanas set in motion by the wind of an external world which is the manifestation of one's own mind, rise and cease. Therefore, the seven Vijnanas cease with the cessation of Manovijnana." Manas is an evil spirit in one sense and a good one in another, for discrimination in itself is not evil, is not necessarily always false judgment (abhuta-parikalpa) or wrong reasoning (prapanca-daushtulya). But it grows to be the source of great calamity when it creates desires based upon its wrong judgments, such as when it believes in the reality of an ego-substance and becomes attached to it as the ultimate truth. For manas is not only a discriminating intelligence, but a willing agency, and consequently an actor. Contemplation performed by vijnapti can remove the erroneous perceptions brought about by manas.

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