

From the *Lankavatara Sutra*. Translated by D. T. Suzuki. In Goddard, D. 1938. *A Buddhist Bible*. Revised edition. New York: Dutton. Pages 277-256.

Since the ignorant and simple-minded, not knowing that the world is only something seen of the mind itself, cling to the multitudinousness of external objects, cling to the notions of being and non-being, oneness and otherness, bothness and not-bothness, existence and non-existence, eternity and non-eternity, and think that they have a self-nature of their own, all of which rises from the discriminations of the mind and is perpetuated by habit-energy, and from which they are given over to false imagination. It is all like a mirage in which springs of water are seen as if they were real. They are thus imagined by animals who, made thirsty by the heat of the season, run after them. Animals, not knowing that the springs are an hallucination of their own minds, do not realise that there are no such springs. In the same way, Mahamati, the ignorant and simple-minded, their minds burning with the fires of greed, anger and folly, finding delight in a world of multitudinous forms, their thoughts obsessed with ideas of birth, growth and destruction, not well understanding what is meant by existent and non-existent, and being impressed by the erroneous discriminations and speculations since beginningless time, fall into the habit of grasping this and that and thereby becoming attached to them.

It is because the ignorant cling to names, signs and ideas; as their minds move along these channels they feed on multiplicities of objects and fall into the notion of an ego-soul and what belongs to it; they make discriminations of good and bad among appearances and cling to the agreeable. As they thus cling there is a reversion to ignorance, and karma born of greed, anger and folly, is accumulated. As the accumulation of karma goes on they become imprisoned in a cocoon of discrimination and are thenceforth unable to free themselves from the round of birth and death. Because of folly they do not understand that all things are like *maya*, like the reflection of the moon in water, that there is no self-substance to be imagined as an ego-soul and its belongings, and that all their definitive ideas rise from their false discriminations of what exists only as it is seen of the mind itself. They do not realise that things have nothing to do with qualified and qualifying, nor with the course of birth, abiding and destruction, and instead they assert that they are born of a creator, of time, of atoms, of some celestial spirit. It is because the ignorant are given up to discrimination that they move along with the stream of appearances, but it is not so with the wise.

The assertion of philosophical views concerning the elements that make up personality and its envioning world that are non-existent, assume the existence of an ego . . . This is an example of philosophical views that are not true. It is this combination of discrimination of imaginary marks of individuality, grouping them and giving them a name and becoming attached to them as objects, by reason of habit-energy that has been accumulating since beginningless time, that one builds up erroneous views whose only basis is false-imagination. For this reason Bodhisattvas should avoid all discussions relating to assertions and negations whose only basis is words and logic.

The mind-system which is the source of the evil out-flowings consists of the five sense-organs and their accompanying sense-minds (*vijnanas*) all of which are unified in the discriminating mind (*manovijana*). There is an unending succession of sense-concepts flowing into this discriminating or thinking mind which combines them and discriminates them and passes judgment upon them as to their goodness or badness. Then follows aversion to or desire for them and attachment and deed; thus the entire system moves on continuously and closely bound together. But it fails to see and understand that what it sees and discriminates and grasps is only a manifestation of its own activity and has no other basis, and so the mind goes on erroneously perceiving and discriminating differences of forms and qualities, not remaining still even for a minute.

By normal functioning the sense-minds grasp appropriate elements of their external world, by which sensation and perception arise at once and by degrees in every sense-organ and every sense-mind, in the pores of the skin, and even in the atoms that make up the body, by which the whole field is apprehended like a mirror reflecting objects, and not realising that the external world itself is only a manifestation of mind. The second mode of activity produces effects by which these sensations react on the discriminating mind to produce perceptions, attractions, aversions, grasping, deed and habit. The third mode of activity has to do with the growth, development and passing of the mind-system, that is, the mind-system is in subjection to its own habit-energy accumulated from beginningless time, as for instance: the "eyeness" in the eye that predisposes it to grasp and become attached to multiple forms and appearances. In this way the activities of the evolving mind-system by reason of its habit-energy stirs up waves of objectivity on the face of Universal Mind which in turn conditions the activities and evolvement of the mind-system. Appearances, perception, attraction, grasping, deed, habit, reaction, condition one another incessantly, and the functioning sense-minds, the discriminating mind and Universal Mind are thus bound up together. Thus, by reason of discrimination of that which by nature is *maya*-like and unreal false-imagination and erroneous reasoning takes place, action follows and its habit-energy accumulates thereby defiling the pure face of Universal Mind, and as a result the mind-system comes into functioning and the physical body has its genesis. But the discriminating mind has no thought that by its discriminations and attachments it is conditioning the whole body and so the sense-minds and the discriminating mind go on mutually related and mutually conditioned in a most intimate manner and building up a world of representations out of the activities of its own imagination. As a mirror reflects forms, the perceiving senses perceive appearances which the discriminating mind gathers together and proceeds to discriminate, to name and become attached to. Between these two functions there is no gap, nevertheless, they are mutually conditioning. The perceiving senses grasp that for which they have an affinity, and there is a transformation takes place in their structure by reason of which the mind proceeds to combine, discriminate, apprise, and act; then follows habit-energy and the establishing of the mind and its continuance.

The discriminating mind because of its capacity to discriminate, judge, select and reason about, is also called the thinking, or intellectual mind. . . The mentation which functions in connection with attachment to objects and ideas derived from discrimination, discriminates the mind from its mental processes and accepts the ideas

from it as being real and becomes attached to them. A variety of false judgments are thus arrived at as to being, multiplicity, individuality, value, etc., a strong grasping takes place which is perpetuated by habit-energy and thus discrimination goes on asserting itself.

These mental processes give rise to general conceptions . . . characterising the objects of discrimination, while the tenacious holding to these general ideas gives rise to proposition, reason, definition, and illustration, all of which lead to the assertions of relative knowledge and the establishment of confidence in birth, self-nature, and an ego-soul.

The sense-minds and their centralised discriminating mind are related to the external world which is a manifestation of itself and is given over to perceiving, discriminating, and grasping its *maya*-like appearances. Universal Mind (*alaya-vijnana*) transcends all individuation and limits. Universal Mind is thoroughly pure in its essential nature, subsisting unchanged and free from faults of impermanence, undisturbed by egoism, unruffled by distinctions, desires and aversions. Universal Mind is like a great ocean, its surface ruffled by waves and surges but its depths remaining forever unmoved. In itself it is devoid of personality and all that belongs to it, but by reason of the defilement upon its face it is like an actor and plays a variety of parts, among which a mutual functioning takes place and the mind-system arises. The principle of intellection becomes divided and mind, the functions of mind, the evil out-flowings of mind, take on individuation.

The discriminating mind is the cause of the sense-minds and is their support and with them is kept functioning as it describes and becomes attached to a world of objects, and then, by means of its habit-energy, it defiles the face of Universal Mind. Thus Universal Mind becomes the storage and clearing house of all the accumulated products of mentation and action since beginningless time.

Between Universal Mind and the individual discriminating mind is the intuitive mind (*manas*) which is dependent upon Universal Mind for its cause and support and enters into relations with both. It partakes of the universality of Universal Mind, shares its purity, and like it, is above form and momentariness. It is through the intuitive-mind that the good non-out-flowings emerge, are manifested and are realised. Fortunate it is that intuition is not momentary for if the enlightenment which comes by intuition were momentary the wise would lose their "wiseness" which they do not. But the intuitive mind enters into relations with the lower mind-system, shares its experiences and reflects upon its activities. Intuitive mind is one with Universal Mind by reason of its participation in Transcendental Intelligence (*Arya-jnana*), and is one with the mind-system by its comprehension of differentiated knowledge (*vijnana*). Intuitive mind has no body of its own nor any marks by which it can be differentiated. Universal Mind is its cause and support but it is evolved along with the notion of an ego and what belongs to it, to which it clings and upon which it reflects. Through intuitive-mind, by the faculty of intuition which is a mingling of both identity and perceiving, the inconceivable wisdom of Universal Mind is revealed and made realisable. Like Universal Mind it can not be the source of error.

The discriminating-mind is a dancer and a magician with the objective world as his stage. Intuitive-mind is the wise jester who travels with the magician and reflects upon his emptiness and transiency. Universal Mind keeps the record and knows what must

be and what may be. It is because of the activities of the discriminating mind that error rises and an objective world evolves and the notion of an ego-soul becomes established. If and when the discriminating mind can be gotten rid of, the whole mind-system will cease to function and Universal Mind will alone remain. Getting rid of the discriminating mind removes the cause of all error.

There are two ways in which the ceasing of the mind-system may take place: as regards form, and as regards continuation. The sense organs function as regards form by the interaction of form, contact and grasping; and they cease to function when this contact is broken. As regards continuation, when these interactions of form, contact and grasping cease, there is no more continuation of the seeing, hearing and other sense functions; with the ceasing of these sense functions, the discriminations, graspings and attachments of the discriminating mind cease; and with their ceasing act and deed and their habit-energy cease, and there is no more accumulation of karma-defilement on the face of Universal Mind.

If the evolving mortal mind were of the same nature as Universal Mind the cessation of the lower mind-system would mean the cessation of Universal Mind, but they are different for Universal Mind is not the cause of mortal mind. There is no cessation of Universal Mind in its pure and essence nature. What ceases to function is not Universal Mind in its essence nature, but is the cessation of the effect-producing defilements upon its face that have been caused by the accumulation of the habit-energy of the activities of the discriminating and thinking mortal mind. There is no cessation of Divine Mind which, in itself, is the abode of Reality and the Womb of Truth. By the cessation of the sense-minds is meant, not the cessation of their perceiving functions, but the cessation of their discriminating and naming activities which are centralised in the discriminating mortal mind. By the cessation of the mind-system as a whole is meant, the cessation of discrimination, the clearing away of the various attachments, and, therefore, the clearing away of the defilements of habit-energy in the face of Universal Mind which have been accumulating since beginningless time by reason of these discriminations, attachments, erroneous reasonings, and following acts. The cessation of the continuation aspect of the mind-system as a whole, takes place when there is the cessation of that which supports the mind-system, namely, the discriminating mortal mind. With the cessation of mortal mind the entire world of *maya* and desire disappears.

But the cessation of the discriminating mind cannot take place until there has been a 'turning-about' in the deepest seat of consciousness. The mental habit of looking outward by the discriminating mind upon an external objective world must be given up and a new habit of realizing Truth within the intuitive mind by becoming one with truth must be established.

The beginning lies in the recognition that the external world is only a manifestation of the activities of the mind itself, and that the mind grasps it as an external world simply because of its habit of discrimination and false-reasoning. The disciple must get into the habit of looking at things truthfully. He must recognise the fact that the world has no self-nature, that it is unborn, that it is like a passing cloud, like an imaginary wheel made by a revolving firebrand, like the castle of the Gandharvas, like the moon reflected in the ocean, like a vision, a mirage, a dream. He must come to understand

that mind in its essence nature has nothing to do with discrimination nor causation; he must not listen to discourses based on the imaginary terms of qualifications; he must understand that Universal Mind in its pure essence is a state of imagelessness, that it is only because of the accumulated defilements on its face that body-property-and-abode appear to be its manifestations, that in its own pure nature it is unaffected and unaffected by such changes as rising, abiding and destruction; he must fully understand that all these things come with the awakening of the notion of an ego-soul and its conscious mind.

From the Mahayana Uttara Shastra. Arya Maitreya, Jamgön Kongtrül Lodrö Thayé, Khenpo Tsultrim Gyamtso Rinpoche. 2000. *Buddha Nature*. Translated by R. Fuchs. Ithaca, NY: Snow Lion Publications.

The perfect buddhakaya is all-embracing,  
suchness cannot be differentiated,  
and all beings have the disposition.  
Thus they always have buddha nature.

The Buddha has said that all beings have buddha nature  
“since buddha wisdom is always present within the assembly  
of beings,  
since this undefiled nature is free from duality,  
and since the disposition to buddhahood has been named after  
its fruit.”

Just as a jewel, the sky, and water are pure  
it is by nature always free from the poisons.

The [dharmakaya] is purity, since its nature is pure  
and [even] the remaining imprints are fully removed.  
It is true self, since all conceptual elaboration  
in terms of self and non-self is totally stilled.  
It is true happiness, since [even] the aggregates  
of mental nature and their causes are reversed.  
It is permanence, since the cycle of existence  
and the state beyond pain are realized as one.

Just as space, which is by nature free from thought,  
pervades everything,  
the undefiled expanse, which is the nature of mind,  
is all-pervading.  
As the general feature [of everything], it embraces [those with]  
faults,  
[those with] qualities, and [those in whom the qualities are]  
ultimate  
just as space [pervades everything] visible,  
be it of inferior, average, or supreme appearance.

Having faults that are adventitious  
and qualities that are its nature,  
it is afterwards the same as before.  
This is dharmata ever unchanging.

[Though] space permeates everything,  
it is never polluted, due to its subtlety.  
Likewise the [dharmadhatu] in all beings  
does not suffer the slightest pollution.

Just as at all times worlds arise

and disintegrate in space,  
the senses arise and disintegrate  
in the uncreated expanse.

Space is never burnt by fires.  
Likewise this [dharmadhatu]  
is not burnt by the fires  
of death, sickness, and aging.

Earth rests upon water and water upon wind.  
Wind fully rests on space.  
Space does not rest upon any of the elements  
of wind, water, or earth.  
Likewise skandhas, elements, and senses  
are based upon karma and mental poisons.  
Karma and poisons are always based  
upon improper conceptual activity.  
The improper conceptual activity  
fully abides on the purity of mind.  
Yet, the nature of the mind itself  
has no basis in all these phenomena.  
The skandhas, entrances, and elements  
are to be known as resembling earth.  
Karma and the mental poisons of beings  
should be envisaged as the water element.  
Improper conceptual activity is viewed  
as being similar to the element of wind.  
[Mind's] nature, as the element of space,  
has no ground and no place of abiding.

The improper conceptual activity  
rests upon the nature of the mind.  
Improper conceptual activity brings about  
all the classes of karma and mental poisons.  
From the water of karma and mental poisons  
the skandhas, entrances, and elements arise.  
As this [world] arises and disintegrates,  
they will arise and disintegrate as well.  
The nature of mind as the element of space  
does not [depend upon] causes or conditions,  
nor does it [depend on] a gathering of these.  
It has neither arising, cessation, nor abiding.  
This clear and luminous nature of mind  
is as changeless as space. It is not afflicted  
by desire and so on, the adventitious stains,  
which are sprung from incorrect thoughts.  
It is not brought into existence  
by the water of karma, of the poisons, and so on.  
Hence it is also not consumed by the cruel fires  
of dying, falling sick, and aging.

[The dharmakaya] does not change into something else, since it has inexhaustible properties.

It is the refuge of beings, since [it protects them] without any limit of time, until the final end.

It is always free from duality, since it is foreign to all ideation.

It is also an indestructible state, since its nature is uncreated.

It is not born, and it does not die.

It suffers no harm and does not age since it is permanent and steadfast, the state of peace and immutability.

It is not [even] born in a body of mental nature, since it is permanent. Steadfast it does not die, not [even] through the death and transmigration that constitute an inconceivable transformation. Since it is peace, it does not [even] suffer harm from illnesses caused by subtle karmic imprints. Since it is immutable, there is not [even] aging induced by compositional factors free from stain.