

The Lankavatara Sutra

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The forty one dharma doors of the Lankavatara Sutra or The Great Vehicle instantaneous school of dharma nature, classified by Dharma Master - Chi Yun, Zhejiang, China

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Contents

Chapter1 Outline P1-23	subject
Ref#1/ P24-31	One hundred and eight questions (1-1) Thus I have heard. Buddha once stayed at the peak of Mount Lanka in the southern ocean, which was adorned with precious flowers. Assembly of great bhiksus and great bodhisattvas had come to the place from various Buddha lands. (1-3) Then, Bodhisattva Mahamati and Bodhisattva Samadhi, who had traveled to all Buddha lands, rose from their seats by the power of Buddha, uncovered their right shoulder, placed their right knees on the ground, respectfully put their palms together, and praised the Buddha:

Ref#2/ P31-36	<p>46. What is the meaning of the dual emptiness? How does one cast away all obstructions of jñeya (the five sciences)?</p> <p>47. How many levels of knowledge are there?</p>
Ref#3/ P36-46	<p>1-(1-8) Birth (condition) or no birth (uncondition), nirvana, emptiness and moment all have no self-nature.</p>
Ref#4/ P47-53	<p>(k1-10) (Summary from our teacher general peter kao:</p> <ol style="list-style-type: none"> 1. The section is Buddha's answer to Bodhisattva Mahamati's one hundred and eight questions. 2. We should not be attached to numbers. 3. Buddha's answers encompass both sides – worldly truth and the beyond Worldly truth, all things in the universe including sentient and no-sentient beings and their subtle characteristics. 4. Buddha's goal is for all bodhisattvas to clearly understand both sides. So, They can merge sides into one true dharma realm and realize the true appearance of the middle way, which is that the true emptiness is not apart from the wonderful existence and the wonderful existence is not apart from the true emptiness. This is how bodhisattvas establish their adornment with Samadhi and wisdom. They can eventually forsake all, their minds become completely tranquil, and they can enter Nirvana.
Ref#5/ P53-63	<p>1. Productions and extinctions of consciousnesses</p> <p>(1-11) Then, Mahamati-Bodhisattva-Mahasattva asked Buddha: Bhagavan (World Honored One): In how many ways do the arising, abiding changing and cessation of the various vijñanas take place?</p> <p>(1-14) Furthermore, Mahamati! There are seven kinds of self-nature ◦</p> <p>1-(1-15) Furthermore, Mahamati, there are seven kinds of the primary truth ◦</p>

	<p>1-(1-16) Mahamati! What are the common evil views of externalists and practitioners?</p>
<p>Ref#6/ P63-74</p>	<p>2. The state of garba vijnana</p> <p>3-(1-25) The still and unmoved ocean of the alaya vijnana (the 8th consciousness) is stirred by the wind of manas-vijñāna (mentation - 7th consciousness). The waves of various vijnanas prance when disturbed by self-attachments.</p> <p>11-(1-25) Citta (the mind or the 8th consciousness) accumulates karma, Manas (the mentation or the 7th conscious) extends the realm of accumulation, and mano vijnana (the 6th consciousness) discriminates the external objects that were grasped by the five vijnanas.</p>
<p>Ref#7/ P74-82</p>	<p>3. Externalists' attachment to existence and emptiness</p> <p>1-(1-35) Buddha told Mahamati: There is a kind of externalist who is attached to false view of annihilationism (the cease of causes and conditions). They believe that, just like the hare's no horns, all causes will eventually cease to exist so do all dharma.</p> <p>2-(1-35) Mahamati! There is another kind of externalist, who, upon seeing distinctions existing in the objects (composed of four elements), guna (fruition produced by merits), fine motes of dust, dravya (the pure entity without substances), shapes and places, and becomes attached to the view that the hare's horns are no existent and that the bull has horns.</p> <p>2-(1-36) Mahamati! If a practitioner who has transcended the views of existence and no-existence but is still attached to the view that the hare has no horns, this is called the erroneous view.</p>

	<p>(1-37) Then, Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One), seeing that the hare has no horns, one observes that the ox has horns, can we say this person has no false thoughts?</p> <p>(1-39) Mahamari! There are other externalists who are attached to forms, space, matters, places, and false thoughts, do not understand the relationship between space and forms and develop the false thought that space and forms are separate from each other.</p>
<p>Ref#8/ P82-88</p>	<p>4. Pure flow of instantaneousness or gradualness</p> <p>(1-44) Then, in order to purify the outflow of the birth and death from the self-mind Bodhisattva Mahamati asked Buddha: Tathagata, how does one purify outflows of the birth and death from living beings' self-minds? Is the purification instantaneous or gradual?</p> <p>(1-47) Mahamati! Nirmanakaya (transformation-body Buddha) preaches offering, precepts, forbearance, vigor, dyanna, and prajna (the wisdom of the mind).</p> <p>(1-48) Mahamati! Dharmakaya (the dharma-body Buddha) is free of the conditioned mind and external conditions, as his sense organs and restraints have ceased. This state is different from those of lay people, Sravakas (sound-hearers), Pratyekabuddhas (solitude-realizers) or externalists, as they are still attached to self-appearance.</p>
<p>Ref#9/ P89-99</p>	<p>5. Eternity and inconceivableness</p> <p>(1-53) Then, Mahamati Bodhisattva-Mahasattva said to Buddha: World Honored One, you had talked about the inconceivableness, the</p>

	<p>state of sagely self-realization and the primary truth. Are these the same as the inconceivable nidāna (causes and conditions) stated by the externalists?</p> <p>1-(1-54) Buddha said to Mahamati: This inconceivableness is not the same as the inconceivable nidāna (causes and conditions) held by externalists. Why?</p> <p>1-(1-55) Mahamati! The practice of the primary truth is the cause for my attainment of the inconceivable primary truth. I am free of nature and no-nature, and I have obtained the true appearance through the wisdom of self-realization.</p> <p>4-(1-55) Therefore, Mahamati! This inconceivable primary truth is not the same as the inconceivable theory held by externalists.</p> <p>(1-58) Furthermore, Mahamati! There are five kinds of no intermittent seed nature.</p>
Ref#10/ P99-106	<p>(1-66) Mahamati! Icchantikas do not initially have icchantikas' nature. If they do, who can turn worldly things and reach liberation?</p> <p>(1-67) Mahamati asked Buddha: Bhagavan (World Honored One), between these two types of icchantikas, which one will not enter nirvana after all?</p> <p>2-(1-69) What are the three self-natures? They are: 1) The Svabhava of false thoughts, 2) The Svabhava of arising conditions, and 3) The Svabhava of perfection and truth.</p>

	<p>1-(1-76) What is the knowledge of dual no-self? It is the knowledge of no-self in people and things.</p> <p>(1-78) What is the knowledge of no-self in things?</p>
Ref#11/ P107-118	<p>6. Eternalism and annihilationism</p> <p>(1-79) Then, Mahamati-the Bodhisattva-Mahasattva asked Buddha: Bhagavan (World Honored One), what is meant by establishing slanders with the views of eternal and annihilation?</p> <p>(1-90) Then, Mahamati-the Bodhisattva-Mahāsattva requested the Buddha: I hope Bhagavan (the World Honored One) will explain to us the meaning of the emptiness of all things, no-birth and no-duality, and how to be free from self-appearance and self-nature.</p> <p>7. Natures of emptiness and no-production</p> <p>1-(1-91) Mahamati! In short, there are seven kinds of emptiness. They are:</p> <ol style="list-style-type: none"> 1. The emptiness of appearances, 2. the emptiness of the self-nature of all things nature, 3. the emptiness of conduct, 4. the emptiness of no-conduct, 5. the emptiness of all things without words, 6. the vast emptiness of the sage's first primary truth wisdom in all things, and 7. the emptiness of objects-mutual noexistence.
Chapter 2	
Ref#12/ P118-125	<p>8. The nature of Tathagata-garba</p> <p>(2-101) Then, Mahamati Bodhisattva-Mahāsattva said to Buddha: Bhagavan</p>

	<p>(World Honored One), in the sutra Buddha says the self-nature of the Tathagata-garbha is pure and tranquil. Tathagata-garbha bestows thirty-two dignity appearances into the body of every living being that is like dirty clothes covering a gem of great value. It is the same that Tathagata-garbha is permanent and unchangeable.</p> <p>(2-102) Buddha said to Mahamati: the Tathagata-garbha that I teach is not the same as ego taught by externalists.</p> <p>(2-104) Then, Mahamati! Bodhisattva-Mahasattva in observing the future living beings, asked Bhagavan (the World Honored One): I hope you will explain to us the no-intermittent cultivation practiced by bodhisattva-mahasattvas who use great expediency.</p> <p>(2-106) What is meant by the ability to observe that all dharma appear from the self-mind?</p> <p>9. The cultivation of the four-element body</p> <p>(2-110) Bhagavan (World Honored One), what are the causal conditions for a mind-made body (Manomayakaya)?</p>
<p>Ref#13/ P125-135</p>	<p>10. Causes and conditions of dharma</p> <p>(2-113) Then, Mahamati Bodhisattva-Mahasattva made a request to Buddha: I hope you will explain to us the reason for the rise of causes and conditions of all dharmas. With this understanding, bodhisattvas and I can be free of all natures and the erroneous views of existence and non-existence. Then one's attachment to false thoughts will cease gradually or instantaneously.</p> <p>(2-115)</p>

	<p>Mahamati! There are six categories of causes from false thoughts and habits since beginningless time.</p> <p>11. Languages and discriminations</p> <p>(2-118) Then, Mahamati Bodhisattva-Mahasattva said to Buddha: Bhagavan (World Honored One), I hope you will explain to us the mind-dharma of spoken words and false thoughts.</p> <p>1-(2-121) Bhagavan (World Honored One), where, why, how, and what causes living beings to have false thoughts and speak words?</p> <p>(2-125) Mahamati (Great Wisdom) said to Buddha: Bhagavan (World Honored One), is the speaker of words the primary truth? Or are words the primary truth?</p>
<p>Ref#14/ P135-145</p>	<p>12. The eradication of the four tenets</p> <p>(2-128) Then, Mahamati Bodhisattva-Mahasattva said to Buddha: Bhagavan (World Honored One), I hope you will explain to us how to be free of oneness (the same), not oneness (not the same), bothness (the same and not the same) and not bothness (not the same and the same), existence, no-existence, not existence, not no-existence, eternity and no-eternity.</p>
<p>Ref#15/ p145-153</p>	<p>13. Prajna nirvana</p> <p>(2-143) Furthermore, Mahamati! There are four kinds of dhyanas. What</p>

	<p>are the four?</p> <p>(2-145) Then, Bodhisattva-Mahasattva Mahamati said to Buddha: Bhagavan (World Honored One), what is meant by nirvana and what kind of dharma can enable one to enter nirvana?</p> <p>1-(2-148) Furthermore, Mahamati! There are two kinds of supernatural powers emitted from Tathagata, which enable bodhisattva-mahasattvas to bow and listen to buddhas, and ask and uphold the meaning of Buddha dharma.</p>
<p>Ref#16/ P153-163</p>	<p>14. Discriminations and arising conditions</p> <p>1-(2-152) Then, Mahamati Bodhisattva-Mahasattva asked Buddha: Bhagavan (World Honored One), you explained all things arise from the twelve causal conditions, which means the causes and conditions, and not from the self-mind.</p> <p>15. Sounds of eternity and illusions</p> <p>(2-157) Then, Bodhisattva-Mahasattva Mahamati said to Buddha: Bhagavan (World Honored One), where dost thou pronounce sound to be eternal?</p> <p>(2-164) Mahamati asked Buddha: Bhagavan (World Honored One), do deluded and chaotic dharma exist or not exist?</p>
<p>Ref#17/ P163-173</p>	<p>(2-176) Furthermore, Mahamati! I will explain the characteristics of vocabulary-body, the sentence-body and the stylistics-body.</p>

	<p>If Bodhisattva –Mahasattvas can understand thoroughly the meanings of the vocabulary-body, the sentence-body and the stylistics-body, they can quickly attain Anuttara Samyak Sambodhi. When they are enlightened, they can awaken all living beings.</p> <p>Explanation for not answering</p> <p>3-(2-180) Mahamati! Tathagata, Arhat, and Fully-Enlightened One teach dharma to living beings using the catvari vyakarariani (the four forms of questioning and answering).</p> <p>4-(2-180) Mahamati! I often not provide the answer to externalists; I also do not preach to the immature-root Buddhists. For those with mature roots, I preach to them.</p>
Ref#18/ P174-180	<p>16. Differentiations among the four fruitions</p> <p>1-(2-188) Then, Bodhisattva-Mahasattva Mahamati asked Buddha: Bhagavan (World Honored One), I wish you will explain to us the difference between srota-āpanna (the stream attainer) and the path to srota-apanna (the stream attainer). If bodhisattva-mahāsattvas know the difference and similarity among srota-āpanna (the stream attainer), sakrdāgāmin (the one returner), anāgāmin (the no-returner) and arhatship, they can preach dharma to the living beings.</p>
Ref#19/ P181-190	<p>(2-205) Furthermore, Mahamati! There are two kinds of intellect: the intellect of the observation of the true dharma (the emptiness) and the intellect of worldly dharmas through the observation of living beings’ receptions and attachment resulting from false thoughts.</p>

	<p>1-(2-206) How do bodhisattvas know the four elements and the formation of the body?</p> <p>(2-207) Mahamati! How is the (physical body) formed by the four elements?</p> <p>(2-210) Furthermore, Mahamati! I will explain self-natures, self-appearances and skandhas. What are self-natures, self-appearances and skandhas?</p> <p>(2-212) Furthermore, Mahamati! According to externalists' theories there are four kinds of nirvana.</p> <p>(2-213) Mahamati! I said that the cessation of false thoughts in mano vijnana (the sixth consciousness) is called nirvana.</p>
<p>Ref#20/ P190-201</p>	<p>(2-218) Furthermore, Mahamati! I will now tell you differences and similarities between false thoughts and self-natures. If you and other bodhisattva mahasattvas can skillfully observe false thoughts and self-natures, then you can cut off false thoughts and reach the state of the Sagely Self-Realized One. If you can understand dharma practiced by externalists and observe grasping and objects of grasped, you can cut off false thoughts. Ending the attachment resulting from false appearances of conditions and activities of false self-natures, bodhisattvas will no longer produce false thoughts.</p> <p>17. Sagely wisdom and the one-vehicle</p>

	<p>(2-222) Bodhisattva-Mahasattva Mahamati asked Buddha: Bhagavan (World Honored One), I hope you will explain to us the characteristics of the sagely self-realization and the one vehicle.</p>
Chapter 3	
Ref#21/ P201-209	<p>18. The appearance of the will-body</p> <p>(3-232) Then, Bhagavan (World Honored One) told Bodhisattva-Mahasattva Mahamati: Listen well! Listen well and reflect well, for I will explain to you the similarities and differences of will-bodies of bodhisattvas on various grounds.</p> <p>19. The five-unintermittent karmas</p> <p>(3-234) Then, Bodhisattva-Mahasattva Mahamati asked Buddha: Bhagavan (World Honored One), the five unintermittent karmas preached by Bhagavan (World Honored One), having been perpetrated by men or women causes them not to fall into the ānantarya hell (uninterrupted hell).</p> <p>20. Natures of Buddha-entities (Enlightenment doors of Buddhas)</p> <p>(3-239) Then, Mahamati asked Buddha: Bhagavan (World Honored One), I wish you to explain us the enlightenment of Buddha. Bhagavan (World Honored One), what is the enlightenment of Buddha?</p>
Ref#22/ P210-217	<p>21. The four equal-secret meanings</p>

(3-242)

Then, Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One) why did thou make the statement in the assembly: I have attained enlightenment the same as all Buddhas of the past. My various Jātaka (births and deaths), such as I have been the Mandhatri King, the six-tusk elephant, a parrot, a Sakra, a Sunetra and other beings in hundreds of thousands of births (and deaths)?

1-(3-243)

What are the four equalities?

They are the equality of the Buddha's name, the sounds, the dharma and the (three) bodies.

With the four equalities, Tathagata, Arhat, and Fully-Enlightened One preach in the assembly: I am all Buddhas of the past.

22. The dependence of the two-secret meanings

(3-245)

Mahamati said to Buddha: Bhagavan (World Honored One) had said that from the night of Equal Enlightenment till the night of entering nirvana, Buddha has not said a word, and dharmas preach in the past and future are not preach by Buddha.

1-(3-246)

What are the two dharma?

They are the dharma of self-realization and the dharma of eternal abiding. Based on two ways, I make the statement.

23. Dharmas free of existence and emptiness

(3-248)

Bodhisattva Mahamati made this request to Bhagavan (World Honored One): I only wish thou would explain to us whether all dharma have appearances or no appearances, so other bodhisattva-

	<p>mahasattvas and I can be free of appearances and no-appearances and attain Anuttara Samyak Sambodhi.</p>
<p>Ref#23/ P217-226</p>	<p>24. School of languages and meanings (Meaning and teaching of dharma)</p> <p>(3-252) Then, Mahamati-the Bodhisattva-Mahasattva said to Buddha: Bhagavan (World Honored One), I hope you will explain to bodhisattvas and me the meanings of dharma. If we can thoroughly understand the meaning of dharma, we will be able to distinguish and understanding of all things meaning, and will quickly attain Anuttara Samyak Sambodhi and will be free of self-feelings and false thoughts and not fall into realms of demons and externalists.</p> <p>25. Illusions and discriminations</p> <p>(3-255) Then, Bodhisattva Mahamati asked Buddha: a) Bhagavan (World Honored One), I only hope you will explain to us the characteristics of illusory false thoughts. b) How did illusory false thoughts arise? c) What kinds of speaking are considered illusory false thoughts? d) What kinds of dharma do illusory false thoughts arise from?</p>
<p>Ref#24/ P226-235</p>	<p>26. Skillfulness in languages and meanings</p> <p>(3-260) Then, Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One), you had said that bodhisattva-mahasattvas should thoroughly understand the words and the meanings. What do you mean by thoroughly understanding the words and the meaning? What are the words? What are the meanings?</p>

	<p>(3-265) Furthermore, Mahamati! I will explain to you the characteristics of intellect and consciousness. If you and bodhisattva-mahasattvas can thoroughly understand the characteristics of intellect and consciousness, you can quickly attain Anuttara Samyak Sambodhi.</p> <p>(3-270) Furthermore, Mahamati! There are the nine kinds of transformation theories of false view held by externalists. They are:</p>
<p>Ref#25/ P235-244</p>	<p>27. Attachment and liberation</p> <p>(3-272) Then, Bodhisattva Mahamati said to Buddha: Bhagavan (World Honored One), I only hope you can explain to us the meaning of the continuation of all dharmas and the meaning of the liberation. If bodhisattvas and I can distinguish between the continuation and no-continuation of all dharma, then we will understand the expediency concerning them and will not be attached to words. If we can understand well the distinction between the appearances of the continuation and no-continuation of all dharma, then we can cast away attachments to words, letters and false thoughts.</p>
<p>Ref#26/ P245-252</p>	<p>(3-279) Furthermore, Mahamati , bodhisattva-mahasattvas should not establish the no-birth theory which is held by externalists. Why? There are two reasons: a.) Externalists claim that all things give rise are from no-birth of the nature of existence and no-existence (the view of eternal and annihilation (uccheda-drsti) b.) Their no-birth theory is based on birth as the cause. They destroy their theory because it is contradictory and one will not be able to cultivate.</p>

	<p>28. Tthe unattainable state of wisdom</p> <p>(3-281) Then, Mahamati said to Buddha: Bhagavan (World Honored One), as thou said with wisdom one observes that the grasping of illusory external objects, which are established by given names, is unattainable.</p> <p>2-(3-281) Bhagavan (World Honored One), is it because living beings are not aware that the five skandhas permeate self-appearances (the six physical organs, the twelve places, and the eighteen realms) and common appearance (the five skandhas) of self-nature of all things and that they don't know whether they are the same or different from the five skandhas, therefore they can't thoroughly understand external objects?</p>
<p>Ref#27/ P253-257</p>	<p>29. No-practices of worldly theories</p> <p>(3-388) Then, Bodhisattva Mahamati said to Buddha: Bhagavan (World Honored One)! You once said that Buddha's disciples should not study or be close to worldly words and arguments. If one does, one will understand worldly greed and desire and will be unable to accept proper dharma. Bhagavan (World Honored One), why did you say that?</p> <p>(3-390) Mahamati! The Sakro-devanam-indrah (the thirty three deity) is knowledgeable of the worldly theories and write many his own sabdavidya-vyakarana (knowledge of languages and philosophy).</p> <p>1-(3-390) He had a disciple who transforms his body as a dragon went up to the</p>

	heavenly palace and established his own sabdavidya-vyakarana (knowledge of languages and philosophy).
Ref#28/ P258-266	<p>(Evidence)</p> <p>(3-393) Mahamati! I remember in the past that when I was staying at a certain place a Brahman named Lokayatika came to my place. Without asking if I am available, he suddenly asked me:</p> <p>(3-398) I said to him: This statement is also a worldly theory. Brahman! Even the belief of the attachment of any subtle mental activity to external objects is a worldly theory.</p> <p>3-(3-402) Mahamati! I answered these questions asked by Brahman Lokayatika. He kept silent and left without bidding farewell.</p>
Ref#29/ P267-275	<p>30. Nirvana and difference</p> <p>(3-411) Then, Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One), what is the content of Nirvana dharma? Many externalists falsely claim that they have entered their version of nirvana.</p>
Chapter4	
Ref#30/ P275-281	<p>31. The nature of Tathagata Enlightenment</p> <p>(4-417) Then, Bodhisattva Mahamati said to Buddha: Bhagavan (World Honored One), I only hope you will explain to us about Anuttara Samyak Sambuddha.</p>

	<p>That way, bodhisattva-mahasattvas and I could understand the self-nature of Tathagata and awaken ourselves and others.</p> <p>(4-420) Buddha said to Mahamati: Tathagata, Arhat, or Fully-Enlightened One is neither an effect nor a cause. Why? These sentences are all error of dualism.</p>
<p>Ref#31/ P281-290</p>	<p>32. The no-production and no-extinction (of Buddhas)</p> <p>(4-425) Then, Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One), as thou have said that sutra enables the mind grasping, the external objects grasped mind and the consciousness in the between to be free of production and extinguishment.</p> <p>1-(4-425) Bhagavan (World Honored One), thou also have said that the no-production and the no-extinguishing is another name for Tathagata (dharma body).</p> <p>9-(4-429) Mahamati! Bodhisattva-mahasattvas realized that all dharma have no natures, they are aware that all images are from the self-mind, and they have stayed away from the two false views. Therefore, they rely on meanings of dharmas and not on words.</p>
<p>Ref#32/ P291-297</p>	<p>(4-432) Then, empowered by Buddha, Bodhisattva Mahamati said: Bhagavan (World Honored One), your teaching of no-production and no-extinguishment is no special from that of externalists. Why?</p> <p>1-(4-432) 1.) All externalists claim that causes (creators, dust) are no-production and no-extinguishment. Buddha also teaches ākāśāsajskṛta (tranquility of unconditional</p>

	<p>space), apratisajkyā-nirodhāsjkrta (tranquility of the unconditional and unelected), and pratisajkyā-nirodha (tranquility of the unconditional and selected) are no-production and no-extinguishment.</p> <p>(4-436) Then, Mahamati asked in verses: Why, where and how does the theory of no-production arise? 5. Where do interactions of all things manifest? 6.) Why can beings see all things, since Buddha pronouns all things are unborn?</p>
<p>Ref#33/ P297-311</p>	<p>33. Selections and Impermanence</p> <p>(4-438) Then, Mahamati asked in verse style: 1.) What is meant by unborn? 2.) Does it mean no-self-nature? 3.) Does it wait for causes and conditions to create things? 4.) Is there another thing that we call unborn? 5.) Should there be a meaning attached to it, since it is named unborn? Please explain this to us.</p> <p>(4-440) Then, Bodhisattva-Mahasattva Mahamati asked Buddha: Bhagavan (World Honored One), all externalists develop impermanence from false thoughts. Bhagavan (World Honored One) also preaches that all things are impermanent. What does that mean? Is this the theory of evil or proper? How many kinds of impermanent theory are there?</p> <p>(4-441) Buddha said to Mahamati: There are seven kinds of impermanent theories held by externalists, and they are not what I preach. What are the seven theories?</p>

<p>Ref#34/ P312-320</p>	<p>34. The entering tranquility and the manifestation of realization</p> <p>(4-453) Then, Bodhisattva Mahamati said to Buddha: Bhagavan (World Honored One), I only hope you will explain to us states of nirodha samapatti (samapatti of proper reception) attained by Bodhisattva, Sravakas (sound hearers), condition realizers and their order of progression.</p> <p>1-(4-453) With thorough understanding of the nirodha-samāpatti (total cessation of feelings and false thoughts) and the order of progression, I and other Bodhisattvas will not give up Tathagada’s nirodha-samāpatti and will not fall into the confused dharma of Sravakas, Pratyekabuddhas, or philosophers.</p>
<p>Ref#35/ P320-329</p>	<p>35. The meanings of eternity and no-eternity</p> <p>(4-466) Then, Bodhisattva-Mahasattvas Mahamati asked Buddha: Bhagavan (World Honored One), is (dharma body of) Tathagata, Arhat, Fully Enlightened One permanent or impermanent?</p> <p>36. Productions and extinctions of skandha-places</p> <p>(4-474) Then, Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One), I only hope you will explain to us the (appearance of) birth and death of skandhas (aggregates), dhatus (realms) and ayatanas (entrances). When one has no self (in skandhas, dhatus and ayatanas), who is in birth and death? Foolish people are attached to birth and death, they do not seek awakening and their suffering will not end; they will not understand the state of nirvana.</p>

	<p>4-(4-480) The mind is like a magician, manas are the assistant. The five vijnanas are the gatherers of objects and mano vijnana is the audience.</p>
<p>Ref#36/ P330-337</p>	<p>37. Differentiations of the four-dharmas</p> <p>(4-481) Then, Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One), I only wish you will explain to us the differences among the five dharma, the three self-natures, alaya-vijnana and the knowledge of dual no-self. Being able to distinguish the various dharmas, bodhisattva-mahasattvas and I can successively progress on the various grounds and enter all Buddha dharma. By entering all Buddha dharma, we can reach even the ground of Tathagata's self-realization.</p> <p>(4-489) Then, Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One), can the three self-natures be included in the five dharmas? Or are they separate with their own characteristics?</p>
<p>Ref#37/ P337-343</p>	<p>38. Buddhas as many as sands in the Ganges River</p> <p>(4-494) Then, Bodhisattva Mahamati asked Buddha: Bhargava (World Honored One), you said there are as many Buddha in the past, the present, and the future as sands in the Ganges River. How does one uphold these words? Are there other meanings that one should uphold as well? I only wish you will explain this to us.</p>
<p>Ref#38/ P343-352</p>	<p>39. Ksana natures of dharmas</p> <p>(4-500) Then, Bodhisattva Mahamati asked Buddha: Bhargava (World Honored One), I only wish you will explain to us the ksana destruction of all things. Bhargava (World Honored One), why are all things produced or</p>

	<p>extinguished by ksana?</p> <p>1-(4-501) Buddha said to Mahamati: All things can be classified as good, bad, avyākṛta (undecided), conditional, unconditional, worldly, beyond-worldly, guilty, not guilty, outflowing, no-outflowing, receptive or unreceptive.</p> <p>1-(4-502) Mahamati! Good and bad refers to the Alaya Vijnana (the 8th consciousness). What is the Alaya Vijnana (the 8th consciousness)? It is originally the Tathagata-garba and also known as the vijnana-garba. It comprises of citta, manas, mano vijnana, and the five vijnanas, which cannot be understood and is not taught by externalists.</p>
<p>Ref#39/ P352-360</p>	<p>40. Transformation of Tathagata</p> <p>1.(4-508) Then, Bodhisattva Mahamati asked Buddha: Bhargavann (World Honored One), why do you say that it is no different in certifying the fruits of Anuttara Samyak Sambodhi between Arhat and Bodhisattva?</p> <p>2. (4-508) Who will cultivate on the Buddha road if beings and dharma do not enter nirvana?</p>
<p>Ref#40/ P360-368</p>	<p>41. Cut off meat</p> <p>(4-515) Then, Bodhisattva Mahamati asked in verse style:</p> <p>1-(4-515)</p>

	<p>If bodhisattvas want to cultivate on the path of Buddhahood, can they eat meat, onions or consume alcohol? I only wish the Unsurpassed Honored One will explain to us.</p> <p>4-(4-516) After asking in verse style, Bodhisattva Mahamati asked Buddha again: I only wish you will explain to us about eating or not eating meat-food, as well as the faults and merits associated with them.</p> <p>7-(4-519) There are no such three kinds of clean meat-food that result from no-teaching, no-inquiry or no-thinking. There is meat-food without these causes. Therefore, one should not eat meat.</p> <p>11-(4-519) I say meat-eating is prohibited in sutras such as the Hastikakshya, the Mahamegha, the Angulimaliya and the Lankavatara.</p> <p>20-(4-519) By not eating meat, one is born into families of Brahams, cultivators or wise and wealthy people.</p>
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Thanks to the eminent predecessors, this article refers to the following information:

- The Lankavatara Sutra Interpretation, Master Yixu
- The Lankavatara Sutra Commentary, Dharma Collection by Master Shi Xianming, Volume 1
- The meaning of The Lankavatara Sutra, Master Shi Chengguan
- Buddhist Dictionary
- Fo Guang Dictionary
- Wikipedia
- The rest not mentioned here

The Lankavatara Sutra (Chapter 1)

Ref# 1

(1-1)

Thus I have heard. Buddha once stayed at the peak of Mount Lanka in the southern ocean, which was adorned with precious flowers (merits and virtue). Assembly of great bhiksus and great bodhisattvas had come to the place from various Buddha lands.

1-(1-1)

Led by Bodhisattva Mahamati, the Bodhisattva-Mahasattvas received abhiṣeka (the power) from Buddha's hand. They were all in the state of immeasurable Samadhi, had comfortable power in the minds and bodies and had supernatural power to save living beings.

2-(1-1)

When they encounter external objects, they understand thoroughly the meanings, such as various beings, various minds, and appearances; they use immeasurable teachings to preach to beings according to their foundations.

3-(1-1)

They are thoroughly versed in the five dharmas, the tri-svabhavas, the eighth vijñana (the 8th consciousness), and the twofold no-self (dual emptiness).

(1-3)

Then, Bodhisattva Mahamati and Bodhisattva Samadhi, who had traveled to all Buddha lands, rose from their seats by the power of Buddha, uncovered their right shoulder, placed their right knees on the ground, respectfully put their palms together, and praised the Buddha:

(Mrs. Kao):

(Following are praises for Buddha by Mahamati)

1-(1-3)

You give up worldly birth and death, as it is like an illusory flower in the space.
Thy (Buddha's) wisdom illuminates all dharma due to detachment from existence and emptiness, and thy great compassionate mind arises.

(Mrs. Kao): This praises Buddha's wisdom and great compassion of thoroughly understanding the five dharmas.

2-(1-3)

All worldly things are illusory; you have already stayed away from the mind of the 6th consciousness and the 8th consciousness.
Your (Buddha's) wisdom arises from the detachment of being and no-being (existence and no-existence), and your great compassion arise.

(Mrs. Kao): This praises Buddha's thorough understanding of the three self-natures.

3-(1-3)

You stay away from the views of annihilation and eternality, knowing the world is like a dream. Your (Buddha's) wisdom arises from the detachment of being and no-being (existence and no-existence), and your great compassion arise.

4-(1-3)

You have attained ātma-sūnyatā (the knowledge of emptiness of people) and dharmānairatmya (the knowledge of emptiness of things), and are free from kleśāvaraṇa (annoyance) and jñeyāvaraṇa (obstruction of the five sciences) .
Your (Buddha's) wisdom arises from the purification of the mind and animitta (the knowledge of no-appearances), and your great compassion arise.

(Mrs. Kao :) This praises Buddha's turning of the eight consciousnesses into the four kinds of knowledge.

5-(1-3)

There is no Nirvana in worldly things, and there is no Buddha in Nirvana nor there Buddha who can realize or dharma being realized.

You stay away from awareness and objects of awareness, as well as existence (views of living beings) and no-existence (views of second vehicles- sound hearers).

(Mrs. Kao): There is no dharma to be born; therefore, the Tathagata nature is eternal. The nature of Nirvana is empty; therefore, the self-nature of all things is Tathagata.)

6-(1-3)

The purified mind of Muni (Shakyamuni Buddha) is consistent in the present or future, beyond birth (and death), and free of grasping.

(1-4)

Then, Bodhisattva Mahamati praised Buddha (with first primary truth), and stated his name (because he came from a different world):

One hundred and eight questions

1-(1-4)

I am Mahamati! and am well versed in Mahayana (Great Vehicle). I wish to ask Bhagavan (the World Honored One) one hundred and eight questions (which are annoyances living beings).

(1-5)

Hearing Mahamati's verses, the Knower of the World (Buddha) observed all in the assembly and said to Buddha disciples:

1-(1-5)

All the sons of Buddha, you can ask any questions you have, and I will explain to you the state of (the wisdom) of self-realization.

(1-7)

Then, hearing the words of Buddha, Bodhisattva-mahasattva Mahamati prostrated at the feet of Buddha, respectfully put his palms together, and asked:

- 1 How does one purify one's thoughts? How does one's false thought gradually grow (into karma fruition) ?
- 2 How does one distinguish ātmamoha (ignorance-5th, 6th, 7th consciousness) and confusion? How does confusion (ignorance) grow?
- 3 Why does one turn false minds of living beings and externalists into true mind (the mind of the Buddha)?
- 4 Why is the state of Buddhahood not bound by various ranks?
- 5 Why is it named nirodha-samāpatti?
- 6 What is the requirement of "son of Buddha" (bodhisattva)? To what state can one claim one's liberated?
- 7 Who is in bondage and who is to be liberated?
- 8 What is the (contemplation boundary of the) state of dhyana?
- 9 Why are there three types of vehicles? I wish you would explain this to us.
- 10 How do the things of causes and conditions arise?
- 11 What are the creators (mind) and (good or evil) things of creation?
- 12 What is the cātuskotika (dualistic views - the four tenets)?
- 13 How do dualistic views grow (into one hundred faults)?
- 14 What is catasra ārūpya-samāpattayah (Samadhi in the formless realm) and samjñā-

vedita-nirodha-samāpatti (the Samadhi of proper reception)?

- 15 What is meant by “the extinction of thoughts”?
Why does awareness arise again from asamjna-samapatti?
- 16 What is meant by “the supernatural power coming from dhyana to save living beings and the physical body (of bodhisattva) unmoved (using the will-body)?
- 17 Why does Buddha manifest in physical body and preach the differences among things?
- 18 How does a bodhisattva enter the various bodhisattva grounds?
- 19 Who can transcend the three realms, and where does one begin?
- 20 Where does one go beyond the three realms? How does one become the son of the Unsurpassed One (prince of dharma, the tenth ground bodhisattva)?
- 21 How does one attain mano-maya (the supernatural power - the will-body /mind-made body) and Samadhi of self-mastery?
What is the mind of Samadhi?
Please explain this to us, Unsurpassed One!
- 22 What is the alaya vijnana (the 8th consciousness)?
- 23 What are manas (the self- 7th consciousness) and vijnana (the 5th consciousness)?

- 24 What is birth and death (of the 5th consciousness)? How can one return one's 7th consciousness to tranquility?
- 25 What are the natures of (five) dharma body, the three vehicles, icchantika and their mind capacities?
- 26 How does one create one's own appearance? What is meant by "selflessness"?
- 27 Why are there no living beings (when one is not attached to birth and death)?
How does one preach (dharma) to the world, with expediency?
- (Mrs. Kao:) Emptiness of all dharma in the primary truth.
- 28 What are the views of annihilationism and eternalism, and what is the view of no-production (proper knowledge and proper view)?
- 29 How does one differentiate between Buddha and an externalist, as their appearances resemble each other when they practice ascetic and Brahmacharya?
- 30 Why are there various practitioners with different theories in the future (after Buddha enters nirvana)?
- 31 How is space established?
- 32 Why do all things go extinguished in ksana? (birth, dwell, change and extinguish).
- 33 Why are some beings (human, animals, dragons and immortals) born from the

womb?

- 34 How does one keep one's mind unmoved in the 4th dhyana during the three calamities?
- 35 Why is the mirage world like a dream, the city of the Gandharvas, a flame of high temperature and the moon reflected in water?
- 36 Why does Buddha preach to us the (seven) branches of awakening and (the thirty-seven) steps leading to Bodhi?
- 37 Why are the lands (worldly minds) chaotic?
- 38 Why are living beings attached to their views?
- 39 How does one transcend birth and death, which are impermanent like flowers in space?
- 40 How can one help living beings understand that the world is illusory?
How does one understand the true suchness after forsaking appearances, speech and words?
- 41 Why does Buddha use space as the metaphor for a mind that is free of false thoughts?
- 42 How many kinds of suchness (true suchness and true appearance) are there?
- 43 How many kinds of paramita-minds are there?
- 44 Why does one transcend all (bodhisattva) grounds?

45 Who can attain the state of no-reception (Buddha fruition by no-attainment)?

(End of ref#1/book page #11-1)

The Lankavatara Sutra Chapter 1

Ref#2

(Page 11-2 to p20-1)(k-06/15:30)

- 46 What is the meaning of the dual emptiness? How does one cast away all obstructions of jñeya (the five sciences)?
- 47 How many levels of knowledge are there?
- 48 How many kinds of precepts are there for living beings to uphold?
- 49 Who possesses the nature of jewel (Buddha nature), which is like a pure mani jewel?
- 50 How do the various languages arise (languages with meaning and languages without meaning) ?
- 51 How do the various natures of living beings arise?
- 52 Who possesses (or who teaches) the (five) sciences and other skills?
- 53 How many types of gathas (poems), sutras, geyas (verses) and sentences are there?
How does one differentiate among them (twelve divisions) ?
- 54 What is a sastra (theory)?
- 55 Why do living beings develop lust and the need for food?

- 56 How does one become a king, a wheel-turning king, or a junior king?
- 57 Why do heaven deities protect the worlds?
How many kinds of heavens are there?
- 58 How do the earth, the stars, the sun, and the moon come into being?
- 59 How many levels of liberation are there, and how many types of cultivators are there?
- 60 How many kinds of Buddhist disciples are there?
- 61 How does one become a ācārya (dharma master)?
- 62 How many kinds (of bodies) of Buddha are there?
- 63 How many jātaka (kinds of birth) are there?
- 64 How many kinds of demons are there, and how many externalist studies are there?
- 65 How many types of mind and self-nature are there, and how many types of externalist spontaneous theories are there?
- 66 Why Buddha establish the worldly names (for appearances, matters and theories).
I only hope that the Unsurpassed One will explain this to us.
- 67 Why are there wind and clouds in space?
- 68 What are thoughts, worldly knowledge and wisdom?
- 69 Why are trees and forests used as metaphor for annoyance?
Why are vines and grasses used as metaphor for ignorance in the 8th consciousness?

- 70 Why are an elephants, horse, and a deer used as metaphor for fruitions?
Why do living beings hunt them?
- 71 Why are some born as inferior beings? What kind of karma did they commit that caused them to be inferior?
- 72 Why is a year divided into six intervals?
- 73 How does one become an icchantika?
- 74 Why is one born as a man, a woman, a non-man, (or a non-woman)?
What causes them to be born as one?
- 75 Why does one retreat on the path of cultivation? How does one become irreversible on the path of cultivation?
- 76 How does one become a dhyana master, and what kind of dharma does he teach?
- 77 Why are living beings born into various realms, and why do they have different appearances?
- 78 What is the meaning of wealth? How does one become wealthy?
- 79 What is the Sakya family? Why is there the Sakya family?
Why is it also called the Ikshvaku family?
I only hope the Unsurpassed Honored One will explain this to us.
- 80 Who are the ascetic practitioners, and what kind of dharma do they teach?
- 81 Why does Tathagata appear in various names, various forms and various lands at once?
Why is Tathagata surrounded by bodhisattvas?
- 82 Why shouldn't one eat meat? Why does Buddha forbid his disciples to eat meat?

How many kinds of carnivores are there, and what caused them to eat meat?

83 Why do the worlds have different shapes, such as those of the sun, the moon, Mt. Sumeru, the lotus flower, the master, or the upside-down world?

Why do some worlds resemble the shape of an Indra net made of various jewels, a lute, and a drum with a narrow waist, or a flower?

Why do some worlds not need light from the sun or the moon? Why are these worlds so different?

(Mrs. Kao: The above refers to worldly things.)

84 Why Nirmanakaya (the transformation-body Buddha) is called Nirmanakaya?

85 Why Sambhogakaya (the reward-body Buddha) is called Sambhogakaya?

86 Why Buddha of True Suchness is called Buddha of True Suchness?

87 Why Buddha Wisdom is called Buddha of Wisdom?

88 Why can living beings in the desire realm not attain proper enlightenment on their own?

89 Why does one need to reach the highest heaven in the form realm (Heaven of Ultimate Form) in order to attain Bodhi?

90 After the Well-Gone- One enters Nirvana, who will dwell and uphold the proper dharma?

91 How long will the Teacher of Gods stay in this world?

92 How long will the proper dharmas stay in this world?

93 How many kinds of siddhanta (offerings) and views of liberation (the five element dharma body) are there?

94 What causes one to become a Vinaya (precepts and rules) bhikshu?

- What causes the establishment of Vinaya (precepts and rules)?
- 95 How does a bodhisattva, a Sravaka (sound-hearer) or a condition-realizer transform their bodies and minds?
- 96 Why does a cultivator transform his body and mind?
How does one attain the extinguishment of appearances?
- 97 What is the worldly supernatural power?
- 98 What is the beyond-worldly supernatural power?
- 99 What is the state of the seventh ground?
I only hope thou will explain this to us.
- 100 How many kinds of sanghas are there?
- 101 What is meant by “destroying the sangha-hood”?
- 102 What is the theory of medicines (method of cultivation) and what are its causes and conditions?
- 103 Why does the Great-Muni (the fourth Buddha in the Kalpa of Worthy) say that Buddha Kasyapa, Krakuchanda, and Kanakamuni are all me?
- 104 Why do you talk the externalist views of annihilation and eternal, self and no-self?
- 105 Why don't thou preach the primary truth all the time? Instead, thou preach to living being mind-capacities according to their foundations?
- 106 Why is there the forest of men and women (cemetery)?
- 107 Why are fruits of haritaki and amalaka different?

108 Why are Gandharvas and the mountains of Kailasa, Cakravada, and Vajrasamhanana adorned with innumerable jewels?

(1-8)

The Unsurpassed One heard the verses by Mahamati and his questions on the great vehicle dharma as well as the primary truth of the Buddha mind.

(End of ref#2/book page#20-1)

The Lankavatara Sutra (Chapter 1)

(Ref:#3)

(Page20-2 to P31-5) (k08/35:30)

(1-8)

Very good indeed! Very good indeed! Listen well, Mahamati! I will summarize your questions and answer them in order.

1-(1-8)

Birth (conditional) or no birth (unconditional), nirvana, emptiness and moment all have no self-nature.

(Mrs. Kao: Above is the conclusion of Buddha's answer to Mahamati's questions that all dharma have no self-nature. Following are the details.)

2-(1-8)

The relationship between Buddha and Paramitas and the formless conduct of bodhisattvas, Sravakas (sound-hearers), condition-realizers, various externalists and cultivators have no self-nature (when conditions arise nature is empty).

3-(1-8)

Mount Sumeru, the huge ocean, the continents, the islands, the stars, the sun, the moon, the externalists, the heavenly deities and the aruras all have no self-nature.

4-(1-8)

Liberation and supernatural power of self-mastery are attained with the ten powers, dhyanna, samapattis, the complete extinction of thoughts, catvara-rddhipadah (the four steps toward dhyanna), saptabodhyavangani (the seven ways to Bodhi), bodhi-paksika (the thirty-seven paths to absolute Bodhi) and the infinite dhyannas.

5-(1-8)

(Lay people) The four element body created by the five skandhas unites the three karma and reincarnate (in the six realms).

(Cultivator) In order to attain the nirodha-samāpatti (proper reception- the samadhi of the complete extinction of thoughts), cultivators enter the trayah-samādhayah (the three Samadhis mind) over and over again. They have to use the five kinds of selfless dharmas (appearance, name, false thought, proper knowledge and true suchness) to control the Citta (the mind, seeds in the 8th consciousness), the Manas (mentation – the 6th and 7th consciousness), the Vijnana (the 5th consciousness).

They understand that self-nature arise from thinking and objects of thinking, and seeing and objects of seeing.

6-(1-8)

Various kinds of seed-natures, the three-vehicle practitioners, the golds (condition-realizers), the silvers (sound-hearers), mani jewels (bodhisattvas), the icchantikas and the externalists (who are attached to the theory that four elements creates all things) are all confused and need to be taught by Buddha.

7-(1-8)

The mind (awareness) and jñeya (objects of awareness) cause living beings to develop attachments to existence and non-existence.

Why do living beings hunt elephants, horses, and other kinds of animals?

8-(1-8)

Avadāna (examples) and Hetuvidyā (logic – one of the five sciences) are used to explain the (four) Siddhanta (offerings), which can defeat causes and retributions. The living beings' minds are filled with confusion and false thoughts, and bodhisattvas' minds are penetrating and are not attached to conditioned dharma.

9-(1-8)

The lower-ground practitioners cannot comprehend the state of higher-ground practitioners.

10-(1-8)

Bodhisattvas turn hundreds of false thoughts into hundreds of proper receptions (nirodha-samāpatti).

11-(1-8)

Cikitsā vidyā (Medicine), śilpa-karma-sthāna vidyā (arts), śabda vidyā (languages), Hetuvidyā (logic), and adhyātma vidyā (psychology) are the (five) sciences of bodhisattvas.

(Mrs. Kao): Buddha reproaches Bodhisattva Mahamati for not asking all the following questions.

1-(1-9)

How many mountains, Mt. Sumerus, earths, great oceans, moons and suns are there?

2-(1-9)

How many motes of dusts (cells) are there in the body of a being in the lower (six realms), the middle (second vehicle) and the upper realm (bodhisattvas)?

3-(1-9)

How many motes of dust are there in every Buddha land and in three-thousand fold world?

4-(1-9)

What are the measurements of one dhanu (bow), one hasta (elbow), one step, one krosa, half yojana and one yojana?

K4-(1-9) 1 dhanu (or 1 bow) = 4 hasta or 8 feet

1 hasta (or 1 elbow) = 2 feet

1 step = 1 foot

1 krosa = 500 dhanu or 4000 feet

half yojana = 4 miles

1 yojana = 8 miles

5-(1-9)

How many tips of rabbit-hair or window dusts are one louse-egg consisting of?

6-(1-9)

How many tips of sheep hair is one grain of barley consisting of?

7-(1-9)

How many grains of barley are there in one liter weight of sheep hair tips?

8-(1-9)

How many grains of barley are there in one decalitre weight of sheep hair tips?

9-(1-9)

How many grains of barley are there in one dronas, khārī, laksha, kotis and vijvara of sheep hair tips?

(Mrs. Kao:)

1 dronas = 5 tussle

1 khārī or 1 khāra = 10 dronas

1 laksha = 10,000 dronas

1 kotis = 100 million dronas

1 vijvara = 1 trillion dronas

10-(1-9)

How many motes of dust are there in a mustard seed?

11-(1-9)

How many mustard seeds are there in a rakshika (a weed seed)?

12-(1-9)

How many rakshika (weed seeds) are there in a dharana (a bean)?

13-(1-9)

How many dharana (beans) are there in a danana ?

14-(1-9)

How many danana are there in a karsha?

15-(1-9)

How many karsha are there in a pala?

16-(1-9)

How many palas comprise Mount Sumeru?

17-(1-9)

You should ask me these questions, and not others!

18-(1-9)

Why don't you ask how many cells comprise the body of a Sravaka (a sound-hearer), a Pratyekabuddha, a Buddha and a bodhisattva?

(Mrs. Kao):

(All properties, abodes, living beings in the world are made up of tiny dusts. Therefore, there is no obstruction whether it's big or small. In the small appears the great; in the great appears the small.)

19-(1-9)

How many motes of dust are there in a flame?

20-(1-9)

How many motes of dust are there in the wind?

21-(1-9)

How many motes of dust are there in a sense organ?

22-(1-9)

How many motes of dust are there in a pore of the skin or in an eyebrow hair?

You also should ask the following questions:

23-(1-9)

How does one become a wealth-protecting, a self-mastery king and a wheel-turning king (there are four kinds)?

24-(1-9)

Why does the king protect living beings and the Buddha dharma?

25-(1-9)

How does one reach liberation?

26-(1-9)

As per your (bodhisattvas mahamati) questions, I (Buddha) answer by using sutra and poems.

27-(1-9)

Why do living beings have desires and the need for food and drink?

28-(1-9)

Why do Buddha disciples cultivate in the cemetery of men and women?

29-(1-9)

Why are living beings' annoyances so stubborn like the mountain of Vajrasamhanana?

30-(1-9)

Why all things and living beings in the illusory world are like a dream, and why is the mirage seen by thirsty deers in sunshine being used as a metaphor?

31-(1-9)

Why do the immortals and heavenly deities live in the mountains and the adorned Gandharva city?

32-(1-9)

Where does one reach liberation?

33-(1-9)

Who is in bondage, and who is to be liberated?

34-(1-9)

What is the state of dhyana, supernatural transformations, and the study of the externalists?

35-(1-9)

Why do the externalists develop the theory that all dharma arise without causes?

36-(1-9)

Why do all dharma arise from causes?

37-(1-9)

Why do the externalists uphold the theory that all dharma arise with cause, no cause, with non-cause and with non-without cause?

38-(1-9)

Why does the mano vijñāna (the sixth consciousness) re-appear after ceasing?

39-(1-9)

How does one clean one's false thoughts?

40-(1-9)

Why do false thoughts flow out continuously and how does one stop the flows?

41-(1-9)

How does one stop all false thoughts?

42-(1-9)

How does one enter Samadhi?

43-(1-9)

Who can transcend the three realms, and where does one start?

44-(1-9)

You asked me to explain why living beings (bodhisattvas) have no birth or death and that there is true self (true emptiness or the middle way).

45-(1-9)

How do worldly people explain the karma in the 8th consciousness?
You asked me explain this.

46-(1-9)

You asked me where do living beings' appearances come from and whether the appearances still exist when all karmas cease?

47-(1-9)

What is birth from the womb and the various bodies?

48-(1-9)

What are the views of annihilation and eternity?

49-(1-9)

How does one enter Samadhi?

50-(1-9)

Where did languages come from and how many kinds of Buddha wisdom are there?
How many precepts and how many types of Buddhist disciples there are?

51-(1-9)

What is the theory of reaching the Buddhahood?

52-(1-9)

How one can be a teacher or a disciple?

53-(1-9)

Why are there various forms of living beings?

54-(1-9)

As you previously asked, why does the preacher rely on foods (sutra) and how does he preach to worldly intellectuals and demons?

55-(1-9)

What are the trees and the vines?

56-(1-9)

Why are there various lands (minds)? Why do the immortals practice asceticism?

57-(1-9)

Why are there various classes (of living beings) and from whom do they study?

58-(1-9)

What is meant by unpleasant appearance (without Samadhi)?

59-(1-9)

How does one cultivate?

60-(1-9)

Why beings in the desire realm can't awaken?

61-(1-9)

How does one reach the state of Akanishtha (Heaven of Ultimate Form)?

62-(1-9)

How does one gain the worldly supernatural power (the knowledge of a 5th ground bodhisattva) ?

63-(1-9)

How does one become a Bhikshu?

64-(1-9)

How does one become the transformation-body Buddha?

65-(1-9)

How does one become the reward-body Buddha?

66-(1-9)

You have asked also the following questions:

How does one self-realize the dharma-body Buddha?

How does one self-realize the reward-body Buddha (Amitabha Buddha)?

67-(1-9)

How does one become a sangha?

A Buddha disciple should ask these questions.

68-(1-9)

The questions you asked are all corrected.

Buddha lands resemble the shape of a lute, a drum, or a flower, and some lands are devoid of lights.

A seventh-ground bodhisattva refers to the mind capacity.

69-(1-9)

Bodhisattvas Mahamati! you should ask the questions that I just proposed and many others.

70-(1-9)

One should observe the existence, the emptiness, the middle way and the true appearance, which correspond to the state of Tathagata-garba. One should forsake false views.

71-(1-9)

The (four) Siddhanta are detached from words.

Listen well! I will answer the one-hundred and eight questions in order, and they are explained by all Buddhas.

(End of ref#3/book page#31-5)

The Lankavatara Sutra (Chapter 1)

(Ref:#4)
(P31-6 to P37-7/ k11)

(k1-10)

(Summary from our teacher General Peter Kao:

1. The section is Buddha's answer to Bodhisattva Mahamati's one hundred and eight questions.
2. We should not be attached to numbers.
3. Buddha's answers encompass both sides – worldly truth and the beyond Worldly truth, all things in the universe including sentient and non-sentient beings and their subtle characteristics.
4. Buddha's goal is for all bodhisattvas to clearly understand both sides. So, They can merge sides into one true dharma realm and realize the true appearance of the middle way, which is that the true emptiness is not apart from the wonderful existence and the wonderful existence is not apart from the true emptiness. This is how bodhisattvas establish their adornment with Samadhi and wisdom. They can eventually forsake all, their minds become completely tranquil, and they can enter Nirvana.

(Mrs Kao): Every dharma has two characteristics: the nature of emptiness and the existence from causes and conditions.

Following are the 108 statements of dharma:

- 1 no birth, birth.
- 2 eternity , non-eternity.
- 3 appearances, non-appearance.
- 4 abiding and changing, non-abiding and non-changing.
- 5 ksana (moment), non-ksana (non- moment) .
- 6 self-nature, non-self-nature.
- 7 emptiness, non-emptiness.

- 8 annihilationism, non-annihilationism.
- 9 extreme views, non-extreme views.
- 10 middle-way, non-middle way.
- 11 eternal, non-eternal.
- 12 conditions, non-conditions.
- 13 causes, non-causes.
- 14 annoyance, non-annoyance.
- 15 love, non-love.
- 16 expediency, on-expediency.
- 17 Sīlpāsthāna-vidyā (skill), non- Sīlpāsthāna-vidyā (non-skill) .
- 18 purity, non-purity.
- 19 achievement, non-achievement.
- 20 illustration, non-illustration.
- 21 disciple, non-disciple.
- 22 master, non-master.
- 23 Gotra (ethnicity), non-Gotra (non-ethnicity).
- 24 Three-vehicle, non-three vehicle.
- 25 belonging, non- belonging.
- 26 vows, non-vows.

- 27 three wheel, non-three wheel.
- 28 appearances, non-appearances.
- 29 (four) tenets, non-four tenets.
- 30 both, non-both.
- 31 dharma joy of self-realized wisdom, non-dharma joy of self-realized ◦ wisdom.
- 32 Buddha land, non-Buddha land.
- 33 tiny dust, non-tiny dusts.
- 34 water, non-water.
- 35 dhanuh (for measurement-bow), non-dhanuh.
- 36 unification, non-unification.
- 37 numbers, non-numbers.
- 38 count, non-count.
- 39 the five sciences, non-five sciences.
- 40 space, non-space.
- 41 clouds (in states), non-clouds.
- 42 arts and skills, non-arts and non-skills.
- 43 wind, non-wind.
- 44 earth, non-earth.
- 45 mind, non-mind.
- 46 study, beyond-study.

- 47 self-nature, non-self-nature.
- 48 skandha, non-skandha.
- 49 living beings, non-living beings.
- 50 wisdom, non-wisdom.
- 51 Nirvana, non-Nirvana.
- 52 jñeyathe (the obstruction of knowledge), non-jñeya (the non-obstruction of knowledge).
- 53 externalists, non-externalists.
- 54 disorder, non-disorder.
- 55 illusion, non-illusion.
- 56 dreams, non-dream.
- 57 mirages, non-mirages.
- 58 images, non-images.
- 59 wheels, non-wheels.
- 60 the city of Gandharvas, non-city of Gandharvas.
- 61 heaven, non-heaven.
- 62 food and drink, non-food and non-drink.
- 63 sexual desire, non-sexual desire.
- 64 views, non-views.
- 65 Paramitas, non-Paramitas.
- 66 precepts, non-precepts.

- 67 the moon, the sun and the stars, non-moon, non-sun, and non-stars.
- 68 truth, non-truth.
- 69 fruition, non-fruition.
- 70 extinguishment, non-extinguishment.
- 71 governance, non-governance.
- 72 forms, non-forms.
- 73 the (seven) awakening factors, non-seven awakening factors.
- 74 the (five) sciences, non-(five) sciences.
- 75 dhyana, non-dhyana.
- 76 ignorance, non-ignorance.
- 77 manifestation, non-manifestation.
- 78 protection, non-protection.
- 79 family, non-family.
- 80 immortals, non-immortals.
- 81 kings, non-kings.
- 82 reception non-reception.
- 83 jewels, non-jewels.
- 84 certification, non-certification.
- 85 icchantika, non-icchantika.
- 86 women, men, and non-men, non-women, non-men, and non-non-men.

- 87 taste, non-taste.
- 88 speech, non-speech.
- 89 body, non-body.
- 90 awakening, non-awakening.
- 91 movement, non-movement.
- 92 sense organs, non-sense organs.
- 93 conditional, non-conditional.
- 94 unconditional, non-unconditional.
- 95 causes and conditions, non-causes and non-conditions.
- 96 Akanisthas, non-Akanisthas.
- 97 seasons, non-seasons.
- 98 trees and vines, non-trees and non-vines.
- 99 variety, non-variety.
- 100 the turning of the dharma wheel, non-turning of the dharma wheel.
- 101 Vinaya, non-Vinaya.
- 102 Bhiksu, non-Bhiksu.
- 103 places, non-places.
- 104 words, non-words.

1-(1-10)

Mahamati! The above 108 statements were said by previous Buddha, you and all Bodhisattvas should understand ◦

(End of ref#4/book page#37-7)

The Lankavatara Sutra (Chapter 1)

(Ref:#5)

(P38-1to p51-2/k#14/36:00)

1. Productions and extinctions of consciousnesses

(1-11)

Then, Mahamati-Bodhisattva-Mahasattva asked Buddha: Bhagavan (World Honored One):

In how many ways do the arising, abiding, changing and cessation of the various vijnanas take place?

1-(1-11)

Buddha replied: There are two ways in which the arising, abiding, changing and cessation of the various vijnanas take place, and they cannot be perceived by ordinary people.

2-(1-11)

There are two ways in which the arising of the various vijnanas takes place: through the rising of continuation and the rising of forms.

3-(1-11)

There are two ways in which the abiding takes place: through the abidance of continuation and the abidance of forms.

4-(1-11)

There are two ways in which the cessation takes place: through the cessation of continuation and the cessation of forms.

5-(1-11)

Mahamati there are three appearances of the various vijnanas.

They are: the appearance of turning (the 7th consciousness), the appearance of karma (the 8th consciousness) and the appearance of truth ((the 9th consciousness) -Tathagata).

6-(1-11)

Mahamati (Great Wisdom), there are three categories of vijnanas (consciousnesses) in simplicity, or eight categories of forms (8 consciousnesses) when analyzed in detail.

6a-(1-11)

What are the three categories?

They are: the true vijnana (the Tathagata), perceiving vijnanas (the 5th and 8th consciousness), and discriminating vijnanas (the 6th and 7th consciousnesses).

6b-(1-11)

Mahamati! As a mirror reflects forms, the perceiving vijnanas (the 5th and 8th consciousness) perceive objects.

6c-(1-11)

Mahamari! The perceiving vijnana (the 5th and 8th consciousness) and discriminating vijnanas (the 6th and 7th consciousness) are not different from each other; they are mutually interdependent.

6d-(1-11)

Mahamati! The causes of the perceiving vijnanas (the 5th and 8th consciousness) are the inconceivable permeation and inconceivable transformation (the mature seeds in the 8th consciousness manifest in the 5th consciousness, or the new seeds go from the 5th consciousness, to the 6th consciousness, to the 7th consciousness and to the 8th consciousness).

6e-(1-11)

Mahamati! The causes of the discriminating vijnanas (the 6th and 7th consciousness) are the grasping of objects and the permeation of false thought since the beginningless time.

6f-(1-11)

Mahamari! If the various unreal illusions covering the true vijnana (the 9th consciousness, Tathagata) have ceased, then vijnanas of all sense organs will also cease. This is called the cessation of the forms.

6g-(1-11)

Mahamati! The cessation of continuation (of vijnanas) takes place when the causes for continuation cease to function; this is when both causes and conditions cease to function.

6h-(1-11)

Why is that, Mahamati?

The causes are the permeated habits since the beginningless time; the conditions are false thoughts that arise from the self-mind discriminating the external states.

(1-12)

Mahamati! For example, a lump of clay and motes of dust, both are neither different nor non-different. It is the same for gold and its adorned ornaments.

1-(1-12)

Mahamati! If the lump of clay is different from the motes of dust, then the lump is not made of dust. However, it is made of motes of dust, therefore they are not different.

2-(1-12)

If they are not different, then the lump will be indistinguishable from its motes.

3-(1-12)

Therefore, Mahamati! if the (seven) turning vijnanas (the 5th, 6th and 7th consciousnesses), the alaya vijnana (the 8th consciousness) and the appearance of truth (which is Tathagata) are different, then the alaya vijnana (the eighth consciousness) is not the cause for the turning vijnanas.

4-(1-12)

If they are not different, then when the (seven) turning vijnanas cease, the alaya vijnana (the eighth consciousness) should also cease.

However, their origin, which is the appearance of truth (Tathagata), never ceases.

5-(1-12)

Therefore Mahamati! What ceases to function is not the appearance of truth (the 9th consciousness, Tathagata), but the appearance of karma (in the 7th and 8th consciousness).

6-(1-12)

If the appearance of truth (the 9th consciousness, Tathagata) ceases to function, so will the alaya vijnana (the 8th consciousness).

7-(1-12)

Mahamati! If the alaya vijnana (the 8th consciousness) do extinguish, then it is no different from the views of annihilationism and eternalism held by the externalists.

1-(1-13)

Mahamati! The externalists say that when the grasping of external objects (the 6th consciousness) ceases to function, the continuation of vijnanas (external shadow of the 6th consciousness) will also cease;

Also the continuation of vijnanas cease, the cycle of birth and death since the beginningless time (the 8th consciousness) will also cease.

2-(1-13)

Mahamati! The externalists claim that the causes (of birth and death) are the flows of consciousness, and not the interactions of the eye, forms, light and the eye consciousness; they also insist on other causes.

3-(1-13)

Mahamati! They claim the causes to be Braham, the creator, the heaven of freedom, the time, or the motes of dust.

(Below summary is from our teacher- General Peter Kao:

These seven kinds of self-nature are the conditions from which all dharma of matter arise. This truth is realized by Buddha of all directions.

(1-14)

Furthermore, Mahamati! There are seven kinds of self-nature:

1. the self-nature of collection (samudaya-svabhava),
(ref: The original Tathagata-garba, in which the entity and function are one; purity and impurity are one)
2. the self-nature of one's own nature (bhava-svabhava),
(ref: Each living being' self-nature (the functional body of the 8th consciousness) is established, and it has been separated from Tathagata-garba.)
3. the self-nature of appearance and nature (laksana-svabhava),
(ref: Tathagata-garba turns into the appearance of each being.)
4. the self-nature of the (four) elements (mand-bhuta-svabhava),
(ref: Each being establishes his own four-element physical body)
5. the self-nature of causality (hetu-svabhava),
(ref: Each being creates his own causes.)
6. the self-nature of conditionality (pratyaya-svabhava),
(ref: Each being creates his own conditions.)
7. and the self-nature of completion (nispatti-svabhava).
(ref: Each being fills his own 8th consciousness with good, bad and neutral karma seeds.)

1-(1-15)

Furthermore, Mahamati, there are seven kinds of the primary truth:

1. the state of mind (citta-gocara),
(ref: one's true mind conforms to the true suchness.)

2. the state of wisdom (jnana-gocara),
(ref: The first, second, and third ground bodhisattvas have turned certain percentage ignorance to proper knowledge.)
3. the state of knowledge (prajna-gocara),
(ref: The true suchness certified by fourth, fifth, and sixth ground bodhisattvas by using five sciences and observing their own 6th consciousnesses.)
4. the state of views (drstidvaya-gocara),
(ref: The seventh ground bodhisattva who can observe the characteristics of the true suchness and the worldly dharma.)
5. the state in which one transcends dualistic views (drsti-dvaya-tikranta gocara),
(ref: Bodhisattvas who have forsaken the dualistic views and practice the middle way.)
6. the state of transcending bodhisattva grounds (suta-bhumi-anukramana gocara),
(ref: Bodhisattvas beyond the 8th ground who have attained the knowledge of the emptiness of people and dharma.)
7. and the state of self-realization of Tathagata (tathagata-syapratyatma-gati gocara
(ref: the wisdom of Tathagata, the Self-Realized One.)

2-(1-15)

Mahamati! Buddhas of the past, present, and future have attained enlightenment by combining the seven self-natures (functions) with the primary truth (entity) into one suchness. With suchness they accomplish the perfect cultivation of the worldly dharma, beyond-worldly dharma, and the highest beyond-worldly dharma.

3-(1-15)

With wisdom eyes that thoroughly see self-appearance and common-appearance, Buddha establishes the proper dharma rules for his disciples to practice, which are different from the evil views of externalists.

1-(1-16)

Mahamati! What are the common evil views of externalists and practitioners?

2-(1-16)

Their false thoughts (the dualistic view) arise from the discrimination of external objects, and they are not aware that they were from their own self-minds (the mature seeds in the 8th consciousness). Externalists' theory is contradictory.

3-(1-16)

Mahamati! The nature of foolish and lay people are ignorant, they do not understand the primary truth and that all dharmas of matters have no self-nature. Instead, they develop dualistic views.

1-(1-17)

Furthermore, Mahamati! In order to extinguish suffering in the three realms, which arise from false thoughts, one should cease ignorance and desire (the two conditions); then, one can see clearly when the illusory states appear. I will explain these now.

2-(1-17)

Mahamati! Sramanas and Brahmans believe in annihilationism (no cause, no retribution), eternalism (cause without retribution), permanent existence based on external objects and time, conditions base on skandhas (aggregates), dhatus (realms), ayatanas (entrances) or birth and extinction.

3-(1-17)

Mahamati! Externalists who hold these views destroy the Buddha's theory of causes, conditions and consequences, such as the worldly causes and retribution, production of (five) skandhas, the three realm conducts, the beyond worldly causes and retribution, Nirvana, the Mārga-āryasatya (the bodhi path), Samudya-āryasatya (karmas), Duḥkha-āryasatya (suffering), and Nirodha-āryasatya (cessation). Externalists' theory is annihilationism.

Why?

4-(1-17)

They cannot reach the beyond-worldly truth in the present and cannot realize the origin (based on annihilationism and eternalism).

5-(1-17)

Mahamati! Take for example a broken jar that is unable to function as a jar. Again, their theory is like a burnt seed which is incapable of sprouting.

6-(1-17)

Therefore, Mahamati! according to view of annihilationism, when one passes away, skandhas (aggregates), dhatus (realms) and ayatanas (entrances) should also disappear and should not exist in the past, present nor the future life.

Their belief that false thoughts develop without cause, therefore no dharmas will be produce in sequence.

7-(1-17)

Mahamati! The externalists claim that dharmas arise from the combination of the three conditions: annihilationism, eternalism, and consciousness (the creator).

In that case, a tortoise would grow hair (in the shell), and sands would produce oil.

If they practice this theory, it would be meaningless and it would destroy their own views.

8-(1-17)

Mahamati!The externalists say that dharmas arise from the combination of the three conditions (annihilationism-no cause no retribution, eternalism - cause without retribution, and the creator), as a result of their cultivation experiences of causes, conditions and self-appearances through their life cycles in the past, present and future.

9-(1-17)

The founder of externalist, Kapila, passed down his theory to the 7th generation named Īśvarakṛṣṇa (black liberation), who later wrote Hiranyasaptati and completed their basic theory.

Tamas (unseen) first created feeling, and feeling created 25 Tamas theories. These theories occupy one's mind, establishing one's own view and evil knowledge.

10-(1-17)

Mahamati! Foolish and lay people, poisoned by evil views and fooled by evil sounds, falsely claim this theory preached by their wise ancestor.

1-(1-19)

Mahamati! Other Sramanas and Brahmans cast away the views of self-nature, they are just like the cloud, the fire-wheel and the city of Gandharvas, non-production, the mirage, the illusion, moon as reflected in the water and the dream.

2-(1-19)

All these illusory false thoughts, since the beginningless time, are not apart from the self-mind.

3-(1-19)

One should cease false thoughts of causes and conditions, and should cast away speaking and objects of speaking, observation and objects of observation, bodies and objects, which all appear from the alaya vijnana (the 8th consciousness).

4-(1-19)

One should understand that the current state of the 5th consciousness is from the 8th consciousness; therefore, grasping (the six sense faculties) and objects of grasping (the six external objects) and conduct (the six consciousnesses) should not go together.

5-(1-19)

If one's mind is not attached to external objects and is free of the birth, existence, changing and cessation, one can attain proper observation and enter right knowledge.

6-(1-19)

Mahamati! These bodhisattvas will, before long, attain the state in which birth and death and Nirvana are equal. With great compassion, they use expediency to guide living beings, while not attaching to any specific living being (their causes is the Buddha cause).

7-(1-19)

Mahamati! They understand that all realms of living beings are illusory. Therefore, they do not purposely create causes and conditions, they stay away from internal and external states, and their minds are not bound by outside images and dharmas.

8-(1-19)

They will enter the state of non-appearance (the knowledge of emptiness of people) and subsequently enter the state of the Samadhi of ground bodhisattvas. They will comprehend that the three realms are illusory, observe with no discrimination and attain the Samadhi Vajravimbopama.

9-(1-19)

They will transcend the self-mind, dwell in Prajila Paramita (and the 8th ground) and cast away the expedience (used prior to reaching the 8th ground) in the way of save living beings.

10-(1-19)

Without production or creation of causes and conditions, bodhisattvas have realized the absolute universal enlightenment, Samadhi of Vajra, and they will enter the Tathagata-body.

They will enter the transformation body of true suchness and attain all adornments, the state of kindness and compassion and the supernatural power of self-mastery.

11-(1-19)

They can enter all Buddha lands and places of the externalists, because they are free of Citta (the mind), Manas (the mentation) and Vijnana (the consciousness).

This is how bodhisattvas orderly transform and attain the Tathagata-body.

Right Observation

1-(1-20)

Therefore Mahamati! bodhisattvas who wish to attain the Tathagata-body (mano-maya-kāya; will made body) should cast away skandhas (aggregates), dhatus (realms), ayatanas (entrances), the expediency of causes and conditions, and the false thoughts (from 8th consciousness) of birth, existence, changing and extinguishment.

2-(1-20)

Bodhisattvas should use the straight mind when progressing on the Bodhi path and observe false thoughts (the 6th consciousness) and habits (the 7th consciousness) and distinguish among the seeds that created the three realms since the beginningless time.

3-(1-20)

Bodhisattvas should contemplate the dharma of non-existence (of selfish love and desires) and no-production (no-extinction) in Buddha land; and they will attain the state of sagely self-realization in which one has obtained self-mastery and Tathagata-garba.

4-(1-20)

Their teaching are like the Mani jewels in various colors, which shine on the subtle minds of living beings. They manifest in transformation bodies and guide living beings according to their mind capacity, causing them to be like bodhisattvas who establish their wholesome roots successively.

Therefore, Mahamati! these are the Siddhanta; and bodhisattvas should study them.

(End of ref#5/book page #p51-2)

The Lankavatara Sutra (Chapter 1)

(Ref:#6)

(Page51-3 to P64-6)

2. The state of garba vijnana

1-(1-21)

Then, Bodhisattva Mahamati said to Buddha: Bhagavan (World Honored One), Self-mind and views are not interdependent upon causes and effects when Buddha and bodhisattvas practice citta (the mind –alaya or 8th consciousness), Manas (mentation - 7th consciousness), mano-vijnana (6th consciousness), pañca vijñānāni (5th consciousness) , the five dharmas, Svabhava (the self-nature), and Laksanas (self-appearances).

2-(1-21)

These practices will enable Bodhisattvas to realize the true mind and the true appearance, which is the word of Buddha.

3-(1-21)

Buddha praise to those bodhisattva-mahasattvas who dwell in the ocean near Mount Malaya in the city of Lanka that alaya-vijnana (the 8th consciousness) is the ocean (8th consciousness) with its waves (7th consciousness) which can be turned into the dharmakaya (dharma body). However, this is hard for living beings to understand.

(1-22)

Then, Bhagavan (World Honored One) told bodhisattva-mahasattva: There are four kinds of causal conditions where the eye-consciousness arises.

What are the four?

2-(1-22)

They are:

- The rise of the mind (the 5th consciousness) that grasps external objects, while being ignorant,
- The attachment to forms, habits in the 7th consciousness and pretentious faults permeated in the 8th consciousness since beginningless time,
- the persistence of self-nature that results from discrimination (mentation - 6th consciousness), manas-vijñāna (constant review - 7th consciousness), and
- the desire to see various forms.

3-(1-22)

Mahamari! These are the four causal conditions.

4-(1-22)

The four conditions turn into torrential waves in the 8th consciousness. Being polluted, the 8th consciousness gives rise to enormous wave of the eye-consciousness.

5-(1-22)

Mahamari! Just like the eye-consciousness, all sense organs, motes of dust (the phenomenal), and pores of the skin (the four element physical body) arise either simultaneously or gradually when they are interdependent upon causes and conditions,

6-(1-22)

The alaya vijnana (the 8th consciousness) is like a mirror reflecting all forms at once.

7-(1-22)

Mahamati! Just like ferocious wind blows ocean water, the state-wind stirs up the ocean of mind (8th consciousness), thereby causing the waves of consciousness (7th consciousness) to flow continuously.

8-(1-22)

The alaya vijnana (the 8th consciousness – storage for seeds) is the cause, whose matured seeds flow out, producing the manifestation of the appearance of the seven pravrtti- vijnana (also called the turning consciousness, which includes consciousness of eye, ear, nose, tongue, body, 6th and 7th).

The alaya vijnana (the 8th consciousness) is different from seven pravrtti-vijnana (seven turning consciousness) in function and appearance; however both are Tathāgatagarbha in origin.

9-(1-22)

Combining the seeds from alaya-vijnana (8th consciousness) and reality appearance from seven pravrtti-vijñāna (seven turning consciousnesses), laypeople become deeply attached to manas-vijñāna (mentation, the 7th consciousness) and think it is the true ego. This manas-vijñāna stirs the mind (alaya-vijnana, 8th consciousness) and gives rise to the five pañca vijñānāni (the 5th consciousness).

Lay people do not comprehend that external appearances, such as sound, smell, taste and touch, do not have self-nature.

10-(1-22)

Mahamati! From the same cause, the pañca vijñānāni (the 5 consciousnesses) arises simultaneously. However, in time and space, sentient beings discriminate the cause of the awareness of the five sense organs of their respective external objects in segmentation.

This awareness is the cause of mano vijnana (the 6th consciousness) which arise from the seven pravrtti-vijñāna (the seven turning consciousness).

11-(1-22)

But the mano-vijnana (the 6th consciousness) and the five pañca vijñānāni (the first five consciousnesses) are not aware that their activities arise from the discriminations of the self-mind, attachment to external objects and the mutual interaction of the causes and conditions.

12-(1-22)

However, each of the vijnanas keeps on turning and discriminating which destroys the appearance of the tranquil and unmoved true suchness mind.

The five physical sense organs discriminate external objects, giving rise to the five consciousnesses which pass (the seed) to mano-vijnana (the mind of 6th consciousness).

The mano-vijnana (mind of the 6th consciousness) makes fine distinction from leftover shadows of the five consciousnesses.

This is called the (seven) turning consciousness.

13-(1-22)

When a cultivator (second vehicle) enters the dyanna Samadhi (saṃjñā-vedita-nirodha-samāpatti, samadhi of extinction of feeling and thinking), he is not aware that his subtle seeds of habit stored in alaya-vijnana (the 8th consciousness) still turning.

He wrongly thinks that his consciousness (five and 6th consciousness) have extinguished then he enters dyanna Samadhi (saṃjñā-vedita-nirodha-samāpatti).

14-(1-22)

In fact one cannot enter dyanna Samadhi when only the consciousness (five and 6th consciousnesses) have extinguished.

15-(1-22)

When one's seeds of habit in the alaya-vijnana (the 8th consciousness) are not extinguished, one's 8th consciousness still exists.

16-(1-22)

When the cultivator is no longer attached to external objects (the 6th consciousness temporarily subdued), he thinks the alaya-vijnana (the 8th consciousness) has ceased.

17-(1-22)

Mahamati! With Samadhi knowledge power, Sravakas (sound hearers), condition realizers and externalists are unable to comprehend the ultimate range of the delicate working of the three subtleties (which manifested from ignorance) in the alaya-vijnana (the 8th consciousness), except for Tathagata and ground bodhisattvas.

18-(1-22)

With ripened wholesome roots, unsurpassed wisdom and expedient observation, ground bodhisattvas (from initial ground to wonderful enlightenment) are able to discern the meaning of Buddha's preaching.

19-(1-22)

They have gradually forsakened false thoughts and pretentious habits that appear from the self-mind in the alaya-vijnana (the 8th consciousness).

20-(1-22)

They (Bodhisattvas) dwell in the forest (tranquil place), cultivate in the lower, middle, and higher grounds, and are able to observe the flow of their own false thoughts and manifesting habits from the self-mind (alaya-vijnana, the 8th consciousness).

21-(1-22)

With the ability to observe and extinguish the manifesting habits from the self-mind (alaya-vijnana, the 8th consciousness), they can travel to unlimited Buddha lands and are baptized by Buddha (receive ranks).

Then they will attain the power of freedom mind and supernatural power of Samadhi. They will encounter good knowledgeable advisors, and become members of the retinue of Buddha.

22-(1-22)

Bodhisattvas have transcended Citta (the mind, the 8th consciousness), Manas (mentation, the 7th consciousness), mano-vijnana (the 6th consciousness), pañca vijñānāni (the five consciousnesses), which give rise to the mind activity and false thoughts of current attachment to the external objects.

23-(1-22)

Bodhisattvas observe and eliminate the causes of suffering, the endless cycle of birth and death, the unlimited ocean of desire (of the three realms), bad karmas, indulgence in love and the fundamental ignorance.

24-(1-22)

Therefore all practitioners should come close to the unsurpassed good knowledgeable advisors.

(1-25)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited in the verse style:

1-(1-25)

The 7th consciousness is like waves arise from the boundless and depthless ocean (the 8th consciousness) when stirred by the heavy wind.

2-(1-25)

The huge waves (the 6th consciousness) sweep across the deep ditches (where various karma seeds are plant) without interruption.

3-(1-25)

The still and unmoved ocean of the alaya-vijnana (the 8th consciousness) is stirred by the wind of mano-vijnana (the 6th consciousness) and manas-vijñāna (mentation, the 7th consciousness).

The waves of various vijnanas prance when disturbed by self-attachments.

4-(1-25)

Dark blue, red, other colors (give rise to eye consciousness), sea shells (give rise to ear consciousness), milk (give rise to nose consciousness), honey (give rise to tongue consciousness), and fragrance of flowers and fruits (give rise to body consciousness). All these give rise to the five consciousnesses.

5-(1-25)

Lights from the sun and the moon are neither different nor non-different from the sun and the moon (the five consciousnesses, which arise from the 8th alaya-vijnana consciousness, are neither different nor non-different from the 8th alaya-vijnana consciousness).

5a-(1-25)

The relation is the same for the ocean and its waves, where the ocean of alaya- vijnana (8th consciousness) gives rise to the waves of the manas vijnana (the 7th consciousnesses).

It is also the same for the mind (alaya-vijnana, the 8th consciousness), which join and unite with other vijnanas (the 5th, 6th and 7th consciousness), gives rise to karma when causes and conditions are met.

6-(1-25)

Just as water in the ocean flows (karma in the 8th consciousness) gives rise to the waves, grasping from the interdependence of the 7th consciousness and the 6th consciousness give rises to things (dharma).

7-(1-25)

The alaya vijnana (the 8th consciousness) is like an unlimited huge depot which gives rise to various vijnanas (the 5th, 6th and 7th consciousnesses) when met with external objects.

The ego of manas-vijñāna (mentation, the 7th consciousness) constantly reviews and encourages the mano-vijnana (the 6th consciousness) to discriminate appearances and characteristics of the five external objects.

8-(1-25)

Each of the eight consciousnesses has true appearance and is indestructible.

The alaya-vijnana (the 8th consciousness) resulted from causes and conditions. It is empty in origin, without appearance or substance (can only manifest when the mind functions).

9-(1-25)

Just as the ocean water is no different from the waves, the alaya-vijnana (the 8th consciousness) is no different from manas-vijñāna (the 7th consciousness) and mano-vijnana (the 6th consciousness).

(Mrs. Kao):

(Tathāgatagarbha has no appearances in origin. Appearances manifest with various vijñanas. These appearances have no appearances, as they result from conditions. Various vijñanas are not different from Tathāgatagarbha, they have no appearances.)

10-(1-25)

Each of the seven consciousnesses is the same as (is one entity with) the alaya-vijñana (the 8th consciousness).

11-(1-25)

Citta (the mind, the 8th consciousness) accumulates karma, Mana (mentation, the 7th consciousness) extends the realm of accumulation, and mano vijñana (the 6th consciousness) discriminates the external objects that were grasped by the five vijñanas.

(1-26)

Then, Bodhisattva Mahamati (Great Wisdom) asked:

(1-26)

Previously, Buddha preached that the varieties of colors such as dark blue and red give rise to the five consciousnesses of living beings.

1-(1-26)

The wind blows the ocean, giving rise to the waves; both the ocean and the waves are entities which sentient beings can see.

Why is alaya-vijñana (the 8th consciousness), which is empty in origin, without appearance or substance?

(1-27)

Then, Bhagavan (the World Honored One) answered in verse style:

1-(1-27)

There are no such varieties of colors such red or dark blue, nor are there waves (they only manifest with the mind).

I say the consciousness is the mind, which accumulates karma, in order to help laypeople understand. In reality, the mind is pure and does not accumulate karma.

2-(1-27)

Karma does not exist in origin; they are created by the self-mind grasping the causes and conditions of karma.

Grasping and grasped objects are not permanent just like ocean and wave.

(Mrs. Kao):

Karma of grasped are just like the waves in the ocean, they are produced from causes and conditions.

3-(1-27)

Body, property, and objects arise from the perceiving vijnanas (the 5th and 8th consciousness) of the living beings.

4-(1-27)

Just as ocean water creates the waves which have no self-entity, karmas stored in the alaya-vijnana (the 8th consciousness) create the physical bodies of sentient beings and their phenomenal which also has no self-entity.

(1-28)

Then, Bodhisattva Mahamati (Great Wisdom) recited in the verse style:

1-(1-28)

The characteristics of ocean waves can be distinguished (by human eyes).

Why can't living beings recognize karma (from the seven turning consciousnesses) and the alaya-vijnana?

(1-29)

Then, Bhagavan (World Honored One) answered in verse:

1-(1-29)

Laypeople with no wisdom cannot understand that the width and depth of the (intangible) alaya vijnana is like that of the great ocean.

In order to make practitioners understand the relation between the seven turning consciousnesses and the alaya-vijnana, Buddha uses the ocean water and its waves as metaphors.

(1-30)

Then, Bodhisattva Mahamati (Great Wisdom) recited the verse:

1-(1-30)

The sun shines equally on living beings no matter what their levels are - superior, average or inferior.

Tathagata illuminates everyone in the world with the teaching of truth.

Buddha had already preached the expedient dharma, why not directly say the ultimate truth?

(1-31)

Then, Bhagavan (World Honored One) answered in verse:

1-(1-31)

If I preach the true suchness, living beings do not correspond (because they do not understand true suchness or true appearance).

2-(1-31)

Their minds are illusory just like dreams, the waves in ocean and images reflected by the mirror.

3-(1-31)

When causes and conditions are met, the mind and external objects manifest simultaneously.

When causes and conditions are not met, the matured karmas flow out from the alaya-vijnana (the 8th consciousness) gradually.

4-(1-31)

The mono-vijnana (the 6th consciousness) discriminates the objects grasped by the five consciousnesses.

5-(1-31)

Manas vijnana (the 7th consciousness) ponders and perceives the Darsanabhaga (views) and the Laksana-bhaga (appearances) in the alaya vijnana are its own, and it becomes attached to them.

6-(1-31)

The five consciousnesses are the perceiving state, and the sequence in which each sense organ functions (interacts with its own corresponding external objects) is not orderly.

7-(1-31)

Just as the master of painting and his disciples produce a picture with various colors, bodhisattvas and I preach true suchness using various dharmas.

8-(1-31)

The picture is not in the colors, nor in the silk cloth, nor in the brushes.
However, in order to delight living beings, a picture is produced with many colors.

Mrs Kao: (A picture with many colors is a metaphor for length and breadth of Buddha's teaching of worldly and true wonderful dharma.)

9-(1-31)

Words are a way of expediency; the true suchness requires forsaking of words.
I preach various dharmas to living beings that just made vows, and I explain the true suchness and true appearance to those with deeper foundations.

10-(1-31)

Truth suchness is attained by self-realization.
Awareness should be apart from objects of awareness.
I preach these to Buddhist disciples who have superior good roots and explain various dharmas to foolish people.

11-(1-31)

All things are illusory; they manifest without containing truth.

I preach various dharmas according to the foundations of living beings.

12-(1-31)

If the preaching does not correspond to the listener, then it is the same as not preaching.

A good doctor prescribes different medicines according to the illnesses of living beings.

13-(1-31)

Tathagata preaches dharma according to the mind capacities of living beings.

True suchness is not preached to laypeople or externalists who indulge in heavy ignorance or to Sravakas (sound hearers).

Out of compassion for living beings, I preach the meaning of self-realization.

(End of ref#6/book page#64-6)

The Lankavatara Sutra (Chapter 1)

(Ref:#7)

(PageP64-7 to P76-3) (Tape #20)

(1-32)

Furthermore, Mahamati! if a bodhisattva-mahasattva wishes to understand svacitta-pratyaksa (perception of the self-mind, which results from the seeds of the alaya-vijnana (the 8th consciousness) and pratyakṣa-pramāṇa (manifestation of the self-mind, the 5th consciousness), grasping and grasped objects (both appear from the false self-mind), he should cultivate with self-realization throughout the three intervals of the day and night, and should stay away from social settings, worldly rituals and drowsiness.

1-(1-32)

He should also stay away from erroneous views, misinterpretation of sutras and shastras, and deviated emptiness (attachment to emptiness) held by externalists and vehicle of Sravakas (sound hearers) and condition realizers.

A bodhisattva-mahasattva (with words of Buddha) can thoroughly understand the false appearances that arise from the self-mind (alaya-vijnana).

(1-33)

Furthermore, Mahamati! After a bodhisattva-mahasattva accomplish all the above, he can establish and dwell in the (path to initial) appearance of wisdom (which refers to the body and the mind being unmoved), and he can discipline himself in the cultivation of the three appearances of sagely wisdom.

1-(1-33)

What are the three appearances of sagely wisdom with which a bodhisattva should discipline him?

2-(1-33)

They are:

- 1.) the appearance of nothingness (no shadow and no attachment in the mind, the emptiness),
- 2.) the appearances of vows of all Buddha (to deliver living beings, the existence), and
- 3.) the ultimate appearance of wisdom of the Sagely Self-Realized One (the middle path).

3-(1-33)

Having attained these, the second-vehicle practitioner can cast away the knowledge of a lame donkey (the deviated emptiness held by the second vehicle) and reach the state of the unsurpassed eighth-ground bodhisattva.

These are the three appearances of sagely wisdom; a bodhisattva should cultivate these.

4-(1-33)

Mahamati! The appearance of nothingness (the deviated emptiness) is practiced by Sravakas (sound hearers), condition realizers and externalists.

5-(1-33)

Mahamati! The appearances of the vows of all Buddha is practiced by all previous Buddhas (in their causal grounds to deliver living beings) according to their own vows.

6-(1-33)

Mahamati! The ultimate appearance of the wisdom of the Sagely Self-Realized One is the state of maya-upama-samadhi of Buddha in which all dharma and appearances are free of attachments.

7-(1-33)

Mahamati! When one attains these three appearances of sagely wisdom, one can reach the state of the ultimate appearance of the wisdom of the Sagely Self-Realized One. Therefore, Mahamati! You should discipline yourself in the practice of these three appearances of sagely wisdom.

(1-34)

Then, knowing the thoughts of the great bodhisattvas in the assembly, which is how does one attain the sagely wisdom and understand the dharma door of three self-natures, and being empowered by all Buddha, Mahamati asked:

1-(1-34)

Bhagavan (World Honored One), I only hope you will explain to us the sagely wisdom and discern the three self-natures and the one-hundred and eight statements. Tathagata, Arhat and Fully-Enlightened One all explain these and the self-nature of self-appearance and common appearance (the three self-nature) to bodhisattva-mahasattva. So they can understand paratantra-svabhāva (nature of reliance on others) and parikalpita-svabhava (nature of universal attachments), are able to observe thoroughly whether they have attained the emptiness of people and dharma, and achieve pariniṣpanna-svabhāva (nature of perfection and completion).

2-(1-34)

They will be able to illuminate the various grounds, to transcend the state of Sravakas (sound hearers) and condition realizers and to transcend the joy of dyanna belonging to externalists.

They observe and learn the inconceivable conduct of Tathagata. They will certainly cast away the attachment to the (three) self-nature and the five dharmas.

3-(1-34)

This is how bodhisattva-mahasattva attains the wholesome adornment and the wisdom of the dharmakaya (dharma body of Tathagata). They will be able to manifest thousands of billions of Avatar (transformation bodies), enter the Tushita Heaven of all Buddha lands and even enter the Akanistha Heaven to guide living beings. They will ultimately attain the eternal dharmakaya (dharma-body of Tathagata).

3. Externalists' attachment to existence and emptiness

1-(1-35)

Buddha told Mahamati: There is a kind of externalist who is attached to false view of annihilationism (the cease of causes and conditions). They believe that, just like the hare's no horns, all causes will eventually cease to exist so do all dharma.

2-(1-35)

Mahamati! There is another kind of externalist, who, upon seeing distinctions existing in the objects (composed of four elements), guna (fruition produced by merits), fine motes of dust, dravya (the pure entity without substances), shapes and places, and becomes attached to the view that the hare's horns are non-existent and that the bull has horns.

(Mrs. Kao):

When karma and guna unite, it is the characteristic of dravya.

Dravya is the pure entity without substances. It refers to removal of all other attributes. Guna refers to turning merits into wholesome fruition. But it is contradictory.

(1-36)

Mahamati! These externalists have fallen into the dualistic views (annihilationism and externalism) and do not understand the state of self-mind, the increasing of false thoughts and the cause for creation of body and property all appear from the root capacity of the self-mind (the alaya-vijnana, the 8th consciousness).

1-(1-36)

Mahamati! All things are the same; they all appear from the self-mind. You should stay away from the views of existence and non-existence.

2-(1-36)

Mahamati! If a practitioner who has transcended the views of existence and non-existence but is still attached to the view that the hare has no horns, this is called the erroneous view.

3-(1-36)

Based on relativity, a practitioner thinks that the hare has no horns. A Buddhist should not develop this kind of false thought.

4-(1-36)

He also should not use fine motes of dust to discriminate or compare self-nature of things and matters, which is unobtainable.

5-(1-36)

Mahamati! Sages are free of the thoughts that the ox has horns (free of existence and non-existence).

(1-37)

Then, Bodhisattva Mahamati asked Buddha:

Bhagavan (World Honored One), seeing that the hare has no horns, one observes that the ox has horns, can we say this person has no false thoughts?

(1-38)

Buddha replied: It is not from observation; it is from false thoughts.

1-(1-38) Why is it from false thoughts?

2-(1-38)

First false thought arises from the cause of self-mind, and not from seeing an external object. The successive false view gives rise to distinguish with or without horn of the hare.

3-(1-38)

From ordinary people view that based on seeing that the hare has no horns, one's differentiating thought arise; Buddha said it is from one's self-mind. One should away from the views of sameness and not sameness.

4-(1-38)

Therefore, discrimination of horns and no horns does not arise from observation; it is from false thoughts.

5-(1-38)

Mahamati! If one's false thoughts are different from the horns (arising of false thoughts has nothing to do with hare has no horns or buffalo has horns), then false thoughts are not born from horns (false thoughts do not arise from seeing hare has no horns).

(Mrs. Kao):

First there are seeds of false thought in the 8th consciousness → then there are external objects → which pull out the matured seeds in the 8th consciousness → seeds manifest (the mind organ moves) → manifestation leads to the mind organ to discriminate → the mind organ instructs the mouth to speak → manifestation leads production of karma seeds.

(This sentence :) The ignorance arises first, then thoughts arise when seeing the hare has no horns, and then one compares it to buffalo has horns that one has seen before.

6-(1-38)

If they are not different, then false thoughts are born from horns.

When one discriminates all the way to fine motes of dust, the theory that neither false thoughts nor horns have self-nature still holds.

7-(1-38)

They are not different; therefore both false thoughts and hare have no horns have no self-nature.

8-(1-38)

Since neither has self-nature, then what dharma or causal conditions lead one to say horn or no horn?

9-(1-38)

Mahamati! Since there is no cause leading to the false thought that the hare has no horns when sees the ox has horns, one should not discriminate between the two.

(Mrs. Kao):

Both buffalo has horns and hare has no horns have no self-nature. Therefore, there shouldn't be any comparison. One needs to understand the truth.

10-(1-38)

Mahamati! Externalists believe that causes for horns and no horns are different; they discriminate between existence and non-existence, which are not obtainable.

(1-39)

Mahamati! There are other externalists who are attached to forms, space, matters, places, and false thoughts, do not understand the relationship between space and forms and develop the false thought that space and forms are separate from each other.

1-(1-40)

Mahamati! Space is form because it is filled with all kinds of appearances.

2-(1-40)

Mahamati! Form is space because nature of both space and form is empty. You should understand the relation that space supports forms and that forms are supported by space.

3-(1-40)

Mahamati! When the four elements rise, they are different in appearance. They do not dwell in fixed places in space, and yet they are not apart from space.

1-(1-41)

Therefore, Mahamati! The externalists are attached to the ox has horns and that the hare has no horns (because of discrimination).

2-(1-41)

However, when one analyzes down ox horns to fine motes of dust, what is left to discriminate with?

3-(1-41)

When you observe all other dharma, the theory is the same.

(1-42)

Then, Bhagavan (World Honored One) said to Bodhisattva Mahamati :

You should cast away the discrimination of the hare's horns, the ox's horns, space, forms, evil views and false thoughts.

When you and other bodhisattva-mahasattvas understand that false thoughts appear from (subtle habits in) the self-mind, you can enter all Buddha lands, be the most respected Buddha disciples and use expediency from self-experience to guide living beings.

(1-43)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited the verse:

1-(1-43)

The false mind and the six external objects are empty originally, and nourishment (the six external objects) gives rise to the false mind.

Body, property and habitation come into existence, and living beings manifest from their alaya-vijnanas and seven vijnanas.

2-(1-43)

Thus, I preach Citta (the mind), Manas (the 6th and 7th consciousnesses), Vijnana (five consciousnesses), the three Svabhava (self-nature), the five dharmas and dual emptiness (to help living beings forsake false thoughts).

3-(1-43)

Long and short, existence and non-existence (the four tenets held by externalists) come into being because of discrimination. Non-existence (no horns) becomes existence (horns) and existence becomes non-existence.

4-(1-43)

When objects are analyzed down to motes of dust, one should not develop false thoughts based on objects.

With the establishment of their own self-minds, externalists hold evil views and do not like to hear the proper dharma.

5-(1-43)

Feelings and emotions of lay people and Sravakas (sound hearers) are not the true realizations.

The savior (Buddha) preaches the state of self-realization.

End of ref#7/book page#76-3)

The Lankavatara Sutra (Chapter 1)

(Ref:#8) (PageP76-4 to 85-1)
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4. Pure flow of instantaneousness or gradualness

(1-44)

Then, in order to purify the outflow of the birth and death from the self-mind Bodhisattva Mahamati asked Buddha:

Tathagata, how does one purify outflows of the birth and death from living beings' self-minds?

Is the purification instantaneous or gradual?

(1-45)

Buddha told Mahamati: It is gradual, not instantaneous.

1-(1-45)

Just as amra fruits ripen gradually and not instantaneously, the flows that appear from the living beings' self-minds are eradicated gradually.

2-(1-45)

Just as potters make pots gradually and not instantaneously, the flow that appear from the living beings' self-mind are eradicated gradually.

3-(1-45)

Just as all things grow up gradually and not instantaneously from the earth, the flow that appear from the living beings' self-mind are eradicated gradually.

4-(1-45)

Just as one learns music, drawing, painting and other arts gradually and not instantaneously, the flows that appear from the living beings' self-minds are eradicated gradually.

5-(1-45)

Just as a clear mirror reflects all formless images instantaneously, Tathagata revealed instantaneously the pure state of the formlessness in order to cause living beings to eradicate the flows that appear from their self-minds.

Tathagata does not discriminate between existence or non-existence, because he is in the ultimate tranquil state.

6-(1-45)

Just as the sun or the moon reveals all forms instantaneously with its light, Tathagata's revealed instantaneously the inconceivable unsurpassed state of wisdom in order to cause living beings to eradicate their habits and mistakes that appear from their deluded self-minds (the 8th consciousness and the manifesting 6th and 7th consciousnesses).

7-(1-45)

Just as the alaya vijnana (the 8th consciousness) instantaneously reveal living beings' minds, bodies, abodes, and lives, Sambhogakaya (the reward-body Buddha) ripens the states of (sharp-rooted) practitioners (Anagamin, third-fruit) instantaneously, so that they can dwell firmly in the Akanishta (Heaven of Ultimate Form).

8-(1-45)

Just as Dharmakaya (the dharma-body Buddha, entity) illumines Sambhogakaya (the reward-body Buddha, function) with self-realization, Dharmakaya (the dharma-body Buddha) causes living beings to eradicate shadows of attachment to nature, non-nature, erroneous views and false thoughts.

9-(1-45)

Mahamati , Dharmakaya (the dharma-body Buddha) and Sambhogakaya (the reward-body Buddha) say that living beings produced all dharma from the causes of self-appearance and common appearance (in the 8th consciousness), the causes of ceaseless false thoughts and attachment to self-nature, various kinds illusions of paratantra-svabhāva (nature of reliance on others, the 5th consciousness and parikalpita-svabhāva (nature of universal attachments, the 6th and 7th consciousness), which are all unobtainable.

10-(1-45)

Furthermore, Mahamati, one's attachment to paratantra-svabhāva (nature of reliance on others) gives rise to one's false thoughts of self-appearance and self-nature.

11-(1-45)

Mahamari! In a similar way that a magician performs illusionary acts, turning grass, wood, tile and rock into living beings with various forms and shapes, false thoughts create non-true states.

12-(1-45)

Likewise Mahamati! Relying on paratantra-svabhāva (nature on others), one gives rise to self-nature of false thoughts, appearances, acts and matters.

Attachment to habits and false thoughts causes one to produce self-nature and self-appearance.

13-(1-45)

Mahamati! These are dharmas spoken by Sambhogakaya (the reward-body Buddha).

14-(1-45)

Mahamati! Dharmakaya (dharma-body Buddha) is free of the false mind, self-nature, and self-appearance. The Sagely Self-Realized One maintains this state and establishes Sambhogakaya (the reward-body Buddha) and Nirmanakaya (transformation-body Buddha) in order to teach living beings.

Transformation-body Buddha

(1-47)

Mahamati! Nirmanakaya (transformation-body Buddha) preaches offering, precepts, forbearance, vigor, dyanna, and prajna (the wisdom of the mind).

1-(1-47)

The second vehicle practitioners attain mind wisdom by forsaking skandas, realms, and entrances and attain the liberation by observing all dharma doors.

2-(1-47)

Nirmanakaya (transformation-body Buddha) observes the living beings foundations and establishes the three vehicles Buddha dharma, which is beyond the views of externalists who mistake Arapadhatu (the formless realm) for nirvana.

Again the dharma-body Buddha

(1-48)

Mahamati! Dharmakaya (the dharma-body Buddha) is free of the conditioned mind and external conditions, as restraints of his sense organs (when encountering external objects) have ceased. This state is different from those of lay people, Sravakas (sound-hearers), Pratyekabuddhas (solitude-realizers) or externalists, as they are still attached to self-appearance.

1-(1-48)

The Sagely Self-Realized One has attained the ultimate wisdom state; therefore, he establishes the cultivation path for living beings.

Mahamati! In order to reach self-realization, you should diligently study the different orders of cultivations and obstacles and eradicate the views that appear from the self-mind.

(1-49)

Furthermore, Mahamari! There are two kinds of Sravaka (sound-hearer) vehicles: common and individual.

1-(1-49)

They have attained the Sravakas fruits but have not attained the same wisdom of Sagely Self-Realized One.

The Sravakas are still attached to false thoughts (the 6th consciousness) and self-nature (7th consciousness).

(1-50)

How does one attain the fruits (stream attainer, one returner, none returner and arhat) of Sravaka (sound-hearer)?

1-(1-50)

One's mind is in tranquility when one has realized impermanence, suffering, emptiness and selflessness.

One attains Satya (true meaning) when one has annihilated desires (in the three realms), skandas, realms, entrances, self-appearance, and common appearance, a state in which external objects and space are one and permanent. One also knows that the external objects are indestructible (forms and emptiness is one).

2-(1-50)

When one has attained tranquility, one is in the state of dyanna (proper thinking and thought), liberation (no longer makes mistakes in body, speech, and mind), Samadhi fruition, and liberation of proper feelings. However, one still has the habitual seeds in the eighth consciousness and the inconceivable cycle of transformational birth and death (the mind does not disturb by the cycle of physical body's birth and death).

3-(1-50)

One has attained the stillness of Sravaka (sound-hearer) whose wisdom is different from that the sagely Self-Realized one (Buddha).

This is called Self-Realized Sravaka (sound-hearer).

(1-51)

Mahamati! Bodhisattva-mahasattvas who have attained the state of sagely self-realization do not indulge in the door of tranquility nor in the joy of proper reception, because they are compassionate and want to save living beings.

1-(1-51)

Mahamati! The conduct of the Sagely Self-Realized Sravaka (sound-hearer) is different from that of the bodhisattva-mahasattva who has also attained the state of sagely self-realization. You should not learn from the Sagely Self-Realized Sravaka (sound-hearer).

(1-52)

Mahamati! What is meant by the (dull-rooted) Sravaka (sound-hearer) who is attached to forms and self-nature of false thoughts (the 6th consciousness)?

1-(1-52)

These Sravakas (sound-hearers) are attached to the four elements which are green, yellow, red and white in appearances, and solidity, humidity, warmth, and movement in nature.

The four elements were not created by the creator and have neither self-appearance nor common appearance in origin.

The past Buddhas had already said that; however, when the (dull-rooted) Sravakas (sound-hearers) hear the names of the four elements, they develop false thoughts and self-nature.

2-(1-52)

Bodhisattva-mahasattvas should know this, give up the attachment to the three self-natures, practice the knowledge of the emptiness of things, extinguish the four appearances (practice the knowledge of the emptiness of people) and ascend on the various ground levels gradually.

3-(1-52)

This is the Sravaka (sound-hearer) who is attached to forms and self-nature of false thoughts.

(End ref#8/book page#85-1)

(Ref: #9)

(PageP85-2 to P98-3)

5. Eternity and inconceivableness

(1-53)

Then, Mahamati Bodhisattva-Mahasattva said to Buddha: World Honored One, you had talked about the inconceivableness, the state of sagely self-realization and the primary truth.

Are these the same as the inconceivable nidāna (causes and conditions) stated by the externalists?

1-(1-54)

Buddha said to Mahamati: This inconceivableness is not the same as the inconceivable nidāna (causes and conditions) held by externalists. Why?

2-(1-54)

The inconceivable nidāna (causes and conditions) held by the externalists is not the same as the inconceivableness achieved (by Buddha) through self-realization.

3-(1-54)

If it was not achieved through self-realization, how can they reach the true eternal inconceivableness?

4-(1-54)

Furthermore, Mahamati! If the externalists' inconceivableness was attained by self-realization, then it is permanent.

5-(1-54)

If it is created by the creator, the inconceivableness is not permanent.

1-(1-55)

Mahamati! The practice of the primary truth is the cause for my attainment of the inconceivable primary truth. I am free of having nature and no-nature, eternalism and annihilationism, and I have obtained the true appearance through the wisdom of self-realization.

2-(1-55)

The wisdom of primary truth has its cause (the middle way). Therefore, it has the proper cause (of Buddha nature), and it is free of the dualistic view - nature and no-nature.

3-(1-55)

Just as the space itself is effortless, nirvana does not change. Therefore, nirvana is permanent.

4-(1-55)

Therefore, Mahamati! This inconceivable primary truth is not the same as the inconceivable theory (eternalism and annihilationism) held by externalists.

5-(1-55)

Mahamati! All Tathagatas (from the ten directions) attain this wisdom of inconceivableness through self-realization.

Therefore, the theory that the inconceivable wisdom is attained through self-realization should be followed.

6-(1-55)

Furthermore, Mahamati! The inconceivableness held by externalists (established by the creator) is not permanent nature. It is based on impermanent causes of things, not the right cause of the wisdom on self-realization; therefore they will not achieve the permanent nature of causes, appearances, and powers (the powers of Buddha).

7-(1-55)

Furthermore, Mahamati! The inconceivableness held by externalists is not permanent in nature. This is because according to their views, things are created by the creator and have either nature (externalism) or no nature (annihilationism) which actually is impermanent. However, they think it is permanent.

8-(1-55)

With the dualistic views (the view of existence and non-existence), externalists consider it permanent (because things are created by the creator) and become attached to it.

9-(1-55)

Mahamati! I also see that the causes and conditions of Asraya (the subject), Alambana (the object), and false thoughts of nature and no-nature are impermanent.

10-(1-55)

Through my self-realization, I said that externalists' view of permanence does not have the causes of true permanence. (How can they attain the true permanence without permanent cause?)

11-(1-55)

Mahamati! If externalists' theory base on the causes of self-realization, then it is permanence, but they base on the differentiation of the appearances of nature and no-nature, which just like the hare has no horns, let alone languages and false thoughts, it has no true meaning.

12-(1-55)

These externalists commit the fallacy of self-contradictory in regards to causes and conditions. Why?

13-(1-55)

Languages and false thought are just like the hare's horns (they are not real) for they have no right causes for self-realization.

Therefore it is impossible to attain the inconceivable permanence based on erroneous cause.

1-(1-56)

Mahamati! I (Buddha) attained inconceivable true permanence from self-realization, which is free of Asraya (subject), Alambana (object), nature, no-nature. Therefore, I am truly permanent (the middle way).

2- (1-56)

The theory from externalists claims that the external objects with self-nature, no-self-nature are impermanent; the ability to distinguish from the 6th consciousness and to create from the 7th consciousness is permanent. This is not the true appearance.

3-(1-56)

a.) Mahamati! Externalist' impermanent theory base on external objects with self-nature, no-nature; while the permanent refers to the ability of the 6th consciousness to distinguish and the 7th consciousness to create, which they claim the same as Buddha's permanent and inconceivableness theory.

Externalists do not understand that Buddha's permanent inconceivable comes from the basis for cultivation, which is free of false thoughts of existence and non-existence.

b.) Externalists claim that their permanence and inconceivableness are attained from the analogy of existence and non-existence of external objects.

Their level is far from that of the Sagely Self-Realized One.

They should not say that they have reached the true permanence.

(1-57)

Furthermore, Mahamati! With false thoughts of fear for birth, death and suffering, Sravaka (sound hearers) seek nirvana.

1-(1-57)

Practitioners of Sravakas (the second vehicle) do not understand the difference among birth, death, and nirvana, and that all self-nature and false thoughts are not true nature.

They believe nirvana is the state in which the six sense organs and their respective six external objects ceased to interaction.

That is not the state of the (Great Vehicle) Sagely Self-Realized One, instead, seeds stored in their alaya-vijnana (the 8th consciousness) have been turned to good (nirvana).

2-(1-57)

Lay and foolish people do not understand Buddha's preaching of the three vehicles (they have degenerated into the view of existence);

The second-vehicle practitioners are attached to the deviated emptiness (they have degenerated into the view of false emptiness).

3-(1-57)

Therefore, Mahamati! They (the second-vehicle practitioners) do not know that Tathagatas of the past, present, and future are away from the views of existence or emptiness and had reached the state of self-realization.

The second vehicle practitioners are attached to the images of external objects; they create karma, and turn the wheel of birth and death endlessly.

4-(1-57)

Furthermore, Mahamati! Tathagatas of the past, present, and future have said that all external things do not establish by self (have no birth). Why?

All things with nature or without nature appear from self-mind and are either existent or empty. Only when one has forsaken the dualistic view (the view of existence and non-existence) can one's true mind appears.

5-(1-57)

Mahamati! Natures of all things do not arise by themselves which are unrealistic like horns of the hare or the horse.

These are false thoughts of foolish and ordinary people and they rose from false thoughts and self-nature of habits since beginningless time.

6-(1-57)

Mahamati! Sagely Self-Realized One knows that all things do not arise by themselves, neither do appearances nor natures (of all things).

However, foolish people do not know this. They hold the dualistic view (the view of existence and non-existence) and establish self-appearance and self-body from the self-nature.

7-(1-57)

Mahamati! Natures and appearances of all things came from the vijnana-garba (alaya-vijnana-8th consciousness) and were established by Asraya (subject-the minds) and Almbana (the image of objects), which causes foolish people to fall into the dualistic erroneous views of existence and non-existence, and the cycle of birth, stay, change, death.

8-(1-57)

They believe the nature of all things is real; therefore false thoughts arise with views of existence and non-existence. These are not the state of sages or worthies. Mahamati! You should deeply ponder that all things are never born by themselves.

(1-58)

Furthermore, Mahamati! There are five kinds of non-intermittent seed nature.

What are the five? They are:

1. The non-intermittent seed nature of the Sravaka (sound hearer) vehicle.
2. The non-intermittent seed nature of the Pratyekabuddha (one enlightens to conditions) vehicle.
3. The non-intermittent seed nature of the Tathagata vehicle,
4. The non-intermittent seed nature of the indefinite, and
5. The non-intermittent seed nature of individuality.

(1-59)

How does one know the non-intermittent seed nature of the (Sravaka) sound hearer vehicle?

1-(1-59)

These are people who, upon hearing that (confusion, karma and suffering resulting from) the individual-appearance and common appearance of skandhas (5 aggregates), dhatus (18 realms) and ayatanas (6 entrances) can be ceased, jump with joy. Their bodies relax and are happy. They like to practice the self and common appearance of Four Noble Truths and not the enlightenment of the twelve-linked chains of causation and condition.

These people are named the non-intermittent seed nature of the Sravaka (sound hearer) vehicle.)

2-(1-59)

The non-intermittent Sravaka vehicle can reach the eighth ground (of the intermediate level teaching) where annoyances (annoyance of seeing and thought) have ceased, but the avidya (the habit of ignorance) annoyance has not ceased. They have not reached the inconceivable transformational death but have transcended the birth and death of the body.

3-(1-59)

They roar as masters: I have Ended birth and death, my Brahma conduct is established, and the physical body will no longer be reborn. I already gained all knowledge of Buddha, reached the knowledge of emptiness of people and attained nirvana.

(1-60)

Mahamati! The non-intermittent of individuality are attached to various things, such as the self, people, living beings, lifespan, the nourisher, and the creator. These practitioners derive views from such things and mistake them for nirvana.

1-(1-60)

There are other externalists who claim that all things are created by the creator.

They see nature of all things and mistakenly say it is nirvana. By holding such false thought, they cannot realize the knowledge of emptiness of dharma or mind liberation.

2-(1-60)

Mahamati! The non-intermittent seed natures of Sravaka-vehicle practitioners are similar to those of externalists, because of their strong personalities. They are unable to transcend (the three realms) or attain liberation.

To rectify erroneous views of these practitioners, bodhisattvas should understand them first.

(1-61)

Mahamati! The practitioners of the non-intermittent seed nature of the Pratyekabuddha vehicle (enlightens from conditions) hear about individual's conditions of the twelve link causal conditions unbroken, tears in their eyes and their body shake.

2-(1-61)

They keep themselves away from external conditionals and stay detached.

3-(1-61)

When they heard Buddha said if they reach the fruition of Pratyekabuddhas they can perform various supernatural powers by which they can perform transformations by dividing or rejoining their own bodies.

Their minds deeply follow the words of Buddha without suspicion.

4-(1-61)

If bodhisattvas know these practitioners have the non-intermittent seed nature of the Pratyekabuddha vehicle, bodhisattvas will preach dharma of Pratyekabuddha to them.

These are the characteristics of the practitioners of the non-intermittent seed nature of the Pratyekabuddha vehicle.

(1-62)

Mahamati! There are four kinds of non-intermittent seed nature of the Tathagata vehicle. They are:

- a. the non-intermittent seed of pure self-nature. (virtue of dharmakaya)
- b. the non-intermittent seed without self-nature. (the virtue of mind liberation)
- c. the non-intermittent seed nature of the Sagely Self-Realized One (the virtue of prajna), and
- d. the non-intermittent seed nature of the unsurpassed Buddha land. (the virtue of Sambhogakaya; or reward body)

1-(1-62)

Mahamati! When Buddha expounds these four kinds of seed nature one by one, and the inconceivable state that all things appear from the self-mind (vijñāna-garba, which originated from the true suchness of Great Perfect Mirror Wisdom Buddha nature), those who hear about it and are not afraid have the non-intermittent seed nature of the Tathagata vehicle.

(1-63)

Mahamati! Those with non-intermittent seed nature of the indefinite do not have any of the other three seed natures. Upon hearing Buddha's preaching of these vehicles, they understand immediately and practice accordingly.

1-(1-63)

Mahamati! Those dharma doors that I preached of the five non-intermittent seed nature among the three kinds of vehicle are for the initial learners, who have established the Bodhi mind.

Upon hearing Buddha's preaching of three-vehicle dharmas, they immediately able to enter the ground of nothingness

2-(1-63)

If practitioners who like the non-intermittent seed nature of the Sravaka (the second vehicle method) realize the alaya-vijñāna (the 8th consciousness) is tranquil

in original, they can clear up their habits, annoyances, and attain the knowledge of emptiness of things.

Therefore, they can dwell in Samadhi (realize the fourth fruition, arhatship) and will attain the unsurpassed entity of Tathagata.

(1-64)

Then, the World Honored One recites these in verse style:

1-(1-64)

The minds of the srota-apanna (the stream attainer), the sakrdagamin (the one returner), the anagamin (the non-returner) and the arhat are still deluded (Their annoyances of seeing and thought have ceased, but annoyance of ignorance has not ceased. They are not free of birth and death but thinking they are);

2-(1-64)

According to the foundations of beings, I preach dharma of the three vehicles (vehicles of Sravakas, Pratyekabuddhas, and indefinite), the one vehicle (the vehicle of Tathagata) and the non-vehicle (the vehicle of the externalist). Foolish people who have less wisdom and sages (second-vehicle practitioners) should stay away from noisy places and remain tranquil.

3-(1-64)

The dharma door of the first primary truth which has attained by Buddha is free of the two teachings (expedient teaching and practical teaching) and dwells in the vacuity (the knowledge of emptiness of people and things).

How can one say that Tathagata establishes the three vehicles?

4-(1-64)

- a) There are four kinds of dhyana and four immeasurable mind (catvāri brahmavihārāḥ, kindness, compassion, joy and offering), in the form realm;
- b) there are four samāpattayah (catasra ārūpya-samāpattayah) in the formless realm;
- c) the cessation of feeling, thinking, and

d) unlimited of self-mind, none of these exist in origin.
Tathagata is in the state of deep tranquility.

(End of ref#9/book page#98-3)

The Lankavatara Sutra (Chapter 1)

<p>(Ref #10) (Page 98-4 to P107-2) (tape #27)</p>
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Two types of icchantika

(1-66)

Mahamati!

These Icchantikas are not the icchantikas of the three vehicle seed nature; they do not have icchantikas' nature.

If they do, who can turn worldly things and reach liberation?

1-(1-66)

Mahamati! There are two types of icchantika:

First type: those persons who forsake all wholesome roots.

Second type: those bodhisattvas who make vows to save all beings since beginningless time.

2-(1-66)

What is meant by forsaking all wholesome roots?

3-(1-66)

It refers to those who slander the Bodhisattva-garbha and speak erroneous words. They claim that Bodhisattva-garbha is not sutras, Vinaya (rules) or liberation (from Samadhi). They have forsaken all wholesome roots. Therefore, they are unable to enter the nirvana.

4-(1-66)

The second type is bodhisattvas who manifest in the world and use expediency in keeping with their original vows. They do not enter nirvana until all beings have entered the nirvana.

5-(1-66)

Mahamati! In fact they have already realized nirvana but have not entered nirvana. These bodhisattvas are also going to the way of icchantikas.

(1-67)

Mahamati asked Buddha:

Bhagavan (World Honored One), between these two types of icchantikas, which one realized nirvana but have not entered nirvana?

1-(1-68)

Buddha told Mahamati: The bodhisattva-icchantikas have realized that all things are nirvana in origin; therefore they do not need to enter nirvana again.

These bodhisattva-icchantikas are not icchantikas who have forsaken all wholesome roots

2-(1-68)

Mahamati! After suffering, those icchantikas who have forsaken all wholesome roots might someday be willing to accept the assistance from Tathagata and nurture their wholesome roots.

3-(1-68)

Why?

Tathagata does not give up any living beings.

4-(1-68)

For this reason, bodhisattva-icchantikas do not enter nirvana.

1-(1-69)

Furthermore, Mahamati! Bodhisattva-Mahasattva should be very knowledgeable with the tri-svabhava (the three self-natures).

2-(1-69)

What are the three self-natures?

They are:

- 4) The Svabhava of false thoughts,
- 5) The Svabhava of arising conditions, and
- 6) The Svabhava of perfection and truth.

(1-70)

Mahamati! The Svabhava of false thoughts arises from (grasping of external) forms.

(1-71)

Mahamati asked Buddha: Bhagavan (World Honored One), how does the Svabhava of false thoughts arise from forms?

(1-72)

Buddha told Mahamati: The false thoughts arise from the conditions of the past self-natures which includes the contents of matters, the forms, the left-over

images of the external object; and the current things, the appearance, and the content of matter ◦

1-(1-72)

Within those attachments, practitioners thought they are established by Tathagatas, Fully Enlightened One, in response to two kinds of Svabhava of false thoughts which are the given names attachments and the things' appearance attachments

2-(1-72)

Attachments to the given name refer to the things' attachments of inner six sense organs and the six external objects.

3-(1-72)

The attachment to matters refers to the attachment to self-appearance and common appearance of the physical body and worldly things.

These are two kinds of Svabhava of false thoughts ◦

4-(1-72)

General speaking, the Svabhava arises based on causes and conditions (and the mind arises), this is the Svabhava of arising conditions.

(1-73)

What is the Svabhava of perfection and truth?

1-(1-73)

It is free of the false thoughts in given names and forms.

It is the state of sages and the conduct of the Sagely Enlightenment.

It is called the perfect and true self-nature or the mind of Tathagagata-garhba.

1-(1-74)

Then, Bhagavan (World Honored One) recited this in verse style:
Names, forms and false thoughts correspond to the two kinds of Svabhava.
Right knowledge and true suchness correspond to the Svabhava of perfection and truth.

(1-75)

Mahamati! This is called the sutra of observing the five things (names, forms, false thoughts, right knowledge and true suchness) and the tri- svabhava (the three self-natures).

1-(1-75)

It is the conduct of the Sagely Self-realized One. You and other bodhisattva-mahasattvas should study and practice.

(1-76)

Furthermore, Mahamati! Bodhisattva-mahasattvas are skillful in observing the dual knowledge of emptiness (non-self) appearances.

1-(1-76)

What is the knowledge of dual emptiness (non-self)?
It is the knowledge of emptiness (non-self) in people and things.

(1-77)

What is the knowledge of emptiness (no-self) in people?

1-(1-77)

It refers to Bodhisattvas who are free of Asraya (subject-mind), Alambana (objects-external), skandhas (aggregates), dhatus (realms) and ayatanas (entrances), ignorance, karmas, and desires; and knowing that when one's eyes encounter appearances give to rise to attachments and consciousness, so do the other five sense organs.

All the five sense organs, the outside world, and our bodies are established from the self-mind (the alaya-vijnana, the 8th consciousness) and false thoughts (the 6th consciousness).

2-(1-77)

All things change and are destroyed ksana (momentary) just like rivers, seeds, lights, wind, and cloud.

3-(1-77)

The mind is restless like a monkey and defiled like a fly; desire is like the strong wind blowing fire and never satisfied.

4-(1-77)

Since beginningless time false habits create causes of seeds, turning the wheel of birth and death of living being, just like a water-drawing wheel which never stops.

5-(1-77)

It is also like a magic mantra, which regenerates various types of bodies and forms or causes the wooden figures to move around.

6-(1-77)

Bodhisattvas who understand well of such state have attained the knowledge of emptiness (non-self) in people.

(1-78)

What is the knowledge of emptiness (no-self) in things?

1-(1-78)

One must realize that skandhas, realms, and entrances, all have established from one's false thoughts. However, the self-form and self-nature are pure (tranquil) in origin.

2-(1-78)

And skandhas, realms, and entrances are free of Asraya (subject- the mind) and Alambana (the objects-external) in origin; however, they are bound together by the string of desires and accumulate the karmas.

3-(1-78)

Causes and conditions interact and things arise, turning the wheel of birth and death.

Therefore one should keep one's mind unmoved.

4-(1-78)

In summary, one should be free of self-appearance, common-appearance, unreal false thoughts, and false powers. Otherwise, it is the state of a worldlings person, not that of a sage or worthy.

5-(1-78)

They (Buddhas and sages) are free of the mind (8th consciousness), the manas (self, 7th consciousness), mano (mental activity, 6th consciousness), vijnana (the 5th consciousness), the five things (names, forms, false thought, right knowledge, and true suchness) and the three self-natures.

6-(1-78)

Mahamati! Bodhisattva-Mahasattvas should thoroughly observe that all things have no self.

7-(1-78)

Before long, Bodhisattva-Mahasattvas will attain the first level of Bodhisattva, in which they observe well that all things have no existence. This is their realized appearance in proper observation.

8-(1-78)

They (Bodhisattva-Mahasattvas) observe, realize and are enlightened with joy, ascending to the ninth level gradually and successively beyond to the tenth ground, which is called the ground of dharma clouds.

9-(1-78)

On the ground of dharma cloud (the 10th ground), Bodhisattva-Mahasattvas will establish himself the immeasurable treasure solemn, the great lotus statue (in Bodhi) and the adorned palace (the dharma body).

10-(1-78)

They (Bodhisattva-Mahasattvas) will attain the great lotus appearance through practicing maya-upama-samadhi and be certified with the pure self-nature. They are qualified to sit in the lotus seat in the place and are surrounded by an unsurpassed number of family folks with similar characters coming from all Buddha lands.

11-(1-78)

They will be infused with wisdom by Buddha's hand just like a prince being appointed by the king of the turning wheel.

12-(1-78) After that, they will transcend the ground of Buddhists, will reach the state of the Sagely Self-Realized One and will attain the self-mastery dharma body of Tathagata.

13-(1-78)

They (Bodhisattva-Mahasattvas) will be able to attain the knowledge of emptiness (non-self) in things. This is named the knowledge of emptiness (no-self) of things.

14-(1-78)

You and the other Bodhisattva-Mahasattvas should study and practice these.
(End of ref#10/book page107-2)

The Lankavatara Sutra (Chapter 1)

(Ref#11)

(P107-3 to P121-6) (tape #29
20:00)

6. Eternalism and annihilationism

(1-79)

Then, Mahamati, the Bodhisattva-Mahasattva, asked Buddha: Bhagavan (World Honored One), what is meant by establishing slanders with the views of eternity and annihilation?

1-(1-79)

I hope you will explain this us, so we can stay away from these erroneous dualistic views of eternalism and annihilationism and be able to attain Anuttara Samyak Sambodhi.

2-(1-79)

Having such an understanding, we can keep away from the habits of slander through the erroneous views of eternalism and annihilationism and will not slander the right dharma.

(1-80)

Then, at the request of Bodhisattva Mahamati! Bhagavan (the World Honored One) recited these in verse style:

1-(1-80)

One with views of eternalism, annihilationism and slander dharma does not have Buddha's broad mind.

2-(1-80)

The five skandhas create everyone's own body, feeling, and the external world, but he does not aware.

3-(1-80)

Beings are Ignorant and without wisdom, they hold the views of eternalism and annihilationism; using these views, they slander the Buddha dharma.

(1-81)

Then, to illustrate the meaning of the verses, Bhagavan (the World Honored One) told Mahamati (Great Wisdom):

There are four kinds of non- existence, but living beings insist on the presence in order to slander Buddha dharma.

2-(1-81)

What are the four?

3-(1-81)

One establishes one's appearance from no appearance.

One establishes one's erroneous views from non-erroneous views.

One establishes one's appearance from non-cause.

One establishes one's appearance from no-nature.

That is named four kinds of slander.

4-(1-81)

Furthermore, a libeller is an externalist who tries to attain the fruition by establishing the erroneous views of annihilation and eternity.

After practicing and observation, they become aware that they cannot reach the fruition; therefore they slander the Buddha dharma.

This is called the establishment of erroneous views and the slandering of the right Buddha dharma.

(1-83)

Furthermore, Mahamati! What is meant by establishing slander form from no form?

1-(1-83)

There are no self and common appearances of five skandhas, twelve entrances, and eighteen realms, however, externalists insist on the existence of these appearances and attach to them.

2-(1-83)

They affirm it is just so (eternalism) and not otherwise.

This is named one establishes one's appearance through no appearance.

3-(1-83)

The reason they establish appearances from no appearances is because of their false thoughts, erroneous views, various habits and attachments since beginningless time. (Externalists do not know that all appearances appear from the seeds of appearances in the ālaya-vijñāna, the 8th conscious.)

(1-84)

Mahamati! Externalists establish erroneous views from no erroneous views because of their attachment to five skandhas, twelve entrances, and eighteen realms, the self, people, beings, lifespans, nourishers and spirits.

This is called the establishment of erroneous views from no erroneous view.

(Externalists do not know that all views appear from the seeds of views in the ālaya-vijñāna, the 8th consciousness.)

(1-85)

Mahamati! The establishment of the appearance from no-cause refers to the rise of initial consciousness (initial thought) without external cause, and the following thoughts are untrue, deceptive and should not rise.

1-(1-85)

The consciousness arises from eyes, external object, light, and range.

The appearance arises from previous consciousness, dwelling, seem real and disappear immediately.

The above is named the establishment of the appearance from no-cause

(1-86)

Mahamati! Externalists establish appearance from no nature because of their attachment to the unconditional space (ākāśāsajskṛta), unconditional selection (pratisajkhyā-nirodhāsajskṛta), nirvana (unconditional no-selection, apratisajkhyā-nirodhāsajskṛta). These have no nature of creation, but they insist they do and establish their own theory.

1-(1-86)

The above three unconditional examples are without self-nature and no-self-nature, just like the horse and hare do not have the horn or the sick eyes see a hair moving up and down in the space. Therefore, all things are without self-nature and no-self-nature, which is named the establishment of appearances from no nature.

(1-87)

From false thoughts, foolish people establish slanders from assertion and refutation. They cannot observe self-minds; therefore, they are not the state of sages and worthies. Practitioners should avoid the erroneous views and practice the right dharma.

(1-88)

Furthermore, Mahamati! In order to attain the ultimate truth, bodhisattva-mahāsattvas clearly understand that Citta (the mind, 8th consciousness), Manas (the self, 7th consciousness), Mano (mental activity, 6th consciousness), and Vijnana (5th consciousness), the five dharmas, the three self-natures, and the dual knowledge of emptiness (no self) in people and things of the 8th consciousness all appear from the self-mind.

1-(1-88)

To keep beings in peace, Bodhisattvas transform into various forms and appearances, like ordinary people develop false thoughts from conditions. (Similarly, there's no arising in the arising of Buddha-body, transformation-body arises from dharma-body; therefore, transformation-body is not transformation-body.)

2-(1-88)

Just as Mani Jewel shines various colors, bodhisattvas manifest in Buddha lands in inconceivable and wonderful dharma-bodies, and they go to assemblies, where Tathagathas and all beings gather, to hear preaching of Buddha dharma.

3-(1-88)

All things in phenomenon are like an illusion, a dream, a light shadow, or the image of the moon in the water. (They arise from conditions. They are neither existence nor non-existence.)

4-(1-88)

All things in the world are away of production and extinguishment, eternality and annihilation, the views of sound-hearers and solitude realizers.

5-(1-88)

When one realizes these, one can attain hundreds of thousands of Samadhi or even hundreds of thousands nayuta of Samadhi.)

6-(1-88)

With Samadhi, they can travel around Buddha lands and make offerings to Buddha (self-nature Buddha).

7-(1-88)

They will be born in the heavenly palace and transmit the dharma of the Triple Treasure (Buddha, the dharma and the sangha).

8-(1-88)

They will attain the Buddha-hood, manifest in Buddha-bodies, and be surrounded by bodhisattvas and other beings.

9-(1-88)

Bodhisattvas will manifest their pure mind and preach to beings that all things appear from the self-mind and that all external things have no real self-nature. They urge practitioners to avoid the views of existence and non-existence.

(1-89)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verse style:

1-(1-89)

The bodhisattva should observe that mind ranges give rise to world phenomenon and various kinds of physical bodies (twelve categories of beings).

2-(1-89)

Bodhisattva can attain maya-upama-samadhi (illusory samadhi), supernatural power and free liberation, if they are free from Asraya (mind) and Alambana (external objects).

(1-90)

Then, Mahamati-the Bodhisattva-Mahāsattva requested the Buddha: I hope Bhagavan (the World Honored One) will explain to us the meaning of the emptiness of all things, no-birth and no-duality, and how to be free from self-appearance and self-nature.

1-(1-90)

Once we realize the meaning of emptiness, no-birth and no-duality, and are free from self-nature and self-appearance, we will have no illusory thoughts of existence, non-existence, and we soon will reach the state of Anuttara Samyak Sambodhi.

2-(1-90)

Then, Bhagavan (World Honored One) told Mahamati - Bodhisattva-Mahāsattva: Listen well! Listen well! Contemplate, I will now explain this to all of you!
Mahamati replied: Bhagavan (World Honored One), I will indeed!

(1-91)

Buddha told Mahamati: If one clings to the view of the emptiness of Asraya (mind) and the emptiness of Alambana (external object), then this is the source of false thoughts and self-nature.

Mahamati! To those who are attached to false thoughts and self-nature I will explain the meaning of emptiness, no-birth, and non-duality so that they can be free of self-appearance and self-nature.

7. Natures of emptiness and no-production

1-(1-91)

Mahamati! In short, there are seven kinds of emptiness.

They are:

16. The emptiness of appearances, (Emptiness of four appearances: the appearance of self, people, beings and lifespan. Emptiness of people.)
17. the emptiness of the self-nature of all things nature, (emptiness of things.)
18. the emptiness of conduct, (emptiness of karma.)
19. the emptiness of no-conduct, (no-conduct of karma.)
20. the emptiness of all things without words,
21. the vast emptiness of the sage's first primary truth wisdom in all things, and
22. the emptiness of objects-mutual nonexistence. (emptiness of things held by externalists.)

(1-92)

What is meant by emptiness of appearance?

1-(1-92)

It refers to the emptiness of the self-appearance and common appearance of the nature of all things.

2-(1-92)

Observing all things arise from mutual interaction and gathering (of five skandhas, six entrances, and 18 realms), one realizes that they all don't have self-nature.

Since all things have no self-nature, then they cannot have self-appearance or common appearance.

(Self and common appearance arise from mutual interaction of causes and conditions.)

3-(1-92)

Since all things do not have self-nature, other-nature, and common nature, their appearances are not permanent.

Therefore, I say the appearances and nature of all things are empty.

All of the above is called the emptiness of appearances.

(1-93)

What is meant by the emptiness of the self-nature of all things' nature?

1-(1-93)

It refers to that the independent self-nature of all things is not produced by themselves.

All things arise from the combination of causes and conditions.

Therefore, all things natures are empty.

All of the above is called the emptiness of the self-nature of all things' natures.

(1-94)

What is meant by the emptiness of conduct (the five skandhas)?

1-(1-94)

It refers to that one's five skandhas should be free from Asraya (mind) and Alambana (external objects), because five skandhas create various things and karmas. This is called the emptiness of conduct.

2-(1-94)

Mahamati! The fundamental emptiness of conduct gives rise to self-nature of all things through mutual interaction of causes and conditions. However, this self-nature does not have its nature. This is named the emptiness of no-conduct.

(1-95)

What is meant by the emptiness of all things without words?

1-(1-95)

It refers to that all things arise from false thoughts of self-nature without words.

Therefore, the original phenomenal are without words. This is named the vacuity of all things without words.

(1-96)

What is meant by the vast emptiness of the sage's first primary truth wisdom in all things?

1-(1-96)

It refers to the sages who have corrected all habits of erroneous views and mistakes, and they have realized the first primary truth. This is called the vast emptiness of the fundamental truth wisdom recognized by the sages.

(1-97)

What is meant by the emptiness of objects - mutual nonexistence?

1-(1-97)

It refers to the absence of an object in a certain place. This is called the emptiness of objects - mutual non-existence (of house and animals).

2-(1-97)

Take for example, in the lecture-hall Mrigarama, there are no elephants, horses, bulls, sheep, but there are bhikshus; the externalists say it is empty (of animals and the place).

3-(1-97)

Externalists do not understand that emptiness refers to the self-nature of lecture hall Mrigarama, not the building lecture hall Mrigarama.

4-(1-97)

Also, emptiness does not mean there are no bhikshus; instead, it refers to the emptiness of bhikshus' self-nature (personalities).

5-(1-97)

Emptiness does not mean that other locations are without elephants or horses, which is named the emptiness of the self-appearance of all things.

6-(1-97)

The externalists' view of the emptiness of objects - mutual nonexistence refers to the house without animals and the house itself. This is named the emptiness of objects – mutual nonexistence.

7-(1-97)

These are the seven kinds of emptiness.

The emptiness of objects is the grossest form of all and from which you should stay away!

(1-98)

Mahamati! All things do not rise by themselves; however, they arise from the interaction of causes and conditions.

Only bodhisattvas who dwell in Samadhi with knowledge can illuminate all ignorance and remove them.

It is named the no-production of things.

1-(1-98)

Stay away one's self-nature means no thought is arising.

2-(1-98)

Bodhisattvas know that all things are originally without self-nature.

Therefore, they stay away from the constant and uninterrupted flow of self-nature and are aware that the production of various things' nature changes momentarily from one state of existence to another.

This is named the non-self-nature of all things natures.

(1-99)

What is meant by no-duality?

1-(1-99)

It means that all things have no absolute two sides such as warm or cold, long or short, and black or white.

2-(1-99)

Mahamati! All things are non-dualistic.

Beyond nirvana, there is no samsara (birth and death);

Samsara (birth and death) and nirvana are non-dualistic.

3-(1-99)

Different appearance arises from different self-nature.

That is called the non-duality of all things.

(Beings seek birth and death; second-vehicle practitioners chase nirvana with remainder. They hold dualistic views.)

4-(1-99)

Just as Nirvana and samsara (birth and death) are one, all things are the same.

5-(1-99)

Therefore Bodhisattva should keep the mind in the state of emptiness, no-production, non-duality, no-self-nature, and no-appearance.

(1-100)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verse style:

1-(1-100)

I always preach that all things are empty so that beings can forsake the views of eternity and annihilation.

2-(1-100)

Samsara (birth and death) is like a dream, and karmas do not destroy.

3-(1-100)

Space and nirvana are one, not two things, so are the two erroneous views of eternity and annihilation.

4-(1-100)

Foolish people are attached to two sides of false thoughts; Sages are away from dualistic views.

5-(1-100)

Then, Bhagavan (World Honored One) said to Mahamati - Bodhisattva-Mahāsattva:

Mahamati! The emptiness, no-production, non-duality, emptiness of self-nature and self-appearance are all in the sutras, which are preached by all Buddhas.

6-(1-100)

All sutras present the same meanings.

According to beings' foundations and expectations, sutras preach the meanings of all things, and not the surface words or the speeches.

7-(1-100)

Just like deer are incredibly thirsty, they mistake the reflection of sunlight (light wave) for water; in fact, it is just a mirage, not water.

8-(1-100)

It is the same that Buddhas preach all sutras to make foolish people happy.

The self-realized sages rely on the true meaning and not on the surface words in the sutras.

Bodhisattvas should not be attached to the words.

(End of ref#11/book page #121-6/end of chapter)

[The Lankavatara Sutra \(Chapter2\)](#)

(Ref #12)

(Page123-3 to P133-2) (Tape #31)

7. The nature of Tathagata-garba

(2-101)

Then, Bodhisattva-Mahāsattva Mahamati said to Buddha: Bhagavan (World Honored One), in the sutra Buddha says the self-nature of the Tathagata-garbha is pure and tranquil.

Tathagata-garbha bestows thirty-two dignity appearances into the body of every living being that is like dirty clothes covering a gem of great value.

It is the same that Tathagata-garbha is permanent and unchangeable.

1-(2-101)

The Tathagata-garbha is wrapped in dusts of skandhas, realms, entrances, greed, anger, ignorance and unreal false thoughts. This is what is preached by all Buddhas.

2-(2-101)

Why Buddha said that all living being has Tathagata-garbha which is the same as ego preached by externalists?

3-(2-101)

Bhagavan (World Honored One), the externalists' theory of ego was created by the creator who said that without merits the ego is omnipresent and imperishable.

What is different between your theory, Tathagata-garbha, and externalists' theory of ego?

(2-102)

Buddha said to Mahamati: the Tathagata-garbha that I teach is not the same as ego taught by externalists.

1-(2-102)

Mahamati! Sometimes I said that the Tathagata-garbha is empty, formless, unconditionally giving without expectations, realization, the dharma nature, the dharma body, Nirvana, non-svabhāva (free of self-nature), no-production and no-extinction, tranquility in origin, and the self-nature of nirvana.

2-(2-102)

To comfort foolish people who are fearful of egolessness, Tathagata, arhats and Proper Enlightenment preach the Tathagata door of no-false thoughts , no-discrimination and imageless.

3-(2-102)

Mahamati! The future and present bodhisattva-mahasattvas should not develop attachments to self-views (in regards to Tathagata-garbha).

4-(2-102)

Just like potter makes various vessels from masses of clay by using water, wood, wheels and ropes, Tathagata preaches that all dharma are egoless and are free of false thought and appearance.

5-(2-102)

By using various kinds of knowledge, expediency, Buddha illustrates Tathagata-garbha, egolessness.

6-(2-102)

Because of these causes and conditions, Buddha preaches Tathagata-garbha, which is not the same as the ego held by externalists. This is called the Tathagata-garbha.

7-(2-102)

Buddha preaches the Tathagata-garbha, in order to cause externalists to forsake the unreal self-views and false thoughts, to enter the state of the three-liberation door and to quickly attain Anuttara Samyak Sambodhi.

8-(2-102)

Therefore, Tathagata, arhats and Proper Enlightenment preaches the Tathagata-garbha.

If Bodhisattvas do not fully understand the context of Tathagata-garbha, they will mistake it for the theory of externalists.

9-(2-102)

Therefore, Mahamati! You should rely on the egolessness of Tathagata-garbha in order to forsake the views of externalists.

(2-103)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited this verse:

1-(2-103)

Attachment to self-appearance, view of true continuity of skandhas, and the imperishableness of erroneousness causes, conditions and fine dusts, the creator and heaven of great sovereign deva, all appear from the limited self-mind of false thoughts and discriminations.

(2-104)

Then, Bodhisattva-Mahasattva Mahamati in observing the future living beings, asked Bhagavan (the World Honored One): I hope you will explain to us the non-intermittent cultivation practiced by bodhisattva-mahasattvas who use great expediency.

(2-105)

Buddha told Mahamati: By accomplishing the four dharmas, one can attain the great-expedient cultivation.

What are the four dharmas?

They are:

- 1.the ability to observe that all dharma appear from the self-mind,
- 2.the ability to observe that the nature of external dharma are not true nature,
- 3.the ability to forsake the views of existence, dwelling and extinguishment, and
- 4.the attainment of joy and wisdom of the Sagely Self-Realized One.

1-(2-105)

When one accomplishes the four dharmas, one will attain the great-expedient cultivation.

(2-106)

What is meant by the ability of a bodhisattva-mahasattva to observe that all dharma appear from the self-mind?

1-(2-106)

One should observe the fact that the differences among the three realms are created by minds of living beings; therefore, one should stay away from Asraya (the moving mind) and Alambana (the attachment to external objects).

2-(2-106)

One should not let one's mind move randomly, come or go.

3-(2-106)

Permeated by false habits (vasans) since beginningless time and bonded by various appearances of the three realms, living beings created their own bodies and the outside world, with false thoughts.

4-(2-106)

This is called the ability of a bodhisattva-mahasattva to observe that all dharma appear from the self-mind.

(2-107)

What is meant by the ability of a bodhisattva-mahasattva to observe that the nature of external dharma is not true nature?

1-(2-107)

Bodhisattva need to understand that the nature of all dharma is like a fire or a dream and that it came from causes of habits and false thoughts since beginningless time.

2-(2-107)

Bodhisattva properly observes that self-nature of all dharma are not true.

3-(2-107)

This is called the ability to observe that the nature of external dharma is not true nature.

(2-108)

What is meant by the ability of a bodhisattva-mahasattva to forsake notions of existence, dwelling, cessation and views?

1-(2-108)

It refers to the understanding that the nature of all dharma (existence, dwelling, change and cessation) is an illusion and a dream; therefore, nature of self-appearance, other appearance and common appearance are not produced by themselves.

2-(2-108)

One's discriminating mind arises upon encountering external objects. Knowing that, Bodhisattva observes that the nature of external objects has no self-nature.

3-(1-108)

They know that views and consciousnesses are not borned by themselves, and they avoid the conditions during mutual interaction.

4-(2-108)

They observe that false thoughts are created from the mutual interaction of conditions; therefore, they know that all dharma in the three realms are not obtainable.

5-(2-108)

They end all self-views because they know that views have no self-nature. Upon realizing that self-nature of all illusory dharma are unobtainable, they attain the anutpattika-dharma-kṣānti (the Samadhi of no-arising dharma).

6-(2-108)

Once Bodhisattvas reach the ground of anutpattika-dharma-kṣānti (the Samadhi of no-arising dharma), their minds are free of views of birth, dwelling, change and extinguishment.

7-(2-108)

This is called the ability of a bodhisattva-mahasattva to forsake views of birth, dwelling, change and extinguishment.

(2-109)

What is meant by a bodhisattva-mahasattva's attainment of joy and wisdom of the Sagely Self-Realized One?

1-(2-109)

It refers to the attainment of the the Samadhi of no-arising dharma, where the eighth ground bodhisattvas dwell. They have reached the state of the mind-made body (Manomayakaya), and are free of the mind, mentation, consciousness, the five dharmas, the three self-natures and the dual emptiness.

9. The cultivation of the four-element body

(2-110)

Bhagavan (World Honored One), what are the causal conditions for a mind-made body (Manomayakaya)?

(2-111)

Buddha said to Mahamati: A mind-made body (Manomayakaya) means the mind (of an eighth ground bodhisattva or above) travels speedily without obstruction. For example the mind goes through mountains and walls without obstruction. One can reach without obstruction, in one thought, a place he had been previously which is hundreds of thousands of yojanas away.

1-(2-111)

Mahamati! A mind-made body (Manomayakaya) is an instant manifestation.

2-(2-111)

The state of the mind-made body (Manomayakaya) of bodhisattva-mahasattvas is attained instantly with the accomplishment of maya-upama-samadhi (illusory samadhi), the self-mastery supernatural power, the wonderful solemn (thirty two appearances) and the holy species body (Eighty Goodness).

3-(2-111)

Just as the mind-made body (Manomayakaya) can come and go freely in the ten directions without obstruction, one recalls the original vow to mature living beings is the way to attain the joy and wisdom of Sagely Self-Realized One.

(2-112)

Bodhisattva-mahasattvas have attained the Samadhi of no-arising dharma and dwell in the eighth bodhisattva ground. They can instantly turn their minds, mentation, consciousnesses, the five dharmas, the three self-natures, the dual emptiness; and they can attain the mind-made body (Manomayakaya) and noble wisdom of the Sagely Self-Realized One.

1-(2-112)

By practicing these four bodhisattva-mahasattva dharma, one can attain the great, expedient cultivation. You should practice these.

(End of ref#12/book page #P133-2)

[The Lankavatara Sutra \(Chapter 2\)](#)

<p>(Ref:#13) (P133-3 to P144-6)</p>

10. Causes and conditions of dharma

(2-113)

Then, Mahamati Bodhisattva-Mahasattva made a request to Buddha: I hope you will explain to us the reason for the rise of (internal) causes and (external) conditions of all dharmas. With this understanding, bodhisattvas and I can be free of all natures and the erroneous views of existence and non-existence. Then one's attachment to false thoughts will cease gradually or instantaneously.

1-(2-114)

Buddha told Mahamati: There are two categories of conditions for all dharmas, external and internal.

A jar is made by the combinations of external conditions such as sticks, wheels, ropes, water, woods, labor and a lump of clay.

Cloth, straw mat, bud, cheese and others are also made in a similar way.

This is called the production of things with external conditions in a continuous succession.

2-(2-114)

What are the internal conditions?

3-(2-114)

The name of condition arises from ignorance, desires, karmas and other dharmas, which produce Skandhas (aggregates), Dhatus (realms) and ayatanas (entrances).

Dharmas arise from the internal conditions and the residual images from external object conditions are not different in reality. However, they are different when distinguished by foolish people using false thoughts.

This is named the internal conditions.

(2-115)

Mahamati! There are six categories of causes from false thoughts and habits since beginningless time.

(Mrs. Kao): (Buddha divides false thoughts and habits since beginningless time into six categories).

1-(2-115)

The present cause;

Mrs Kao 1-(2-115):

(The cause that is the simultaneous appearance of thought that leads to future retribution.)

2-(2-115)

The consciousness-and-habit cause;

Mrs kao 2-(2-115) :

(The causes in the 8th consciousness interact with the current habitual causes)

A living being's current actions arise from his thoughts which result from mature seed in the 8th consciousness interacting with the six external objects.

The retribution of suffering or happiness is named the new seeds which will be stored in the 8th consciousness. These molds of activity are continuous in past, present, and future, and never stop.

With reference to Fo Guang Dictionary, the alaya-vijnana contains the functions of mind dharma and form dharma. This is the seed.

Seed is also called habit, which is the annoyance that permeates habitual force. It is divided into three types:

Habit of word, habit of self-attachment (ātma-grāha-vāsanā) and habit that links existence (bhavāvga) .

The three dharma and double causality permeated by seeds are extremely important.

The three dharmas are: Old viable seeds, manifestation of permeated seeds, and new seeds currently permeated.

The dual cause and effect are: Seeds (from the 8th consciousness) permeate current happenings; current happenings permeate seeds (in the 8th consciousness).

3-(2-115)

The continuous cause,

Mrs kao 3-(2-115):

(The rise of wholesome or evil karma through extinguishment of former thought and rising of latter thought.)

4-(2-115)

The increasing cause,

Mrs Kao 4-(2-115):

(The seeds stored in the 8th consciousness transform into the 7th, 6th, and 5 consciousnesses, leading to the creation of dharma.)

5-(2-115)

The manifesting-cause,

(Mrs Kao 5-(2-115):

(The manifesting-cause is also called cause of understanding or manifestation of causes. It can be like a lamp, illuminating or showing distinctness of dharma that arises from false thoughts.)

6-(2-115)

The opposing cause,

Mrs kao 6-(2-115):

(The opposing cause is also called observing the cause or mutually opposing cause. Nirvana arises when false thoughts cease. Waiting for false thoughts to be exhausted, thus it is called mutually opposing cause.)

1.)-(2-115)

The present cause (cause of affinity) is the cause that is the simultaneous appearance of thought, which produces cause and effect of internal (physical body) and external (objects) dharma.

(Mrs Kao):

Cause of affinity: That is, the first causal condition among the four conditions is the direct and intimate reason that gives rise to dharmas. The school of Consciousness-Only calls it the cause of affinity, which means to be able to produce effect and distinguish nature of seeds of self-entity.

There is no self-nature in the dharma, but it arises from relying on cause of affinity.

Seeds (from the 8th consciousness) permeate current happenings; current happenings permeate seeds (in the 8th consciousness). The three are mutually cause

and effect at the same time. This is the true meaning of Mahayana origin. [The Consciousness-Only Volume 7] (See “four causal conditions” 1832)

2.)-(2-115)

The consciousness-and-habit cause is the cause that is the process of developing attachment to external objects, and the internal organs and external objects give rise to dharma, which plants skandha seeds (in the 8th consciousness).

3.)-(2-115)

The continuous cause is the cause that bound by the objective world (the vijnana) keeps up its continuous activity.

4.)-(2-115)

The increasing cause is the cause that increases the power of a dharma, just as the King of the Turning Wheel.

5.)-(2-115)

The manifesting cause is the cause that reveals all dharmas when false thoughts arise, just as a lamp reveals forms.

6.)-(2-115)

The opposing cause is the cause that induces the cessation of continuity and the rise of non-false thoughts.

1-(2-116)

Mahamati! Dharma appear from six causes as a result of the false thoughts of foolish people, and they arise neither gradually nor instantaneously. Why?

2-(2-116)

If there were an instantaneous rising of dharmas, there would be no distinctions between causes and consequences, and causes would not exist.

3-(2-116)

If there were a gradual rising of dharmas, there would be nothing that holds together causes and conditions, and consequences would not exist.

(Mrs Kao): All dharmas are gradually evolving, that is, they are all in the cause. There is no consequence in the cause, therefore there is no consequence. How can one say production without consequence!

4-(2-116)

A gradual rising of dharmas would not give rise to consequences; in the same way, when a child is not yet born, the term father has no significance.

5-(2-116)

Mahamati! It is incorrect to say that a gradual continuity gives rise to dharmas. This view results from false thoughts.

Dharmas arise from causal conditions of affinity (hetu-pratyaya), causal conditions from objects (a lambana-pratyaya), non-intermittent causal conditions (adhipati-pratyaya) and increasing causal conditions (samanantara-pratyaya).

6-(2-116)

Mahamati! It is not a gradual process that gives rise to dharmas, but rather it is false thoughts, self-natures, and attachments to forms.

Therefore, neither a gradual process nor an instantaneous process gives rise to dharmas; dharmas appear from the self-mind.

7-(2-116)

Self-appearances, common appearances and external natures have no true nature.

8-(2-116)

Mahamati! Neither a gradual nor an instantaneous process gives rise to dharmas, but rather it is the self-mind.

Ordinary people are not aware that appearances arise from false thoughts. Therefore, you should know that dharmas arise from causes and conditions, and you should stay away from gradation and simultaneity.

(2-117)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

1-(2-117)

All dharma have no birth; therefore, there are no cessations of causes and conditions. From the production and extinguishment of causes and conditions, ordinary people develop thoughts, thinking all dharma are real.

2-(2-117)

There are no real productions or extinguishment; it is a matter of the continuation of causes and conditions.

Buddha only preach productions or extinguishment as a result of causes and conditions, in order to eradicate ordinary people's ignorance, confusion and false thoughts.

3-(2-117)

All things of existence and non-existence do not exist in origin. (How can there be three realms without production?)

The three realms owe their existence to confusion and habits of living beings.

4-(2-117)

The conditions for productions and extinguishing do not exist in true suchness.

All conditional dharmas are like flowers in space.

5-(2-117)

If one can separate the gatherer and objects of gathering, one can be free of confusion, chaos and evil views.

Production does not occur in the past, future or in the present because there are no causes and conditions in origin.

All things do not exist, including gradual and simultaneous processes; they are just tools of words.

11. Languages and discriminations

(2-118)

Then, Mahamati Bodhisattva-Mahasattva said to Buddha: Bhagavan (World Honored One), I hope you will explain to us the mind-dharma of spoken words and false thoughts.

1-(2-118)

Bhagavan (World Honored One), if bodhisattva-mahasattvas and I can thoroughly understand the mind-dharma of words and false thoughts, as well as provisional teaching and true teaching, then we will be able to attain Anuttara Samyak Sambodhi. With the understanding of provisional teaching and true teaching, we can purify all living beings' thoughts.

(2-119)

Buddha told Mahamati: listen well, listen well, and reflect well, for I will explain this to you.

Mahamati replied to Buddha: Very good indeed, Bhagavan (World Honored One)!

(2-120)

Buddha told Mahamati: There are four kinds of false appearances of the words. They are the words of appearances, the words of dreams, the words of false thoughts and attachments, and the words of false thoughts since beginningless time.

1-(2-120)

The words of appearances arise from one's own false thoughts and attachment to forms.

2-(2-120)

The words of dreams arise from memories of past experiences. When one awakens from the dream (which has no self-nature), one still recollects the experiences from the dream.

3-(2-120)

The words of false thoughts and attachments arise from recollections of false accusations by others.

4-(2-120)

The words of false thoughts since beginningless time arise from false thoughts, attachments and self-habits.

These are the four kinds of false appearances of the words.

(2-121)

Then, Bodhisattva-mahasattvas Mahamati made a request to Bhagavan (World Honored One): Please explain to us the state that appears from words and false thoughts.

1-(2-121)

Bhagavan (World Honored One), where, why, how, and what causes living beings to have false thoughts and speak words?

(2-122)

Buddha told Mahamati: Words arise from the combination of the head, the chest (heart, liver, and lung), the throat, the nose, the lips, the tongue, the teeth gums and the teeth (and air).

(2-123)

Mahamati asked Buddha: Bhagavan (World Honored One), are false thoughts and words different or not different?

(2-124)

Buddha replied: false thoughts and words are neither different nor not different. Why? Because from false thoughts arise words.

1-(2-124)

Mahamati! If words are different from false thoughts, then false thoughts cannot be the cause for words. If they are not different, words cannot express false thoughts, which they do. Therefore, they are neither different nor not different.

(2-125)

Mahamati (Great Wisdom) said to Buddha: Bhagavan (World Honored One), is the speaker of words the primary truth? Or are words the primary truth?

(2-126)

Buddha told Mahamati: The speaker of words is not the primary truth, nor are words the primary truth. Why?

1-(2-126)

The primary truth is attained by comprehending the words of Buddha. Words by themselves are not the primary truth.

2-(2-126)

The first primary truth is attained by the realization of the sagely wisdom; it is not the state of words nor false thoughts. Therefore, primary truth cannot be attained by words or false thoughts.

3-(2-126)

The speaker of words is not the primary truth. His words arise from production, extinguishment, movement, the turning and the interdependence of causes and conditions. If his words arise from the interdependence of causes and conditions, then speaker of words is not the primary truth.

4-(2-126)

Mahamati! Appearances of the self and others has no true nature. Therefore, appearances of words of others cannot express the primary truth. (In primary truth, there are no self versus others.)

5-(2-126)

Furthermore, Mahamati! Various appearances that arise from the self-mind have no true nature. False thoughts and words cannot express the primary truth.

6-(2-126)

Therefore, Mahamati! You should stay away from words and appearances of all false thoughts.

(2-127)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

1-(2-127)

All dharmas have no self-nature, neither do words.

Foolish people cannot understand the profound meaning of the emptiness of Asraya (the mind) and the emptiness of Alambana (external objects)

2-(2-127)

The self-nature of dharmas and words are just like shadows.

Only those who realize wisdom (Buddha) and sagely disciples (bodhisattvas) will be able to attain the truth.

(End of ref#13/book page#144-6)

The Lankavatara Sutra (Chapter 2)

(Ref:#14)

(P144-7 to P161-3) (tape #36)

12. The eradication of the four tenets

(2-128)

Then, Mahamati Bodhisattva-Mahasattva said to Buddha: Bhagavan (World Honored One), I hope you will explain to us how to be free of oneness (the same), not oneness (not the same), bothness (the same and not the same) and not bothness (not the same and the same), existence, non-existence, not existence, not non-existence, eternity and non-eternity.

1-(2-128)

Forsaking false thoughts, self-appearance, common-appearance, and realizing the true meaning of the primary truth are the conduct of the Sagely Self-realized One and not that of externalists.

One can successively move up the grounds, increasing the purity of the mind, and enter the ground of Tathagata in which the origin vow is to teach living beings without pretension.

2-(2-128)

Just as a Mani Jewel reflects all colors, a bodhisattva saves all living beings regardless of their forms, because various forms and dharmas all appear from the self-mind.

3-(2-128)

If I and other bodhisattva-mahasattvas can forsake false thoughts, self-nature, self-appearance and common-appearance, we can attain Anuttara Samyak Sambodhi. We can also enable living beings to dwell in peace and to achieve the perfection of merits and virtues.

(2-129)

Buddha told Mahamati: Very good indeed! Very good indeed! You made this request out of your compassion for the happiness and the benefits of the heavenly deities and worldly beings.

Buddha told Mahamati: Listen well! Listen well and reflect well, for I will explain this to you.

Mahamati replied: Very good indeed, Bhagavan (World Honored One), I will uphold the teaching.

(2-130)

Buddha told Mahamati: Foolish people and lay people do not understand that all dharmas appear from the self-mind. They are attached to the nature of inner and outer dharma and rely on the views of oneness (the same), not oneness (not the same, bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity, non-eternity, self-nature, habits, attachments and false thoughts.

1-(2-130)

Take for example when a group of thirsty deer sees the rays of spring sunlight, they become confused and disoriented, thinking it is real water.

2-(2-130)

In the same way, with their minds permeated by false thoughts since beginningless time and with their minds burning with the fire of three poisons (greed, anger, and foolishness), foolish people are delighted by various forms.

With their minds dwelling in the production, abiding, changing, extinguishment and with their minds gathering with the nature of inner and outer dharma, they fall into the views of oneness (the same), not oneness (not the cause), bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity, non-eternity, false views and the gathering.

3-(2-130)

It is like the city of the Gandharvas that the unwitting foolish people and lay people take for a real city, though it is not so. This city appears from their attachments to false thoughts and habits since beginningless time. This city is thus neither existent nor non-existent (It is just an illusion that appear from conditions of light waves and water waves).

4-(2-130)

In the same way, being attached to false thoughts and habits since beginningless time and not knowing that all dharmas appear from the self-mind, externalists rely on the views of oneness (the same), not oneness (not the same), bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity and non-eternity.

5-(2-130)

It is also like a man, who, dreaming in his sleep of men, women, elephants, horses, carriages, pedestrians, cities, forests, mountains, rivers, ponds, various adornments and himself in the dream, is awakened. Once awakened, he recollects the dream.

6-(2-130)

Mahamati! What do you think? Is the man wise not to disregard the recollections from the dream?

Mahamati replied: Bhagavan (World Honored One), indeed, he is not!

7-(2-130)

Buddha told Mahamati: In the same way, foolish people who are bitten by evil views and who learn from externalists do not recognize the fact that things appear from the self-mind and are like a dream.

They rely on the views of oneness (the same), not oneness (not the same), bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity and non-eternity.

8-(2-130)

It is like a painting on which there is neither depression nor elevation (plane), but it is imagined by the foolish and lay people as three dimensional.

9-(2-130)

In the same way, externalists in the future who are filled with evils views and habits will destroy themselves (their wholesome roots) and others by practicing the views of oneness (the same), not oneness (not the same), bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity and non-eternity.

10-(2-130)

Upon listening to Buddha, some other practitioners devoid the theory of existence, non-existence; however their views are the same as the externalists. They said everything is non-existence, slandering the cause and effect, uprooting their wholesome roots and destroying the cause of tranquility.

11-(2-130)

Practitioners who cultivate the proper dharma should stay away from these externalists and their views. The externalists who fall into the evil views of self-appearance, other-appearance, common-appearance, and establish the false thought of existence, non-existence will slander the proper dharma and will degenerate into hell.

12-(2-130)

Take for example a person with obscured eyes who sees hairs hanging in space, and says: You should all look at these! However, such hairs have no nature for those with good eyes and have no non-nature for those with obscured eyes.

13-(2-130)

In the same way, externalists destroy themselves and others by slandering the proper dharma and practicing the views of oneness (the same), not oneness (not the same), bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity and non-eternity.

14-(2-130)

Take for example that a fire wheel is not a real wheel, but it is imagined to be one by unwitting foolish people.

15-(2-130)

In the same way, all dharma come to being when externalists practice the views of oneness (the same), not oneness (not the same), bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity, and non-eternity.

16-(2-130)

Take for example water bubbles that look like mani jewels. The unwitting foolish people who think they are real mani jewels discriminate and chase after them. Such bubbles are not mani jewels for the wise people, but are mani jewels for the unwitting people.

17-(2-130)

In the same way, all dharma are empty in origin. However, with evil views and false thoughts, externalists insist that dharma have real existence (they created externalism),

say causes and conditions produce all reality phenomenon and insist on extinction (they created annihilationism.)

(2-131)

Furthermore, Mahamati! By setting up the three pramāṇas (three-form capacity) and pañca-avayava-vākya (the five-element theory), externalists and small vehicle think they can attain the sagely self-realized truth.

By being devoid of the two self-natures (nature of reliance on others and nature of universal attachments), they think they have attained the real and perfect nature. These are false thoughts.

(Mrs. Kao):

The three-form capacity (three pramāṇas): perception (pratyaksa), comparison (anumana) and immeasurable (sabda).

The five-element theory (pañca-avayava-vākya): Terms of logic study. They are proposition (pratijñā), reason (hetu), analogy (udāharana), application (upanaya), and conclusion (nigamana). There are no set styles in the logic studies established by masters such as Maitreya, Wuzhe or Shiqin.

1-(2-132)

Mahamati! When citta (the mind), manas (mentation) and vijñana (consciousness) are turned and Asraya (subject) and Alambana (object) are discarded, all false thoughts will cease.

Being free of attachments to nature and non-nature, the practitioner can enter the sagely self-realized truth of the Tathagata ground.

2-(2-132)

If the practitioner in this state (samapatti of existence, no-existence), nature and non-nature, he develops the appearance (a thought), then self, others and living beings will also appear.

3-(2-132)

Mahamati! nature, non-nature, self-appearance, common-appearance of dharmas are preached by the transformation-body Buddha and not by the Dharma-body Buddha (will body Buddha).

4-(2-132)

All words are used to teach the foolish people and satisfy their desires, and they are not used to teach those with sharp roots and those who wish to attain the sagely self-realized truth and Samadhi.

1-(2-135)

Take for example that the trees reflected in water are not reflections and yet are not non-reflections; they are not tree figures and yet are not non-tree figures.

(Water refers to the mind organ, which is pure in origin. Tree figure refers to dharma created by causes and conditions.)

2-(2-135)

In the same way, with their minds permeated by habits, false thoughts and attachments, externalists rely on views of oneness (the same), not oneness (not the same), bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity and non-eternity, they cannot understand self-mind.

3-(2-135)

Take for example that a mirror reflects all forms and images without discrimination.

The images are not forms (not true forms) and yet are not without forms (forms of causes and conditions). They are not real forms, but the foolish perceive them as forms.

4-(2-135)

In the same way, with attachments to the reflected images of self-mind, externalists develop false thoughts and attachments. They rely on views of oneness (the same), not oneness (not the same), bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity and non-eternity.

5-(2-135)

Take for example that the combination of water and wind gives off sounds. The sounds have no nature and yet have no non-nature.

6-(2-135)

In the same way, with evil views and false thoughts, externalists rely on views of oneness (the same), not oneness (not the same), bothness, not bothness, existence, non-existence, not existence, not nonexistence, eternity and non-eternity.

7-(2-135)

Take for example that a mirage that is in conjunction with the sun appears with its flowing waves on the earth where there are no grasses or trees. They have no nature and yet have no non-nature, according to whether there is desire for them or not.

8-(2-135)

In the same way, with their minds permeated by false thoughts since beginningless time, with their minds attached to false thoughts, with their minds dwelled in production, abiding, changing, extinguishment and with their minds stirred like flowing waves from being attached to conditions, foolish people climb the conditions of Buddha's body and Buddha's preaching of oneness (the same), not oneness (not the same), bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity and non-eternity.

9-(2-135)

Take for example that a Pisaca uses his spell to make a dead body come to life, though it really has no life.

10-(2-135)

In the same way, with desire and evil views, externalists fall into the views of oneness (the same), not oneness (not the same), bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity and non-eternity. This is how they created the non-realistic duality.

11-(2-135)

Therefore, Mahamati! To attain the sagely self-realized truth, you should stay away from false thoughts and away from the evil views of production, abiding, changing, extinguishment, oneness (the same), not oneness (not the same), bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity and non-eternity.

(2-141)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

1-(2-141)

All dharmas are like dream, tree figures in the water, hanging hairs in space, or flowing waves from the sun.

One should observe the original emptiness of the three realms, and one will attain liberation.

2-(2-141)

In the spring , a group of thirsty deer with a confused and lost mind see the mirage as water, in reality there is not water.

3-(2-141)

The vijnana (matured) seeds are turned and the state comes into view; the false thoughts of foolish people are born just like an obscured eye that sees hanging hairs in space.

4-(2-141)

Living beings cycle of birth and death since beginningless time results from discriminating and attaching to external objects.

(Buddha said that) Just like removal of a wedge with another wedge, eradication of greed and feeling (false mind and grasped objects) can be done with proper dharma.

5-(2-141)

Just like a spell that makes a dead body come to life, the cycle of birth and death is an illusion similar to a dream, lightning, or a cloud.

One can attain liberation if one is in Samadhi, and one will be able to cut off the continuation of the three subtleties (greed, anger and ignorance).

6-(2-141)

Just like the bright space, nirvana has no creator and objects of creation.

The origin of all dharma is tranquil and there is no existence of duality.

7-(2-141)

All words are expedient and have no self-appearance, and one should not develop false thoughts from words.

Just like hanging hairs in space, skandhas and conduct are illusory.

8-(2-141)

Just like paintings, hanging hairs in space, dreams, the city Gandharvas or the fire-wheel (all have no self-nature), living beings appear in the six realms when causes and conditions interact.

9-(2-141)

Foolish people with false thoughts since beginningless time fall into the views of eternity, non-eternity, oneness (the same), not oneness (not the same), both and not both.

10-(2-141)

In a mirror, in water, in a pure eye or on a precious mani jewel, images are seen, but images have no truth.

11-(2-141)

All natures in the phenomenon are just like paintings, mirages in the air, dreams, and forms of living beings in the three realms. All dharma have no real nature and in reality they do not exist.

(2-142)

Furthermore, Mahamati! The Tathagata dharma is free from the four tenets: oneness, not oneness, bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity and non-eternity.

After staying away from the views of existence and non-existence, practitioners will not establish eternalism and annihilationism or slander and discriminate Buddha dharma.

1-(2-142)

Tathagata's teaching starts with the observation of the catvāri āryasatyāni (four noble truths), pratītya-samutpāda (twelve causes and conditions) and bodhipakṣa dharmas (thirty seven bodhi ways). This is how practitioners can gradually remove the accumulation of afflictions and attain liberation.

Tathagata said that the cause of things of production is non-nature, non-creator, non-causeless, non-dusts, non-time and non-continuation of self-nature. This teaching is different from that of externalists.

2-(2-142)

Furthermore, Mahamati! The teaching of Tathagata can purify the obstructions of afflictions and knowledge.

Just as a merchant leader guides merchants to the treasure place, Tathagata establishes the one hundred and eight tenets, guiding living beings to remove ignorance, to discern the various vehicles and appearances of bodhisattva levels and to attain the emptiness.

(End of ref#14/book page#161-3)

The Lankavatara Sutra (Chapter2)

(Ref#15)

(Book page#161-4 to p173-5)

(2-143)

Furthermore, Mahamati! There are four kinds of dhyanas. What are the four?

1. The Halopacarika dhyana (the dhyana practiced by foolish people),
2. The Arthapravicaya dhyana (the dhyana of the observation of meaning),
3. The Tathatalambana dhyana (the dhyana with Tathagata Suchness for its object), and
4. The Tathagata dhyana.

1-(2-143)

What is meant by the Halopacarika dhyana (the dhyana practiced by foolish people)?

2-(2-143)

It is the dhyana practiced by sound hearers, condition realizers and externalists. They observe the emptiness of people nature, the self-appearance and common-appearance of the skeleton are non-eternal, sufferings and the impure physical body.

They cannot give up these appearances because of attachment.

3-(2-143)

The observing mind and observed external objects are one (which consists of non-eternality, sufferings and the impure physical body). Practitioners can progress successively to nirodha-samāpatti (total cessation of reception and thought).

However, they are still attached to appearances.

This is called the Halopacarika dhyana (the dhyana practiced by foolish people).

4-(2-143)

What is meant by the Arthapracicaya dhyana (the dhyana of the observation of meaning)?

5-(2-143)

It is the dhyana practiced by those who understand the emptiness of people, self-appearance, common-appearance, and understand also that externalists' theories of self-appearance, other-appearance and common-appearance all have no-nature.

They proceed to observe the emptiness of dharmas on every step of the fifty-five Bodhi ways and advance successively (to the initial ground).

This is called the Arthapracicaya dhyana (the dhyana of the observation of meaning).

6-(2-143)

What is meant by the Tathatalambana dhyana (the dhyana with Tathagata suchness for its object)?

7-(2-143)

It is the dhyana practiced by the ground bodhisattvas who observe whether they still have false thoughts and attachment to image of the dual emptiness.

After observing the true suchness and true appearance, they realize people and dharma are empty in origin and attain the state of no false thoughts.

This is called the Tathatalambana dhyana (the dhyana with Tathagata Suchness for its object).

8-(2-143)

What is meant by the Tathagata dhyana?

9-(2-143)

It is the dhyana practiced by the tenth-ground bodhisattvas who are entering the Tathagata ground, attaining the wisdom of sagely self-realization, dwelling in the triple virtues, and dedicating themselves to the inconceivable matters of saving the living beings.

This is called the Tathagata dhyana.

(2-144)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verse style:

1-(2-144)

There are the Halopacarika dhyana (the dhyana practiced by ordinary people), the Arthapravicaya dhyana (the dhyana of the observation of meaning, practiced by three-worthy bodhisattvas), the Tathatalambana dhyana (the dhyana with Tathagata suchness for its object, practiced by ground bodhisattvas) and the pure Tathagata dhyana (practiced by those with superior sharp roots).

2-(2-144)

The Yogin (externalists) see their creator as the sun, the moon, the pure red lotus flower, the deep and wide mountain and ocean.

The second-vehicle practitioners see the unmoved mind as empty space or the annihilation of fire.

3-(2-144)

When one is attached to forms, one will degenerate to the dhyana of externalists, the state of sound hearers and the state of condition realizers.

4-(2-144)

When one tosses all these states aside and attains the Tathagata state of nothingness, then Buddhas from all lands will stroke one's crown with the inconceivable hand and enable one to enter the state of true suchness and true appearance (this is the pure Tathagata dhyana).

13. Prajna nirvana

(2-145)

Then, Bodhisattva-Mahasattva Mahamati said to Buddha: Bhagavan (World Honored One), what is meant by nirvana and what kind of dharma can enable one to enter nirvana?

1-(2-146)

Buddha told Mahamati: When self-nature, all habits, alaya (seeds in 8th consciousness), manas (mentation 7th and 6th consciousness), vijnanas (the 5th consciousness) are all turned, then one can enter nirvana. In nirvana, for Buddhas and me, all dharmas and self-natures are empty.

2-(2-146)

Furthermore, Mahamati! Nirvana is a state attained by the Sagely Self-realized One, in which one is free of false thoughts and views of nature, no-nature, annihilationism and eternalism.

3-(2-146)

Why is nirvana not eternal as the externalists claim?

It has abandoned the self-appearance, common-appearance and false thoughts, therefore it is not eternal (as held by the externalists).

4-(2-146)

Why is nirvana not annihilated as the externalists claim?

All sages of the past, present and future have attained realization, therefore it is not annihilated (as held by the externalists).

5-(2-146)

Mahamati! Nirvana can neither die (ordinary people's view) nor be destroyed (externalists' view). If nirvana is dead dharma, then it will be reborn and will continue (in the three realms). If it can be destroyed, then it will degenerate to the conditional dharma.

Therefore, nirvana can neither die nor be destroyed. It is the refuge for all practitioners.

6-(2-146)

Furthermore, Mahamati! Nirvana is neither abandonment nor attainment, neither annihilation nor eternality, neither one meaning nor various meanings.

This is said to be nirvana.

1-(2-147)

Furthermore, Mahamati! Sravakas (sound hearers) and condition realizers perceive nirvana as understanding of self-appearance and common-appearance, escaping from social interactions, not having deluded views and not developing false thoughts.

This is their (second vehicle) perception of nirvana.

2-(2-147)

Furthermore, Mahamati! There are two kinds of appearance of self-nature.

What are the two?

They are the attachment to words as having self-nature and the attachment to matters as having self-nature.

3-(2-147)

The attachment to words as having self-nature arises from attachment to words and false habits since beginningless time (which gives rise to reincarnation).

The attachment to matters as having self-nature arises from not being aware of one's own discriminating mind and not knowing that all things in the world appear from the self-mind (which gives rise to reincarnation).

1-(2-148)

Furthermore, Mahamati! There are two kinds of supernatural powers emitted from Tathagata, which enable bodhisattva-mahasattvas to bow and listen to buddhas, and ask and uphold the meaning of Buddha dharma.

2-(2-148)

What are the two kinds of supernatural powers?

3-(2-148)

The first supernatural power enables bodhisattva-mahasattvas to stay in Samadhi and proper reception. Buddha will manifest before them and preach to them.

The second supernatural power is sprinkling the crown (empowerment to teach living beings).

4-(2-148)

Mahamati! With assistance of supernatural power from Buddha, bodhisattva-mahasattvas will reach the initial ground and enter the light of Mahayana of the great-vehicle bodhisattvas (third or fourth ground bodhisattvas).

Buddhas from worlds of the ten directions will manifest before them and preach to them. (Reference: The Avatamsaka Sutra, Ten Grounds, Vol. 34)

5-(2-148)

Mahamati! With assistance from Buddha, Bodhisattva-Mahasattva Vajragarbha preach dharma of ten ground bodhisattvas (in the Avatamsaka assembly), and they also have achieved merits and virtues of bodhisattva-mahasattvas.

6-(2-148)

Mahamati! The initial-ground bodhisattva will dwell in Samadhi and proper reception with the assistance from Buddha. This is a result of their wholesome roots that they have accumulated for a hundred thousand kalpas.

7-(2-148)

They will successively move up the grounds, through the friction of governing and being governed, all the way to Dharmamegha (the 10th ground of Dharma Cloud).

Here, he will find himself seated on the preaching throne bejeweled with great lotus flowers in the wonderful Great Lotus Palace and surrounded by bodhisattva-mahasattvas of similar ranks.

8-(2-148)

They will be adorned with a festoon of jewels (the five sciences), and their body shines like sunflowers, the sun light and the moon light.

9-(2-148)

Buddhas come from their worlds, from the ten directions; from their thrones in the Great Lotus Palace and sprinkle these bodhisattvas' crowns (fill their minds with wisdom).

10-(2-148)

In the same way, the King of the Turning Wheel in thirty-three heavens sprinkles the crown of the prince. This bodhisattva is said to be empowered by Buddhas.

11-(2-148)

Mahamati! These are the two kinds of supernatural powers empowered to bodhisattva-mahasattvas. If bodhisattva-mahasattvas uphold these two kinds of supernatural powers, they will see Buddhas and Tathagata. Otherwise, they will not.

12-(2-148)

Furthermore, Mahamati! These bodhisattva-mahasattvas have attained observation, Samadhi, teleportation and are conducting proper dharmas, because they are being empowered by the two kinds of supernatural powers of Tathagata.

13-(2-148)

Mahamati! If bodhisattva-mahasattvas can preach without the assistance of Buddha's supernatural power, lay people will also be able to preach. Why? Lay people do not have the assistance of Buddha.

14-(2-148)

Mahamati! Mountains, rocks, trees, musical instruments, cities, towns, and palaces can play music with the assistance of the supernatural power of Tathagata. Let alone the sentient beings with the mind!

15-(2-148)

The deaf, blind, mute, and others Enduring limitless sufferings will be liberated. Tathagata benefits all beings with limitless supernatural power.

(2-149)

Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One), what are causes and conditions for Tathagata, arhats, and Proper Enlightened Ones to use supernatural power to assist bodhisattva-mahasattvas, who dwell in Samadhi of initial ground, to help them progress successively to the tenth ground and to sprinkle their crowns?

1-(2-150)

Buddha told Mahamati: It is to make them stay away from demonic karmas, to keep them away from degenerating to the dhyana of Sravakas (sound hearers), to help them realize the self-realized ground of Tathagata and to attain the dharma.

2-(2-150)

Therefore, Tathagata, arhats, and Proper Enlightened Ones assist bodhisattva-mahasattvas with supernatural power.

3-(2-150)

Without the assistance of supernatural power, bodhisattva-mahasattvas will fall into the evil views and false thoughts of the externalists or the state of Sravakas (sound hearers). This is what demons desire. And they will not be able to attain Anuttara Samyak Sambodhi.

Therefore, Buddhas assist and empower bodhisattva-mahasattvas.

(2-151)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

1-(2-151)

The pure great vow of the most honored one (Buddha) is to empower those (bodhisattvas) with Samadhi, from the initial to the tenth ground and fill their minds with wisdom.

(End of #15/book page#173-5)

The Lankavatara Sutra (Chapter 2)

<p>(Ref #16) (P173-6 to P185-1) (tape #42)</p>
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14. Discriminations and arising conditions

1-(2-152)

Then, Mahamati Bodhisattva-Mahasattva asked Buddha: Bhagavan (World Honored One), you explained all things arise from the twelve causal conditions, which means the causes and conditions, and not from the self-mind first.

(Mrs. Kao): Self-mind produces false thoughts first, and then it develops attachments to external objects. This is the profound meaning. The theory of dharma arising from causes and conditions is for beginners, which is easier to understand.

2-(2-152)

Bhagavan (World Honored One), externalists also teach causal conditions, and say that all things arise from the superior creator, time and dusts. When Bhagavan (World Honored One) preaches that nature of all things arise from the causal conditions, are you referring to the intermittent Siddhanta dharma or the non-intermittent Siddhanta dharma?

3-(2-152)

Bhagavan (World Honored One), externalists also talk about birth from existence and non-existence, while you preach that all things did not exist originally and that they arise from causes and conditions and then extinguished. Is it the same as the theory of externalists?

4-(2-152)

Bhagavan (World Honored One), you said that ignorance gives rise to activities, all the way to old age and death, but you have not explained the origin of these causal conditions. Hence, it is a statement of causelessness.

5-(2-152)

Bhagavan (World Honored One), since there are "this" (birth) and "that" (existence), the birth of the dharma is a simultaneous process and not a gradual one.

6-(2-152)

Therefore, I think the teaching of externalists (theory of causelessness) is superior to that of Bhagavan (World Honored One). Why?

7-(2-152)

Bhagavan (World Honored One), externalists say that all things are created by the creator, and not born from causes and conditions.

(Mrs. Kao):

- Externalists believe in the creator who have superior nature.
- The so-called Samkhya School in India (which believes in the 25 Tamas theories), they are attached to the theory that before all things in the world existed, they had this superior nature as the creator. This creator always stayed the same, as the cause for the production of consciousness and body and mind.

- Through the practice of the 25 Tamas theories, the knowledge of non-self (na asmi) and non-objects of self (na me) is established. This kind of knowledge is infallible and therefore pure and absolute.
- God self (Sanskrit: purusa), also known as pums in the sutra. It is also translated as primitive man and scholar, which is the self permeating the universe. It first originated in the Vedic era and later became a concept in ancient Indian philosophy. The Samkhya School took this as its core concept.
- Buddhism is critical of this concept.

8-(2-152)

Bhagavan (World Honored One), you preach that the cause has reference to its effect and the effect, to its cause. Hence, the cycle of causes and conditions is chaotic and disorderly, and it seems to flow without an end.

1-(2-153)

Buddha said to Mahamati: My theory of the dharma is not causeless, and the chain of causes and conditions is not chaotic or disorderly.

2-(2-153)

In order to explain that conditions arise from nature of emptiness, I said that there are "this" and "that" and the mind gathers and objects gathered have no nature. Practitioners should be aware that all dharmas appear from the self-mind.

3-(2-153)

Mahamati! When practitioners are attached to the mind that gathers and objects of gathered, they are not aware that all dharma appear from the self-mind and that the nature of all external states has no nature.

4-(2-153)

Therefore, the fault is committed by externalists, and there is no fault in my theory of arising conditions. I often explain that dharma arise from causes and conditions, and they are not causeless.

(2-154)

Mahamati asked Buddha: Is it true that words have nature, and the nature of all dharma? Bhagavan (World Honored One), if words have no nature, words would not arise. Therefore, I say words should have nature and the nature of all dharma.

1-(2-155)

Buddha told Mahamati: all dharmas have no nature, and words appear from the self-mind. Worldly words are just like the hare's horns or the tortoise's hairs, etc.

2-(2-155)

Mahamati! Words are just like the hare's horns or the tortoise's hairs, they have no nature. However, it does not mean that words have no nature of false thoughts (from the 8th consciousness).

Words do not have nature, they are just words!

If you claim that words have nature and the nature of all dharmas, then your theory is flawed.

3-(2-155)

Mahamati! Not all Buddha lands have words. In order to save living beings in this world, I use the words according to their foundations!

4-(2-155)

In some Buddha-lands, (the communication through) thoughts are illustrated by gazing; in others, by gestures; in still others, by the movement of brows, by the movement of the eyes, by smiling, by yawning, by clearing the throat, by contemplation or by shaking the body.

5-(2-155)

Mahamati! For instance, in the worlds of gazing and fragrant smelling and in the Buddha land of Samantabhadra Tathagata, bodhisattvas attain the anutpattika-dharma-ksānti (dharma of no-production) and the supreme Samadhi through gazing. Therefore, words have no nature or nature of all dharmas.

6-(2-155)

Mahamati! Even in this world, there are living beings, such as ants and bees, which do not use words to carry out their work.

(2-156)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

1-(2-156)

The space, the hare's horns and bandhyā-putra (those women who have no fertility organ) do not exist, but rather are just words. So is the nature of dharma.

2-(2-156)

Lay people and foolish people are attached to dharmas that arise from the combination of causes and conditions, they do not know that these dharmas have no nature, so they reincarnate in the three realms.

15. Sounds of eternity and illusions

(2-157)

Then, Bodhisattva-Mahasattva Mahamati said to Buddha: Bhagavan (World Honored One), why dost thou pronounce sound to be eternal?

1-(2-158)

Buddha said to Mahamati: for (dharma of) confusion and chaos.

Living beings in this world are deluded and confused; sages, who are not, come to this world.

2-(2-158)

Mahamati! Attachment is like a mirage, a fire wheel, a hanging hair in the space, the city of the Gandharvas, an illusion, a dream, and an image on the mirror. However, living beings do not understand such inversion of the mind. Sages are not attached to the inversion.

3-(2-158)

Mahamati! Deluded and confused beings appear in different forms, but bodhisattvas do not perceive them as impermanent. Why?

They stay away from nature and no-nature. This is the middle way.

4-(2-158)

Mahamati! Why does one stay away from nature and non-nature, which is the nature of confusion and chaos?

5-(2-158)

Ignorant people perceive different appearances (according to their karma) in the confused world.

Just like the water of the Ganges by itself is not deluded, but Pretas (hungry ghosts) see the water as fire up close, but cannot see it from afar.

6-(2-158)

When seen by other living beings Ganges River is the water, not without water nature.

Without such inversions, sages are free of views of delusion and do not develop deluded thoughts. Therefore, deluded thing is permanent on its own.

7-(2-158)

Therefore, practitioners turn confusion and chaos into eternal Bodhi.

Appearances of dharma and their given names are empty and permanent (when there is no attachment).

(Mrs Kao):

1. If deluded and chaotic dharmas have true entities or non-true entities, they will not manifest in various different appearances, they should have certain appearances.

2.(Sanskrit)Yah pratityasamutpadaḥ sūnyatām tāṃ pracakṣmahe, sā prajñaptir upādāya p ratipat saiva madhyamā.

Bodhisattva Nāgārjuna said: Causes and conditions give rise to dharma, which I said is empty in origin; in other words, words are just given name. This is the meaning of the middle way.

8-(2-158)

Mahamati! It is not that confusion and chaos have various kinds of appearances on their own. When one turns false thought to emptiness, then one's confusion and chaos are permanent.

9-(2-158)

Mahamati! Why are confused and chaotic dharmas real?

10-(2-158)

Causes and conditions give rise to confusion and chaos for lay people. However, sages do not develop inverted thoughts even though they are also surrounded by confusion and chaos. (When there is no self in one's thoughts, it is the true appearance or awakening.)

(Mrs Kao):

Dharma and entity are one; its appearance will not change because of living beings' false thoughts and discriminations. Therefore, we should turn our false thought and discriminations will no longer arise. Then, this is eternal.

11-(2-158)

Mahamati! Except for the above conditions if sages still have few false thoughts of existence or non-existence, they have not reached the sagely wisdom of matters and appearances.

12-(2-158)

Mahamati! Any false thoughts of existence or non-existence are the discriminated words of ignorant peoples, not the non-discriminated and wise words of sages.

13-(2-158)

Those who are in confused and chaotic surroundings develop either inverted false thoughts or not, leading to two kinds of seed-natures.

They are the seed-nature of sages and the seed-nature of foolish people.

14-(2-158)

There are three kinds of seed-nature of sages. They are the vehicle of Sravakas (sound hearers), the vehicle of condition realizers and the vehicle of Buddha.

(2-159)

How does the vehicle of Sravakas (sound hearers) rise from the false thoughts of foolish people?

1-(2-159)

It is when practitioners understand that self-appearance and common appearance arise from the five skandhas of deluded dharma. They loath these appearances and understand that they are empty, but are still attached to the state of emptiness. This is the vehicle of Sravakas (sound hearers) that rise from the false thoughts of foolish people.

(2-160)

Mahamati! How does the vehicle of condition realizers rise from deluded and chaotic false thoughts?

1-(2-160)

It is when practitioners in confusions and chaos observe self-appearance and common appearance has no nature, because they know that dharma arises from all conditions.

They are no longer attached to external conditions, but do not understand that external conditions are originally empty, and thinking they are real.

This is how the vehicle of condition realizers arises from the attachment of conditions.

(2-161)

How does the wise man in deluded and chaotic dharma grow into the vehicle of Buddha?

1-(2-161)

It is when the wise practitioners understand that all dharma arise from one's own limited mind capacity and that all external natures have no nature. Therefore, they no longer develop appearances of false thoughts.

This is the vehicle of Buddha that rises from delusion.

(2-162)

Foolish people are those who are attached to nature of all matters, which arise from deluded dharma and false views, and develop false thoughts.

In reality, deluded dharma can be existent or non-existent.

According to people's foundations, various vehicles arise.

(Mrs Kao):

When one is free of thoughts, one is free of delusion. The type of vehicle depends on what kind of worrisome thoughts one develops.

(2-163)

Mahamati! Sages no longer develops deluded or false thoughts, they have transformed erroneous habits, the mind (manifesting habits in the 8th consciousness), the mentation (the 7th consciousness), mana vijnana (the 6th consciousness), the consciousness (the 5 consciousnesses), past evil habitual seeds and self-nature into Buddha nature. This is called true suchness.

1-(2-163)

True suchness is free of the mind (the 8th consciousness), the mentation (the 7th consciousness), mana vijnana (the 6th consciousness) and the consciousness (the 5 consciousnesses). Therefore, I say the true suchness is free of thinking (skandha) and free of all thoughts.

(2-164)

Mahamati asked Buddha: Bhagavan (World Honored One), do deluded and chaotic dharma exist or not exist?

(2-165)

Buddha told Mahamati Bodhisattva-Mahasattva:

Dharma arise from conditions, one should not be attached to them (existence or non-existence).

If their appearances of deluded and chaotic dharma exist in reality and beings are attached to them, then their nature would be indestructible and the teaching of arising dharma (by Buddha) would be the same as the views held by externalists (eternalism and annihilationism).

(2-166)

Mahamati asked Buddha: Bhagavan (World Honored One)! If deluded and chaotic dharmas are illusory, will they be the causes for more deluded dharma?

1-(2-167)

Buddha told Mahamati: Deluded things are not the causes, because they do not have any faults by themselves. (Dharma do not give birth to dharma, dharma arise from causes and conditions.)

2-(2-167)

Mahamati! Illusory things have no faults because they don't have any false thoughts.

3-(2-167)

Mahamati! All deluded things result from thinking skandhas of living beings and not from their own false thoughts or habits. Therefore, they do not give rise to faults.

4-(2-167)

Mahamati! Illusory things arise from discriminations and delusion of foolish people. Sages do not engage in it.

(2-168)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

1-(2-168)

Sages understand those deluded dharmas are not real (because they arise from deluded minds of beings).

Truth does not lie in between delusion and no-delusion.

2-(2-168)

If there is truth in between the two, then deluded dharma would be the truth.

3-(2-168)

Sages have forsaken all delusions.

However, if sages claim that they see the appearance of the truth, and then truth is delusion, just like an obscure eye see hanging hair in space.

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The Lankavatara Sutra (Chapter 2)

(Ref:#17)

(P185-2 to P197-2) (tape #44)

(2-169)

Furthermore, Mahamati! Illusion is the best word to describe things unreal. All worldly things are illusory; sages are not attached to them.

(Mrs Kao 1):

Worldly dharmas are born from causes and conditions and are unreal. Illusion must be used as a metaphor. There are no similar words that can be understood by living beings, because they have not realized the true wisdom and cannot see the true appearance of all dharma. Only illusion can be used to metaphor the unreal nature of all dharma.

(2-170)

Mahamati asked Buddha: Bhagavan (World Honored One), does the illusionary dharma arise from attachments to all appearances or attachment to variations of appearances?

If it is attachments to all appearances that give rise to the illusory nature of dharmas, then the nature of some dharmas is not illusory. Why?

Appearances of forms are not the causes for illusion.

1-(2-170)

Bhagavan (World Honored One), there are no external causes for non-illusory appearances to manifest as illusions.

(Mrs. Kao 2):

1: The form itself is not illusory; no one can turn it into an illusion. It means that the dharma body is not illusory, because it is Tathagata, dharma nature is Buddha nature, and dharma appearance is true appearance.

2: Forms appear through the combination of various causes and conditions.

2-(2-170)

Therefore, Bhagavan (World Honored One), attachments to appearances of forms should not be causes for illusory dharmas, which are similar; therefore, their unreal natures are illusory.

(Mrs. Kao 3):

Mahamati's question is in regard to that forms are not illusory, even if one is attached to them, they are not illusory.

1-(2-171)

Buddha told Mahamati! it is not attachments to appearances of illusory forms that give rise to similar illusory dharma, which one then say that all dharma are unreal.

2-(2-171)

Mahamati! All unreal dharma disappear like lightning, therefore they are illusory.

(Mrs Kao 4):

All dharma arise and extinguish instantly, which induce the mind to change quickly.

3-(2-171)

Mahamati! Illusory things are like lightnings that appear and disappear in quick succession; therefore, they are not easily detected by foolish people.

4-(2-171)

It is the same that natures of all things, which arise and extinguish instantly, have no births in origin; instead, it is false thoughts that develop self-appearances and common appearances.

One should observe that all dharma have no real nature; therefore, I said they are illusory. I did not say they are illusory because of attachments to appearances.

(2-172)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verse style:

1-(2-172)

The illusion is only the word to describe natures of all worldly things. All phenomena are unreal like lightning quickly disappear, so they are illusory.

(2-173)

Mahamati asked Buddha: according to Bhagavan (World Honored One), natures of all dharmas are unborn, and all dharmas are an illusion. Is there contradiction between the two statements? Are you stating that the unborn nature of the dharma is an illusion?

(2-174)

Buddha told Mahamati: There is no contradiction when I say natures of all things are unborn and all dharma are illusions. Why?

1-(2-174)

Because both birth and no-birth the nature of dharma appear from the self-mind. Existence, nonexistence, and external objects all have no nature. Although all dharma

are unborn, they manifest with illusory appearances when causes and conditions interact with each other.

2-(2-174)

Mahamati! There is no contradiction between my statements. In order to eradicate externalists' view that dharmas are created by the creator, I say all dharmas are unborn.

3-(2-174)

Mahamati! Ignorant externalists insist that existence and nonexistence produce all dharma, and they fail to recognize that these all appear from false thoughts from attachment to conditions.

4-(2-174)

Mahamati! I do not teach that existence and non-existence give rise to all dharmas as claimed by externalists, but teach that dharma absolutely do not give birth to dharma by using the unborn theory.

5-(2-174)

Mahamati! There are three reasons that I say all dharma have nature:
to eliminate the suffering of the cycle of birth and death which results from taking in external dust,
to remove eternalism and annihilationism and
to ensure my disciples uphold the pure karmas so they can be born in the pure Buddha land.

Therefore, I preach how to leave birth and death using the acoustic approach.

6-(2-174)

Mahamati! The reason I said that self-nature and self-appearance of all dharma are illusory is to urge foolish people to stay away from the evil views that all dharma have true nature and true appearances. Otherwise, they will fall into the expectation of good fruits and will not be aware of bad retributions from the self-false mind.

7-(2-174)

To prevent living beings from falling into erroneous desires and views that all dharma rise from causes, external objects and the creator, and in order for them to eradicate

attachment to self-appearance, self-nature and self-condition (pañca skandha-five skandhas), I said that all dharma have no-nature, just like illusory dreams. So they do not see production and extinguishment in true suchness and true appearance (which have no production or extinguishment) and develop the evil theory.

8-(2-174)

Mahamati! When one can observe all dharma in the state of suchness and appearance, one has suddenly transcended one's own self-mind (self-consciousness).

(2-175)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

1-(2-175)

My theory of no-birth can destroy externalist's theory of the creator.
The creator has no nature, only self-false thought.
To make foolish people stay away from birth and death, I said all dharma have nature.

2-(2-175)

When one observes that all dharma are illusions, then one will not develop false thoughts from appearances.

(2-176)

Furthermore, Mahamati! I will explain the characteristics of vocabulary-body, the sentence-body and the stylistics-body.
If Bodhisattva –Mahasattvas can understand thoroughly the meanings of the vocabulary-body, the sentence-body and the stylistics-body, they can quickly attain Anuttara Samyak Sambodhi.
When they are enlightened, they can awaken all living beings.

1-(2-176)

Mahamati! The vocabulary-body refers to the name obtained from the characteristic of the matters and objects. This is called the vocabulary-body.

2-(2-176)

The sentence-body refers to the sentence that characterizes the meaning of the self-nature, definition and clear distinction (of matters and objects). This is called the sentence-body.

(Mrs. Kao):

Not to muddle with each other, such as desks, dining tables and desks.

3-(2-176)

The stylistic-body refers to the article that expresses a combination of vocabulary-body and sentences-body. This is called the stylistic-body.

4-(2-176)

The stylistic-body also expresses sentences that are long or short and tones that are high or low.

5-(2-176)

The sentence-body also refers to the foot-prints left on the road by elephants, horses, people and other animals. This is called the sentence-body.

6-(2-176)

Mahamati! The difference between vocabulary-body and stylistic-body is that vocabulary-body can express the four formless and intangible skandhas (feeling, thinking, action and consciousness.) This is called vocabulary-body.

7-(2-176)

Among the five skandhas, form is tangible and visible; therefore, we name it shape.

8-(2-176)

This is why Buddha used the tangible voice of vocabulary-body, sentence-body and stylistics-body to preach intangible vocabulary-body, sentence-body and stylistics-body. All bodhisattvas should practice this.

(The listener should not discriminate with their minds of birth and death, otherwise Buddha's unborn vocabulary-dharma, sentence-dharma and stylistics-dharma will also become dharma of birth and death.)

(2-177)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

1-(2-177)

There are no differences among the vocabulary-body, the sentence-body and the stylistic-body as they all have no production; however, like the elephant in deep mud, lay people and foolish people discriminate among them.

Explanation for not answering

(2-178)

Furthermore, Mahamati! In the future only wise men who have stayed away from the four evil views of externalists, the same, not the same, bothness and not bothness, can thoroughly realize the primary meaning preached by Buddha. In their states, they ask the unwise men, and unwise men reply that these are not proper questions.

1-(2-178)

The unwise men said that what you are asking is permanence, impermanence, oneness and not-oneness of forms.

2-(2-178)

They ask if nirvana and various conduct, Alambana (external objects) and Asraya (the mind), the creator and things created, the four element body and the four external objects, the six sense organs and the six external dusts, dusts and fine dusts, dharmas and cultivators, are permanent or non-permanent, oneness or non-oneness? Such things develop into forms without an end.

(Mrs Kao):

The four tenets, permanent, non-permanent, oneness and non-oneness, must be added to each.

3-(2-178)

The unwise men also said that Buddha replies by saying all these questions are avyākata (indeterminate).

Bodhisattva should stop them. Buddha tells bodhisattvas to stay away from the four erroneous views, which unwise men cannot understand, because they lack the hearing wisdom.

4-(2-178)

To cause externalists to forsake the fear-inspiring views, Tathagata, Arhat, and Fully-Enlightened One preach to them avyākata, dharma of indeterminate.

To prevent externalist from developing evil views, Buddha has not begun preaching dharma of determinate.

1-(2-179)

Mahamati! The externalists who believe in the creator make such statements that life is the body and that karmas have no record (avyākata, dharma of indeterminate.)

(Mrs Kao):

Buddha answers to the above questions.

2-(2-179)

Mahamati! Externalists are foolish and do not understand causes of dharma, condition and retribution; thus, they hold the avyākata view (dharma of indeterminate.) This is not what I preach.

(2-180)

Mahamati! In my preaching, one does not develop false thoughts when one stays away from Asraya (the mind) and Alambana (external objects).

1-(2-180)

Why does Buddha use the word, avyākata (dharma of indeterminate), to end externalists' views (and not speak directly)?

2-(2-180)

Mahamati! You need not provide answers to those who are attached to Asraya (mind) and Alambana (objects) (have self-natures) and do not understand that all things appear from the self-mind. This is how you can use avyākata, dharma of indeterminate, to cause them to cease their views.

3-(2-180)

Mahamati! Tathagata, Arhat, and Fully-Enlightened One teach dharma to living beings using the catvari vyakarariani (the four forms of questioning and answering).

4-(2-180)

Mahamati! I often not provide the answer to externalists; I also do not preach to the immature-root Buddhists. For those with mature roots, I preach to them.

1-(2-181)

Furthermore, Mahamati! Causes and conditions of all things do not arise by themselves when one is free of Asraya (the mind) and Alambana (external objects).

2-(2-181)

Dharma is not created by other things, because there is no creator. Therefore, all dharma are unborn.

1-(2-182)

Mahamati! Why do all dharma have no self-nature?

2-(2-182)

One observes through one's own self-realized wisdom that all self-appearances, common-appearances, self-natures and common-natures are unobtainable; therefore, all dharma are unborn.

1-(2-183)

Why is there no coming or going of all dharma based on other dharma?

(Mrs Kao):

Different types of dharma cannot be compared. For example, clothes cannot be compared with cakes.

2-(2-183)

There is no coming or going of things because they arise from self-appearance and common-appearance. Therefore there is no coming or going of all dharma based on other dharma.

(Mrs Kao):

All dharma arise from causes and conditions. All beings cannot create the cause, nor can they destroy it.

(2-184)

Mahamati! Why are there no extinctions of all dharmas?

1-(2-184)

Because there is no productions of all dharmas as self-appearances, and self-natures of all dharmas are empty. Therefore, there are no extinctions of all dharmas.

(2-185)

Mahamati! Why are all things impermanent?

1-(2-185)

Because when causes and condition interact, forms rise; their nature are impermanent. Therefore, Buddha said all things are impermanent.

(2-186)

Mahamati! Why are all dharmas permanent?

1-(2-186)

Because the rising of appearance has no production in nature, and the essence of impermanency is permanent (without production and extinction). Therefore, all dharmas are permanent.

(2-187)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

1-(2-187)

There are four ways to answer a question:

Direct statement, questioning, discernment and not answering; these can be used to subdue externalists.

2-(2-187)

When questions are asked by Sāṅkhya and Vaiśeṣika who are attached to the theory that existence and non-existence give rise to all dharma, then one can use the theory of avyākata (dharma of indeterminate), which is not answering.

3-(2-187)

Externalists teach their followers that all dharma rises from existence and non-existence and that all karmas are indeterminate.

4-(2-187)

With proper observation, one can understand that self-nature of all dharma are unobtainable.

5-(2-187)

All dharma are free of appearances of words; therefore, Buddha said all dharma have no self-nature.

(End of ref#17/book page#197-2)

(Ref:#18)
(P197-3 to P206-7) (tape #47)

16. Differentiations among the four fruitions

1-(2-188)

Then, Bodhisattva-Mahasattva Mahamati asked Buddha:

Bhagavan (World Honored One), I wish you will explain to us the difference between srota-āpanna (the stream attainer) and the path to srota-āpanna (the stream attainer).

If bodhisattva-mahāsattvas know the difference and similarity among srota-āpanna (the stream attainer), sakrdāgāmin (the one returner), anāgāmin (the non-returner) and arhatship, they can preach dharma to the living beings.

2-(2-188)

Having realized the dual emptiness and the emptiness of the two obstructions, they can go through the bodhisattva grounds and enable the second vehicle to reach the ultimate. They will then realize the intermediate level teaching and attain the inconceivable and the ultimate state of Tathagata. They will be like Mani jewels and will benefit all living beings, by fulfilling their wishes and providing them with beyond-worldly dharma of infinite wealth.

(2-189)

Buddha told Mahamati: Listen well! Listen well and reflect well, for I will explain it to you.

Mahamati replied: Very good indeed, Bhagavan (World Honored One), I will uphold to the teaching.

1-(2-189)

Buddha told Mahamati: There are three kinds of srota-āpanna (stream attainer) path and fruition. What are the three? They are the low, the middle and the highest.

2-(2-189)

The lowest ones will be reborn seven times in the three realms. The middle ones will attain nirvana (end annoyance of thought and realize the fourth fruition) in three or five rebirths in the three realms. The highest will attain nirvana (realize the fourth fruition) in this birth.

3-(2-189)

There are three kinds saṃyojana (knots) for srota-āpanna path (the stream attainer) to remove (in order to realize srota-āpanna, the stream attainer): the low, the middle and the high.

What are the three?

4-(2-189)

They are satkāya-drsti (the view of self), the view of doubt and silavrata-paramarsa (improper cultivation).

This is three different kinds of knots appearance, when the practitioners in srota-āpanna path (the stream attainer) progress successively, they will attain arhatship.

(2-190)

Mahamati! There are two kinds of satkāya-drsti (the view of self): the inborn one (from the 8th consciousness) and the one due to false thoughts (from the 6th consciousness).

1-(2-190)

Relying on external conditions, false thoughts and self-nature arise.

For instance, the self-nature (the matured seeds in the 8th consciousness) produces one's physical body, which then interacts with external conditions, leading to various self-nature of false thoughts and attachments.

2-(2-190)

This physical body is neither existence, non-existence nor existence and non-existence (it results from causes and conditions); it is not real because it is a result of false thoughts.

3-(2-190)

Foolish people are attached to various appearances, false thoughts and self-natures, just as a thirsty deer mistakes a mirage for water.

4-(2-190)

In the same way, srota-āpanna (the stream attainers) think that fruitions are real and try to remove self-views.

5-(2-190)

Those who had just attained the srota-āpanna fruition (the stream attainer) practice the emptiness of people and know that grasping and feelings have no real natures. They have stopped the false thoughts of ignorance and attachments, which they had been accumulated for a long time.

1-(2-191)

Mahamati! To cast aside the inborn satkāya-drsti (the view of self), the srota-āpanna (stream attainers) observe that the four of the five skandhas (reception, conception, activity, consciousness) of the self and others have no forms and are empty.

2-(2-191)

They observe that the physical body was created by the four skandhas (reception, conception, activity, consciousness) which have no forms but can mutual interact with the form (physical body). They are causes and conditions for each other.

3-(2-191)

Ssrota-āpanna (the stream attainers) observe that the four elements and the forms they created cannot be together forever; therefore, they know that the five skandhas are unattainable and they cut off the attachment.

4-(2-191)

The srota-āpanna (the stream attainers) observes that the tangible forms and intangible mind are not true dharma. With the knowledge of emptiness of people, they observe that the five skandhas are empty; therefore, they cut off their views of self.

5-(2-191)

Through these fractions, the srota-āpanna (the stream attainers) remove the views of self, greedy will no longer arise. This is named the cultivation of the breaking of views of self.

1-(2-192)

Mahamati! In regard to srota-āpanna's (the stream attainer's) view of doubt, when one attains the true dharma (the emptiness), is able to observe the appearances and can cast aside previous two kinds satkāya-drsti (the view of self), the inborn one and the one due to false thoughts, then he opinionatedly thinks that his doubts will no longer arise.

2-(2-192)

He will no longer deem that preachers in other places are his masters

He believes Buddha is pure, and others are impure, therefore, he no longer has doubts in his master – Buddha. This is how the srotaāpanna (the stream attainer) cut off the view of doubt.

(Mrs. Kao):

There are three kinds of suspicions:

the truth, the Buddha dharma and Buddha.

When one has cut off the three suspicions, one has also cut off the suspicious appearance.

1-(2-193)

Mahamati! In regard to silavrata-paramarsa (improper cultivation), why does the srota-āpanna (the stream attainer) not uphold silavrata-paramarsa (improper cultivation)?

Because he observes those who uphold silavrata-paramarsa (improper cultivation) will be reborn into places of sufferings; therefore, he will not uphold it.

2-(2-193)

Mahamati! Those who do are foolish. By doing so, they think they can be reborn into places of enjoyment and happiness.

3-(2-193)

The srota-āpanna (the stream attainers) does not uphold the silavrata-paramarsa (improper cultivation), except when he has returned to self-realized knowledge, free of false thoughts and conducting the non-flow dharma, then he upholds this view as a mean of expediency to save living beings. This is what characterizes a srota-āpanna (a stream attainer) who has casted aside silavrata-paramarsa (improper cultivation).

4-(2-193)

By breaking up the three knots, the srota-āpanna (the stream attainer) will no longer develop greed and ignorance.

However, if the srota-āpanna (the stream attainer) raises a thought that he has broken up those knots, then he will have committed two faults: degenerating to satkāya-drsti (the view of self) and having the untied knots.

(2-194)

Mahamati asked Buddha: Bhagavan (World Honored One), you said that there were many kinds of desires. What kinds of desires have been casted aside by the srota-āpanna (the stream attainer)?

1-(2-195)

Buddha told Mahamati: they are the desires for women, sexual embrace and various expediencies and attachment to conditions, which create bad karmas of body and speech. These desires may give one momentary pleasures but produce future suffering.

2-(2-195)

The srota-āpanna (the stream attainer) no longer has these desires. Why? Because he has attained the Samadhi of proper reception and has cut off worldly desires, but not dharma that led to nirvana.

(2-196)

Mahamati! What is the appearance of the sakrdāgārnin (the one returner)?

1-(2-196)

It is the deep wholesome root practitioners, who can illuminate forms and five skandhas that appear from false thoughts of inborn, then they cease the discrimination of appearances.

They can see thoroughly the path of dyanna. They have to be born once more in this world, cease all the suffering and enter nirvana with reminder. This is what characterizes the sakrdagārnin (the one returner).

(2-197)

Mahamati! What is the anāgāmin (none returner)?

1-(2-197)

They can simultaneously see the non-nature forms (the five skandhas) in the past, present, and future. They see faults in inborn and discrimination, and no longer develop false thoughts, so the knots have been untied.

This is what characterizes the anāgāmin (the none returner).

(2-198)

Mahamati! The arhat is the one who has attained the Samadhi of dhyana, eight liberation powers, and three insights and six supernatural powers; they know that afflictions, suffering and false thoughts have no nature. This is called arhatship.

(2-199)

Mahamati asked Buddha: Bhagavan (World Honored One), you speak of the three kinds of arhats, to which one of the three does the current term "arhat" refers?

1-(2-199)

World Honored One, is it to those who seek tranquility and one vehicle, or to bodhisattva-mahasattvas who manifest as arhats, or to the transformation-body Buddha?

(2-200)

Buddha told Mahamati: the term "arhat" here refers to those who seek tranquility and one vehicle, and not others. Others are bodhisattva mahāsattvas and transformation-body Buddha who use expediency. Expediency refers to the fact that they made original vows, they manifest in this world in order to adorn the members of the retinue of Buddha (to assist Buddha in teaching living beings).

(2-201)

Mahamati! In order to remove living beings false thought, the two kinds of arhat use various expediency to teach the sound-hearer dharma to them and show them how to attain the fruitions, how to enter the dhyana and how to attain the state of the liberated minds of Zen practitioners. They are already free of attachment to dharma, fruition and the self-mind.

However, they manifest to practitioners using the appearances of fruitions and the state of self-mind. This is the expediency arhats teach in order (for sound-hearers) to attain the fruitions.

(2-202)

Furthermore, Mahamati! If one wants to transcend the (four) dhyanas, the (four) infinite mind and (four) emptiness dhyanas of formless realm, one should forsake the limitation of the self-mind.

(2-203)

Mahamati! When one attains saṃjñā-vedita-nirodha-samāpatti (the Samadhi of subduing feelings and thinking), one has not transcended the limitation of the self-mind. Why? Because of the limitation of the mind (the mind that becomes extinct and objects of extinction) still exists.

(2-204)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

1-(2-204)

One who practices the (four) dhyanas and the (four) infinite minds of form realm, the (four) emptiness dhyanas of formless realm and saṃjñā-vedita-nirodha-samāpatti (the Samadhi of subduing feelings and thinking) has no attachment to any dharma which arise from limited mind capacity.

2-(2-204)

The srota-apanna (the stream attainer), the salcragārin (the one returner), the anāgāmin (none returner), and the arhatship, their minds are confused and chaotic for expectation.

3-(2-204)

Zen practitioners who expect to enter the state of dhyana, to see the appearance of conditions in dhyana, to stop the accumulation of sufferings and to attain the true dharma (emptiness), are in false thoughts and have limited minds. If one realizes this, one can attain liberation.

(End of ref#18/book page#206-7)

The Lankavatara Sutra (Chapter 2)

(Ref:#19)

(PageP207-1 to p217-5) (tape #50 31:30)

(2-205)

Furthermore, Mahamati! There are two kinds of intellect: the intellect of the observation of the true dharma (the emptiness) and the intellect of worldly dharmas through the observation of living beings' receptions and attachment resulting from false thoughts.

1-(2-205)

The intellect of the observation (true dharma, the emptiness) refers to being aware that self-nature and self-appearance of all dharma appear from the self-mind and staying away from the cātuskotika (the four tenets)
This is named the intellect of observation.

2-(2-205)

Mahamati! The four tenets that bodhisattvas stay away from are oneness and non-oneness, bothness and non-bothness, existence, non-existence, not existence and not non-existence, eternalism and non-eternalism. These are the four tenets.

3-(2-205)

Mahamati! When one is devoid of the four tenets, one is devoid of all dharmas.

4-(2-205)

Mahamati! With the understanding of the four tenets you can train yourself to observe all (natures and appearances of) dharma.

5-(2-205)

Mahamati! What are the intellects of worldly dharma through the observation of living beings' receptions (the 6th consciousness) and attachment (the 7th consciousness resulting from false thoughts)?

6-(2-205)

It is when bodhisattvas understand that living beings' false thoughts are based on mind grasping, grasped objects and attachment to the physical body and the four elements, which are solidity, fluidity, warmth and motility and which they think are real.

Furthermore, the ancient philosophers use the Hetuvidya method (logic) to find the truth.

Their logic has five parts, which are:

1. pratijñā (proposition)
2. hetu (reason)
3. udāharana (analogy)
4. upanaya (application)
5. nigamana (conclusion)

The philosophers establish the untrue way to explain the truth and are attached to the logic, which they think is real.

This is called the intellect of worldly dharmas through the observation of living beings' receptions and attachment resulting from false thoughts.

There are two kinds of appearances of intellect.

(Mrs Kao):

1. pratijñā (proposition). It is equivalent to today's proposition, as this mountain is burning.
2. hetu (reason). The reason for this proposition, because it has smoke.
3. udāharana (analogy). The illustration of the explanation, is divided into two types: simile and contrary metaphor.

Simile: Where there is smoke, there is fire, like a kitchen.

Contrary metaphor: Where there is no fire, there is no smoke, like a lake.

4. upanaya (application). The application after the proposition is affirmed. This is also true of this mountain.
5. nigamana (conclusion). The conclusion is the restatement of the proposition. Thus, the mountain is on fire.

7-(2-205)

When bodhisattva-mahasattvas attain these two kinds of intellect, they will enter the ultimate emptiness of people and dharmas. With expedient knowledge, they will enter the intellect of non-attachment, observe all conduct in the (thirty) stages of worthies, and attain the initial bodhisattva ground.

8-(2-205)

They will enter the hundred Samadhi, know the differences among hundreds of Samadhi, see hundreds of Buddhas and bodhisattvas, know matters in hundreds of kalpas in the past and future, illuminate hundreds of Buddha lands and understand the states of higher grounds.

9-(2-205)

With great vows and unsurpassed supernatural powers, they will progress to higher levels, up until the tenth Bodhisattva ground named Dharma-Cloud Ground and will reach the enlightenment-of-Tathagata ground.

10-(2-205)

To bring all living beings into maturity, they uphold the ten inexhaustible vows. Using all kinds of expediency and by shining adorned bright lights, they will attain the samadhi of the Self-Realized One.

(2-206)

Furthermore, Mahamati! Bodhisattva-mahasattvas should be knowledgeable about the four elements and the formation of the body.

1-(2-206)

How do bodhisattvas know the four elements and the formation of the body?

2-(2-206)

Mahamati! Bodhisattva-mahasattvas know the state of truth (the emptiness) that the four elements and the formation of the body are unborn.

3-(2-206)

Bodhisattvas have ability to observe that in the true emptiness, the four elements are unborn (and tranquil in origin).

4-(2-206)

After observing, they understand that differences of names and appearances of the four elements are from discrimination of self-false thoughts and views and that all external nature have no nature.

This is called the discrimination of self-false thoughts.

5-(2-206)

Bodhisattvas again observe that in the three realms nature of the four elements, which make forms, have no nature, then they become thoroughly detached from cātuskotika (the four tenets), Asraya (the mind) and Alambana (external objects). They understand true appearances and know that self-appearances are one, they can dwell in segmentations of self-appearance without obstacles.

This way, they attain the intellect of non-production of self-appearance.

(2-207)

Mahamati! How is the (physical body) formed by the four elements?

1-(2-207)

The false thought of fluidity and moisture produces the inner (physical body) and outer realm of water;

2-(2-207)

The false thought of warmth produces the inner (physical body) and outer-realm of fire;

3-(2-207)

The false thought of motility produces the inner (physical body) and outer-realm of wind;

4-(2-207)

The false thought of solidity produces the inner (physical body) and outer-realm of earth.

5-(2-207)

The externalists claim that the combination of forms and space give rise to all things. They are attached to the view that tamas (nothingness in origin) and the accumulation of the five skandhas gives rise to the four elements which then give rise to forms and bodies.

(2-208)

Mahamati! Living beings' mano vijñāna (the 6th consciousnesses) rise from traces of desires, and it causes birth and death that never stops.

(Mrs Kao):

The previous paragraph shows that all dharma are created by the mind.

(2-209)

Mahamati! The four elements form solid earth and other forms through the combination of conditions (nature of four elements); one condition alone cannot produce dharma.

1-(2-209)

Why?

Nature and appearances are causes, and places where the combination of methods that give rise to forms are conditions; however they all have no nature. Without these conditions, forms and bodies cannot be born.

2-(2-209)

Mahamati! Natures, appearances and places have causes that give rise to forms and bodies. Therefore the theory that forms and bodies were formed by the four elements alone is the result of the false thoughts of externalists. This is not what I teach

(2-210)

Furthermore, Mahamati! I will explain self-natures, self-appearances and skandhas. What are self-natures, self-appearances and skandhas?

2-(2-210)

They are the five skandhas.

What are the five?

3-(2-210)

They are forms, feelings, thinking, activities and consciousnesses. Four of the skandhas, feelings, thinking, activities and consciousnesses, have no forms.

4-(2-210)

Mahamati! Forms are made up of the four elements, and these forms (the four external objects: sound, smell, taste and touch) differ from one another in their appearances.

5-(2-210)

Mahamati! The four formless skandhas are not countable, because they are like space. For instance, the number of appearances in space is infinite and cannot be numbered. However, foolish people say there is one space.

6-(2-210)

Mahamati! In the same way, skandhas is emptiness is origin; skandhas cannot be numbered and is free of appearance, nature, non-nature and four tenets. Foolish people calculate the number of appearances; sages and worthies do not.

(2-211)

Mahamati! Sages say that all dharma are illusory and various kind forms are given names; therefore, they stay away from the discrimination between the same and not the same.

They also say the dream, the shadow, the physical body all have no nature and they forsake the discrimination between the same and not the same.

1-(2-211)

Mahamati! Sages are working toward dharma-body, they know that skandhas arise from false thoughts. Bodhisattvas should discard self-natures and self-appearances of skandhas.

Having discarded these self-views of birth and death, you will realize that all dharma are tranquil (without birth and death) and will enable living beings to cast aside the views of externalists in all Buddha lands.

2-(2-211)

Mahamati! When Bodhisattvas preach that all dharma are tranquil in origin (without birth and death), they simultaneously attain the purification in all dharma (no self-views) and enter acalā-bhūmi (the 8th bodhisattva – Ground of Mind Immovability).

3-(2-211)

Having attained acalā-bhūmi (the 8th bodhisattva ground – Ground of Mind Immovability), they are in the samadhi of infinite self-mastery, the Samadhi of will-body and the samadhi of illusion.

4-(2-211)

Bodhisattvas have reached the ultimate understanding of all illusory dharma and have attained the ten powers, the three insights, and Saqabh (the six supernatural powers), they will be saviors for all living beings. Just like the great earth provides for all living beings, bodhisattva-mahasattvas are saviors for all living beings.

(2-212)

Furthermore, Mahamati! According to externalists' theories there are four kinds of nirvana.

1-(2-212)

What are the four?

2-(2-212)

They are:

1. the nirvana in which self-nature of all dharma have no nature,
2. the nirvana in which various kinds of external appearances have nature and no nature,
3. the nirvana in which self-appearances and self-nature of all dharma have no nature, and
4. the nirvana in which the flow of birth and death of skandhas has been extinguished.

These are the four kinds of externalists' nirvana, and this is not what I teach.

(2-213)

Mahamati! I said that the cessation of false thoughts in mano vijnana (the 6th consciousness) is called nirvana.

(2-214)

Mahamati asked Buddha: Bhagavan (World Honored One), what about alaya vijnana (the 8th consciousness), does it still exist?

Replied Buddha: Yes, it does.

(2-215)

Mahamati asked Buddha: If it still exists, why thou said the cessation of mano vijnana (the 6th consciousness) and not manas vijnana (the 7th consciousness)?

(2-216)

Buddha replied to Mahamati: With alaya vijnana (the eighth consciousness) as the cause and mano vijnana (the 6th consciousness) as the conditions, manas vijnana (the 7th consciousness) rises.

The manas vijnana (the seventh consciousness) is unborn in origin.

1-(2-216)

The mano vijnana (the 6th consciousness) appear in segmentations and from attachment to external objects of the 5th consciousness which is manifested by the alaya vijnana (the 8th consciousness).

The (past and present) habits simultaneously nourish alaya vijnana (the 8th consciousness) and mana vijnana (the 7th consciousness).

(Mrs Kao):

When the seed matures in the 8th consciousness and comes out, it is thought. When there is thought, there is activities of consciousness and objects of consciousness.

2-(2-216)

The manas vijnana (the 7th consciousness) insist on alaya vijnana (the 8th consciousness) as its Asraya (the mind -subject) and mano vijnana (the 6th consciousness) as its Alambana (object), to which it discriminates; these are causes and conditions for manas vijnana (the 7th consciousness).

3-(2-216)

If practitioners do not cease self-thoughts in mano vijnana (the 6th consciousness), self-appearances in manas vijnana (the 7th consciousness) will never cease.

The production and extinguishment of all consciousness originate from alaya vijnana (the 8th consciousness).

4-(2-216)

Grasping the state in alaya vijnana (the 8th consciousness) gives rise to the self-mind in mano vijnana (the 6th consciousness).

Perceiving the alaya vijnana (the 8th consciousness) as me and mano vijnana (the 6th consciousness) as my external objects gives rise to the manas vijnana (the 7th consciousness).

All three (the 6th consciousness, 7th consciousness, 8th consciousness) mutually interact with each other (are causes and conditions for each other).

5-(2-216)

Like the waves of the ocean, the mano vijnana (the 6th consciousness) and manas vijnana (the 7th consciousness) arise from the self- mind in alaya vijnana (the 8th consciousness).

The wind (indicate images of six external objects which stored in alaya vijnana, the 8th consciousness) blows the ocean (the mind, the 8th consciousness), giving rise to waves of the production and extinguishment of the manas vijnana (the 7th consciousness).

That is also how living beings' manas vijnana (the 7th consciousness) work. Therefore, when the mano vijnana (the 6th consciousness) ceases, the manas vijnana (the 7th consciousness) will also cease.

(2-217)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

1-(2-217)

Nirvana is not externalists' tamas (nothing in origin), the creator, objects nor extinguishment of appearances.

2-(2-217)

I said that the nirvana is the cessation of false thoughts that arise from obstacles of knowledges and annoyances in mano vijnana (the 6th consciousness).

3-(2-217)

The 7th consciousness views the 8th consciousness as me and thinks the 6th consciousness is its objects (material) in order to create its own physical body.

4-(2-217)

The 8th consciousness is the cause for the rise of the 7th consciousness, and also the common cause for the rises of all other consciousnesses.

5-(2-217)

For example if there is no water, there is no waves.

6-(2-217)

If mano vijnana (the 6th consciousness) ceases, all other consciousnesses will also cease.

(End of ref#19/book page#217-5)

The Lankavatara Sutra (Chapter 2)

(Ref:#20)

(Page#217-6 to p235-3) (Tape #54)

(2-218)

Furthermore, Mahamati! I will now tell you differences and similarities between false thoughts and self-natures. If you and other bodhisattva mahasattvas can skillfully observe false thoughts and self-natures, then you can cut off false thoughts and reach the state of the Sagely Self-Realized One.

If you can understand dharma practiced by externalists and observe grasping and objects of grasped, you can cut off false thoughts.

Ending the attachment resulting from false appearances of conditions (dharma) and activities of false self-natures, bodhisattvas will no longer produce false thoughts.

(2-219)

Mahamati! What are the various kinds of false thoughts and self-nature? They are:

1. the false thought of words,
- 2.the false thought of matters,
- 3.the false thought of appearances,

- 4.the false thought of benefits,
- 5.the false thought of self-natures,
- 6.the false thought of causes,
- 7.the false thought of views,
- 8.the false thought of decisions,
- 9.the false thought of birth,
- 10.the false thought of no-birth,
- 11.the false thought of continuity, and
- 12.the false thought of bondage and no-bondage.

1-(2-219)

Mahamati)! What is the false thought of words?

It is the attachment to various sweet sounds, singing and praises. This is the false thought of words.

2-(2-219)

Mahamati! What is the false thought of matters?

It is the self-nature that arises from attachment to the matters which sages say and practice. The lay people who do not understand the meaning of sagely dharma and develop the false thoughts of words. This is the false thought of matters.

3-(2-219)

Mahamati! What is the false thought of appearances?

Just as thirsty deer are attached to a mirage (stated by sages), lay people are attached to various fruition levels. It is the false thoughts of nature that arise from appearances of solidity, fluidity, warmth, and motility. This is the false thought of appearances.

4-(2-219)

Mahamati! What is the false thought of benefits?

It is the desire for gold, silver, and various jewels (not knowing their natures are empty). This is the false thought of benefits.

5-(2-219)

Mahamati! What is the false thought of self-nature?

It is the attachment to self-natures and the belief that all dharmas arise from the four elements and no other. This is called the false thought of self-nature.

6-(2-219)

Mahamati! What is the false thought of causes?

It is the attachment to the view that existence and non-existence give birth to all dharmas. This is the false thought of causes.

7-(2-219)

Mahamati! What is the false thought of views?

It is the attachment to externalists' erroneous (four) tenets of existence and non-existence, oneness and otherness and bothness and not-bothness. This is the false thought of views.

8-(2-219)

Mahamati! What is the false thought of decisions?

1. It is lay people's attachment to the Skandha as Asraya (the mind) and Alambana (external objects) ; philosophers are attached to pañca-avayava-vākya (the logic way to prove the truth, which involves pratijñā (proposition), hetu (reason), udāharana (analogy), upanaya (application), nigamana (conclusion)) and make decisions based on it. This is the false thought of decisions.

9-(2-219)

Mahamati! What is the false thought of birth?

It is the attachment to the view that existence and non-existence give rise to all dharmas. This is the false thought of birth.

10-(2-219)

Mahamati! What is the false thought of no-birth?

It is the attachment to the view that original nature does not give birth to dharma and that the physical body does not have causes or conditions. This is called the false thought of no-birth.

11-(2-219)

Mahamati! What is the false thought of continuity?

It is the attachment to the view that the physical body and external objects are continuous, like an indestructible gold filament. This is called the false thought of continuity.

(Mrs Kao):

It is the attachment to the view that body and external objects circulate back and forth, each with its own entity, like needles and threads, they continue infinitely, and also like gold silk woven into strands of clothing, connected to each other.

12-(2-219)

Mahamati! What is the false thought of bondage and no-bondage?

It is the second vehicle practitioners' attachment to bondage and no-bondage from causes and conditions just as a layman who ties a knot and loosens it and thinking the knot is real. That is called the false thought of bondage and no-bondage.

13-(2-219)

These twelve kinds of similarities and differences of false thoughts and self-nature resulted from foolish people's attachment to existence and non-existence.

(2-220)

Mahamati! Practitioners are attached to the view that there are real self-nature of dharma that arises from causes and conditions. When there are false thoughts, there is attachment that all dharma arising from conditions have their own nature.

It is like when lay people see various illusory physical bodies; they develop false thoughts and think various illusions are real.

1-(2-220)

Mahamati! False thoughts and illusory dharmas are neither different nor not-different.

2-(2-220)

If they are different, false thoughts are not causes for illusory dharmas.

3-(2-220)

If they are the same, they would not be named differently, but they are different. Thus, they are neither different nor not-different.

4-(2-220)

Therefore, Mahamati! You and other bodhisattva-mahasattvas should not be attached to illusory dharma which arising from conditions and false thoughts in self-nature of difference, non-difference, existence and non-existence.

(2-221)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

1-(2-221)

The mind is bound up by external objects;
One's false feelings and false thoughts cause one's intellect of original enlightenment to turn.

2-(2-221)

When one stops to partake in social activities and attachment, one will attain no-appearance in the mind. This is an unsurpassed state, in which equality and wisdom arise.

3-(2-221)

There are self-nature of vocabularies and words from false thoughts, if one is attached to them. However, there is no self-nature in all things.

4-(2-221)

One's develops attachment to vocabularies and words because of false thoughts, but things did not arise because of false thoughts.

5-(2-221)

Magicians create various kinds of males and females, who manifest in physical bodies; if audiences understand that physical bodies are impermanent, they will not confuse their minds.

Similarly, various appearances appear from the self-mind; if one understand that, false thoughts will not confuse one's true wisdom.

6-(2-221)

Appearances of various dharmas cause false minds to rise; it puts one's mind in bondage. False thoughts arise because of lack of understanding of causes and conditions (which are empty in nature).

7-(2-221)

Natures of false thoughts are natures of rising conditions.

Differences of false thoughts arise from different dharmas of arising conditions. Therefore, false thoughts and rising conditions are not one and not different.

8-(2-221)

Worldly truth (samvriti) and the primary truth (paramartha) include all natures; if there is a third truth, it is the externalists' theory that all dharmas have no causes.

Buddha preaches the worldly truth for living beings because of their false thoughts; when it is cut off, one reaches the sage's state.

9-(2-221)

In Samadhi, cultivators practice daśakrtsnāyatanāni (one of the ten forms pervading all places), in which he observes one form (either green, yellow, red, white, earth, water, fire, wind, space or consciousness) and that form appears universally in all places.

In true suchness and true appearance, there are no different appearances; it is false thoughts that give rise to different appearances.

(Mrs. Kao):

From Fo Guang Dictionary

One of the Ten Forms Pervading All Places:

Sanskrit: daśakrtsnāyatanāni.

Also it is called in Samadhi of one of the ten forms pervading all places. It is observing one of the ten dharmas pervading everywhere without gaps.

The ten dharmas are: earth, water, fire, wind, green, yellow, red, white, empty, and consciousness. Therefore, it is called select one of the Ten Forms then this form pervading All Places.

The method of observation is for practitioner, who had cultivated the eight liberations, the eight superior places and obtained the pure form in body and turn freely in the observation, but it is still not complete; thus, this Samadhi needs to be cultivated.

(Abhidharmakośakārikā or Verses on the Treasury of Abhidharma Volume 29, Vimuttimagga or Path of Liberation Volume 9, Five Supernatural Powers.)

10-(2-221)

The ill eyes see hairs floating up and down (in space). In the same way, false thoughts fathom various appearances.

11-(2-221)

Floating hairs in space have no forms for healthy people, but they have real forms for those with ill eyes.

Similarly, conditions give rise to all kinds of dharma, but dharma are unaware and do not distinguish among different dharma.

12-(2-221)

Just like the pure gold is free of dirt and the clear sky is without a cloud, in a similar way the pure mind is detached from false thoughts (because nature of reliance on others and nature of universal attachments have no self-entity).

13-(2-221)

The dharma itself has no nature of false thoughts, and it rises from conditions. Views of eternalism and annihilationism are established from false thoughts, and true nature is destroyed.

14-(1-221)

It is impossible to state that false thought has no nature and that arising condition has nature.

Externalists believe that nature is born from tamas (non-nature) and that dharma arises from nature and non-nature.

15-(2-221)

Based on false thoughts, conditions arise.

Based on attachments to forms and giving names, false thoughts arise.

16-(2-221)

Observing one's own false thoughts and conditions (are unobtainable), all false thoughts will cease. One can regain the pure and tranquil intellect, which is the primary truth.

17-(2-221)

There are twelve kinds of false thoughts and six kinds of conditions. Sages observe that living beings' false thought and jñeya (bodhisattva' five sciences) cover true suchness which are no differences in origin.

18-(2-221)

The five dharmas appear from one truth; and although there are three kinds of self-nature, there is only one in origin. When cultivators observe the differences of all dharmas, they will realize that all of them are true suchness.

19-(2-221)

Discrimination of various appearances and conditions cause dharma to rise, this is called the rising of false thoughts. In turn, all false thoughts arise from various appearances and conditions.

20-(2-221)

One observes skillfully when no conditions arise, no false thoughts are produced. Even the pariniṣpanna-svabhāva (complete and perfect true nature) has no nature, how can false thoughts develop from paratantra-svabhāva (the nature of reliance on others), parikalpita-svabhāva (the nature of universal attachments) have self-nature?

21-(2-221)

The two self-natures, paratantra-svabhāva (the nature of reliance on others) and parikalpita-svabhāva (the nature of universal attachments) arise from false thoughts.

22-(2-221)

When lay people have false thoughts, various untrue appearances appear. The pure and tranquil mind is the mind of Self-Realized One.

23-(2-221)

False thoughts are like painting; from it, conditions and false thoughts arise.

When one believes that conditions and false thoughts are different, it is the externalist's erroneous theory.

24-(2-221)

Where there is false thought there is the object of false thought, and dharma arises from the combination of the two.

When the nature of reliance on others and the nature of universal attachments are eliminated, there will be the complete and perfect true nature.

17. Sagely wisdom and the one-vehicle

(2-222)

Bodhisattva-Mahasattva Mahamati asked Buddha: Bhagavan (World Honored One), I hope you will explain to us the characteristics of the sagely self-realization and the one vehicle.

1-(2-222)

If I and other bodhisattvas understand the characteristics of the sagely self-realization and the one vehicle, we can thoroughly understand all Buddha dharmas, without relying on other teachings.

(2-223)

Buddha told Mahamati: Listen well! Listen well and reflect well, for I will explain to you. Mahamati replied: Very good indeed, Bhagavan (World Honored One), I will uphold the teaching.

(2-224)

Buddha told Mahamati: According to the teaching of sages in the past, the essence of sagely self-realization is that false thoughts have no nature.

1-(2-224)

With this teaching, bodhisattva-mahasattvas can dwell in a quiet place where they can reflect within themselves without relying on other dharmas and where they can discard false thoughts of Asraya (the mind) and Alambana (external objects).

2-(2-224)

Then, he can successively advance himself and enter the Tathagata ground. These are the characteristics of the sagely self-realization.

(2-225)

Mahamati! What are the characteristics of the one vehicle?

I called it the one vehicle because this is when one attains the awakening of the one vehicle.

(2-226)

How does one attain the awakening of the one vehicle?

It is when one casts away the grasping and objects of grasping and dwells in true suchness and true appearance, in which false thoughts no longer arise. These are the characteristics of the one vehicle.

(2-227)

Mahamati! The awakening of the one vehicle can be attained only by the Tathagata and not by externalists, sound hearers, condition realizers or the Brahma king. For this reason, it is called the one (Buddha) vehicle.

(2-228)

Mahamati asked Buddha: Bhagavan (World Honored One), why do you speak of the three vehicles (in the past) and not the one vehicle directly?

1-(2-229)

Buddha replied to Mahamati:

1.) Sound hearers and conditions realizers do not understand that birth and death is nirvana. This is the (first) reason I do not speak of the one vehicle to them. (There are four reasons that Buddha do not speak of one vehicle to them.)

2-(2-229)

2.) Sound hearers and conditions realizers attain liberation and tranquility using expediency, and they still need to be disciplined by Tathagata and not by themselves. This is the (second) reason I do not speak of the one vehicle to them.

3-(2-229)

3.) Furthermore, Mahamati! Sound hearers and conditions realizers have not casted away obstructions of afflictions and habits. This is the (third) reason I do not speak of the one vehicle to them.

4-(2-229)

Sound hearers and conditions realizers have not attained the knowledge of emptiness of dharmas and have not forsaken sectional death. This is the (fourth) reason I speak only of the three vehicles.

(2-230)

Mahamati! If they can cut off all afflictions and habits, they can realize the emptiness of dharma.

When they are free of all afflictions and habits and realize that joy of Samadhi has no true nature, they have attained the awakening of non-outflows.

Being awakened, they can freely enter and exit the beyond-world which is the realm of non-outflows to save living beings, and they will attain both virtue and wisdom and certainly the inconceivable Tathagata dharma-body.

(2-231)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

1-(2-231)

The Deva vehicle, the Brahma vehicle, the vehicle of sound hearers and condition realizers and the vehicle of Buddha and Tathagata, of these I speak.

2-(2-231)

As long as the mind makes a movement, there will be no ultimate vehicle. When one has completely extinguished discrimination in the limited mind capacity, there will be no vehicle or one who practices it.

3-(2-231)

When there is no establishment of the name of the vehicle, I call it the one vehicle. In order to guide the living beings, I speak of various vehicles.

4-(2-231)

There are three liberations and the knowledge of the emptiness of people and dharma. When one is liberated, one is free of the two obstructions (the obstruction of afflictions and the obstruction of knowledge).

5-(2-231)

Second vehicle is like a piece of wood floating on ocean waves. Sravakas (sound hearers) are attached to tranquility, they float with external objects.

6-(2-231)

Though they no longer engage in the act of afflictions, the habits of affliction still dwell in their eighth consciousness.

They are attached to the joy of samadhi and dwell in the realm of (expedient) non-outflows (in which views and thoughts are tranquil).

7-(2-231)

They no long seek dharmas from above; they dwell in nirvana with remainder, and they will also not regress to an inferior state.

Possessed with such samadhi-bodies, they will not be awakened even until the end of kalpas.

8-(2-231)

Just like a drunken person who becomes sober when the effect of alcohol dissipates, a Sravaka (a sound hearer) will eventually awake and attain Buddha-hood when he attains the knowledge of the emptiness of dharma.

(End of ref#20/book page#235-3/end of chapter 2)

(Ref:#21)
(P237 to P246-6)(Tape #72)

18. The appearance of the will-body

(3-232)

Then, Bhagavan (World Honored One) told Bodhisattva-Mahasattva Mahamati: Listen well! Listen well and reflect well, for I will explain to you the similarities and differences of will-bodies of bodhisattvas on various grounds.

(Mrs Kao):

In the previous lecture, Buddha said that the 8th ground Bodhisattvas have will-bodies but did not mention how many kinds.

Mahamati replied: Very good indeed, Bhagavan (World Honored One), I will uphold the teaching.

1-(3-232)

Buddha told Mahamati: There are three kinds of will-bodies. What are the three?

They are:

1. The will-body obtained from samadhi of proper reception (bodhisattva in the third to fifth ground),
2. the will-body obtained by realizing that all dharmas have no self-nature (bodhisattva in the sixth to eighth ground), and
3. the will-body that appears in according to forms of living beings (bodhisattva in the ninth ground to Buddha).

After reaching the initial ground, the cultivator can successively advance and obtain the three kinds of will-bodies.

2-(3-232)

Mahamati! What is the will-body obtained from the samadhi of proper reception?

It is (from the initial to) the third, fourth and fifth ground bodhisattvas, having attained the samadhi of proper reception, dwell peacefully in the mind ocean (the 8th consciousness) in which the self-mind is tranquil and the waves of (the 6th and 7th) consciousness no longer arise. They know that the nature (of six external objects) of self-mind has no nature. This is the joy of the samadhi of proper reception.

3-(3-232)

Mahamati! What is the will-body obtained by realizing that all dharmas have no self-natures?

It is when (the six ground to) the eighth ground bodhisattvas observe and realize that all dharmas are illusory and do not exist, and their minds and bodies are turned around (their detail observation to more detail, their bodies more pure). They have obtained the samadhi of illusion and other samadhi doors which enable them to have the merits of the infinite (wonderful) appearances, supernatural powers, liberations, and brightness intellects of self-mastery.

4-(3-232)

When their bodies are adorned with wonderful flowers (dharma) they can quickly obtain the will-body and their bodies move as fast as thoughts. The production and extinguishment of their will-bodies are like illusory dreams, the moon in the water and images in the mirror.

5-(3-232)

Their will-bodies are not created by the five skandha but their appearances look like they do; the various parts of bodies possess adornments.

6-(3-232)

They enter all Buddha lands to teach living beings; and they have thorough knowledge of the self-natures of dharmas.

This is the will-body obtained by realizing that all dharmas have no self-nature.

7-(3-232)

Mahamati! What is the will-body that appears in according to forms of living beings?

It is when bodhisattvas above the ninth ground realize that all Buddha dharma and suchness originate from wisdom of self-realized one.

This is the will-body that appears in according to forms of living beings.

(Mrs Kao):

When a bodhisattva's mind is in the state of suchness, he has the ability to teach different kinds of living beings, just as a Mani Jewel shines in different colors in different directions.

8-(3-232)

Mahamati! Practitioners should observe and thoroughly understand these three kinds of will-bodies and practice them.

(3-233)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

1-(3-233)

The Great Vehicle is free of the self, languages and words.

2-(3-233)

It is neither the four noble truths nor the three liberations. It is not without states.

3-(3-233)

The Mahayana is a vehicle in which one has reached the state of samadhi and self-mastery.

4-(3-233)

The various forms of will-bodies are adorned with flowers (dharmas) and self-mastery.

19. The five- uninterrupted karmas

(3-234)

Then, Bodhisattva-Mahasattva Mahamati asked Buddha: Bhagavan (World Honored One), the five uninterrupted karmas preached by Bhagavan (World Honored One),

having been perpetrated by men or women causes them not to fall into the ānantarya hell (uninterrupted hell).

(Mrs Kao):

Avicii is a Sanskrit term. In Buddhism, it is the lowest (most painful) level of the eight hot hells. Simply put, it is the Avici hell or the unintermittent hell.

1-(3-234)

Bhagavan (World Honored One), what are the five ānantarya-karman (uninterrupted karma), having been perpetrated by men and women, cause them not to fall into the Avicii hell (uninterrupted hell)

(3-235)

Buddha told Mahamati: Listen well! Listen well and reflect well, for I will explain this to you.

Mahamati told Buddha: Very good indeed, Bhagavan (World Honored One), I will uphold the teaching.

1-(3-235)

Buddha told Mahamati: What are the five ānantarya-karman (uninterrupted karma?) They are the murdering of the mother, the father, arhats, breaking-up of sangha-hood and causing the body of Buddha to bleed from malice.

(3-236)

Mahamati! What is meant by the mother of all beings?

It is the desire love that leads to birth; later, joy and attachment are developed.

In this case, the child is established and the mother is the condition.

1-(3-236)

Ignorance is living beings' father, from whom (the six) entrances and (the twelve) places of village (to play) are produced.

When practitioners eliminate these two fundamental roots (ignorance and desire love), it is the murdering of the self-nature that produce the form body (self-nature refers to the mother and father).

2-(3-236)

What is the meaning of killing arhats?

Annoyance is like a venomous rat.

When one's annoyance is no longer arising and all things are extinguish, it is the meaning of killing arhats.

3-(3-236)

What is the breaking-up of sangha-hood?

The combination of the five different skandhas creates one's mind and physical body. When one completely breaks the self-nature; it is the breaking-up of sangha-hood.

(Mrs Kao):

When one breaks up the combination of self-nature, one is the pure and tranquil sangha. Now, the accumulation of the five skandhas has destroyed one's original pure and tranquil sangha-hood.

(What is meant by causing Buddha's body to bleed from malice?)

4-(3-236)

Mahamati! The practitioners are not aware that self-appearance and common-appearance of all external dharma are transformed by the self-mind of the seven consciousnesses.

5-(3-236)

If one wishes to attain the three liberations and non-outflow, to extinguish the erroneous thoughts and to thoroughly cut off the seven consciousnesses of Buddha in origin, this is named the killing of svabhāva Buddha in malice (self-nature buddha).

(Mrs. Kao):

Fo Guang Dictionary

The three liberation doors:

Sanskrit: trīni vimoksa-mukhāni. It refers to the three dharma doors of liberation to nirvana. It is abbreviated as the three liberations and three doors. These are:

- The door of emptiness (śūnyatā), in which all dharma has no self-nature and is born from the interaction of causes and conditions. If one can understand this, one can be at ease in all dharma.

- The door of no-appearance (animitta), also known as door of no-thoughts. Knowing that all dharma are empty and observing that sameness or not-sameness of men and women are unobtainable, one can be free of differences and be at ease.
- The door of no-wish (apranihita), which is also the door of no creation and desire. It means that knowing that all dharma have no appearance, one will have no desire in the three realms. Without desires, one will not create karma of birth and death. Without karma of birth and death, there will be no karmic suffering, and one will be at ease.

(Mrs Kao):

The seven consciousnesses of Buddha body refer to the self-nature of the seven consciousnesses, which kills the svabhāva (self-nature) Buddha.

6-(3-236)

If men and women practice from the self-mind of the inner five ānantarya-karman (uninterrupted karma), it is named the five ānantarya-karman, also named the liberation mind of non-intermittent path.

(3-237)

Furthermore, Mahamati! There are the external (uninterrupted karma), which I will explain to you. You and other bodhisattvas can teach living beings in the future, so they will not fall into ignorance or create karma.

1-(3-237)

What are the five external non-interruption karmas (ānantarya-karman)?

I had been explained previously that those who commit the five kind external karmas will attain neither the three liberations nor the non-intermittent path.

2-(3-237)

In addition to this, the living beings will fall into the Avicii (non-intermittent hell) in retribution.

The exceptions are Bodhisattvas who have supernatural power and who manifest and conduct the external non- intermittent karmas, such as Sravakas of transformation, bodhisattvas of transformation and Tathagata of transformation.

3-(3-237)

They use transformation powers and committed the ānantarya-karman (non-interruption karmas) in order to cast off doubts of living beings and cause them to bring forth vows.

In reality, they did not commit the ānantarya-karman (non-intermittent karmas) and there will not be any retribution.

4-(3-237)

If living beings are aware that all dharma appear from the self-mind and stay away from false thoughts of physical bodies, worldly goods and attachment to the self and external objects, they will not fall into Avicii hell in retribution.

5-(3-237)

Or if they encounter a good knowledgeable advisor and listen to his preaching, they will suddenly understand the true appearance and will not feel suffering in the Avicii (non-intermittent hell).

After being liberated from Avicii (non-intermittent hell), they will no longer have false thoughts or fall into other evil places of birth and death.

(3-238)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

1-(3-238)

Desire love is the mother (that creates physical bodies of living beings) and ignorance is the father.

2-(3-238)

When one is undeceived by external states and vijñāna, one is the self-nature Buddha. When one is bounded by annoyance, it is the killing of self-nature arhats.

3-(3-238)

When one amasses the five skandhas, it is breaking-up of pure self-nature sangha.

4-(3-238)

When one uses non-intermittent path successively to extinguish the consciousnesses, this is named the five ānantarya-karman and one will not fall into the Avicii (non-intermittent hell).

(Mrs. Kao):

When one made the five non-intermittent karmas (ānantarya-karman) of the beyond-worldly things, it is one's internal conduct, not external. Therefore, one does not suffer in Avicii (the hell), but one is still at fault by destroying his Buddha seed.

20. Natures of Buddha-entities (Enlightenment doors of Buddhas)

(3-239)

Then, Mahamati asked Buddha: Bhagavan (World Honored One), I wish you to explain us the enlightenment of Buddha (fruition).

Bhagavan (World Honored One), what is the enlightenment of Buddha (fruition)?

(3-240)

Buddha replied:

Realizing the knowledge of empty of people and things,
realizing the twofold hindrances,
staying away from the twofold death, and
cutting off the twofold annoyances (the 8th consciousness and 6th discrimination),
All of the above is the enlightenment of Buddha.

1-(3-240)

If Sravakas (sound hearers) and condition realizers can realize these (by turning from the small and going toward the great), they are also Buddhas. Therefore, with causes and conditions, I said three vehicle practitioners all can enter the one vehicle.

(3-241)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

1-(3-241)

Thoroughly realizing the dual emptiness, the twofold hindrances, the twofold annoyances and the twofold deaths --- when these are attained, this is the enlightenment of Buddha.

(End of ref#21/book page#246-6)

The Lankavatara Sutra (Chapter 3)

(Ref:#22)

(Ref#22 P246-7 to P259-6)

21. The four equal-secret meanings

(3-242)

Then, Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One) why did thou make the statement in the assembly and also in the Jātaka Sutra: I have attained enlightenment the same as all Buddhas of the past. My various Jātaka (births and deaths), such as I have been the Mandhatri King, the six-tusk elephant, a parrot, a Sakra, a Sunetra and other beings in hundreds of thousands of births (and deaths)?

(3-243)

Buddha told Mahamati: With the four equalities, Tathagata, Arhats and Fully-Enlightened and I made the following statements in the assembly: I was Buddha Krakucchanda, Kanakamuni and Kasyapa, and I am now Shakyamuni Buddha (the fourth Buddha in the worthy kalpa).

1-(3-243)

What are the four equalities?

They are the equality of the Buddha's name, the sounds, the dharma and the (three) bodies.

With the four equalities, Tathagata, Arhat, and Fully-Enlightened One preach in the assembly: I am all Buddhas of the past.

2-(3-243)

What is the equality of Buddha's name?

If Buddha is my name, then the word "Buddha" is also the name for all Buddhas. The self-nature of the word "Buddha" is tranquil and should not be discriminated. This is the equality of names.

3-(3-243)

What is the equality of sounds?

It is the sixty-four sounds of the Brahman languages spoken by me; they are also spoken by all Tathagata, Arhat, and Fully-Enlightened One. Like the sound of kalavinka (birds), the Brahman sound is perfect in nature without increasing, decreasing or distinguishment.

4-(3-243)

What is the equality of bodies?

My dharma body, transformation body and reward body are the same to those of Buddhas in that they all have (32) appearances and (80) perfections (of merits). Except teaching living beings, Tathagatas manifest in various forms according to forms of living beings. This is the equality of bodies.

5-(3-243)

What is the equality of dharmas?

Other Buddhas and I have attained the thirty-seven dharmas of Bodhi. To briefly describe, we all have realized all Buddha dharma and attained the intellect of preaching dharma without obstruction.

These are the four equalities. And with the four equalities, Tathagata, Arhat and Fully-Enlightened One preach in the assembly.

(3-244)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

1-(3-244)

I am Kasyapa, Krakucchanda and Kanakamuni, and I preach the four equalities to disciples of Buddha.

22. The dependence of the two-secret meanings

(3-245)

Mahamati said to Buddha: Bhagavan (World Honored One) you had said that “from the night of Equal Enlightenment till the night of entering nirvana, I have not said a word, and dharmas preach in the past and future are not preach by me. This is what Buddha preach”.

1-(3-245)

Bhagavan (World Honored One), why did Tathagata, Arhat and Fully-Enlightened One say that not preaching is what Buddha preach?

(3-246)

Buddha told Mahamati: I made this statement based on the two dharmas.

1-(3-246)

What are the two dharmas?

They are the dharma of self-realization and the dharma of eternal abiding. Based on two ways, I make the statement.

2-(3-246)

What is the dharma of self-realization?

What has been realized by the Tathagata is also my realization, which is neither increasing nor decreasing. The dharma of self-realization is the perfect state. It is free of false thoughts, empty words, Asraya (subject, the mind) and Alambana (external objects).

3-(3-246)

What is the dharma of eternal abiding?

The dharma realm realized by ancient sages is eternal, just like the nature of gold and silver which are permanent. Whether Tathagata appears in the world or not, dharma realms have been there all the time.

4-(3-246)

When one enters the city of nirvana, it is just like a man of wilderness who sees the even path leading to the ancient city; he immediately enters the city (nirvana) and attains the joy of ease.

5-(3-246)

Mahamati! What do you think?

Did he make this road and various pleasures in the city?

Mahamati replied: No.

6-(3-246)

Buddha told Mahamati: Other Buddhas in the past and I have become enlightened that the true suchness is the same as the nature of dharma realms which is eternally abiding. Therefore, I said that from the night of Equal Enlightenment till the night of entering nirvana, I did not said a word and that dharmas preached in the past had not preached by me.

(3-247)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

1-(3-247)

From the night of Equal Enlightenment till the night of entering nirvana, I have not said a word.

2-(3-247)

I make statements based on the dharma of self-realization.

There are no distinctions between all other Buddhas and me.

23. Dharma free of existence and emptiness

(3-248)

Bodhisattva Mahamati made this request to Bhagavan (World Honored One): I only wish thou would explain to us whether all dharma have appearances or no appearances, so other bodhisattva-mahasattvas and I can be free of appearances and non-appearances and attain Anuttara Samyak Sambodhi.

(3-249)

Buddha told Mahamati: Listen well! Listen well and reflect well, for I will explain this to you.

Mahamati replied: Very good indeed, Bhagavan (World Honored One), I will uphold the teaching.

(3-250)

Buddha told Mahamati: Worldly people are attached to the two erroneous views. They depend on what they see and develop the views of existence and non-existence. They fall into views of nature and non-nature and are deeply attached to them. They think they have attained the liberation of forms; however, they have not.

1-(3-250)

Mahamati! Why are worldly people attached to existence?

They regard the world as rising from seeds of causes and conditions (existence) and everything as rising from existence, not non-existence.

Mahamati! Their theory is based on the idea that the world arises from no-cause.

2-(3-250)

Mahamati! Why are worldly people attached to nonexistence?

After committing dharmas of greed, anger and ignorance, they regard natures of these dharmas as non-existence (no retributions).

Mahamati! If one is truly not attached to natures of these dharmas, one will realize that both natures of all dharma and one's mind are tranquil.

Therefore, Tathagata, Sravakas (sound hearers) and condition realizers do not indulge in greed, anger, ignorant and then regard them as non-existence (no retributions).

3-(3-250)

Mahamati! Among those people who destroy all dharma (by attaching to existence and non-existence), who are the worst?

4-(3-250)

Mahamati replied: Bhagavan (World Honored One), it is the ones who enjoy greed, anger and ignorance, and then say when there is no attachment there is no retributions.

5-(3-250)

Buddha told Mahamati: Very good indeed! Very good indeed! You have understood well.

6-(3-250)

The worst ones are those who enjoy greed, anger and ignorance, and then say there are no nature (no retributions).

They not only destroy the worldly dharma but also destroy the beyond worldly dharma realized by Sravakas (sound hearers), conditions realizers and Buddha by claiming that they are the same as the three vehicles.

Why?

7-(3-250)

Because the three vehicles have already realized both internal (mind) and external (object) dharma are unobtainable, and that the nature of annoyance is free of difference and non-difference. (Externalists claim their theory of non-attachment and non-retribution is the same as the fruitions of the three vehicles.)

8-(3-250)

Mahamati! One's internal and external nature of greed, anger and ignorance are not obtainable, because the nature of greed, anger and ignorance do not have entities and one cannot get hold of them. It is not Buddha, Sravakas (sound hearers) or condition realizers destroy dharma, because Buddha, Sravakas (sound hearers) and condition realizers have realized the liberation of self-nature of all dharma. They know the causes of binding and being bound have no nature.

9-(3-250)

Mahamati! Those who are being bound, have in them causes for binding.

Mahamati! When living beings destroy proper dharmas and suffer, that is because they claim that bad dharmas are empty (no retributions).

Mahamati! For this reason I prefer living being grow attachment to existences as huge as Mount Sumeru and not develop arrogance and perceive that all dharmas are empty.

10-(3-250)

Mahamati! Those who are arrogant and perceive all dharmas are empty hold evil views (annihilationist). They've degenerated into desires (of fruitions) resulting from views of self-appearance and common-appearance and do not realize that all things appear from the self-mind.

11-(3-250)

They perceived natures of all external things as impermanent that suddenly change and extinguish; they also regard that (five) skandhas, (eighteen) dhatus (realms) and (six) ayatanas (entrances) succeed one another that flow and turn will eventually decay and disappear.

They hold the view that all things are uccheda-drsti (annihilation).

Due to their wrong view of annihilation and cast away all worldly knowledge including words and languages. These are the people who destroy the seeds of Buddha.

(3-251)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

1-(3-251)

When one casts away the duality of existence and non-existence and the state of the mind, one realizes the equality and tranquility of the mind.

2-(3-251)

Those who enjoyed of greed, anger and ignorance and perceive them as empty (no retributions) and think they have reached the ranks of sages (the three vehicles) should know that they are wrong.

3-(3-251)

The externalists said that birth has no seed, and that birth will be followed by extinction. They insist that dharma produced by causes and conditions are existence and non-existence which is not what I teach.

4-(3-251)

I said that the productions of all dharmas are from causes and conditions which are not created by externalists, Buddha, the creator or others.

When causes and conditions arise, how could there be extinction (annihilation)?

5-(3-251)

Who can say that there is existence when causes and conditions accumulate and then say all karmas are extinct (annihilation) and have no retributions? These are erroneous views.

6-(3-251)

One should know that all dharmas have neither birth nor extinguishment and observe that all dharma are originally empty and tranquil. Therefore, one should cast away the erroneous dualistic view of existence and non-existence.

(End of ref#22/book page#259-6)

[The Lankavatara Sutra \(Chapter 3\)](#)

(Ref:#23)

(Ref#23 P259-7 to P272-2)

**24. School of languages and meanings
(Meaning and teaching of dharma)**

(3-252)

Then, Mahamati-the Bodhisattva-Mahasattva said to Buddha: Bhagavan (World Honored One), I hope you will explain to bodhisattvas and me the meanings of dharma. If we can thoroughly understand the meaning of dharma, we will be able to distinguish and understanding meaning of all things, and will quickly attain Anuttara Samyak Sambodhi and will be free of self-feelings and false thoughts and not fall into realms of demons and externalists.

Buddha told Mahamati: Listen well! Listen well and reflect well, for I will explain to you.

Mahamati replied: I will uphold the teaching.

(3-253)

Buddha said to Mahamati! There are two ways to understand the meaning of Buddha's preaching which attained by all Sravakas (sound hearers), condition realizers and bodhisattvas. They are the meaning of dharma and the teaching of it.

1-(3-253)

Mahamati! Understanding the meaning of dharma refers to

- a) When one, (the initial ground bodhisattva) reflects on oneself, and
- b) Progresses (to the second bodhisattva ground),
- c) When one, (the third to ninth ground bodhisattva) stays away false thoughts of words, languages, reaches the non-outflow realm and state of self-realization devoid of false thoughts and feelings,
- d) When one (Equal Enlightenment and Wonderful Enlightenment) with samyak-sambodhi has subdued all externalists and demons,
- e) When one's wisdom light of self-realization has shone in the universe is the state of Buddha.

All of the above is called understanding the meaning of dharma.

2-(3-253)

What is meant by the teaching of dharma?

It is the nine categories of teaching, which keeps one away from views of differences, non-differences, existence and non-existence (ātuskotika) and the using of expediency to preach living beings to liberate their mind according to their foundations. This is called the teaching of dharma.

3-(3-253)

Mahamati! You and other bodhisattvas should practice these.

(3-254)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verse style:

1-(3-254)

Buddha uses the meaning of dharma, the preaching of dharma, the self-realization and the nine categories of teaching, to cause beings to reach a clear understanding and observation to avoid falling into false thoughts and self-feelings.

2-(3-254)

Just like false thoughts of foolish people, natures of all things are not real. Why does laity develop false thoughts and claim that no retributions after greed, anger, and ignorance; and the second vehicle's practitioner cling to false emptiness is the mind liberation?

3-(3-254)

The externalists observe the continuity of the births, deaths and develop the dualistic views of existence and non-existence, not understanding the right dharma.

4-(3-254)

One is the truth, no-karma is nirvana. With right intellect, one observes worldly matters and realizes that all things are from self-false thoughts, just like an illusory thing, a dream or a banana tree, which are unreal.

5-(3-254)

Although there are greed, anger and ignorance in the three realms, they only arise from interaction of causes and conditions; no one deliberately create them. From desires five skandhas are created, which are all illusory like dreams.

25. Illusions and discriminations

(3-255)

Then, Bodhisattva Mahamati asked Buddha:

- a) Bhagavan (World Honored One), I only hope you will explain to us the characteristics of illusory false thoughts.
- b) How did illusory false thoughts arise?
- c) What kinds of speaking are considered illusory false thoughts?
- d) What kinds of dharma do illusory false thoughts arise from?

(3-256)

Buddha replied to Mahamati: Very good indeed! Very good indeed! You have asked Tathagata these questions out of your compassion for beings, for the benefits of beings and for the happiness of beings.

Listen well! Listen well and reflect well, for I will explain to you.

Mahamati replied: I will uphold the teaching.

1-(3-256)

Buddha told Mahamati: Illusory false thoughts arise from various external states and various illusory false differentiations.

2-(3-256)

Mahamati! Externalists are attached to the notion of grasping and objects of grasped. They do not understand that all things appear from the self-mind, and they fall into the dualistic views of existence and non-existence.

3-(3-256)

False thoughts and habits result from attachments to various external states, and mind that controls and objects being controlled, they give rise to Asraya (subject) and Alambana (object), which discriminates.

(3-257)

Mahamati said to Buddha: Bhagavan (World Honored One), as you said, externalists are attached to the notion of grasping and objects of grasped. They do not understand that all things appear from the self-mind, and they fall into the dualistic view of existence and non-existence.

False thoughts and habits result from attachments to various external states, and mind that controls and objects being controlled, they give rise to Asraya (subject) and Alambana (object), which discriminates.

1-(3-257)

World Honored One, if one is attached to various external objects, one will fall into the view of existence and non-existence and depart from the truth. Buddha had preached that all things are devoid of self-nature and non-self-nature and worldly views of appearances in origin.

2-(3-257)

Bhagavan (World Honored One), the primary first truth is the same. It is free of:

- a) mental range (perception/pratyaksa, comparison/anumana, immeasurable/sabda, and all other mind activities),
- b) sense organs' state of self-feeling,
- c) the five pañca-avayava-vākya (five dissertates),
- d) udāharana (metaphors), hetu (reason) and all other appearances.

(Mrs Kao):

The five dissertates (pañca-avayava-vākya) are:

1. Proposition (pratijñā): subject.
2. Reason (hetu): content.
3. Analogy (udāharana): metaphor.
4. Application (upanaya): conclusion, and all other forms.
5. Conclusion (nigamana).

3-(3-257)

Bhagavan (World Honored One), why do false thoughts arise when one is attached to the self-nature of worldly things and not from the primary first truth?

Bhagavan (World Honored One), are you also speaking the erroneousness view that false thoughts only arise from one place (the worldly things) and not the other (the primary first truth)?

(3-258)

Buddha told Mahamati: I did not say that false thoughts only arose from one place and not the other. Why?

Wise persons are not attached to views of existence and non-existence, false thoughts do not arise. They know that self-nature and non-self-nature appear from the self-mind, so false thoughts will not arise ◦

1-(3-258)

Mahamati! I said the foolish people develop various false thoughts from discriminations and attachments to objects and matters, which they think are real. (They were born from unborn, not from one place and not the other.)

2-(3-258)

How do foolish people cast away attachments to Asraya (subject) and Alambana (object)?

3-(3-258)

First, one should stay away from mistakes of kāranahetu (the creator and things created.)

4-(3-258)

Second, one should observe the rising of false thoughts.

5-(3-258)

Third, one's minds and bodies should be turned to pure and tranquil.

6-(3-258)

Fourth, one should understand all levels of the bodhisattva, and move forward to the state of the self-realized Tathagata.

7-(3-258)

Fifth, one should be free of the five dharma, the three self-natures, and false thoughts. Therefore, I said false thoughts arise from various external objects and attachments

8-(3-258)

If one can understand the truth of the above meanings, one can attain liberation from false thoughts.

(3-259)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verse style:

1-(3-259)

All things in the world arise from the interaction of causes and conditions.

2-(3-259)

Laitya develop false thoughts of existence, no-existence and are attached to the four tenets, they do not understand my teaching that all things appear from the self-mind.

3-(3-259)

All worldly things are not born from existence (of seeds) or from non-existence (of seeds).

4-(3-259)

They are not born from existence and non-existence or from non-existence and not non-existence.

5-(3-259)

All things arise from the interaction of causes and conditions.

Why do foolish people develop false thoughts (from dharma of causes and conditions)?

6-(3-259)

All things are not born from existence and non-existence, or non-existence and not non-existence.

7-(3-259)

With right intellect to observe the world, one can attain the dual no-self.

8-(3-259)

The natures of all things are not born by themselves, rather are produced by the interaction of causes and conditions.

9-(3-259)

All things are born from conditions, so their self-natures are not independent.

10-(3-259)

A matter does not give birth to itself; otherwise, it results in double-fault.

11-(3-259)

Recognizing the double-fault, one knows that all things have no self-nature.

12-(3-259)

Observing all conditioned things are empty in nature, one stays away from the grasping mind and objects of grasped.

13-(3-259)

The mind that is free of the self-mind (both the false and the true are false) is what I said the true capacity of the mind.

14-(3-259)

The mind that is free of the self-mind is free of the interaction of causes and conditions and the leftover image of self-nature.

15-(3-259)

When the self-nature has turned into the ultimate tranquility (wholesome emptiness), no-self and equality, this is what I called the true capacity of the mind.

16-(3-259)

All worldly objects have given names; they do not have truth in reality.

17-(3-259)

The appearances of six external tangible objects interact with the four formless skandhas, creating common appearances of beings, which are not real.

18-(3-259)

When one attains the dual no-self, one attains the four kinds of wisdom of equality, which are

- 1) The physical body forms of self (created by the five skandhas) and others are equal,
- 2) All things produced from the natures of causes, conditions, and fruition are equal,

19-(3-259)

The third is that living beings have self-mind or non-self-mind (the truth or the fault) are equal,

The fourth is cultivators and things been cultivated are equal.

20-(3-259)

With the false thoughts and habits of the seven consciousnesses since beginless time, various kinds of wrong and unequal minds arise.

21-(3-259)

The mind manifests in accordance with external states, this is what I called the capacity of the worldly mind.

22-(3-259)

All external objects are illusory, and false mind see various things.

23-(3-259)

From the interaction of the false mind and external object, it creates beings' physical body and worldly property, which I said it is the capacity of beings' mind.

24-(3-259)

The mind stays away from the attachment to all appearances, thoughts, external objects, or gain fruition and mental movement; this is what I called the right intellectual capacity of the mind.

25-(3-259)

In worldly things (conditional dharma) one does not cling to self-nature or non-nature; in beyond worldly things (unconditional dharma) one stay away from self-nature or non-nature, then one attains mind liberation. This is what I called the true capacity of the mind.

26-(3-259)

One reaches self-realization of the true suchness of the mind in external objects, the vacuity and true wisdom, the nirvana with four virtues, and the dharma in-universe, all of that is in one entity and can manifest in various will-bodies (supernatural body, mano-maya), this is what I called the capacity of the Tathāgata-Garbha.

(End of ref#23/book page#272-2)

[The Lankavatara Sutra \(Chapter 3\)](#)

<p>(Ref:#24) (P272-3 to P283-6)</p>
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26. Skillfulness in languages and meanings

(3-260)

Then, Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One), you had said that bodhisattva-mahasattvas should thoroughly understand the words and the meanings.

What do you mean by thoroughly understanding the words and the meaning?

What are the words?

What are the meanings?

(3-261)

Buddha told Mahamati: Listen well! Listen well and reflect well, for I will explain it to you.

Mahamati replied: Very good indeed, Bhagavan (World Honored One), I will uphold the teaching.

1-(3-261)

Buddha told Mahamati: How is the speech produced?

It is by combining (the causes of) speaking, words and false thoughts, issued from the throat, lips, the tongue, teeth, jaws, palate and cavity of mouth together with the false thoughts of mano vijnana (the 6th consciousness) and the habits of manas (the 7th consciousness) speeches and attachments arise.

This is how the speech is produced.

2-(3-261)

Mahamati! What is the meaning?

It is free of characteristics of false thoughts and empty words. This is the meaning.

3-(3-261)

Mahamati! Bodhisattva-mahasattvas stay away from all false thoughts and meaningless words, dwell alone in a quiet place, hear, contemplate, and cultivate in samadhi of intellect, and understand the meanings of dharma with the self-mind, which lead them to the city nirvana.

4-(3-261)

With their habits attached to the bodies turned around (to purity), they can reach the state of the self-realization, progress successively on the grounds while observing the meaning of each ground.

This is when bodhisattva-mahasattvas become skillful in meaning.

(3-262)

Furthermore, Mahamati! Bodhisattva-mahasattvas who are skillfully in observing both words and meanings know that words are neither different nor not-different from the meaning, and meaning stands in the same relation to words.

1-(3-262)

If words are different from the meaning, then words are not necessary to express the meaning. Therefore, words must accurately express the meaning, just like a lamp reveals all things.

(3-263)

Furthermore, Mahamati! if instead of comprehending the meaning of non-production, non-extinguishment, the original nature of nirvana, three vehicle, one vehicle, and the pure self-nature (the true mind), one relies on meanings of words and attachments, then one will fall into the views of eternality and annihilation, which are just like various illusions that arise from false thoughts.

These illusions of false thoughts belong to lay people and foolish people, not sages and worthies.

(3-264)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verse style:

1-(3-264)

Lay and foolish people develop various views from words and false thought.

They developed existence and non-existence and said it is right things; this will lead them to fall into the hell.

2-(3-264)

The true self is not in the five skandhas, and the five skandhas are not self.
Production and extinguishment of all things are not what is imagined by lay people and foolish people, yet they are not without the true self.

3-(3-264)

If all things have self- natures, just like what are imagined and attached by lay people and foolish people.

Then they can be seen, and all can see the truth.

4-(3-264)

Some practitioners think that all things have no self-nature, they are attached to complete nothingness and thinking there is neither defilement nor purity. They will fall into erroneous views of annihilation.

Although all things are illusory according to their views, it does not mean complete nothingness.

(3-265)

Furthermore, Mahamati! I will explain to you the characteristics of intellect and consciousness.

If you and bodhisattva-mahasattvas can thoroughly understand the characteristics of intellect and consciousness, you can quickly attain Anuttara Samyak Sambodhi.

(3-266)

Mahamati! There are three kinds of intellect.

They are the worldly, the beyond worldly and the highest beyond worldly.

1-(3-266)

What is the worldly intellect?

It refers to knowledge of externalists and lay people who are attached to the dualistic views of existence and non-existence.

2-(3-266)

What is the beyond worldly intellect?

It refers to the intellect of Sravakas (sound hearers) and condition realizers who are attached to and desire the fruition of self-appearance and common-appearance.

3-(3-266)

What is the highest beyond worldly intellect?

It refers to the intellect of Buddha and bodhisattvas who observe that all things are tranquil in origin, have neither productions nor extinguishment, and are free from the dualistic view of existence and non-existence. They have attained the knowledge of emptiness in people and things and have attained the Tathagata's wisdom through self-realization.

1-(3-267)

Mahamati! Those with consciousness (in the nine dharma realms) are subject to production and extinguishment, whereas those with intellect (in the Buddha realm) are subject to non-production and non-extinction.

2-(3-267)

Furthermore, lay people and externalists with consciousness fall into views of existence and non-existence, various appearances and causes, whereas those with intellect transcend the views of existence and non-existence.

3-(3-267)

Furthermore, those with consciousness grasp external objects and nourish discriminations, whereas those with intellect do not grasp external objects or nourish discriminations.

(3-268)

There are three kinds of Buddha's wisdom.

They are the wisdom of knowing production and extinguishment in the worldly realm; the wisdom of knowing self-appearance and common-appearance in the beyond worldly realm and the wisdom of knowing non-production and non-extinction in the highest beyond worldly realm.

1-(3-268)

Furthermore, those with intellect understand all things without obstruction, whereas those with consciousness have various kinds of obstacles in appearances.

2-(3-268)

Furthermore, those with consciousness combine the three - sense organs, external objects and consciousness, which give rise to the self-appearances and common appearances, whereas those with intellect do not combine the three and can instantaneously see all dharma in original nature and appearance.

3-(3-268)

Furthermore, consciousness is subject to obtainment of appearance, whereas intellect is subject to non-obtainment of appearance.

The state of the self-realization has neither entrance nor exit, and it is like the moon in water.

(3-269)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verse style:

1-(3-269)

Consciousness is subject to the accumulation of karma, while intellect is not.

2-(3-269)

When observing all dharma in conditions, one realizes they do not exist in origin.

3-(3-269)

When one acquires the power of self-mastery, it is wisdom.

4-(3-269)

When one's mind is bound up with external object, it is the mind (self-mind).

When one's mind is able to see one's own false thought, it is the intellect.

5-(3-269)

When Bodhisattva realizes that all appearances do not exist in his mind and is not attached to the unsurpassed state (of Buddha), and then wisdom arises from here.

6-(3-269)

Citta (the mind), manas (mentation), mano and vijnana (consciousness) nourish bad karmas, whereas staying away from them and false thought do not.

7-(3-269)

When one has casted away false thoughts and thinking, one becomes a bodhisattva not a Sravaka (a sound hearer).

8-(3-269)

Tranquility, Samadhi of progress and successive patience are unsurpassed states, this is the pure wisdom of Tathagata.

9-(3-269)

Tathagata's wisdom is the purist and is the true suchness; it is devoid of false thoughts of all living beings and foolish people.

10-(3-269)

I have three kinds of intellect which were realized by previous sages who have attained the true suchness and the true appearance.

11-(3-269)

Living beings do not understand the three kinds of wisdom; instead, they rely on discrimination (the 6th and 7th consciousness), perception (the 5th consciousness) and reception and become attached to the nature of all things.

12-(3-269)

In order to be free of the self-appearance and common appearance, the second-vehicle practitioners stay away from the worldly things; only the sages are not attached to all things.

13-(3-269)

One who is attached to nature of all things (either defiled or pure) develops the self-nature of a Sravakas (a sound hearer).

14-(3-269)

When one transcends the boundary of mind, one attains the pure state of Tathagata.

(3-270)

Furthermore, Mahamati! There are the nine kinds of transformation theories of false view held by externalists. They are:

1. The transformation of forms and places (such as birth, age, sickness and death).
2. The transformation of appearances.
3. The transformation of causes (such as consciousness and no-consciousness rise and disappear).
4. The transformation of fruitions.
5. The transformation of views (such as the mind discriminates with external objects).
6. The transformation of natures (such as bitter turns sweet, sweet turns sour).
7. The transformation of manifested conditions (with brightness and darkness).
8. The transformation of manifested activities.
9. The transformation of matters (such as birth, dwelling, change and extinguishment).

Mahamati! These are the nine kinds of transformations. Existence and non-existence are causes for the transformation theory held by externalists.

1-(3-270)

What is the transformation of forms and places?

It arises from attachments to change of forms and places of dharma.

For example: gold is made into various jewelries, so various forms appear, though the nature of gold itself remains unchanged.

Therefore, while a dharma manifests in various forms, the nature remains the same.

2-(3-270)

In the same way, there is the transformation of matters that arise from false thoughts of externalists. Things are not the same or different (rather, they change according to the self-mind).

3-(3-270)

Just like the transformation of nature of all things, milk thickens into cheese and fruits ripen into liquor, the original nature is empty and does not change.

4-(3-270)

Externalists are attached to views of existence and non-existence, and false thoughts of transformation arise; though in reality there is no transformation.

5-(3-270)

Existence and non-existence appear from the self-mind, and all things have no self-natures.

6-(3-270)

Mahamati! The transformation arises from false thoughts and habits of lay people, foolish people and externalists.

7-(3-270)

Mahamati! all things are tranquil, and there are neither productions nor extinguishments. All transformations are like scenes in an illusory dream.

(3-271)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verse style:

1-(3-271)

Based on consciousness, externalists observed the transformation of forms, places, times, the four element body and the five sense organs and that the intermediate body gradually changes. These are false thoughts and are unwise.

2-(3-271)

With unsurpassed wisdom, Buddha observed that all dharma in the world arise from conditions as the city of Gandharvas. This view is not the same as that of lay people.

(End of ref#24/book page#283-6)

[The Lankavatara Sutra \(Chapter 3\)](#)

<p>(Ref:#25) (Ref#25 P283-7 to P295-4)(Tape #68)</p>

27. Attachment and liberation

(3-272)

Then, Bodhisattva Mahamati said to Buddha: Bhagavan (World Honored One), I only hope you can explain to us the meaning of the continuation of all dharmas and the meaning of the liberation.

If bodhisattvas and I can distinguish between the continuation and non-continuation of all dharma, then we will understand the expediency concerning them and will not be attached to words.

If we can understand well the distinction between the appearances of the continuation and non-continuation of all dharma, then we can cast away attachments to words, letters and false thoughts.

(Mrs. Kao):

If one can observe the mind and understand the reasons for the continuity of people and things, one can turn one's own mind. Being able to turn mind, one can cast away discriminations of people and things and liberate body and mind.

1-(3-272)

We can roam around all Buddha lands among the infinite living beings, listen and uphold the right things and attain the infinite samadhi powder of self-mastery, have various supernatural powers dharani in the mind, manifest in various transformational bodies, illuminate bright lights and complete the ten endless vows perfectly and effortlessly, with expediency (an-ābhoga).

2-(3-272)

Our deeds are just like the sun, the moon, the Mani Jewel and the four elements, equally shining the living beings. We dwell in all bodhisattva grounds and are free of self-views, appearances and false thoughts of the dwelling ground.

3-(3-272)

We understand that all things are from the self-mind, are imaginary just like dreams. We are free of attachment and have entered the Buddha mind.

4-(3-272)

We enter into all realms of living beings, preach and lead them to proper dharma according to their foundations.

5-(3-272)

We help living beings understand that all dharma are illusion like dreams and cast away the false thought of existence, non-existence, production, extinguishment and erroneous words and speech.

Thus, they can turn their bodies and minds into those of sages.

(3-273)

Buddha told Mahamati: Very good indeed! Very good indeed! Listen well! Listen well and reflect well, for I will explain to you.

Mahamati replied: I will uphold to the teaching.

1-(3-273)

Buddha said to Mahamati: Every living being has an infinite number of things in their minds.

They are attached to the surface meaning of the words, which rise to continuation of attachments.

These attachments are:

- 1) The continuation attachment to self and common appearances (from pañca skandha),
- 2) the continuation of the attachment to (external) conditions,
- 3) the continuation of the attachment to nature and non-nature,
- 4) the continuation of the attachment to the false thought of production and non-production,
- 5.) the continuation of the attachment to the false thought of extinguishment and non-extinguishment,

- 6) the continuation of the attachment to the false thought of vehicle and non-vehicle ◦
- 7) the continuation of the attachment to the false thought of the conditional (phenomenal world) and the unconditional (world) ◦
- 8) the continuation of the attachment to the false thought of self-appearance of various bodhisattva grounds,
- 9) the continuation of the attachment to attain the non-interrupted false thoughts,
- 10) the continuation of the attachment to the false thought of existence and non-existence of externalists, and
- 11) the continuation of the attachment to the non-interrupted false thoughts of the three vehicles and the one vehicle ◦

2-(3-273)

Furthermore, Mahamati! lay people and foolish people are attached to the continuation of false thoughts.

Just like silkworms, with the continuation of false thoughts, lay people and foolish people enwrap themselves and others with their own false thoughts and develop attachments to appearances of existence and non-existence.

3-(3-273)

Furthermore, Mahamati! there is no continuation or non-continuation of the appearances of all things by themselves.

Bodhisattva-mahasattvas can thoroughly see that all things are tranquil, so they do not develop false thoughts.

4-(3-273)

Furthermore, Mahamati! Bodhisattvas are aware that the natures of dharma have no self-natures because all dharma appear from the self-mind, and they do not true exist.

Bodhisattva-mahasattvas can observe the perception of their own minds and understand that all natures have no appearances.

They realize that all dharma are tranquil in original, and there is no continuation or non-continuation of dharma appearances. (Thus, they attain liberation.)

5-(3-273)

Furthermore, Mahamati! The continuation or the non-continuation of dharma has no bondage or liberation.

Lay people and foolish people are not aware of this truth, and they are attached to bondage and liberation. Why?

There are no appearances of living beings within the phenomenal things of existence or non-existence.

6-(3-273)

Furthermore, Mahamati! There are three kinds of continuations of attachment seated in the minds of foolish people. They are:

- 1.) The continuation of greed, anger and ignorance,
- 2.) the continuation of desires, the past, the present and the future, and
- 3.) the continuation of the accumulation of love and joy.

Therefore, the five realms come into being, in which living beings reincarnate continuously.

Mahamati! When the continuation cease, there will be no continuation or non-continuation of appearances.

7-(3-273)

Furthermore, Mahamati! Consciousnesses arise continuously and non-interrupted when conditions such as physical organs, external objects and consciousness interact with each other.

Expediency causes the manifestation of all illusory appearances, causing one to become attached to continuation of consciousnesses.

In other words, attachment to expediency and appearances give rise to the continuation of consciousnesses.

If consciousness, which arise from the combination of the three, ceases, liberation will be attained, and the continuation of production and extinguishment will no longer occur.

(3-274)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verse style:

1-(3-274)

Attachment to illusory false thoughts gives rise to the continuation of appearances.

2-(3-274)

When one understands that the origins of all things are empty, nets of continuation will cease.

3-(3-274)

However, foolish people do not understand the natures of all things. They grasp and become attached to words and speech, just like silkworms that are bound up with nets that they produce.

4-(3-274)

Foolish people are bound up by their own false thoughts and cannot observe the continuation of their false thoughts.

(3-275)

Mahamati said to Buddha: According to Bhagavan (World Honored One), foolish people and externalists believe that all dharma have self-natures. However, all dharma have no true self-natures, they are just self-nature of false thought.

1-(3-275)

Bhagavan (World Honored One), if false thoughts have their own self-nature and were not derived from encountering nature of external objects and nature of self-false thoughts, then this theory will fall into uccheda-drsti (extinction view). Because this would mean neither living beings' annoyance nor Buddha's pure dharma have self-nature.

2-(3-275)

Because Buddha had said *paratantra-svabhāva* (the nature of reliance on others) and *parikalpita-svabhāva* (the nature of universal attachments) have no self-nature. Their self-natures manifest from false thoughts.

(3-276)

Buddha said to Mahamati: Indeed! Indeed! It is just as you said.

1-(3-276)

Mahamati! All things have no self-nature, however, the foolish people fall into view that all things have their true self-natures. Also even the nature of false thoughts has no true self-nature or self-appearance.

2-(3-276)

However, Mahamati! With sagely knowledge, sagely views and sagely wise eyes, sages observe that all things have *pariniṣpanna-svabhāva* (complete and perfect true nature or true suchness).

(3-277)

Mahamati said to Buddha: As Buddha said sages with their sagely knowledge, sagely views and sagely wise eyes realize all dharma have *pariniṣpanna-svabhāva* (complete and perfect true natures; true suchness) and those with divine eyes, human eyes or foolish thoughts do not.

1-(3-277)

Bhagavan (World Honored One), why foolish people who are free of false thoughts still can't see *pariniṣpanna-svabhāva* (the complete and the perfect true nature) of all dharma?

2-(3-277)

Bhagavan (World Honored One), views of sages and lay people are different. However, minds of foolish people are reverse (deluded) and not-reverse (not-deluded). Why?

3-(3-277)

They do not understand pariniṣpanna-svabhāva (the complete and the perfect true nature) perceived by sages, and they do not understand that all dharma are free of views of existence and non-existence.

4-(3-277)

Bhagavan (World Honored One), the views and thoughts of sages are not like those of lay people, who distinguish all things and their false thoughts arise from illusory matters. Sages know that appearance from the self-mind are not true.

5-(3-277)

Bhagavan (World Honored One), If pariniṣpanna-svabhāva (the complete and the perfect true nature) is perceived by sages then the self-nature of false thoughts is also perceived by the sages. Therefore, both sages and living beings have false thoughts.

(Why?)

6-(3-277)

Because Buddha (thou) have not spoken of causes and no-causes between the sages and living beings. If thou do, attachments to natures and appearances will arise.

7-(3-277)

If you (Buddha) say the state of sages are different from those of living beings with false thoughts, then that statement is infinitely wrong!

8-(3-277)

Bhagavan (World Honored One), foolish people do not understand that self-natures and self-appearances are pariniṣpanna-svabhāva (the complete and the perfect true nature) for sages (therefore sages do not have false thoughts and distinguish).

9-(3-277)

Bhagavan (World Honored One), since foolish people do not understand pariniṣpanna-svabhāva (the complete and the perfect true nature), we can't say their self-nature of

false thoughts arise from distinguishing the self-natures and self-appearances of external objects (because they don't know, so they can't distinguish.)

10-(3-277)

Therefore, they cannot differentiate among false thoughts, non-false thoughts and their own false thoughts.

11-(3-277)

Bhagavan (World Honored One), the false thoughts of foolish people are different, so natures and appearances that they perceive are also different.

12-(3-277)

Bhagavan (World Honored One), the causes of false thoughts are different, so natures and appearances that arise are also different.

13-(3-277)

Things have no false thoughts; it is foolish people who develop false thoughts on their own.

Why did Buddha preach that false thoughts are illusory to help living beings cast away false thoughts?

14-(3-277)

Bhagavan (World Honored One), why do thou want living beings to cease their false thoughts, views of existence and non-existence, and not attachment to the self-nature of various illusory worldly matters?

a.) Why do thou preach that the states of sages are real, which leads to view of existence?

b.) Why do thou preach that an empty dharma has no nature, which leads to the view of non-existence?

c.) Why do thou preach the true appearance realized by sages, which leads to the view of externalism?

(3-278)

Buddha told Mahamati: It is not true that my preaching of the non-nature of an empty dharma leads to the view of uccheda-drsti (non-existence, annihilationism); Or that my

preaching of the true appearance leads to the view of externalism; I preach true self-nature of all things that's realized by sages.

1-(3-278)

In order for living beings to remove fear I do not preach the true suchness to them because they are attached to the view that all things have self-natures and self-appearances since beginningless time.

(If Buddha preach true appearance with no appearance, not existence and not non-existence, they will become fearful. Above preaching is only for those who are attached to worldly things.)

2-(3-278)

For those who are attached to pariniṣpanna-svabhāva (the complete and perfect true nature) of the sages, I preach the empty dharma.

3-(3-278)

Mahamati! I do not say that dharma have natures or no natures.

4-(3-278)

Mahamati! I dwell in true empty dharma and am free of confused views and appearances. I stay away from nature and no-nature that appear from the self-mind.

5-(3-278)

I have attained the three liberations (emptiness, no-appearances, no-expectations) and reached the true suchness.

6-(3-278)

I comprehend that the self-natures and self-appearances of all dharma are from self-realization, observation and dwelling, and I am free of views of eternalism and annihilationism.

(End of ref#25/book page#295-4)

The Lankavatara Sutra (Chapter 3)

(Ref:#26)

(P295-5 to P305-7)(Tape k#70)

(3-279)

Furthermore, Mahamari! Bodhisattva-mahasattvas should not establish the no-birth theory which is held by externalists. Why?

There are two reasons:

a.) Externalists claim that no-birth theory of all things comes from the nature of existence and non-existence (the view of eternality and annihilation (uccheda-drsti)

b.) Their no-birth theory is based on the creator as the cause.

They destroy their theory because it is contradictory and one will not be able to cultivate.

(Mrs. Kao):

Buddha reprimands externalists for their no-birth theory, because it is contradictory and base on the two opposite views-eternality and annihilation.

1-(3-279)

There are three reasons that externalists' no-born theory destroys their school.

First, it is derived from the dualistic view that no-birth is produced from birth.

Second, the theory of no-birth leads to the view of production and extinguishment.

Third, indestructible appearances have no birth in origin and should not be established from existences.

Therefore, their views of no-birth destroy their theory of no-birth.

2-(3-279)

Mahamati! There are other externalists who establish the theory that seed or no-seed has no birth. However, this theory leads to production, extinguishment of all things and the appearance of existence or non-existence, which is unattainable.

3-(3-279)

Mahamati! If their theory of no-birth is based on the view of seed and no-seed and if they claim that nature of all things has no-birth, then their view destroys their theory of no-birth.

Therefore, one should not establish the theory of no-birth based on seed, no-seed, nature and appearance. All things manifest from false thoughts of one's own self-mind.

4-(3-279)

The theory of pañca-avayava-vākya (the five-part syllogism) is fallacious,

1. The cause of birth from interaction creates other appearance (categories), which means birth is not from the same cause.
2. The theory falls into the conditional and is pretentious.
3. The externalists claim all dharma have no-birth; they should not establish such a theory.

Similarly, bodhisattvas should not create any theory since they realize that all dharma are empty and have no self-nature.

5-(3-279)

Mahamati! To remove fear for foolish people, bodhisattva-mahasattvas preach that all dharma are illusory and dreams as they appear or not appear according to perceptions, awareness, the fallacious views, hearings, feelings and knowledge .

6-(3-279)

Mahamati! Foolish people fall into the erroneous views of existence and nonexistence. Don't let them become frightened (upon hearing the middle way which is free of existence and non-existence) and flee from Mahayana (the great vehicle dharma).

(3-280)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verse style:

1-(3-280)

In origin, all things have no self-natures, words, births, deaths or continuations (of five skandhas).

2-(3-280)

With false thoughts, foolish people establish the no-birth theory, just like the false awareness of a dead body.

3-(3-280)

The right theory that all things are unborn is not the theory (of the creator) held by externalists.

4-(3-280)

The no-birth theory of externalists claims that all things are created by by Puruṣa, external dust and the creator, etc.

The unsurpassed theory of no-birth is Buddha's theory that all things are created by conditions and will return to the vacuity nature.

5-(3-280)

Externalists said all things in the world are no-birth; wise people do not believe that (because causes and conditions give rise to things).

6-(3-280)

No-birth theory from externalist is based on the view of birth, and wise people should stay away from such a belief.

7-(3-280)

Just as dim-eyes living beings see hanging hairs floating up and down in space, foolish people are attached to the view of things with nature or no-nature based on their own false thoughts.

8-(3-280)

Words are created in the three realms by false thoughts of living beings; however, words have no self-natures.

9-(3-280)

Words explain the self-natures of illusory matters; as a result, living beings develop false thoughts.

10-(3-280)

Words explain appearances, matters, the teaching of sages; as a result, living beings develop discrimination, mental disturbances and fearfulness.

11-(3-280)

Only Buddhist disciples can realize the ultimate emptiness, transcend all and cast away all false thoughts.

12-(3-280)

A mirage is not water; however, a deer sees water as a result of thirst and desire.

13-(3-280)

Living beings are confused with illusory external objects; sages with observation knowledge are not.

14-(3-280)

Sages' knowledges are pure and without attachments; thus, they can attain Samadhi and the three liberations.

15-(3-280)

They are free of the appearance of birth and death; they can travel everywhere freely in vacuity and without form.

16-(3-280)

They have reached the state of nothingness and are without (thoughts of) self-nature or non-self-nature.

17-(3-280)

They realize thoroughly that self-nature and non-self-nature are equal, thus attain the sage fruition.

18-(3-280)

Why living beings see self-nature and non-self-nature of all things in the three realms?

19-(3-280)

How do wise men stay in equality, without false thoughts or discrimination?

20-(3-280)

Living beings do not understand that all dharma are tranquil and equal, their physical body and the views of external objects are extremely unstable and disturbed.

21-(3-280)

With the cessation of disturbances, one can attain equality in the mind.

28. The unattainable state of wisdom

(3-281)

Then, Mahamati said to Buddha: Bhagavan (World Honored One), as thou said with wisdom one observes that the grasping of illusory external objects, which are established by given names, is unattainable.

1-(3-281)

There are no self-natures in grasping or objects of grasping.

With the state of no perceptions in the mind, wisdom will not create; it is only a given name. The mind, external objects, wisdom are only names established by false thoughts!

(Mrs Kao):

The following questions are asked by Bodhisattva-Mahasattva Mahamari. Having the knowledge, why one can't understand external objects.

2-(3-281)

Bhagavan (World Honored One), is it because living beings are not aware that the five skandhas permeate self-appearances (the six entrances, the twelve places, and the eighteen realms) and common appearance (the five skandhas) of self-nature of all things

and that they don't know whether they are the same or different from the five skandhas, therefore they can't thoroughly understand external objects?

3-(3-281)

Is it because living beings do not understand self-appearance, common appearance of all things, and that the five skandhas have been covered up by self-nature and self-appearance of various things, therefore they can't thoroughly understand the external objects?

4-(3-281)

Is it because of the obstruction presented by the walls, the mountains, the earth, water, fire, or wind, therefore living beings can't thoroughly understand external objects?

5-(3-281)

Is it because of a distance that's too far or too close that living beings can't thoroughly understand external objects?

6-(3-281)

Is it because of too old age, too young, blindness, mental obstruction, or imperfection of sense organs that living beings can't thoroughly understand external objects?

7-(3-281)

Bhagavan (World Honored One), if living beings are not aware of the differences or the similarity of self and common appearance of all things, they are not wise. They are ignorant for not understanding external objects.

8-(3-281)

If the five skandhas, the six entrances, the twelve places and the eighteen realms permeate self and common appearance, natures and self-nature of all things and cover up each other, leading living beings to not thoroughly understand external objects, we should say that they are ignorant and not wise.

9-(3-281)

Bhagavan (World Honored One), wisdom is obtained from knowledge of jñeya (the five sciences, external objects etc.), not from no-knowledge. This is wisdom.

10-(3-281)

If one can't obtain wisdom due to the obstruction presented by the mountains, the walls, the earth, water, fire, the wind, too far, too close, too old, too young, blindness, mental disorder, the imperfect physical organs, it is ignorance, not wisdom, because he has no awareness of external objects.

(3-382)

Bhagavan (World Honored One) told Mahamati : It is not what you said .
No wisdom should be wisdom, they are not without wisdom.

1-(3-382)

I did not say that wisdom was unattainable because of obstructions of external objects. Living beings do not understand, because they grasp external objects. I said that they are attached to external objects and do not realize that all things are just given names and without real entity.

2-(3-382)

One should be aware that existence, non-existence, nature and no-nature of all things manifest from the self-mind. Understand this, one does not develop attachment.

3-(3-382)

Understanding that external objects are unobtainable, one with knowledge of jñeya (the five sciences) will not produce false thoughts and will attain the three liberations. However, wisdom is also unobtainable because the mind and external objects are tranquil.

4-(3-382)

One with false thoughts cannot realize that wisdom of living beings is permeated by habits since beginningless time, they have developed views of appearance with self-nature or non-self-nature and their false thoughts never cease.

5-(3-382)

In order for living beings to realize that all things manifest from the self-mind, Buddha preaches that the object and the subject result from the perception of the self-mind, thus living beings grasp, develop and become attached to all things.

6-(3-382)

Because they are not aware the capacity of self-mind and with their knowledge resulting from the state of the object and the subject, living beings develop false thoughts and attachment, from which they differentiate between self-nature and non-self-nature of external objects.

They have no ability to observe ultimately, thus they establish the view of annihilation.

(3-383)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verse style:

1-(3-383)

When there is grasping of objects, the wisdom itself can't observe.
Those with false thoughts say this is ignorance or no-wisdom.

2-(3-383)

Or when the five skandhas, the six entrances, the twelve places and the eighteen realms permeate all things, one can't observe the difference or the similarity of nature of self and common appearance, and then they say this is not wisdom.

3-(3-383)

Or because of various obstructions, being too far or too close, one can't see thoroughly, and then they say this is not wisdom. This is erroneous knowledge.

4-(3-383)

Or because of too old, too young, imperfection of sense organs, or mental disorder, wisdom is unattainable; they say this is not wisdom. At the same time they also claim that jñeya (the five sciences) of external objects exist. This is also the erroneous knowledge.

(End of ref#26/book page#305-7)

The Lankavatara Sutra (Chapter 3)

(Ref:#27)

(P306-1 to P314-5)(Tape k#72)

(Mrs Kao):

In this paragraph, Buddha further explains the previous paragraph his answer to externalist's claim that no wisdom is wisdom. Foolish people and laity do not understand the sagely wisdom, thinking that sages have no wisdom.

(3-384)

Furthermore, Mahamati!

- 1.) With hypocritical, evil, erroneous, and false thoughts since beginningless time, foolish and ordinary people turn their inner pure knowledge into attachment to external objects.
- 2.) As they turn their original knowledge and right speech to delusion and illusion, they can't thoroughly understand themselves and the outside world.
- 3.) Thus they are attached to nature and appearance of external objects in existence or non-existence, expedient name and sentences, and catuskoti (the four extremes). They should stay away from these and stay in the state of no-appearance; however, they can't distinguish them.

(3-385)

Mahamati said to Buddha: I only hope that Bhagavan (World Honored One) can explain to us the meaning of the dharma and the teaching of the dharma, so that bodhisattva-mahasattvas, ordinary people, Sravakas (sound hearers) and conditions realizers in the future and I can understand, and we will not deviate to one side.

(3-386)

Buddha told Mahamati: Listen well! Listen well and reflect well, for I will explain to you.

Mahamati replied: I will uphold the teaching.

1-(3-386)

Buddha told Mahamati: There are two forms of dharma teaching attained by the Tathagata of the past, present and future.

They are the teaching of the dharma and the meaning of the dharma.

2-(3-386)

The teaching of the dharma refers to the preaching of the true meaning of the sutra and to the use of expediency according to the foundations of living beings.

3-(3-386)

The meaning of the dharma refers to departing from various false thoughts, which appear from the self-mind.

Therefore, cultivators will not degenerate into views of the same, different, both or single, and they will transcend citta (the mind, the alāya or 8th consciousness), manas (self; the 7th consciousness), mano (mental activity; the 6th consciousness), and vijñāna (the five consciousnesses) and enter self-realization.

4-(3-386)

The Self-realized One is free of Darsanabhāga (the activity of consciousness) and nimitta-bhāga (the object of consciousness), which are formed by causes and conditions. All externalists, Sravakas (sound hearers) and condition realizers have degenerated to the dualistic views, and they do not understand what I meant by the meaning of the dharma.

5-(3-386)

Mahamati! These are the meaning of the dharma and the teaching of the dharma.

You and other bodhisattva-mahasattvas should study them.

4-(3-386)大慧！是名自宗通及說通相，汝及餘菩薩摩訶薩，應當修學。

(3-387)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verse style:

1-(3-387)

The two forms of dharma which I preach are the teaching of the dharma and the meaning of the dharma.

The teaching of the dharma is used for children (beginner Buddhists) to eliminate their attachment gradually, and the meaning of the dharma is for cultivators to be enlightened suddenly.

29. Don't practice worldly theories

(3-388)

Then, Bodhisattva Mahamati said to Buddha: Bhagavan (World Honored One)! You once said that Buddha's disciples should not study or be close to worldly words and arguments. If one does, one will grasp worldly greed and desire and will be unable to accept proper dharma. Bhagavan (World Honored One), why did you say that?

(3-389)

Buddha told Mahamati: The worldly words are rhetorical with various sentences, causes, conditions and examples, which beguile and confuse foolish and ordinary people. So, they will not enter the true self-mind, not be aware that all things manifest from the self-mind, and they will also invert their views and degenerate into the dualistic views.

1-(3-389)

Foolish and ordinary people destroy their proper views (condition required to reach Buddhahood), reincarnate in the six realms and are never liberated.

They are not aware that all dharma appear from the self-mind and are attached to the self-nature of external objects, which leads to development of false thoughts and attachment.

2-(3-389)

Therefore, being attached to the worldly eloquence, they cannot be free of birth, age, sickness, death, depression, sadness, sufferings, afflictions, confusion and madness.

(3-390)

Mahamati! The Sakro-devanam-indrah (the thirty three deity) is knowledgeable of the worldly theories and write many his own sabdavidya-vyakarana (knowledge of languages and philosophy).

1-(3-390)

He had a disciple who transforms his body as a dragon went up to the heavenly palace and established his own sabdavidya-vyakarana (knowledge of languages and philosophy).

2-(3-390)

He swore to destroy Indra's one thousand-spoked wheel. And if Indra did not obey, he would behead him and everyone under him in return for his mortification.

3-(3-390)

He used dharma of the Indra to destroy him. Being defeated and his one thousand-spoked wheel destroyed, the Indra returned to the world.

4-(3-390)

Therefore, Mahamati! even animals can use rhetorical worldly words to beguile the heavenly beings and asuras, thereby causing them to develop views of birth and death, let alone the human beings.

5-(3-390)

Thus, Mahamati! to be devoid of retributions and sufferings, one should not study or be close to worldly eloquence.

6-(3-390)

Mahamati! Worldly eloquence one only speaks of the body, the view, the hearing, the feeling and the awareness of the present mind.

7-(3-390)

Mahamati! Two thousand and five hundred years later, there will be hundreds of thousands worldly eloquent persons who will destroy the proper dharma constructed by my disciples.

At that time, evil awareness, evil cause and evil views of common people will be prevalent.

And there will be some Buddhist disciples who will learn, study, practice and accept them.

8-(3-390)

Therefore, Mahamati! Worldly eloquent persons will uphold externalists' views and erroneous causes and conditions with various rhetorical words, sentences, causes and examples, in order to destroy right dharma constructed by my disciples. With these theories, they will not be able to attain the proper self-realization.

9-(3-390)

Mahamati! These externalists do not have the self-realization of the truth. They spoke of infinite number of worldly matters without realizing the truth or that their theories are foolish worldly views.

(3-391)

Then, Mahamati asked Buddha: Bhagavan (World Honored One), externalists with worldly rhetorical eloquence consist of various attractive words, sentences, causes and conditions do not have the self-realization and they develop their own theories and attachment.

1-(3-391)

However, Bhagavan (World Honored One), you also preach an infinite number of worldly words and sentences to those from various directions, including the heavenly beings, humans, and the asuras.

Didn't you also not preached the truth that was self-realized by Buddha?

And didn't you also enter the path of externalists' erroneous wisdom and words?

(3-392)

Buddha told Mahamati : I do not preach the worldly eloquence or ayavyaya (the theory of coming-and-going). I only preach the meaning of not coming-and-going.

1-(3-392)

Mahamati! Coming means production and accumulation. Going means destruction.

Not coming and going is neither production nor extinguishment. My preaching does not fall into false thoughts or the worldly eloquent theories.

Why?

2-(3-392)

My preaching possesses the following characteristics:

- 1.) My teachings of self-realization is not attached to natures or non-natures of external objects,
- 2.) Understanding that all things are from the self-mind and are free of existence and non-existence in origin,
- 3.) The mind is unmoved by the dualistic views,
- 4.) The awareness that all external appearances and objects have no self-nature,
- 5.) The awareness that all dharma appear from the self-mind,
- 6.) Thorough understanding that all dharma appear from the self-mind; then, false thoughts will not rise.
- 7.) False thoughts do not rise when one attains the three liberation doors, which are emptiness, formlessness and non-pretentiousness (no-expectation). This is liberation.

(End of ref#27/book page #314-5)

[The Lankavatara Sutra \(Chapter 3\)](#)

<p>(Ref:#28) (P314-6 to P326-3) (Tape#74)</p>
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(Evidence)

(3-393)

Mahamati! I remember in the past that when I was staying at a certain place a Brahman named Lokayatika came to my place.

Without asking if I am available, he suddenly asked me:

1.	Gautama! Are all things in this world created by the Heaven of Brahma?
----	--

I said to him: Brahman! If one believes that all things are created by the Heaven of Brahma, it is the initial worldly theory.

He asked again:

2.	All things are not created by the Heaven of Brahma?
----	---

I said to him again: the theory that all things are not created by the Heaven of Brahma is the second worldly theory.

Then, he asked again:

3.	Are all things eternal?	4. Are all things non-eternal?
5.	Are all things born?	6. Are all things unborn?

I said to him: These are the six worldly theories.

Mahamati! He asked me again:

7. Are all things one?	8. Are all things different?
9. Do all things occur at the same time?	10. Do all things occur at different times?
11. Are all things born of various causes?	

I replied: these are the eleven worldly theories.

Mahamati! He asked again:

12. Do all things have no karmic effect (avyākṛta)?	13. Do all things have karmic effect?
14. Is there self?	15. Is there no self?
16. Is there a present life?	17. Is there no present life?
18. Is there a future life?	19. Is there no future life?
20. Is there liberation?	21. Is there no liberation?
22. Do all things rise and fall in ksana (momentary)?	23. Do all things not rise and fall in ksana (momentary)?
24. Is ākāśa asaṃskṛta? (Is space unconditional?)	25. Is asaṃskṛta a-pratisaṃkhyā-nirodha? (Is unconditional unselected?)
26. Is nirvana unconditional?	27. Gautama, are all things created?
28. Are all things not created?	29. Is there an intermediate skandha body
30. Is there no intermediate skandha body?	

(3-394)

Mahamati! I said to him: Brahman! All these are world theories which belong to yours, not mine.

1-(3-394)

I only said that

1.) The causes of three realms are false thoughts and habits since beginningless time, creating various bad karmas and suffering the retributions.

2-(3-394)

2.) Living beings do not recognize that all things manifest from the self-mind, thus they develop false thoughts and cling to external natures thinking that they are real.

3-(3-394)

3.) Externalists said that consciousness arises from the combination of the creator, sense organs and external objects. I (Buddha) do not say that!

5-(3-394)

Brahman, I do not say that the creator is the cause for all things or that there is no cause for all things.

6-(3-394)

I only say that false thought and discrimination give rise to the grasping mind and objects of grasped, leading to attachment to natures of external objects, which then give rise to dharma (things).

7-(3-394)

These profound teachings cannot be understood by you (Brahma) or those who have fallen to the continuation of self-appearance.

8-(3-394)

Mahamati the essence of the three unconditional - asajskṛta-dharma (nirvana), ākāśa-asamskṛta (space unconditional) and pratisamkhyā-nirodha-asamskṛta (selected unconditional dharma) are not three numbers, instead they are three different names!

(Mrs Kao):

Names and numbers have no real entity.

(3-395)

Furthermore, Mahamati! the worldly Brahman, asked me:

31. Are the three realms caused by ignorance, desire-love and karma?	32. Or are they causeless?
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(3-396)

I said to him: Theories of the cause and the causeless are all worldly theories.

(3-397)

He asked me again:

33.) Does all dharma nature encompass both self-appearance (individual karma) and common-appearance (similar karma) of living beings?

(3-398)

I said to him: This statement is also a worldly theory.

Brahman! Even the belief of the attachment of any subtle mental activity to external objects (in the 6th consciousness) is a worldly theory.

(3-399)

Furthermore, Mahamati! The worldly philosopher-Brahman, asked: is there anything not belong to worldly theory?

I am the leader of externalist teaching and I am good at teaching with various words, sentences, causes, conditions and examples, in order to enhance my theory.

(Mrs. Kao):

Because the Brahman considers himself to be the best among them, he refuses to accept Buddha's criticism.

(3-400)

I said to him: Yes, Brahman! But they don't belong to your teaching.

Because they are unconditional, non-established and not language related.

They are in accordance to the primary truth, using expediency of various words, wonderful sentences, causes, conditions and examples to teach living beings depending on their foundations.

(3-401)

Brahman asked: What kind of dharma is not worldly theory, not like improper teachings of philosophers and not improper languages?

(3-402)

I said to him: Brahman! There is the non-worldly theory, and it is not understood by externalists, due to attachment to the self-nature of external objects as a result of false thoughts and discriminations.

1-(3-402)

Non-worldly theory is

- 1.) when one recognized that all things manifest from one's self-mind, false thoughts will not arise,
 - 2.) when false thoughts no longer arise, one has no desire of the external objects,
 - 3.) one's false thoughts have completely ceased, it is the non-worldly theory.
- The above theory is my (Buddha) teaching, not yours!

2-(3-402)

Brahman, to sum up your theory of consciousness:

It is the attachment to coming and going, birth and death, sufferings and happiness, dualistic and erroneousness views, touch and desire, combination and continuity, love (and give up), erroneousness causes and discriminations.

Brahman! All these teachings are your worldly theories, and not mine!

3-(3-402)

Mahamati! I answered these questions asked by Brahman Lokayatika.
He kept silent and left without bidding farewell.

4-(3-402)

He reflected upon himself: The teaching of the Shramana monk is beyond my understanding. He teaches non-birth, non-appearances, non-causes (here, he deliberately misinterprets Buddha's teaching, unwilling to admit his own mistake), the awareness of one's own false thoughts and appearances, leading to cessation of false thoughts.

5-(3-402)

Mahamati! This is what you asked: why one study and be close to worldly theories, accept greed and desires, and not proper dharma.

(3-405)

Mahamati asked Buddha: Bhagavan (World Honored One), what is the difference between accepting things of greed and desire and accepting the right dharma?

(3-406)

Buddha told Mahamati : Very good indeed! Very good indeed! You are asking these questions for living beings in the future.

Listen well! Listen well and reflect well, for I will explain to you.

Mahamati said to Buddha: I will uphold the teaching.

1-(3-406)

Buddha said to Mahamati: Things of greed refers to grasping, removal, touch and taste, being attached to external objects and degenerating into the two-fold views.

2-(3-406)

This causes the rising of sufferings from (five) skandhas, which includes birth, old age, sickness, death, sorrow, sadness and annoyance. All these result from desire love.

3-(3-406)

All those occur due to the studying of worldly theories and being close to philosophers. I and other Buddha all said that studying and being close to worldly philosophies is greed, it is called grasping of greed and desire. It is not proper dharma.

(3-407)

Mahamati! What is meant by accepting and upholding the right dharma?

1-(3-407)

It is when

1.) one is well aware that all things manifest from the self-mind,

- 2.) one attains the knowledge of the emptiness of people and the emptiness of things, and then no false thoughts arise,
- 3.) quickly understanding each level of Bodhisattva's practicing contents and methods, then able to cast away citta (the mind, the 8th consciousness), mano (mental activity, the 6th consciousness), manas (the self, the 7th consciousness), and vijñāna (the five consciousness),
- 4.) one is anointed with wisdom by all Buddhas,
- 5.) one has fully accepted the ten inexhaustible vows,
- 6.) one has attained an-ābhoga (the effortless self-mastery) in all dharma.

All of the above are the meaning of accepting and upholding the right dharma.

- 7.) To summarize: It is when one
 - a. does not degenerate into erroneous views of worldly people and externalists,
 - b. leaves hypocritical thinking,
 - c. leaves all false thoughts and discriminations,
 - d. leaves discriminations of nature - same, different, both, not-both, externalism and annihilationism,
 - e. stays away from the two-fold views.

2-(3-407)

Mahamati! Externalists hold the two-fold views of eternity and annihilation, and not wise.

One who holds the no-cause theory of phenomenon develops the view of eternity.

One who sees the destruction of causes and conditions develops the view of annihilation.

3-(3-407)

Mahamati, I did not see that things have production, dwelling, changing or extinguishment, this is the right dharma.

4-(3-407)

Mahamati! This is the difference between accepting greed and desire and accepting the right dharma.

You and other bodhisattva-mahasattvas should study them.

(3-410)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verse style:

1-(3-410)

All the worldly theories are false teaching upheld by externalists.

2-(3-410)

They believe in objects of creation and the creator; they have no right theory.

3-(3-410)

Only I (Buddha) have attained the unsurpassed profound dharma of self-realization, and am free of Asraya (subject) and Alambana (object).

4-(3-410)

I teach my disciples to stay away from the various schools of worldly theories.

5-(3-410)

Mind-capacity is intangible and cannot be seen by ordinary eyes; externalists are not aware the dualistic views manifest from the self-mind.

One cannot see one's own mind-capacity, thus is not aware of one's own dualistic views.

6-(3-410)

Only Buddha and bodhisattva-mahasattvas can observe the grasping mind and objects of grasped have no self-nature and can cast away the views of annihilation and eternity.

7-(3-410)

Even with the slight activity in the 6th consciousness, one has fallen into the false thoughts of worldly theories.

8-(3-410)

If one is aware of the slight activity in the 6th consciousness and keep the mind tranquil, he has reached the essence (original entity) of the self-mind.

9-(3-410)

"Coming" means the rising of the matters, and "going" means the leaving of the matters.

10-(3-410)

One thoroughly understands the production and extinguishment, one's false thoughts cease.

11-(3-410)

Views of eternality and annihilation, the creator and objects of creation, the current life and the future life; all these are worldly theories.

(End of ref#28/book page#326-3)

[The Lankavatara Sutra \(Chapter 3\)](#)

(Ref:#29)

(P326-4 to P336-3) (Tape k#76)

30. Nirvana and differences

(3-411)

Then, Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One), what is the content of Nirvana dharma?

Many externalists falsely claim that they have entered their version of nirvana.

(3-412)

Buddha told Mahamati: Listen well! Listen well and reflect well, for I will explain this to you.

Nirvana is not what externalists claim to be, which they reach with false thoughts and differentiation.

Mahamati replied: I will uphold the teaching.

1-(3-413)

Buddha told Mahamati:

1.) There are externalists whose theories are similar to those of second vehicle practitioners, they claim nirvana to be a state in which

a.) The five skandhas (aggregates), dhatus (eighteen realms) and ayatanas (six entrances) have ceased like the fire extinguished, the seeds decayed, and there are no false thoughts (in the 6th consciousness),

b.) desires or greed no longer arise when encountering external objects,

c.) one realizes all things are impermanent,

d.) the king of the mind (seeds from the 8th consciousness), and the objects of the mind no longer rise,

e.) thoughts no longer roam in the past, future and present (when one is attached to absolute emptiness and is trending to annihilationism).

Mahamati! Buddha's nirvana is not extinction of all dharma (Rather, it is the non-production and non-extinction of all dharma).

(Above is the 1st type of externalists' nirvana theory.)

2-(3-413)

2.) Mahamati! Other externalists believe that nirvana and liberation are that the living beings born in one direction and die in another direction in space, and their minds also cease to operate, just like the wind stopped blowing.

(Above is the 2nd type of externalists' nirvana theory.)

3-(3-413)

3.) Some believe that liberation is extinction of awareness and objects of awareness.

(Above is the 3rd type of externalists' nirvana theory.)

4-(3-413)

4.) Some perceive liberation to be in the views of eternity and annihilation.

(This is the 4th type of externalists' nirvana.)

5-(3-413)

5.) Some believe that various appearances and thoughts are causes for sufferings. With such view, they are not aware of their own perceptions of the self-mind. They fear appearances, love no appearance and think this is nirvana.

(This is the 5th type of externalists' nirvana.)

6-(3-413)

6.) Some believe that all inner (physical body) and outer (external objects) have self-appearances and common-appearances and that natures of these things (the combination of physical body and external objects) are indestructible throughout the past, present and future, and they perceive this to be nirvana.

(This is the 6th type of externalists' nirvana theory.)

7-(3-413)

7.) Some perceive that the extinction of appearances of the self, people, living beings and life spans to be nirvana.

(This is the 7th type of externalists' nirvana.)

8-(3-413)

8.) There are foolish people who learn from the externalists of Sankya who hold evil and wrongful knowledge;

8a-(3-413)

They falsely claim that there are tamas (absolute nothingness as the self-nature in origin) and puruṣa (creator; maker) which are different from each other.

8b-(3-413)

And claim that Prakṛti (the mind) gives birth to puruṣa (creator; maker) which is equivalent to tamas (primitive self-nature).

8c-(3-413)

And that from tamas (primitive self-nature) buddhi is developed and so on.

8d-(3-413)

The guna (merits) can transform micro dust to world dharma (phenomenal).

8e-(3-413)

They believe that puruṣa (creator) and guna are the nirvana.

(This is the 8th type of externalists' nirvana.)

(Mrs. Kao):

Fo Guang Dictionary

Externalists' early doctrine advocated the unification of spirit and material as the "highest self", that is, taking the standpoint of theism and monism (see the narrative poem). In the later period, they denied the "highest self" and became the dualism of atheism.

- The creator is a pure consciousness and has no function. It merely reflects the self-nature.
- The self-nature develops into enlightened (Sanskrit: Buddhi).
- Arrogance (Sanskrit: ahajkāra), five elements, sixteen variations. This principle is collectively called the Twenty-Five Noble Truths with the creator and self-nature.
- The so called self-nature (Sanskrit: prakṛti) is the only cause for development, and its constituent elements includes three virtues such as goodness (Sanskrit: sattva), confused (Sanskrit: rajas), and darkness (Sanskrit: tamas).
- The creator is the material produced after the development, and exist alone. At that time, it is called liberation.

9-(3-413)

9.) Some tīrthaka (externalists) who hold the view of causelessness and effectlessness believe nirvana is the emptiness of merits and sin;

10.) or the emptiness of worries without cultivation;

11.) or the extinguishment of wisdom.

(The 9th, 10th and 11th type of externalists' nirvana.)

12-(3-413)

12.) Some tīrthaka (externalists) believe nirvana to be the Maheśvara for it creates births and deaths of living beings.

(This is the 12th type of externalists' nirvana.)

13- (3-413)

13.) Some believe births and deaths of living beings are cycles without causes. Clinging to this belief of the erroneous cause continuously, foolish tīrthaka (Externalists) are not aware. They think this is nirvana. (This is the 13th type of externalists' nirvana.)

14-(3-413)

14.) Some tīrthaka (externalists) said that they have attained nirvana of tamas (true self-nature in origin) . (This is the 14th type of externalists' nirvana.)

15-(3-413)

15.) Some believe nirvana to be the combinations of (inner) merits (the creator of mind) and (outer) guna (objects formed by motes of dusts), from which develops the nature of the same, different, both identical or both different. (This is the 15th type of externalists' nirvana.)

(Mrs Kao:)

They believe that motes of dusts are the creator, and dharma arise from combination of dusts is merit.

16-(3-413)

16.) Some (externalists of Samjaya) believe nirvana to be the (mother) nature that gives rise to all things in this world, such as colorful peacocks, various precious minerals and thorns. (This is the 16th type of externalists' nirvana.)

17-(3-413)

17.) Mahamati! Some (externalists of Sankya) believe that nirvana is the awareness of the twenty-five theories. (This is the 17th type of externalists' nirvana.)

18-(3-413)

18.) Some (externalists of Vaiśeṣika) believe that the nirvana is the king who protects his country and upholds the six virtue theories. (This is the 18th type of externalists' nirvana.)

(Mrs. Kao):

School of Vaiśeṣika, one of the six ancient Indian philosophies, transliterated “Wei Shi Shi Jia”, also translated as “Pi Shi Shi”, the original meaning is difference.

Paraphrasing as surpassing or victory.

Its founder is Kanada, whose name is Uluka Raga, who is the third generation BC. Kanada practiced ascetic practices throughout his life and often lived on straw in the field.

The theory is from the Vaiśeṣika-sūtra, which was written in the second century BC.

19-(3-413)

19.) Some believe time and space are the causes of the world.

These people fathom it is nirvana.

(This is the 19th type of externalists’ nirvana.)

20.) Some perceive nirvana to be the entity with self-nature;

21.) Some perceive nirvana to be the non-entity with non-self-nature;

22.) Some perceive nirvana to be having self-nature and having non-self-nature;

23.) Some believe nirvana to be the difference of different philosophical schools.

(These are the 20th, 21st, 22nd and 23rd type of externalists’ nirvana.)

24-(3-413)

There are many false thoughts created by the externalists. They will not obtain nirvana, and will be discarded by the wise.

25-(3-413)

Mahamati! All tīrthaka theories (externalist’s theories) fall into the dualistic view, they believe this is nirvana. Their view of nirvana comes from their false thoughts of production and extinguishment.

26-(3-413)

Mahamari! the externalists created their versions of nirvana, which cannot stand by the test of the wise.

26a-(3-413)

Their false thoughts attach citta (the mind), mano and manas (mentation) to external dusts. Their false thoughts float like water algae and are speedy like wild horses and erupt like strong torrents, therefore they are unable to reach nirvana.

(3-414)

Mahamati! I said the state of nirvana is:

- 1.) the awareness of the self-mind,
 - 2.) being detached to the natures of external objects,
 - 3.) free of catuskoti (the four extremes theories or the four tenets),
 - 4.) thoroughly realizing the true suchness and true appearance,
 - 5.) not falling into the self-false thought of dualistic views, for the grasping mind and objects of grasped are unattainable.
 - 6.) understanding living beings' discrimination, attachment and their mental capacities are not real.
 - 7.) not following or studying living beings' false theories,
 - 8.) leaving all erroneous theories and attaining self-realization,
 - 9.) knowing the meaning of the dual emptiness, free of the two annoyances, cleaning up two obstructions and being apart from two kinds of death forever.
 - 10.) knowing the contents and practices of each bodhisattva ground and transcending to the Tathagata ground,
 - 11.) and realizing expedient images and illusions in deep Samadhi and being free of citta (the mind, 8th consciousness), manas (the self, 7th consciousness), mano (mental activities, 5th consciousness), and vijnana (five consciousness).
- All of the above is the state of nirvana.

1-(3-414)

Mahamati! You and other bodhisattva-mahasattvas should study right dharma and should stay away from false theories of the nirvana held by externalists.

(3-416)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verse style:

1-(3-416)

Externalists' views on nirvana are false thoughts that derived from their self-minds, and this is not the way to attain liberation or expediency.

2-(3-416)

They have no knowledge that the bounded mind and objects of bondage are from self-mind and do not possess wholesome expediency.

They hope for liberation but their theories cannot lead them to liberation.

3-(3-416)

Divided into many schools of evil views, externalists claim that they have reached nirvana.

Their views are just foolish false thoughts and will not lead them to liberation.

4-(3-416)

All foolish externalists hold the views of Asraya (subject), Alambana (object), existence and non-existence, and there is no liberation in them.

5-(3-416)

Foolish people indulge in their own false thoughts and do not want to hear the true wisdom.

Attachment to languages and words are the causes for the three sufferings, while true wisdom can extinguish the cause of sufferings.

6-(3-416)

All things are like images reflected in a mirror, and they are not real.

With false thought in the mind-mirror, foolish people see the two - *the grasping* mind and objects of grasped, and think they are real.

7-(3-416)

When one does not understand the mind and conditions, one develops the false thoughts of Asraya (subject) and Alambana (object).

When one understands the mind and conditions, one's false thoughts will not arise.

8-(3-416)

Mind is no other than multiplicity; one should away from of Asraya (subject) and Alambana (object).

Matters are visible but not in the way as seen by the ignorant with false thoughts.

9-(3-416)

The three realms are no other than false thoughts; all external objects are not real.

All forms are derived from false thoughts, ignorant people do not understand.

10-(3-416)

In every sutra, Buddha says that false thoughts are from attachment to names or words.

If one can away from the attachments of names and words, one can be free of false thoughts (and its theory of governance).

(End of ref#29/book page#336-3)

[The Lankavatara Sutra \(Chapter 4\)](#)

<p>(Ref:#30) (P337 to P346-2)(Tape #78)</p>
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31. The nature of Tathagata Enlightenment

(4-417)

Then, Bodhisattva Mahamati said to Buddha: Bhagavan (World Honored One), I only hope you will explain to us about Anuttara Samyak Sambuddha.

That way, bodhisattva-mahasattvas and I could understand the self-nature of Tathagata and awaken ourselves and others.

(4-418)

Buddha said to Mahamati: Ask me what you desire and I will answer.

(4-419)

Mahamati asked Buddha: Bhagavan (World Honored One), is Dharma body of Tathagata, Arhat, or Fully-Enlightened One considered to be

(1,2) made or unmade;

(3,4) an effect or a cause;

(5,6) the initiative appearances or passive appearance;

(7,8) the preacher or the dharma of preach;

(9,10) awareness or objects of awareness?

(11,12) Is dharma body different from these expressions or not different?

(4-420)

Buddha said to Mahamati: Tathagata, Arhat, or Fully-Enlightened One is neither an effect nor a cause. Why?

These sentences are all error of dualism.

1-(4-420)

Mahamati! If dharma body is an effect or made, then Tathagata would be impermanent. If Tathagata were impermanent, then all things in the world could be Tathagata. This is what other Tathagatas and I do not want to hear for it hurt the Bodhi way.

2-(4-420)

If dharma body is unmade and has no innate character, then efforts of cultivation throughout an unlimited time will be useless, like hare's horns or bandhyā (women who can't have children), because they are not real.

3-(4-420)

Mahamati! If Tathagata were neither an effect nor a cause, Tathagata would be neither existent nor non-existent, and then would transcend catuskoti (the four extremes).

4-(4-420)

Catuskoti (the four extremes) are languages of the worldly people.

By transcending catuskoti (the four extremes), one will not degenerate into ordinary beings.

5-(4-420)

The wise ones do not degenerate into catuskoti (the four extremes). Tathagatas' ten names are also free of catuskoti (the four extremes).

6-(4-420)

The wise ones should understand when I say that all things have no self, which refers to non-attachment to self-nature.

7-(4-420)

All things have their self-nature (individualities) and not natures of others, just as cows have their natures and not natures of horses.

8-(4-420)

Mahamati! Take for example that cows do not have natures of horses and horses do not have natures of cows.

9-(4-420)

Therefore, each of them has its own nature (individuality) and not that of another; each of them is not without its own nature.

10-(4-420)

In the same way, Mahamati! all dharma are not without their self-appearances; They have their own true suchness self-appearances.

11-(4-420)

But this cannot be understood by foolish people who have not attained no-self and no-discrimination of all things. Therefore they cannot realize that all things are empty, no-born, and without self-nature.

12-(4-420)

You should know that Tathagata (dharma body) and (five) skandhas are neither different nor not different.

13-(4-420)

If Tathagata were not different from (five) skandhas, then Tathagata would be impermanent as (five) skandhas.

14-(4-420)

If Tathagata were different from (five) skandhas, then all efforts of cultivation would become useless.

15-(4-420)

If they were different, they would be two separate entities.

16-(4-420)

Just like a cow's two horns which look alike, we say they are the same;

17-(4-420)

However, the two horns are different in length, we say they are different.

18-(4-420)

This can be said of all things.

19-(4-420)

Mahamati! The right horn of a cow is different from his left horn; so is the left one from the right. The same can be said of their lengths and colors.

(4-421)

Mahamati! Tathagata (dharma body) is neither different nor not different from (five) skandhas (five aggregates), dhatus (eighteen realms) or ayatanas (twelve entrances).

1-(4-421)

Tathagata (dharma body) is also neither different nor not different from liberation (nirvana).

2-(4-421)

Therefore, Tathagata and liberation are one and nirvana is Tathagata.

3-(4-421)

If Tathagata (dharma body) were different from no-appearance of liberation, then Tathagata would have form and appearance. With form and appearance, Tathagata would be impermanent.

4-(4-421)

If Tathagata (dharma body) were not different from no-appearance of liberation, then there would be no distinction between fruition and the cause of cultivation. In reality, cultivators see the difference.

Therefore, Tathagata (dharma body) and liberation are neither different nor not different.

(4-422)

In a same way, Bodhi (in origin) is neither different nor not different from jñeya (the awakened – being equipped with Bodhisattvas’ five sciences, or Bodhi an active state).

1-(4-422)

Mahamati! Bodhi (in origin) and jñeya (Bodhi in active state; Bodhisattvas’ five sciences) are neither different nor not different, which means they are:

neither eternal nor not eternal,
neither Asraya (subject) nor Alambana (object),
neither conditional nor unconditional,
neither awareness nor objects of awareness,
neither giving appearance nor accepted appearance,

neither (five) skandhas nor apart from (five) skandhas,
neither speech nor words of speech,
neither the same nor not the same,
neither both nor not both,
Because they are neither different nor not different and neither both nor not both, they are free of all mental capacities.

When one is free of all mental capacities, one will not have meaningless words.
Without meaningless words, one will dwell in the state of no-production.
With no-production, one attains no-extinguishment.
With no-production and no-extinguishment, one's mind is in tranquility.
When one's mind is in tranquility, one attains self-nature of nirvana.
When one is in the state of self-nature of nirvana, one will thoroughly observe no-fruitions, and no-causes.
Without effects or causes, one will not cling to conditions.
Without conditions, one transcends all pretentions.
Without pretention, one is Tathagata (dharma body).
Tathagata is Samyak Sambuddha.
Mahamati! Samyak Sambuddha is Tathagata.

Mahamati! Anuttara Samyak Sambuddha is free of all sense organs and mental capacities.

(4-424)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verse style:

1-(4-424)

Tathagata is free of sense organs, mental capacities and has no effect or causes.
Tathagata is free of awareness, objects of awareness and is free of Asraya (subject) and Alambana (object).

2-(4-424)

Enlightened One is free of (five) skandhas, conditions and the views of the same and not the same.

When one casts aside the views of the same, not the same, Asraya (subject) and Alambana (object) how can one discriminate?

3-(4-424)

The state of Tathagata has no creator or objects of creation, no effects or causes, no skandhas or non-skandhas, or other erroneous views. (It is ultimate tranquility.)

4-(4-424)

Tathagata is unattached to nature, non-nature, views and false thoughts. However, Tathagata observes the true appearance of all things.

5-(4-424)

Sentient beings see all matters in existence and develop the empty view;
when matter are non-existent, they develop the view of existence.

If one hears the theory that all things annihilate, one should not study or accept;
If one hears or sees a thing rise, one should not produce false thought.

6-(4-424)

When one develops attachments to the self or the no-self, lingers on words and degenerates into the dualistic views, one destroys one's own wholesome root and those of others as well.

7-(4-424)

If one realizes that Tathagata is liberated from all faults (the dualistic view of all dharma), then one observes with right knowledge that all things appear from self-mind. This is right observation and does not destroy the teaching of the great master.

(End of ref#30/book page#346-2)

The Lankavatara Sutra

(Chapter 4)

<p>(Ref:#31) (P346-3 to P359-3)(Tape #80)</p>
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32. The no-production and no-extinction (of Buddhas)

(4-425)

Then, Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One), as thou have said that sutra enables the grasping mind and objects of grasped and the consciousness in the between to be free of production and extinguishment.

1-(4-425)

Bhagavan (World Honored One), thou also have said that the no-production and the no-extinguishment is another name for Tathagata (dharma body).

2-(4-425)

Why did Bhagavan (World Honored One) say that? Did you say all things are free of production and extinguishment because they have no self-nature? Is that another name for Tathagata (dharma body)?

(4-426)

Buddha said to Mahamati: No-productions and no-extinctions of all dharma that I teach to relinquish existence and non-existence.

(4-427)

Mahamati said to Buddha: Bhagavan (World Honored One), if all things were never produced, then *the grasping mind and objects of grasped* would never rise.

1-(4-427)

If there is true meaning embedded in the name of Tathagata, I only hope you will explain this to us.

(4-428)

Buddha told Mahamati: Listen well! Listen well and reflect well, for I will explain this to you.

Mahamati replied: I will uphold the teaching.

1-(4-428)

Buddha told Mahamati: Tathagata (dharma body) is not without dharma nature, production or extinguishment.

Tathagata embraces all wholesome dharmas, is free of relative conditions, is not without truth, therefore, Tathagata has neither production nor extinction.

2-(4-428)

Mahamati! “will-dharma body” is another name for Tathagata. For those without will-dharma bodies, such as externalists, Sravakas (sound hearers), condition realizers and seventh dwelling bodhisattvas, they do not understand.

Mahamati! No-production and no-extinguishment is synonymous with Tathagata.

3-(4-428)

Mahamati! Take for example that Indra, Sakra and Purandara are various names for the same person.

In the same way, all things on earth have many names, but each does not have more than one nature and is not without nature.

(Mrs Kao):

King of Devas:

Sanskrit: Indra or Śakra. His full name is Śakro devānām indraḥ.

4-(4-428)

In the same way Mahamati! in this Saha-lokadhatu (Saha world) I have as many names as there are number of kalpas in asankhyeya.

Foolish people might recognize some of these names, but they do not know the meanings of the names.

5-(4-428)

Mahamati! Some beings know my name as:

1.) as Tathagata.	2.) Or the Knower of everything.
3.) or Buddha.	4.) or Savior.
5.) or Self-Realized One.	6.) or Master.
7.) or Universal Master.	8.) or Master of All.
9.) or Immortal.	10.) or Brahman.
11.) or Vishnu.	12.) or Maheśvara.
13.) or erudite.	14.) or Kapila.
15.) or Bhutanata (End of Reality).	16.) or the Moon.
17.) or the Sun.	18.) or the Owner.

19.) or or never born.	20.) or never pass away.
21.) or vacuum.	22.) or Suchness.
23.) or Truth,	24.) or Reality,
25.) or Dharma Nature.	26.) or Nirvana.
27.) or Eternal.	28.) or Equality.
29.) or No-Duality.	30.) or No-Appearance,
31.) or Liberation.	32.) or the Way.
33.) Or Will Body.	

(Mrs Kao):

#9: Immortals:

Sanskrit: rsi. It is also called celestial beings, great immortals and sagely immortals; or simply immortals.

Person who lives in mountain or forest for long life.

6-(4-428)

Mahamati! These are my names in the Three Asankhyeya Kalpas, neither more nor less. In this world and in other worlds, living beings know me as the moon in the water that never enters into or exits from water.

7-(4-428)

This is not understood by the foolish people who have fallen into the dualistic views.

Though they respect and praise me, they do not understand well the meanings of words and definitions.

Neither do they not understand well that the meaning of all my names are based on the same essence nor do they understand that dharma body is the body of the self-realized one.

Instead, they develop attachments to the words and sentences of my teaching.
They mistake no-production and no-extinguishment of my dharma body for no-nature.

8-(4-428)

They fail to understand that all names of Tathagata, such as Indra, Sakra, and Purandara, are one. They do not understand that the nature of Tathagata is the nature of the self-realized one. Instead, they discriminate among the names and become attached to them.

(4-429)

Mahamari! Those foolish people declare that meanings and words are the same and that words are not different from meanings.

Why? Meanings have no forms. There are no other meanings outside of words.

1-(4-429)

Mahamati! With evil views, they destroy their own proper knowledge and do not know that self-natures of words are empty in origin. They fail to recognize that words are subject to production and extinguishment, but meanings are not.

2-(4-429)

Mahamati! Words are dependent on letters, but meanings are not. The meaning is free of nature, no-nature, birth and form.

3-(4-429)

Mahamati! Tathagata does not teach the doctrine that is dependent upon letters.

As to letters, there being or non-being is not obtainable.

Except for Bodhisattvas, all living beings are dependent on the letters

4-(4-429)

Mahamati! those who say that Tathagata is dependent on words, are speaking false words.

Natures of dharma are beyond words.

5-(4-429)

Therefore, Mahamati! Not a single word has been uttered or answered by Buddhas, bodhisattvas or me. Why?

5a-(4-429)

Truth does not depend on words.

It does not mean that Buddha is not willing to benefit all beings by preaching the meaning with words.

Instead, Tathagata uses words to eliminate false thoughts of beings.

6-(4-429)

Mahamati! If Buddhas do not use words to preach dharma, the sagely dharma wheel will break.

If the dharma wheel is broken, Buddhas, bodhisattvas, sound hearers or condition realizers will not come to the world.

If they do not come to the world, then who will teach beings? Who will be taught?

7-(4-429)

Therefore, Mahamati! Bodhisattva-mahasattvas do not cling to words when they use expediency to preach dharma from sutras.

8-(4-429)

Buddhas and I preach dharma to living beings according to their desires and afflictions and foundations. So, they can depart from citta (the mind), mano, manas (mentation) and vijnana (consciousness).

Buddhas and I do not preach dharmas to those who have already attained the wisdom of self-realization.

9-(4-429)

Mahamati! Bodhisattva-mahasattvas realized that all dharma have no natures, they are aware that all images are from the self-mind, and they have stayed away from the two false views. Therefore, they rely on meanings of dharmas and not on words.

10-(4-429)

If good men and good women are attached to words, this will destroy the meaning of the primary truth. They cannot awaken themselves or others, will continue to fall into evil views, and wrongly teach others.

They cannot comprehend all dharma, contents of all Bodhisattva stages, all forms of practicing and meanings of all verses and sentences.

11-(4-429)

If they can comprehend all dharma, contents of all Bodhisattva stages, all forms of practicing and meanings of all verses and sentences, they will fully possess the pure self-nature of the primary truth, using the correct no-form to delight themselves and the equality of Mahayana (the great vehicle school) to teach beings.

(Mrs. Kao):

The following is about meaning of dharma and teaching of dharma.

(4-430)

Mahamati! Upholding Mahayana means upholding dharma of Buddha, bodhisattvas, sound-hearers and condition-realizers.

Upholding dharma of Buddha, bodhisattvas, sound-hearers and condition-realizers means upholding dharma of all living beings.

Upholding dharma of all living beings means upholding proper dharma.

When upholding right dharma, one's Buddha seed will not be destroyed.

When the Buddha seed is not destroyed, one will attain the unsurpassed state (the self-realized sagely wisdom).

1-(4-430)

When unsurpassed states are reached, bodhisattva-mahasattvas will attain transformation bodies, establish the ten self-mastery powers of Mahayana and be able to manifest various forms of living beings.

2-(4-430)

They thoroughly understand desires, annoyances and appearances of all beings, and preach true dharma to them according to their foundations.

3-(4-430)

True dharmas are not differentiated.

4-(4-430)

True dharmas have no appearances of coming or going.

5-(4-430)

When all pretensions (conceptual elaboration or dualistic views, and false thoughts) have ceased, it is called the truth.

6-(4-430)

Mahamati! Good men and good women should not be attached to words. The truth is free of words.

7-(4-430)

Mahamati! Take for example when one point to an object with his finger at something to the foolish person, that person mistakes the finger for the thing pointed at and does not understand the meaning of the truth.

8-(4-430)

Such foolish people cling to the fingers and the words and do not let go even at death. With such attachments, they will not be able to attain the primary truth.

9-(4-430)

Mahamati! For example, a baby should eat cooked food and not raw food. Otherwise, he will get sick. Those who give a baby uncooked foods do not know how to prepare food properly.

(Mrs. Kao:)

In a similar way, living beings should not learn certain things until their foundations have matured with expediency.

10-(4-430)

Mahamati! Although the mind is neither the production nor the extinction, one still needs to cultivate with expediency. Otherwise, it is not wholesome. Therefore, one should cultivate with expediency, and one should not be attached to words or mistake the finger for the thing at which someone has pointed.

11-(4-430)

Therefore, Mahamati! truth should be realized with expediency.

12-(4-430)

Truth is wonderful, tranquil, (free of the 8th, 7th, and 6th consciousness) and it is the cause for nirvana.

13-(4-430)

Words unite with false thoughts; false thoughts give rise to birth and death.

(4-431)

Mahamati! A wise person obtains truth from knowledge, not from words.

1-(4-431)

Mahamati! A knowledgeable and wise person understands well meanings, not words.

2-(4-431)

Those who understand well the meanings do not follow sutras of externalists and do not mislead others. These people are knowledgeable and have great virtues.

3-(4-431)

Therefore, if one wants to seek the meaning of the truth, one should approach the good, knowledgeable and wise ones, and stay away from those who are attached to words.

(End of ref#31/book page#359-3

The Lankavatara Sutra (Chapter 4)

(Ref:#32)

(P359-4 to P368-3) (Tape #82)

(4-432)

Then, empowered by Buddha, Bodhisattva Mahamati said: Bhagavan (World Honored One), your teaching of no-production and no-extinguishment is no special from that of externalists. Why?

1-(4-432)

1.) All externalists claim that causes (creators, dust) are no-production and no-extinguishment.

Buddha also teaches ākāśāsajskṛta (tranquility of unconditional space), apratisajkhyā-nirodhāsajskṛta (tranquility of the unconditional and unelected), and pratisajkhyā-nirodha (tranquility of the unconditional and selected) are no-production and no-extinguishment.

2-(4-432)

2.) Bhagavan (World Honored One), externalists said that causes give rise to all things in the world.

Bhagavan (World Honored One) thou also preach that all things in the world are created under the conditions of ignorance, desires and false thoughts.

2a-(4-432)

Externalists talk about causes and thou talk about pratītya-samutpāda-aṅga (twelve conditions). It seems that the difference is only in the use of terms.

3-(4-432)

Both thou and externalist claim that all dharma are created from external objects.

4-(4-432)

Therefore, the theories of Bhagavan (World Honored One) and externalists are not different.

5-(4-432)

3.) Externalists said that nine substances are no-production and no-extinguishment, these are dust, pradhana (the supreme heaven), Maheśvara (the self-mastery heaven), the creator, etc.

Bhagavan (World Honored One), thou also said that the natures of all things have no production or extinguishment as their existence and non-existence are not obtainable.

(Mrs Kao):

Externalists said that the nine things are immortal:

1. Time,
2. Direction,
3. Space,
4. Dust,
5. Four elements,
6. Mahā-brahmā (deva),
7. Pradhana,
8. Independent heavens in the Rupadhatu. The leader of externalists. Sanskrit: Maheśvara. He lives at the top of the form realm and is the king of the three thousand realms.
9. Creator or souls

6-(4-432)

4.) Externalists said that the four elements are indestructible and that their self-nature are permanent and have no production or extinguishment even as they go through transmigration.

Bhagavan (World Honored One), thou also said the same. Therefore, I say Buddha dharma is not special.

7-(4-432)

I hope only that Bhagavan (World Honored One) will explain to us the difference between the two teachings and that your teaching is beyond that of externalists.

8-(4-432)

If there are no differences, then all externalists would be Buddhas, for both of you and externalist have said that all dharma are no-production and no-extinguishment.

9-(4-432)

However, Bhagavan often says that it is not right to say that for many Buddhas come to the world at the same time.

10-(4-432)

If my previous statement is correct, then many Buddhas do come to the world at the same time, for the two theories are not different from each other.

(4-433)

Buddha said to Mahamati: My teaching of no-production and no-extinguishment is different from that of externalists. Why?

1-(4-433)

Externalists claim that true self-nature of all things do not change, therefore appearances of all things do not change. However, I do not degenerate to this dualistic view of existence and non-existence.

2-(4-433)

Mahamati! Dharmas that I preach are free of the dualistic views of existence and non-existence, production and extinguishment, self-nature and non-self-nature, for all things are illusory, like images in a dream; therefore, they are not without self-nature.

(4-434)

What is meant by no-self-nature?

1-(4-434)

Appearances are deceptive, like images in a dream without real self-appearance and real self-nature for us to grasp. The manifestation and non-manifestation and grasping and no-grasping of things are dependent on false thought of living beings.

2-(4-434)

Therefore, (I said) all things have no self-nature or non-self-nature.

When one recognizes one's own self-mind, one's false thoughts will not arise, and one will dwell in peace and joy as worldly matters (birth and death) no longer arise.

3-(4-434)

Foolish people and lay people create worldly matters from false thoughts, sages and worthies do not.

4-(4-434)

False thoughts are not real, just like the city of Gandharvas or magically-created people.

5-(4-434)

Mahamati! In the city of Gandharvas one sees merchants, officials and many others going in and coming out, while in reality there are no such people going in and coming out. It is owing to false thoughts that such scenes take place.

6-(4-434)

Mahamati! Foolish and lay people have a confused understanding of no-production and no-extinguishment, conditional and unconditional.

7-(4-434)

Life is an illusion, therefore it is without production or extinguishment, self-nature or non-self-nature, for it has no true entity. All things are the same; they are free of production and extinguishment.

8-(4-434)

Foolish and lay people degenerate to false views, and their false thoughts rise and fall. This is not the state of sages and worthies.

9-(4-434)

Those who are in the illusory phenomenal, they cannot attain the truth.

10-(4-434)

The fundamentals of self-nature and false thoughts are not different. If they are different, then one will cling to the natures of all dharma and there is no tranquility. (They cannot see that true entity of all dharma is tranquility.)

Without tranquility, one would not be able to cast away false thoughts.

11-(4-434)

Therefore, Mahamati! Tranquility is formless and unsurpassed, and can be understood without form.

Forms are the causes of births; therefore states of forms are not unsurpassed (inferior).

12-(4-434)

Mahamati! The tranquil state of formlessness is a state in which there are no false thoughts, production or extinguishment, I say this is nirvana.

13-(4-434)

Mahamati! Nirvana does not have an entity, but one is aware the true essence is the state of tranquility, without birth, is away from previous false thoughts which were derived from the king of the mind and objects of the mind. With such cultivation, one attains the sagely self-realized wisdom of Tathagata which I say is nirvana.

(4-435)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited in verse style:

1-(4-435)

To remove externalists' views of production and extinguishment and establish the meaning of non-production, I teach the dharma of ultimate truth; this is not understood by foolish people.

2-(4-435)

All things have no self-causes and were not born by themselves, although without self-nature, they do not arise without causes and conditions, just like the city of the Gandharvas, magic and dream, they manifest with nature-of-things but have no own causes on their own.

3-(4-435)

All things are unborn which means they don't have self-nature. However, why do I preach that all things are empty, for which I will explain.

Without interaction of causes and conditions, one's awareness and the objects of awareness will not arise.

4-(4-435)

Therefore I said all things are unborn, empty and have no self-nature. Although all things manifest, they result from interactions of causes and conditions and have no true existence.

5- (4-435)

When one analyzes all things down to the unseen dust, one will understand that forms obtained from interactions of causes and conditions have no true forms, and this is not the erroneous views of externalists. All things are illusory just like one having dreams, sick eyes seeing the hanging hairs in the space and thirsty wild horses mistake the city of Gandharvas for water in the spring season.

6-(4-435)

All worldly things in the world are the same.

To subdue the erroneous theories of externalists that all things arise without causes, I pronounce the true meaning of no-production.

7-(4-435)

With pronouncement of no-production, the flows of proper dharma will not cease. When the meaning of no-production is pronounced, externalists are terrified (and will cease their evil view of eternity and annihilation.)

(4-436)

Then, Mahamati asked in verses:

1. Why,
2. where,
3. for what reason, and
4. How does the theory of no-production arise?
5. Where do interactions of all things manifest?

6. Why can beings see all things, since Buddha pronouns all things are unborn?

(4-437)

Then, Bhagavan answered also in verse style:

1-(4-437)

With right knowledge, one observes that the conditional things become empty instantaneously. They are not what externalists claim to be that all things arise without causes, Mother Nature or the creator, these are the dualistic views of eternity and annihilation.

(End of ref#32/book page#368-3)

The Lankavatara Sutra (Chapter 4)

<p>(Ref:#33) (P368-4 to P386-2) (Tape k#83 32:50)</p>

33. Selections and Impermanence

(4-438)

Then, Mahamati asked in verse style:

- 1.) What is meant by unborn?
- 2.) Does it mean no-self-nature?
- 3.) Does it wait for causes and conditions to create things?
- 4.) Is there another thing that we call unborn?
- 5.) Should there be a meaning attached to it, since it is named unborn?

Please explain this to us.

(4-439)

Then, Bhagavan (World Honored One) answered in verse style:

(1&2) It does not mean no-self-nature, and it does not wait for causes and conditions to create things.

3) Unborn does not mean it has no self-nature.

4) Unborn does not mean it has no meaning.

1-(4-439)

Cultivators of externalists, Sravakas (sound hearers), conditions realizers, and seventh-dwelling bodhisattva are all not in the state of no-production. (1)

2-(4-439)

Staying away from all causes, conditions, effects, thinking and objects of thinking, one's incredible mind dwells in tranquility, and the body turns with the intention to purity, I say this is unborn. (2)

3-(4-439)

External objects have no self-nature or non-self-nature, and there is no mind to grasp all things. Extinguishing all views, I say this is unborn. (3)

4-(4-439)

All things have no-self-nature or emptiness etc., one should understand well. Emptiness does not mean all things do not exist. Instead, their entities are empty before things manifest. (4)

5-(4-439)

The interaction of causes and conditions gives rise to production and extinguishment of things. Away from causes and conditions, there is no production and extinguishment. (5)

5a-(4-439)

When staying away from causes and conditions, there are no natures of same or not-same. If there are, it is the views of externalists.

5b-(4-439)

Nature or non-nature of all things was not born, but causes and conditions give rise to all things.

Causes and conditions can turn, but existence or non-existence is not obtainable.

5c-(4-439)

Pratītya-samutpāda-aṅga (twelve causes and conditions) turns into the chain of the three periods. Away from the chain of the twelve causal circumstances, there is no production of things.

5d-(4-439)

Without interaction of the nature of causes and conditions, no things will rise. This right theory is preached for beings to stay away from the erroneous views of externalists. If I only preach the profound pratītya-samutpāda-aṅga (twelve causes and conditions), lay and foolish people would not understand.

5e-(4-439)

If apart from the chain of the twelve causal conditions, there are other causes for production, then one has degenerated to the view of annihilation and has destroyed the meaning of the chain (the twelve worldly causes and conditions).

5f-(4-439)

Just as the lamp reflects all forms, the chain of the twelve causal conditions reflects all things. If apart from the chain of the twelve causal conditions, there are other causes for production, this is the evil view of no-cause.

5g-(4-439)

Just like space that has no self-nature, all things have no self-nature, and therefore there is no production. When one is free of the chain of the twelve causal conditions, one will no longer compare themselves to others because one's wisdom has arisen.

6-(4-439)

There is another kind of no-production attained by sages. They understand that causes and conditions give rise to all things, and all things become empty instantaneously, which

means no-production in origin, and this is (what Buddha said,) the patience of no-production (nautpattika-dharma-ksanti) °

(Mrs Kao):

The origin nature of all dharma is true suchness and true appearance. There is no birth and death. Therefore, it is called the patience of no-production (nautpattika-dharma-ksanti).

7-(4-439)

If all beings in the world can recognize the chain of the twelve causal conditions and depart from it, then they will attain the Samadhi of no-production.

8-(4-439)

Ignorance, desire, karma, etc. - these are the inner chain of (sentient) beings.

Drill, clay, wheel, seeds, etc.. - these are the external chain (of non-sentient world).

9-(4-439)

If one claims that things arise from other self- nature and other causes and conditions, not from the chain of the twelve causal circumstances, then that theory is a flaw.

10-(4-439)

If one understands that things have no self-nature, one will not be bound by the chain of the twelve causal conditions. Things arise from the continuation of the chain of the twelve causal conditions.

11-(4-439)

Things of solidity, fluidity, warmth, and motility are the false thoughts of living beings. Without the chain of the twelve causal conditions, there will no other things produce; this is why (Buddha said) all thing have no self-nature.

12-(4-439)

There are many different kinds of diseases that require different treatments; there is only one medical theory.

13-(4-439)

In the same way, for beings to cease their annoyances, I use different methods to teach them, depending on whether their foundations are superior or inferior.

14-(4-439)

Various annoyances and foundations of beings did not lead to different teachings; instead, I use different ways to preach only one vehicle, which is a great vehicle.

(4-440)

Then, Bodhisattva-Mahasattva Mahamati asked Buddha: Bhagavan (World Honored One), all externalists develop impermanence from false thoughts. Bhagavan (World Honored One) also preaches that all things are impermanent.

What does that mean?

Is this the theory of evil or proper?

How many kinds of impermanent theory are there?

(4-441)

Buddha said to Mahamati: There are seven kinds of impermanent theories held by externalists, and they are not what I preach. What are the seven theories?

1-(4-441)

1.) Some said the four elements create appearances, and then they go extinct forever; self-natures of creation and appearances created are impermanent.

2-(4-441)

2.) Some said the destruction of forms and location changes of all things impermanent.

3-(4-441)

3.) Some said the changes of forms are impermanent.

4-(4-441)

4.) Some said the process of evolution of forms is impermanent because the development is invisible.

4a-(4-441)

In a continuous change of all things, there takes place change of self-nature. For example, milk going through a transformation and turning into cheese, and this change of nature is not visible. They said these changes in between are impermanent.

5-(4-441)

5.) Some said self-nature of all things is impermanent.

6-(4-441)

6.) Some said the self-nature and non-self-nature of all things are impermanent.

7-(4-441)

7.) Some said all things are no-production, so they are impermanent.

8-(4-441)

Mahamat, the sixth group of externalist's claims that impermanence of the self-nature and non-self-nature of things refers to the destruction of the self-form of the four elements and objects of four elements.

They said self-nature of the four elements (solidity, fluidity, warmth, and motility) is unobtainable and is not able to create all things anymore.

9-(4-441)

The seventh group of externalists claims that impermanency refers to

a.) all things are impermanent and non-impermanent,

b.) all things with self-nature and without self-nature are unable to create other things,

c.) when one analyzes all things down to the fine motes of dust, there are no things to be created, and things by themselves cannot create other things.

If one is not aware of the faults of these theories, one will degenerate into externalists' view of impermanence.

(Above is Buddha's explanation of the 7th impermanence theory held by externalists.)

10-(4-441)

Mahamati! Externalists' theory that self-nature of all things are impermanent arises from their own wrong thoughts. Actually, all things are neither permanent nor non-permanent in the origin. Why?

They developed the belief that the self-nature of impermanence is indestructible (permanent), but can destroy all other things.

11-(4-441)

Mahamati! They believe that self-nature of all things turn into non-self-nature which is impermanent. Except for impermanence, nothing can cause the self-nature to turn into non-self-nature.

(Above is Buddha's explanation of the 5th impermanence theory held by externalists.)

11a-(4-441)

Impermanence is like a stick or a stone breaking other things to pieces, but it is indestructible.

11b-(4-441)

b.) Everyone can see the impermanence and destroyed things; therefore there is no difference between the self-nature of impermanence and destroyed things.

11c-(4-441)

They concluded that causes of self-nature are impermanent and that fruits are also impermanent. Since Asraya (subject) and Alambana (object) of nature of all things are not different, then natures of all things are permanent; therefore, impermanence is the cause of impermanence of other things. They concluded that the impermanence is permanent.

(4-443)

Mahamati! There are causes for self-nature of all things to turn into non-self-nature and manifest their impermanence, this theory is profound and cannot be understood by lay and foolish people.

1-(4-443)

One should know that causes and effects have to be similar in order to bear fruits.

2-(4-443)

If it does bear fruits, self-nature of all things should cause the impermanence in other things!

3-(4-443)

If no similar effects can result from the same causes, then Asraya (subject) and Alambana (object) will be no different and people would not be able to discriminate between the causes and effect. In fact, one can see the difference between the causes and effects.

4-(4-443)

If one says that the nature of all things is impermanent, then one falls into the view that the creator creates self-natures and self-appearances of beings.

5-(4-443)

If there is a creator and the natures of all things created are impermanent, then the creator is also impermanent.

6-(4-443)

If one believes natures of impermanent things have their created cause-appearances, then one degenerates into the view that there is a creator.

7-(4-443)

Since the creator is impermanent, things created are also impermanent.

8-(4-443)

The self-nature of the impermanent creator is impermanent, so things created should be permanent.

(Mrs. Kao):

Impermanence of impermanence is permanent.

(4-444)

If it is correct when externalists say that the impermanence resides like all things and can destroy all things, then the impermanence and all things fall into the three life-spans.

1-(4-444)

If impermanence resides in the past form, both (impermanence and previous form) have vanished, and then the permanent nature of impermanence is unobtainable.

2-(4-444)

If impermanence resides in the future form, both (impermanence and future form) are unborn, and then the permanent nature of impermanence is not visible.

3-(4-444)

If impermanence resides in the present form, both (impermanence and present form) change, then both impermanence and present form extinguishing by ksana (momentary). (Therefore, it is not permanent.)

(4-445)

Externalists said that the combination of impermanence and accumulation the four elements create various forms.

1-(4-445)

They also said Asraya (subject), the four elements, and Alambana (object), self-nature of forms, are indestructible because they are neither different nor non-different.

2-(4-445)

All externalists claim that self-natures of all the four elements are indestructible.

(4-446)

In the three realms (of the ten directions), we see birth and death, which results from Asray (subject, the four elements) and Alambana (objects, various forms).

1-(4-446)

Away from forms and the four elements, where can the externalists find out and see the permanence of the impermanence?

2-(4-446)

Some said that the self-natures and self-forms of four elements have no birth or death; therefore, they are indestructible and permanent.

(Mrs Kao):

Below is Buddha's explanation of the theory of the first group of externalists: the four elements create forms, and then they go extinct forever; self-natures of creation and forms created are impermanent.

(4-447)

Some said that after the initial four-element create the forms, then these four elements go extinct forever; except for the initial four elements, there exist no other four elements, therefore, they called this impermanent.

(Mrs Kao):

Below is Buddha's explanation of the theory of the second group of externalists: the destruction of forms and location changes of all things are impermanent.

1-(4-447)

The four elements have their own different appearances, which are their initial self-nature and self-appearance. When they create the things, they merge into the one appearance and there are no more differences.

2-(4-447)

After the initial forms were created, the four elements no longer create and the two expedience of Asraya (subject) and Alambana (object) no longer arise; therefore, they called this impermanent.

(Mrs Kao):

Below is Buddha's explanation of the theory of the second group of externalists: the destruction of forms and location changes of all things are impermanent.

(4-448)

Theory of the second group of externalists refers to the impermanence forms and locations, in which self-natures of both Asraya (subject, the four elements) and Alambana (object, the forms) are permanent, only shapes and places are destructions.

(4-448)

Externalists said that the self-nature of the four elements and forms are permanent, but when we analyze them down to the dust, we observe that both the self-nature and structures have destroyed.

2-(4-448)

The four elements and its created forms and places have differences, as well as the length which could be long or short; the four parts have already lost their original self-natures and self-form.

3-(4-448)

If they insist that self-nature of the four elements will exist forever and that only forms and locations change, then they have degenerated into the theory of sāmkhya.

(Mrs Kao):

Below are Buddha's explanations of the theory of the third group of externalists: The changes of forms are impermanent.

(4-449)

Some externalists said that forms are impermanent which is similar to those who insist that forms and locations are impermanent, but these philosophers insist colors of forms are impermanent, not nature of the four elements.

1-(4-449)

If someone says that self-nature of the four elements are impermanent, then this is Buddha's theory, not the doctrine of worldly people.

(Mrs. Kao):

Below are Buddha's explanations of the theory of the fourth group of externalists: The process of evolution of forms is impermanent, because the evolution is invisible.

(4-450)

Some said the process of evolution of forms is impermanent, which refers to nature of the four elements remain unchanged, but the shapes created by the four elements undergo various self-natures.

1-(4-450)

For example, while various appearances of ornaments made of gold change, nature of gold does not change; in other words, only forms and locations vary.

2-(4-450)

They claim that this theory applies to other things.

3-(4-450)

These views of impermanence held by externalists arise from their false thoughts.

4-(4-450)

They said that fire can't destroy self-natures and self-forms of the four elements.

5-(4-450)

They also said that if all self-nature and self-form of the four elements are destroyed by the fire, then the four parts and forms they created will also become extinct.

(Mrs Kao):

The following is Buddha breaking the contradictory theory of externalists.

(4-451)

Mahamati! I said that all things (in the three realms) are beyond permanence and impermanence. Why?

1-(4-451)

Self-nature of all things is not fixed.

2-(4-451)

I only said that all things appear from one's true mind, and I did not say that external forms have (or do not have) birth and death.

3-(4-451)

I did not say that all the different external objects that arise from interactions of causes and conditions of the four elements are real.

4-(4-451)

I did not say that the four elements and forms they created are real.

5-(4-451)

I said that I (Buddha) know physical organs and external object appear from false thoughts of beings, and they develop the grasping mind and objects of grasped.

6-(4-451)

When one is aware that the grasping mind and objects of grasped are the two kinds of false thoughts, one will stay away from the two erroneous views of self-nature and no self-nature of all external objects and realize they appear from self-mind.

7-(4-451)

One's false thoughts arise from thinking, mano (the 6th consciousness), and manas (the 7th consciousness); false thoughts do not arise from observation.

8-(4-451)

When one is free of false thoughts of self-nature and non-self-nature, one can understand the worldly things, the beyond-worldly things, and the highest beyond-worldly things, are just one entity and are neither permanent nor impermanent.

9-(4-451)

If one is not aware of one's own perception of the mind, one will degenerate to the evil dualistic views. Externalists are not aware that all things appear from their own false thoughts.

10-(4-451)

Therefore, lay people do not know the causes of the origin of all things and randomly say the worldly things, the beyond-worldly things, and the highest beyond-worldly things, that all are from their false thoughts of speaking.

(4-452)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verse style:

1-(4-452)

Externalists' impermanent theories are as follow:

After initial forms are created with the four elements, forms and locations change; thus, they are impermanent. This is permanent.

Nature and color of the four elements are impermanent. This is permanent.

These are the false thoughts of externalists.

(Mrs Kao):

Previously, Buddha said that there are seven kinds of impermanent theories held by externalists, and they are not what Buddha preaches.

1. The four elements create appearances, and then they go extinct forever. The above refers to this.
2. The destruction of forms and location changes of all things impermanent.
3. The changes of forms are impermanent.
4. Self-nature of all things is impermanent.

2-(4-452)

Using Buddha's view that natures of all things are indestructible and self-natures of the four elements are permanent, externalists develop thoughts of impermanence and drown in their own views.

3-(4-452)

Externalists claim that the impermanence is permanent. If that's the case, the four elements should be permanent, and why do they say they are impermanent?

(Mrs. Kao):

This is Buddha refuting the 7th impermanence theory held by externalists that all things are no-production, so they are impermanent.

4-(4-452)

All things appear from the self-mind; the dualistic views flow and turn in it. The grasping mind and objects of grasped, Asraya (subject) and Alambana (object) - they do not exist.

5-(4-452)

Some externalists said that the Brahm is permanent, just like the tree root which grows branches and leaves around it, I (Buddha) say all these are just perceptions of the mind.

(End ref#33/book page#386-2)

(Ref:#34)
(P386-3 to P395-7) (Tape #87)

34. The entering of tranquility and the manifestation of realization

(4-453)

Then, Bodhisattva Mahamati said to Buddha: Bhagavan (World Honored One), I only hope you will explain to us states of nirodha samapatti (samapatti of proper reception) attained by Bodhisattva, Sravakas (sound hearers), condition realizers and their order of progression.

1-(4-453)

With thorough understanding of the nirodha-samāpatti (total cessation of feelings and false thoughts) and the order of progression, I and other Bodhisattvas will not give up Tathagada's nirodha-samāpatti and will not fall into the confused dharma of Sravakas, Pratyekabuddhas, or philosophers.

2-(4-453)

Buddha told Mahamati: Listen well! Listen well and reflect well, for I will explain this to you.

Mahamati replied: Very good indeed, Bhagavan (World Honored One), I will uphold the teaching.

1-(4-454)

Buddha said to Mahamati: The sixth-ground bodhisattva mahasattvas, Sravakas (sound hearers) and condition realizers have attained the nirodha samapatti.

(Mrs. Kao): The Avatamsaka Sutra: sixth-ground bodhisattvas have reached the non-intermittent knowledge of the emptiness of people, but their knowledge of the emptiness of dharma still intermittent.

2-(4-454)

The seventh level bodhisattva-mahasattvas are in a state in which every single thought has right reception and are unattached to self-nature and appearance of all things.

Sravakas (sound hearers) and condition realizers have not reached this state and have degenerated to the conditional conduct and emotions. They do not have the right perception (samāpatti) when their minds encounter the external objects.

(Mrs. Kao): The right perception (sanskrit: samjñā-vedita-nirodha-samāpatti) is one type of Eight Liberation and Nine-Level Samadhi (sanskrit: navānupurva-samāpattayah).

2a-(4-454)

Therefore, the seventh-level bodhisattvas have attained the proper reception (samāpatti), without false thoughts, and they no longer distinguish (discriminate) all things.

2b-(4-454)

Unlike the second-vehicle practitioners, the seventh-level bodhisattvas no longer discriminate among different natures and appearances of all things, because they have reached samāpatti of knowing good and bad conducts.

2c-(4-454)

Therefore, the seventh-level bodhisattvas know that all things are no different. Consequently, they are in samāpatti without good or non-good thoughts.

3-(4-454)

Mahamati! The eighth-level bodhisattvas, Sravakas (sound hearers) and condition realizers have ceased their false thoughts of Citta (the 8th consciousness, mind), Manas (the 7th consciousness, self), mano (the 6th consciousness, mental activity) and Vijnana (5 consciousnesses).

4-(4-454)

With the knowledge of no-self in people, initial-level bodhisattvas to seventh-level can observe the three realms of the world appear from the self-mind of Citta (the 8th consciousness, mind), Manas (the 7th consciousness, self), mano (the 6th consciousness, mental activity) and Vijnana (the 5th consciousness).

Therefore, they have cast away Asraya (subject) and Alambana (object) and the mind of a second vehicle practitioner.

4a-(4-454)

They are free of false thoughts and do not cling to forms of nature or no-nature of various external things.

5-(4-454)

With two kinds of self-minds (false thoughts and the ability to see), the mind of grasping and objects of grasped mind, foolish people are not aware of their bad habits nourished since endless time.

(Mrs. Kao):

- a. The cessation of confusion of an eighth-level bodhisattva is similar to that of a second vehicle.
- b. An eighth-level bodhisattva has attained the conduct of non-pretention, and he dwells in Samadhi.
- c. A second vehicle has ceased the sixth consciousness permanently; eighth-level bodhisattvas have turned the alaya-vijnana.
- d. The above two states are different and is explained by Buddha in the following paragraphs.

6-(4-454)

Mahamati! The Samadhi attained by the eighth-level bodhisattvas are similar to the nirvana with remainder attained by Sravakas (sound hearers) and condition realizers.

6a-(4-454)

With assistance from Buddha, these bodhisattvas have entered the door of Samadhi and attained the joy of Samadhi; they do not enter nirvana (of second vehicle).

Without assistance from Buddha, they will enter nirvana (of second vehicle), and then their highest level of Tathagata will not be fulfilled.

6b-(4-454)

Without assistance from Buddha, bodhisattvas will give up enlightening beings and enter nirvana (of second vehicle), then Buddha seeds (in the minds of people) will cease.

6c-(4-454)

Therefore, Buddhas and Bhagavan (World Honored One) show them (the eighth-level bodhisattvas) the inconceivable infinite merits attained from saving beings.

6d-(4-454)

Sravakas (sound hearers) and condition realizers do not make great vows to enlighten beings and immerse in the tranquility of Samadhi which they think is nirvana.

7-(4-454)

Mahamati! I teach the seventh-ground bodhisattvas to observe well their Citta (the 8th consciousness, mind), Manas (the 7th consciousness, self), mano (the 6th consciousness, mental activity) and Vijnana (5th consciousnesses).

7a-(4-454)

I teach them good cultivation to stay away from Asraya (subject) and Alambana (object).

7b-(4-454)

I teach them to uphold the knowledge of no-self in people and things and not degenerate into the birth and death of self-appearance and common-appearance.

7c-(4-454)

Therefore, they can thoroughly master the four unhindered wisdom (sanskrit: catasrah pratisajvidah), attain supernatural power of Samadhi and enter the bodhisattva stages, step by step until completing the thirty-seven Bodhi Way.

7d-(4-454)

(Buddha) do not want seventh-level bodhisattvas degenerating to wrong paths of externalists due to not being aware of the attachment to self and common appearance. Therefore, I (Buddha) have established the various bodhisattva levels.

1-(4-460)

Mahamati! Levels of bodhisattva cultivation and forms of their conducts have no birth or death; except their self-mind, nothing is obtainable.

1a-(4-460)

It means that levels of bodhisattva cultivation, forms of their conducts, and types of various behaviors of lay people in the three realms, all emerge from their self-mind; foolish people cannot understand this.

1b-(4-460)

Foolish people are unaware and say that both successive stages of bodhisattva cultivation established by Buddha and various conducts of lay people in the three realms are real.

1-(4-461)

Furthermore, Mahamati! The knowledge of no-self in people attained by Sravakas (sound hearers) and condition realizers is similar to that attained by the eighth-ground bodhisattvas; however, the former are attached to and submerged in it.

1a-(4-461)

Sravakas (practitioners of sound hearers) and condition realizers are not well aware that all things result from the perception of their mind and obstruct by habits of self and common-appearances of the five skandhas.

1b-(4-461)

They embrace their own feelings and views and degenerate to the false emptiness of people and things.

They have mistaken nirodha-samāpatti (total cessation of feelings and false thought) for nirvana. This is not the awakening of tranquility and wisdom of bodhisattvas.

1-(4-462)

Mahamati! With their wisdom, the eighth-ground bodhisattvas who have attained the joy nirodha-samāpatti (total cessation of feeling/reception and false thought) recall their previous vows of sympathy and kindness (to beings) and understand the ten

inexhaustible methods (to teach beings); thus, they do not have false thoughts that nirodha-samāpatti is nirvana.

1a-(4-462)

Without false thoughts, they are in the state of nirvana and are free of the mind of grasping and the external objects of grasped mind. They realize all things are from self-mind and no longer develop false thoughts or discriminations from things.

1b-(4-462)

They (the eighth-level bodhisattvas) do not degenerate to Citta (the 8th consciousness, mind), Manas (the 7th consciousness, self), mano (the 6th consciousness, mental activity) and Vijnana (the 5th consciousness) or the attachment of self-nature and self-appearance of all external things.

1c-(4-462)

Expect for carrying out the direct cause of attaining the Buddha nature, eighth-level bodhisattvas no longer develop false thoughts. They follow the wisdom of original awakening, enabling them to reach the state of self-realization of Tathagata.

1d-(4-462)

For example, while sleeping, a man (a seventh-level bodhisattva or an eighth-level bodhisattva) dreams of crossing a great river using various expediency; but before he succeeds in crossing, he is awakened from the dream.

1e-(4-462)

When he is awakened, he thinks: Are things manifest in the dream proper or evil? With intellect, he thinks: Are things seen in the dream proper or evil?

1f-(4-462)

The rest of beings develop various false thoughts upon seeing, hearing, feeling and activities of consciousness since endless time.

1g-(4-462)

All these false thoughts are stored in their ālaya-vijñāna (the 8th consciousness) and later turned into various habits (with the help of manas-7th consciousness).

1h-(4-462)

These habits create various forms and locations; then, distinguishing all things with their self-mind, they degenerate into existence and non-existence.

1j-(4-462)

It is manifest from Citta (the 8th consciousness, mind), Manas (the 7th consciousness, self), mano (the 6th consciousness, mental activity) and Vijnana (the 5 consciousnesses).

1k-(4-462)

Mahamati! The eighth-level bodhisattvas are Bodhisattva-Mahasattva who can see that how their previous false thoughts arise before reaching the eighth level.

1m-(4-462)

Bodhisattvas from the initial ground to the seventh ground can see that all things are illusory, and they use expediency to cast away false thoughts, the mind of grasping and object of grasped mind.

1n-(4-462)

Upon reaching the eight-level (rank of Bodhisattva-Mahasattva where Asraya/subject and Alambana/object were turned), they also use such conduct as Buddha dharma expediency to save those who have not yet been saved.

1p-(4-462)

Mahamati! This is the state of unborn nirvana in which eighth-ground bodhisattvas use expediency to teach beings and cast away Citta (the 8th consciousness, mind), Manas (the 7th consciousness, self), mano (the 6th consciousness, mental activity) and Vijnana (the 5th consciousness), as they have attained anutpattika-dharma-kṣānti (the Endurance wisdom of no-production thought in all things).

(4-464)

Mahamati! According to the first primary truth (sanskrit: paramārtha-satya), there is no form of continuity or successive steps; Buddha said that one should cease distinguishing of all things and the mind should remain in total tranquility.

(4-465)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verses style:

1-(4-465)

All things manifest from the self-mind, and they do not exist in origin, including the eighth ground Bodhisattva-Mahasattvas and all the way up to the Buddha ground.

This is what Buddha of the past, present and future had said.

2-(4-465)

The seventh level bodhisattvas still have mind limitation; the eighth level bodhisattvas do not cling to or wish to obtain anything from external things. The seventh and the eighth-ground are where bodhisattvas dwell. Only Buddha state is the highest.

3-(4-465)

The wisdom of self-realization and equality is the state of my mind (Buddha). Tathagata's mind is in absolute ease unsurpassed state of self-mastery, tranquil and solemn.

4-(4-465)

Lights of wisdom are like rays of fire that shine on the universe (the ten directions). Bright lights turn the dharma wheels in the three realms and will not hurt the eyes of beings.

5-(4-465)

Buddha preaches dharma to beings that live in the three realms in the present and in the past. Buddha preaches the three-vehicle dharma according to foundations of beings; all these (conducts) are Buddha ground.

6-(4-465)

In first primary truth, the tenth ground bodhisattvas can be the initial one (by self-reflecting past conducts), the initial ground bodhisattvas can be the eighth (can reach there quickly).

The ninth can be the seventh (by self-reflecting); the seventh can be the eighth (can reach there quickly).

(Mrs.Kao): In first primary truth, there is no form of continuity or successive levels.

7-(4-465)

The tenth level Bodhisattva can be the third level;

The fourth is the fifth; the third is the sixth;

The second is the third;

All levels manifest from self-mind.

Where can one find the various bodhisattva levels?

(End of ref#34/book page#395-7)

The Lankavatara Sutra (Chapter 4)

(Ref:#35)

(P396-1 to P408-5)(Tape #90)

(4-466)

Then, Bodhisattva-Mahasattvas Mahamati asked Buddha: Bhagavan (World Honored One), is (dharma body of) Tathagata, Arhat, Fully Enlightened One permanent or impermanent?

1-(4-467)

Buddha told Mahamati: (Dharma body of) Tathagata, Arhat, Fully Enlightened One is neither permanent nor impermanent. Both are incorrect.

(Why?)

1a-(4-467)

If Tathagata is permanent, it will connect with the theory of creator upheld by externalists, which is a flaw. Without creation (pretension), Tathagata is in the state of deep tranquility and is permanent, which is not the permanence claimed by externalists.

1b-(4-467)

If Tathagata were impermanent, he would be connected with things of creation. Things of creation have skandhas and appearances, but they have no self-nature. When their appearances annihilate, so do the skandhas. However, Tathagata is not subject to annihilation.

1c-(4-467)

Mahamati! All things of creation are impermanent such as vases, garments, etc. are all impermanent.

1d-(4-467)

If Tathagata uses the method of creation, then wisdom and merits that he obtained using expediency would be meaningless and impermanent.

1e-(4-467)

If Tathagata is the creator, then all things his created are the same as him, they would all become impermanent, because cause and effect of Tathagata are not different.

Therefore, Mahamati! Tathagata is neither permanent nor impermanent.

1-(4-469)

Furthermore, Mahamati! Permanence of Tathagata is different from that of space. Space knows nothing, while Tathagata has wisdom and knows the universe. If they

were the same, wisdom and merits attained by the Self-Realized One would be meaningless.

1a-(4-469)

Mahamati! Nature of space is neither permanent nor impermanent. It is free of permanent, impermanent, same, not-same, both or not-both.

In the same way, (dharma body of) Tathagata is neither permanent nor impermanent. Therefore it is incorrect to compare Tathagata to space for their permanence or impermanence.

1b-(4-469)

Furthermore, Mahamati! If the unborn nature of Tathagata's permanent is same as the horns of a hare or a horse never exist then the expediency that Tathagata uses obtaining the wisdom and save beings will be meaningless.

Therefore, it is incorrect to say that Tathagata is permanent because he is un-born.

Tathagata is not permanent because he is un-born.

(Mrs. Kao): (Sanskrit, abhāva, means negation, absence, nothing, unborn, no things, no objects, no-appearances, no-nature, no-entity, elimination, apart or inequality. It is the opposite of bhāva, it means no-existence or disappearance.)

1-(4-470)

Furthermore, Mahamati! There are other ways to learn that Tathagata is truly permanent. How?

Wisdom attained by un-intermittent cultivation and self-realization is permanent tranquility and illumination.

Therefore, Tathagata is truly eternal.

1a-(4-470)

Mahamati! Whether Tathagata manifests in this world , dharma-nature which is certified by Tathagata stay in the world eternally and will never change.

1b-(4-470)

Sravakas (sound-hearers), condition-realizers, Buddhas and Tathagatas all dwell in the nonintermittent nature of dharma, not in nothingness of space; beings can't understand.

1c-(4-470)

Mahamati! The wisdom attained by Tathagata is permeated by prajna, not by Citta (the 8th consciousness, mind), Manas (the 7th consciousness, self), mano (the 6th consciousness, mental activity) and vijnana (5th consciousness), skandha (aggregates), dhatu (realms) or ayatana (entrances).

Therefore, wisdom and tranquility of Tathagata are permanent.

1d-(4-470)

Mahamati! The three realms arise from illusory false thoughts (therefore, they are impermanent); Tathagata does not arise from illusory false thoughts.

1-(4-472)

Mahamati! Beings hold improper dualistic views. Therefore, they develop views of permanence and impermanence.

Those who hold the no-dualistic views are in tranquility and can observe that all things are free of the dualistic appearances.

Therefore, Tathagata, Arhat, and Fully-Enlightened One are neither permanent nor impermanent.

1a-(4-472)

Mahamati! As long as there are words and differentiation, there will be views of permanence and impermanence.

When differentiations have ceased, one can depart from permanence and impermanence, which are held by foolish people who are not in tranquility

Wise people are free of permanence and impermanence and are not permeated by them.

(4-473)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verse style:

1-(4-473)

If Tathagata is impermanent, expediency that Tathagata uses to guide living beings is meaningless.

When one casts away differentiations, one depart from the views of permanence and impermanence.

2-(4-473)

Externalists establish their own views and develop various theories.

With equality, Buddha observes that all things manifest from the limited self-mind; words and languages have no true meaning in them and are unobtainable.

(4-474)

Then, Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One), I only hope you will explain to us the (appearance of) birth and death of skandhas (aggregates), dhatus (realms) and ayatanas (entrances).

When one has no self (in skandhas, dhatus and ayatanas), who is in birth and death? Foolish people are attached to birth and death, they do not seek awakening and their suffering will not end; they will not understand the state of nirvana.

Buddha said: Very good! Listen well, for I will explain this to you. Mahamati replied: I will uphold the teaching.

1-(4-475)

Buddha told Mahamati: The Tathagata-garba is the source of good and evil from which beings are created in places of different realms (in one thought); it is just like a magician who can produce various tricks.

The Tathagata-garba is free of Asraya (subject) and Alambana (object) originally, but has the ability to create beings in the different places of the three realms.

1a-(4-475)

Cultivators of small-vehicle and ordinary beings do not understand that the nature of the Tathagata-garba can be one with birth and death; they believe all things are created from the combination of sense organs, external objects and consciousnesses.

1b-(4-475)

Externalists do not understand (birth and death arise from) the nature of the Tathagata-garba, and they are attached to the creator who creates all things.

1c-(4-475)

Influenced and permeated by illusory habits since endless time, Tathagata-garba turns into the ālaya vijñāna, which allows the dwelling of the ignorant mind and the seven consciousnesses. The ālaya vijñāna is like the great ocean that produces rising and falling waves that never stops.

1d-(4-475)

The original self-nature of Tathagata-garba is absolutely pure and without pollution, and just like the great ocean without impermanence or the dualistic views.

1e-(4-475)

Other seven vijñānas have birth and death. The manas vijñāna (self-the 7th consciousness) and mano vijñāna (mental activity-the 6th consciousness) etc. are subject to birth and death, with every single thought possesses the (birth and death of) seven vijñānas.

1f-(4-475)

The causes for arising of the 7th consciousness are false thoughts that arise attachment to external objects, various forms, locations and names.

1g-(4-475)

All beings do not understand that all forms, locations, names and behaviors appear from the self-mind; they do not understand pleasure and suffering (have no self-entity), they will never attain liberation.

1h-(4-475)

They are bound by names and forms, in which develop greed (and desire), thereby begetting more greed (and desire) in turn.

1i-(4-475)

If inner causes of one's vijnana-garba (the mature common seeds in the 8th consciousness) and external objects of grasped do not interact, then random activities of perceive sense organs will cease and various consciousnesses will no longer arise.

1j-(4-475)

Clinging to dharmas, second-vehicle practitioners still have false thoughts; they do not know that pleasure and suffering have no natures (of self-entity). Some of them have attained the state of nirodha-samāpatti (total cessation of reception and false thought), the fourth dhyana, or the eight liberations of the four noble truth; they mistakenly think these states are the ultimate liberation.

1k-(4-475)

They have not left the Vijnana-garba (the 8th consciousness) or turn its name; therefore, their Tathagata-garba are still named Vijnana-garba.

1m-(4-475)

If vijnana-garba (the 8th consciousness) has not been turned, then the manas vijnana (7th consciousness) will continue to revolve in birth and death. Why?

1n-(4-475)

Arising of other consciousness depends on the causes of Vijnana-garba and the conditions of objects grasped.

1p-(4-475)

That as a whole is not understood by Sravakas (sound hearers) or condition realizers for they have not attained the knowledge of emptiness of things and are still attached to self and common appearance of all things; they think skandhas (aggregates), dhatus (realms) and ayatanas (entrances) can extinguish.

1q-(4-475)

In order to attain the Tathagata-garba, one has to purify the five dharmas and three self-natures, attain the knowledge of emptiness of people and things and cease all differentiations.

1r-(4-475)

From there, one can progress successively on the grounds and will not be moved by the views of externalists. This ground is called the immovable bodhisattva ground.

1s-(4-475)

Bodhisattvas on this ground have attained the ten kinds of Samadhi joy, and they are assisted by the Samadhi of Buddhas.

1t-(4-475)

They can observe the inconceivable state of Buddha dharma and their own vows of the previous lives; they will not stay in the joy of Samadhi or dwell in nirvana.

1u-(4-475)

They follow the path of the Self-Realized One and not those of Sravakas (sound hearers), condition realizers or externalists.

1v-(4-475)

They transcend abhoga (Samadhi of requiring effort) and attain the seed nature of the ten sages, the ten worthies, reward-body Buddha, dharma-body Buddha and transformation-body Buddha.

1w-(4-475)

Therefore, Mahamati! Bodhisattva-mahasattvas want to reach the ultimate fruition; they should purify vijnana-garba (the 8th consciousness) and turn its name into Tathagata-garba.

(4-477)

Mahamati! If there is no vijnana-garba name, Tathagata-garbha will not have birth or death.

1-(4-477)

Mahamati! Lay people and sages still have birth and death.

While walking on the path of the Self-Realization, practitioners will dwell in the joy of dharma and use expediency to guide living beings.

(4-478)

Mahamati! Tathagata-garba and Vijnana-garba (the 8th consciousness) are the same entity, this is beyond the knowledge of Sravakas (sound hearers) and condition realizes, they only fathom with their self-mind and can't see the true appearance.

1-(4-478)

However, the self-nature of Tathagata-garba is pure but covered by external dust. Therefore, it is impure for the practitioners of the second vehicle and beings, not Buddha.

1-(4-479)

Mahamati! Self-nature of Tathagata-garba appears clearly in front of Tathagata as if it were an amalaka fruit held in the palm of the hand.

2-(4-479)

Mahamati! I preach to Madam Srimala and the sharp-rooted bodhisattvas the nature of the pure and profound meaning of the Tathagata-garba and the polluted name of Vijnana-garba (the 8th consciousness).

And I said that one's Vijnana-garba (the 8th consciousness) and manas vijnana (the 7th consciousness) arise at the same time.

3-(4-479)

In order to help Sravakas (sound hearers) who differentiate attain the knowledge of the emptiness of people and things, with the assistance of Buddha, Madam Srimala preaches to them the state of Tathagata, which is not the state of Sravakas (sound hearers), condition realizers or externalists.

4-(4-479)

The state of the Tathagata-garba and the Vijnana-garba can be comprehended only by Buddha and the other sharp-rooted bodhisattvas who understand things by their meanings, not by words. That is their wisdom.

5-(4-479)

Therefore, you and other bodhisattva-mahasattvas should understand the meaning of the Tathagata-garba and the vijnana-garba, and not be satisfied with just knowing the names.

(4-480)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verse style:

1-(4-480)

The profound Tathagata-garba is polluted with external conditions and rise with the seventh vijnana at the same time. Thus, the sense organs and external objects give rise to the attachment and develop birth and death. Wise people understand that Tathagata-garba is pure in origin and stay away from all polluted dharma.

2-(4-480)

Things are like images reflecting in a mirror (Tathagata-garba); they have been permeated by habits since endless time. When one observes all things properly, they do not exist.

3-(4-480)

Just as ignorant people see the finger that points at the moon, and not the moon; beings are attached to the name of Tathagata and do not understand the meaning of its true suchness and true appearance.

4-(4-480)

The mind is like a magician, manas are the assistant.
The five vijnanas are the gatherers of objects and mano vijnana is the audience.

(End of ref#35/book page#408-5)

(Ref:#36)

(P408-6 to P418-7)(Tape k#92 13:00)

37. Differentiations of the four-dharmas

(4-481)

Then, Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One), I only wish you will explain to us the differences among the five dharma, the three self-natures, alaya-vijnana and the knowledge of dual no-self.

Being able to distinguish the various dharmas, bodhisattva-mahasattvas and I can successively progress on the various grounds and enter all Buddha dharma. By entering all Buddha dharma, we can reach even the ground of Tathagata's self-realization.

(4-482)

Buddha said: Listen well! Listen well and reflect well!

Mahamati replied: I will uphold the teaching.

1-(4-483)

Buddha said to Mahamati: I will tell you the differences among the five dharmas, the three self-natures, alaya-vijnana and the knowledge of dual no-self.

The five dharmas are: names, forms, false thoughts, the proper knowledge and the true suchness.

2-(4-483)

If cultivators can put into practice these things, they can cast away the dualistic views such as annihilationism, eternalism, existence, and non-existence. They will dwell in the joy of right perception and obtain Samadhi.

3-(4-483)

Mahamati! Lay people do not understand that the five dharmas, the three self-natures, alaya-vijnana and the knowledge of dual no-self all appear from the self-

mind (reflecting external things) and presume they are real; these are their false thoughts, not that of sages and worthies.

(4-484)

Mahamati asked Buddha: Bhagavan (World Honored One), why do foolish people develop false thoughts and sages do not?

1-(4-485)

Buddha told Mahamati: Foolish people are attached to the worldly names and forms, thinking they are real, and they indulge in external objects and move along with them.

2-(4-485)

As their minds move along with various forms and appearances, they degenerate into Asraya (subject) and Alambana (object) and become attached to colorful forms.

3-(4-485)

With attachment, their clear minds are covered by ignorance and form pollution.

4-(4-485)

With their minds polluted, they develop greed, anger and foolishness, which accumulate karma.

5-(4-485)

With karma accumulated, they are bound by their own false thoughts (and discrimination arise from karma) just like silkworms are bound by their own silk.

6-(4-485)

They degenerate into the ocean of birth and death or wild places like a water-drawing wheel moving forward and not aware of it.

7-(4-485)

Because of ignorance, externalists do not know that all things are illusory and have no self-nature, like the horse chasing mirage water in spring; or the moon in water. Therefore, they are unaware of all things are free of Asraya (subject) and Alambana (object) and develop illusory false thoughts.

8-(4-485)

They also cannot depart from perception, the object of perception, birth, dwelling, change, and death; they do not understand that all these appear from the self-mind and that they are not created by ishvara, seasons, dust or the creator. Therefore, foolish people move along with names and forms.

1-(4-486)

Mahamati! Appearances are perceived by the eye-consciousness, and they are called forms.

2-(4-486)

The consciousness of ears, the nose, the tongue, the body and the mind perceives sounds, smell, tastes, touch and things, respectively. All these are appearances.

3-(4-486)

Mahamati! Those who develop false thoughts give names to objects, thus specifying various forms.

They say that something is such a way and no other way. For example, saying that this is an elephant, a horse, a carriage, a pedestrian, a woman or a man. This is called a false thought.

4-(4-486)

Mahamati! Those with proper knowledge understand that names and forms just like passing guests who are not lasting .

4a-(4-486)

They are aware that all things are empty, their vijnanas do not rise, their minds are in tranquility, and they are able to observe all things are neither annihilation nor eternal.

They will not degenerate to the mind ground of externalists, Sravakas (sound hearers) or condition realizers.

5-(4-486)

Furthermore, Mahamati! with proper knowledge, bodhisattva-mahasattvas do not designate names to objects nor do they destroy names of objects. They understand that names and forms have no productions and they have eliminated the dualistic views, such as designation and slander. This is called true suchness.

(Mrs. Kao): One should observe that all things appear from the self-mind and that external things have no self-nature. In true suchness, there are no names or forms because all form are true.

5a-(4-486)

Mahamati! Bodhisattva-mahasattvas, who dwell in the true suchness and the state of no image, have reached the initial bodhisattva ground, named the ground of joy.

5b-(4-486)

Having reached the bodhisattva ground of joy, they are eternally free of erroneous views of externalist or the evil realms; they dwell in the beyond-worldly realm which enables them to mature their knowledge quickly and to distinguish that all worldly things are imaginary.

5c-(4-486)

They will attain the state of self-realization, be free of false thoughts and be able to observe the nature of various forms of all things and successively progress to the tenth bodhisattva ground, named the ground of dharma clouds.

5d-(4-486)

On the tenth bodhisattva ground- the ground of dharma clouds, they attain Samadhi of self-mastery and possess the complete supernatural power like blossoming flowers, perfecting the Buddha ground.

5e-(4-486)

After reaching Tathagata ground, they manifest in various transformation bodies to teach beings universally and to mature their minds just like the moon in water (their minds).

5f-(4-486)

Having fulfilled the ten inexhaustible vows, they preach dharma to beings that have different thinking and foundations, that their dharma body is free of vijñanas and Alambana (object). These are the bodhisattvas who have entered the true suchness and practice according to the wisdom conduct.

(4-489)

Then, Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One), can the three self-natures be included in the five dharmas? Or are they separate with their own characteristics?

1-(4-490)

Buddha told Mahamati: The three self-natures, the eight consciousnesses (alaya-vijñana) and the knowledge of dual no-self are all included in the five dharmas.

2-(4-490)

Mahamati! Names and forms of the five dharmas are false thoughts of the three self-natures (paratantra-svabhāva or nature of reliance on others, parikalpita-svabhava or nature of universal attachments).

2a-(4-490)

Mahamati! Based on false thoughts of names and forms, the king of the mind and activities of the mind arise simultaneously, just like the sun and its lights are never separated.

3-(4-490)

Different forms make beings to distinguish and become attached to them is named the self-nature of arising conditions (or nature of reliance on others).

4-(4-490)

Mahamati! Proper knowledge and true suchness are indestructible, for they are away from the name, form, false thought, no-creating, and no-born. Therefore, they are called the complete and perfect self-nature (pariniṣpanna-svabhāva).

1-(4-491)

Furthermore, Mahamati! False thoughts that appear from the self-mind can be divided into eight categories: the vijnana-garba, the manas vijnana, the mano vijnana, and the five vijnanas.

All these arise from false thoughts and are illusory.

2-(4-491)

When Asraya (subject) and Alambana (object) cease, the grasping mind and grasping activities also cease. Thus, the knowledge of dual no-self arises.

3-(4-491)

Furthermore, Mahamati! the five dharmas are included in all Buddha dharma, also include Sravakas (sound hearers), condition realizers, and bodhisattvas who are practicing between cause and fruition, and Tathagata who reaches Self-Realized Wisdom, and all sages progress on the ground continuously.

(4-492)

Furthermore, Mahamati! the five dharmas are forms, names, false thoughts, the true suchness, and the proper knowledge.

1-(4-492)

Mahamati! Form refers to having characteristics such as location, shape, appearance and color. All these are forms.

2-(4-492)

All things have their own forms such a vase; beings attach the name to its appearance, and no other name can express this appearance.

Names are established from appearances.

3-(4-492)

With name and appearance, one's Asraya (subject) and Alambana (object) arise. This is called false thought.

4-(4-492)

When one understands that all things are from the self-mind and that names and appearances are absolutely unobtainable, one will eradicate the attachment to the objects and instantaneously cease the perception and objects of perception; one's mind will be unmoved and be without false thoughts that is called the true suchness.

4a-(4-492)

The appearance of the true suchness is eternal without two sides, and the self-nature of all things are unobtainable. That is the real appearance of suchness.

5-(4-492)

The true appearance of suchness is a state in which I and all other Buddha follow the nature of all things and become realized.

In that state, I preach to all beings using various methods to show the true appearance of suchness, enabling them to enter the entity of right enlightenment, see all things are neither extinction nor eternal, cease all false thoughts, and follow Buddha's realization of noble wisdom.

All of that is not attainable by externalists, Sravakas (sound hearers) or condition realizers. This is called the conduct of right (proper) knowledge.

6-(4-492)

Mahamati! All Buddha dharma are included in the five dharmas, the three self-natures, the eight consciousnesses (alaya-vijnana), and the knowledge of dual emptiness (no-self).

Furthermore, Mahamati! You should study this dharma by using expediency, teach them to others and not learn from externalists.

(4-493)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verses style:

1-(4-493)

The five dharmas, the three self-natures, the eight kinds of consciousness (alaya-vijnana) and the knowledge of dual emptiness are all Mahayana (the great-vehicle dharmas).

2-(4-493)

Names, forms and false thoughts of the five dharmas refer to the first two self-natures (paratantra-svabhāva or nature of reliance on others, parikalpita-svabhava or nature of universal attachments), while right knowledge and true suchness refer to the perfect and complete true nature.

(End of ref#36/book page#418-7)

The Lankavatara Sutra (Chapter 4)

(Ref:#37)

(P419-1 to P427-3)(Tape #94 23:00)

38. Buddhas as many as sands in the Ganges River

(4-494)

Then, Bodhisattva Mahamati asked Buddha: Bhargava (World Honored One), you said there are as many Buddha in the past, the present, and the future as sands in the Ganges River.

How does one uphold these words? Are there other meanings that one should uphold as well? I only wish you will explain this to us.

1-(4-495)

Buddha said to Mahamati: Do not uphold the surface of words. The amount of Buddha in the past, present and future cannot be compared to sands in the Ganges River. Why?

The large dharma body of Buddha is beyond the scope of beings' understanding, and it cannot be explained with the numbers or analogies.

2-(4-495)

Lay people are attached to permanence, externalists establish false thoughts and nourish evil views, and both groups reincarnate in the cycle of birth and death endlessly.

3-(4-495)

In order for beings to end the cycle of birth and death and exert intensive efforts in learning (and attaining the sagely fruition), I said to them that while it is not easy to see the blooming of an Udumbara flower, it is easy to see Buddhas, in order for them to cease their evil views and learn the sagely way.

4-(4-495)

For those who are sharp rooted but indolent , I say to them that it is difficult to see Buddha just as it is difficult to see the blooming of an Udumbara flower.

5-(4-495)

In fact, no one has ever seen the blooming of an Udumbara flower in the three periods of time which are the past, present, and future, however, the world has seen Tathagata.

6-(4-495)

Whether it's easy or not easy to see the blooming of Udumbara flower does not mean that Tathagata appears in the world for establishing the self-realized truth and say that Tathagata is the same as Udumbara flower not easily seen.

7-(4-495)

Mahamati! The self-realized dharma body (of Tathagata) is beyond the comprehension of the worldly people; lay people and foolish people also cannot understand it.

8-(4-495)

The state of the sagely self-realized wisdom (of Tathagata) cannot be explained by words or analogies. The true dharma-body of Tathagata transcends views of beings which resulted from Citta (the 8th consciousness, mind), Manas (the 7th consciousness, self), mano (the 6th consciousness, mental activity) and Vijnana (the 5 consciousness), and it cannot be explained by worldly analogies.

(4-496)

Mahamati! It is no fault for me to say that Buddhas are as many as sands in the Ganges River.

1-(4-496)

Mahamati! For example, the sands of the Ganges River are trampled by fishes, turtles, eating larvae, Māra (piranhas), lions, elephants, horses, humans, and animals, but the sands do not resent or develop false thoughts saying they are annoyed. The self-natures of sands are pure without defilements.

2-(4-496)

The wisdom of sagely self-realized truth attained by Tathagata, Arhat, and Fully-Enlightened One is like the capacity of grains of sand of the Ganges River; and their vast supernatural powers are equivalent to the number of sands in the Ganges River.

3-(4-496)

Tathagata does not have the thought that he is being distracted by externalists, humans or animals.

4-(4-496)

Tathagata is in tranquility and is free of thoughts. His original vow is to use the joy of Samadhi to help all living beings be in the peace, and he does not feel annoyed just like sands in the Ganges River.

5-(4-496)

Tathagatas are free of greed, desire and anger, and without annoyance, just like the sands of Ganges River.

6-(4-496)

The self-nature of the earth is like the sands of the Ganges River.

At the End of the Kalpa, fire will burn the earth but will not destroy its self-nature for the earth co-exists with fire.

7-(4-496)

Other simple living beings think that earth is being consumed by the fire; however, fire is the source supplying material to the earth (fire is the cause for earth).

8-(4-496)

Mahamati! In the same way, the dharma-body of Tathagata, like the sands of the Ganges River, is indestructible.

9-(4-496)

Mahamati! Just like the sands of the Ganges River are immeasurable, the rays of light of Tathagata are beyond measure.

To mature all beings, Tathagata shines on them in all Buddha lands universally.

10-(4-496)

Mahamati! The natures of the sands of the Ganges River do not assume another nature other than its own.

Therefore, Mahamati! Tathagata, Arhat, and Fully-Enlightened One are free of birth and death, as causes and conditions of birth and death have ceased.

11-(4-496)

Mahamati! The increase or decrease in the number of sands of the Ganges River cannot be known.

Mahamati! In the same way, the wisdom that Tathagata uses to mature beings does not increase or decrease and cannot be understood by beings.

12-(4-496)

The dharma-body is not the physical body. The physical body is destructible, while the dharma-body of Tathagata is not.

13-(4-496)

For example, compressing the sands of the Ganges River for oil is impossible.

14-(4-496)

In the same way, even if extreme-suffering beings compress Tathagata, Tathagata will not leave the dharma realm and uses the joy of Samadhi to save beings as long as there is one person is not in nirvana.

15-(4-496)

Mahamati! For example, the sands of the Ganges River flow with the water (and not against it), and the sands absolutely do not absorb water.

16-(4-496)

Mahamati! In the same way, dharma is preached by Tathagata flowing in accordance with nirvana (and not against it). Therefore, I said that there are as many Buddha as the sands in the Ganges River.

17-(4-496)

Tathagata is neither coming nor going, for coming and going means the cycle of birth and death.

18-(4-496)

Mahamati! Birth and death, and nirvana cannot be understood with ordinary knowledge; it can only be understood with self-realization. If Tathagata did not Self-Realized the truth, how can he preach?

Mahamati! Going also means extinguishments of all confusions and cannot be understood by foolish people.

(4-497)

Mahamati asked Buddha: Bhargava (World Honored One) if birth and death, and nirvana cannot be understood, how does one know how to realize liberation?

1-(4-498)

Buddha said to Mahamati: By extinguishing the cause of pretense, false thoughts and habits since Endless time, one will understand that all things appear from the self-mind when it encounters external objects. When false thoughts of one's five skandhas ceases, one will reach liberation and realize that the mind does not annihilate.

2-(4-498)

Therefore, the cycle of birth and death appear from the false thoughts of self-mind, and one cannot say it does not exist.

To help beings annihilate their false thoughts, Tathagata preaches liberation with boundary and without boundary. (In truth, liberation does not fall into boundary or no-boundary.)

3-(4-498)

When one observes the internal mind and the external objects, one understands that all things are free of false thoughts. There are no different appearances among beings; wisdom and objects of wisdom, all things are in the state of tranquility.

4-(4-498)

Lay people do not understand that false thoughts appear from the self-mind; Therefore, they develop false thoughts.

(4-499)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verse style:

1-(4-499)

When one observes the Masters (Buddha), one knows that there are as many Masters (Buddha) as the sands in Ganges River.

The Dharma-body of Tathagata is indestructible and does not reincarnate, and Tathagata does not dwell in nirvana.
This is the utmost equality.

2-(4-499)

When one observes that there are as many Tathagatas as the sands in the Ganges River; they are all free of flaws of birth and death.
Their natures are permanent, and their conducts are in accordance with nirvana.
That is called Buddhas' enlightenment of asmyak-sam!buddha (Perfect Knowledge).

(End of ref#37/book page#427-3)

The Lankavatara Sutra (Chapter 4)

<p>(Ref:#38) (P427-4 to P437-1)(Tape #96)</p>
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39. Ksana natures of dharmas

(4-500)

Then, Bodhisattva Mahamati asked Buddha: Bhargava (World Honored One), I only wish you will explain to us the ksana destruction of all things.
Bhargava (World Honored One), why are all things produced or extinguished by ksana?

Buddha told Mahamati: Listen well! Listen well and reflect well, for I will explain this to you.

1-(4-501)

Buddha said to Mahamati: All things can be classified as good, bad, avyākṛta (undecided), conditional, unconditional, worldly, beyond-worldly, guilty, not guilty, outflowing, non-outflowing, receptive or unreceptive.

2-(4-501)

Mahamati! In short, Citta (the 8th consciousness, mind), Manas (the 7th consciousness, self), mano (the 6th consciousness, mental activity) and Vijnana (the 5th consciousness) and habits are the causes for the five skandhas.

The five skandhas rise from Citta (the 8th consciousness, mind), Manas (the 7th consciousness, self), Mano (the 6th consciousness, mental activity) and Vijnana (the 5th consciousness) and habits, which nourish good or bad false thoughts of ordinary and foolish people.

3-(4-501)

Mahamati! The cultivation of the joy of Samadhi, attainment of the Samadhi of right reception and dwelling in the joy of current things are called the pure good and non-outflow conduct of worthies and sages.

1-(4-502)

Mahamati! Good and bad refers to the Alaya Vijnana (the 8th consciousness).

What is the Alaya Vijnana (the 8th consciousness)?

It is originally the Tathagata-garba and also known as the vijnana-garba. It comprises of citta, manas, mano vijnana, and the five vijnanas, which cannot be understood and is not taught by externalists.

2-(4-502)

Mahamati! The entity of the five-vijnanas (the 5th consciousness) rises together with citta, manas and the mano vijnana. It flows and turns continuously with the succession of good and bad external objects, but eventually, it turns into bad.

It closely attaches to the Alaya Vijnana (8th consciousness) and flows continuously.

3-(4-502)

The 5th consciousness manifest birth and death, however, it does not destroy the Alaya vijnana (the 8th consciousness) which gives rise to birth and death of the 5th consciousness.

4-(4-502)

Beings do not understand that this is the manifestation of the self-mind.

5-(4-502)

When one's 5th consciousness depart from the external objects and their perceptions ceased, at the same time the 6th consciousness arises, which grasps the shadow from the 5th consciousness, enabling the 6th consciousness to understand various shapes and forms of external objects and thinking that they are real.

6-(4-502)

Therefore, when encountering the external objects, the mano vijnana (the 6th consciousness) and the five vijnanas (the 5th consciousness) rise at the same time. The mano vijnana (the 6th consciousness) rises and falls endlessly ksana-after-ksana. This is called a ksana.

1-(4-503)

Mahamati! Ksana (momentary, the smallest unit of time) refers the mano vijnana (the 6th consciousness), which is attached to the vijnana-garba (alaya vijnana, the 8th consciousness), and it is Tathagata-garbha in origin.

2-(4-503)

When Tathagata-garbha is covered with defilement, it turns into alaya vijnana (the 8th consciousness). The alaya vijnana and mano vijnana arise at the same time, giving rise to mano vijnana (the 6th consciousness). Good and bad habits of mano vijnana permeate the manas vijnana (self-7th consciousness), which is called the outflow ksana (momentary , the smallest unit of time).

3-(4-503)

The non-outflow habits in the 8th consciousness are non-ksana (non-momentary), which is not understood by ordinary and foolish people.

4-(4-503)

Those who are attached to the (evil) theory of ksana do not understand that within the dharmas of ksana there are the dharmas of non-ksana.

They use annihilationism to destroy the unconditional dharma.

(Mrs Kao):

(Excerpt from the Shurangama Sutra, chapter 4:

1. “Purna, you think that form and space overcome and destroy one another in Tathagata-garbha. However, Tathagata-garbha appears to beings as form and space in harmony throughout the Dharma Realm.”

2. I bow to the Tathagata-garbha (Ones Come Thus), and to those inconceivable ones with non-outflow ◦

3. Excerpt from the Lankavatara Sutra:

Nature of Tathagata-garbha is similar to the gold.

1-(4-504)

Mahamati! Manas vijnana (the 7th consciousness) itself is neither reincarnation nor receptive to suffering or pleasure (instead, it is the five skandhas), and it is not the source for nirvana (because of its inequality).

2-(4-504)

Mahamati! Tathagata-garba has two sides in one entity. When cover by defiled mind Tathagata-garba is named vijnana-garba (alaya vijnana / the 8th consciousness) which percept suffering and pleasure and is the cause of birth, death, and nirvana.

3-(4-504)

Ordinary and foolish people are not aware that they immerse in the four branches of ignorance and avidya-vasa (the fundamental ignorance), thus have two kinds of

birth and death. They are permeated by false thought, erroneous views and say that all things change like ksana (momentary).

(Mrs. Kao):

The four attachments: The annoyance of deluded views and deluded thoughts in the three realms.

1. The attachment to delusions arising from seeing things as they seem: all deluded views in the three realms.
2. The attachment to desires in the desire-realm: all deluded thoughts in the desire realm. Greed and desire are the most severe faults in the deluded thoughts. Therefore, they represent all other faults.
3. The attachment to desires in the form-realm: all deluded thoughts in the form realm.
4. The attachment to desires in the formless realm: all deluded thoughts in the formless realm.

With the addition of avidya-vasa (the fundamental ignorance), it becomes the five attachments. According to The Shengman Sutra (The Lion's roar of Queen Srimala Sutra), these five attachments is the source of all faults and annoyance as many as sands in the Ganges River.

According to The Mahayana Sraddhotpada Sastra, ignorance (avidya: The illusory phenomena for realities) refers to not-awakening. There are two kinds of not-awakening:

(1) Fundamental ignorance (Sanskrit: mūlāvidyā).

It is also called fundamental not-awakening, endless ignorance or original ignorance. This is to be ceased by bodhisattvas.

Fundamental ignorance is the confusion that arise from the first thought in the dharma realm.

(2) Branches of ignorance.

It is the confusion and karma of three subtleties and six coarse marks of ignorance that arise from fundamental ignorance. This is cultivated by ordinary people.

Small vehicle practitioners are limited to branches of ignorance and cannot relate them to true suchness. Thus they cannot end the attachment to dharma.

Fundamental ignorance:

Zhenyan School names it endless intermittence.

Tiantai School names it refined ignorance and obstructed ignorance. Shengman names it the attachment to ignorance among the five attachments.

Branches of ignorance:

According to The Avatamsaka Sutra, although there is an infinite number of refined and obstructed ignorance, they can be categorized into forty two levels and are to be ceased by initial dwelling practitioners all the way up to Buddha.

Once the forty two levels of ignorance are turned, it becomes the knowledge of original awakening, and it can cease the last level of ignorance. The last level of ignorance is called endless ignorance or original ignorance, according to Tiantai School.

4-(4-504)

Furthermore, Mahamati! like that of gold and diamond, the nature of Buddha's śarīra is exceptional and indestructible.

(Tathagata-garbha and vijnana-garbha are the same exceptional and indestructible.)

5-(4-504)

Mahamati! If a sage has attained the non-intermittent nature of Tathagata-garbha but he still lives in ksana (non-Samadhi), he is not a sage.

6-(4-504)

Just like gold and Vajra (diamond) will not decrease their quantity even pass the number of kalpas time. (It refers that the wisdom and merits of sages will not decrease in kalpa time.)

7-(4-504)

Why can't ordinary and foolish people contemplate the deeper meaning of my preaching? Instead, they think that their inner minds and external objects go through endless birth and death in ksana (momentary, the smallest unit of time).

(4-505)

Bodhisattva Mahamati asked Buddha: You said by perfecting the six paramitas, one attains the equal enlightenment. What are the six?

Buddha replied: There are three kinds of paramitas. They are the worldly, the beyond-worldly and the highest beyond-worldly.

1-(4-506)

Mahamati! Those (ordinary people) who practice the worldly paramitas, are attached to Asraya (subject), Alambana (object), grasping and objects of grasping, and the two sides; they do not want to teach beings, thus they degenerate into birth and death in various places.

2-(4-506)

They practice paramitas of precept, patience, vigor, dhyana and wisdom, for a better life after rebirth and for the pleasure of forms, sounds, smell, tastes and touch.

They can attain the (five) worldly supernatural power or ascend to the Braham heaven.

3-(4-506)

Mahamati! Sravakas (sound hearers) and condition realizers (small vehicle) practice the beyond-worldly paramitas and will degenerate into nirvana with the remainder. They practice the six paramitas and indulge in the joy of nirvana for themselves.

4-(4-506)

Bodhisattva-Mahasattvas practice the highest beyond-worldly paramita and are aware that all things are the capacity of false thoughts that appear from the self-mind, which causes attachment. They also understand that Asraya (subject) and Alambana (object) of the self-mind have no self-nature, thus they are free of false thoughts. They no longer fall into birth and death of the six realms, and are not attached to appearances.

5-(4-506)

With the highest superior expediency, they practice dana-paramita (the paramita of offering) to bring all sentient beings peace and joy.

6-(4-506)

When crime conditions arise, they are aware of the mind of upholding and the precepts of upholding. Thus no false thought appear. That is called Sila-paramita (the paramita of doctrine).

7-(4-506)

Bodhisattva-Mahasattvas are aware that the mind of patience and object of patience (are not real), thus no false thought arise. This is called ksanti-paramita (the paramita of patience).

8-(4-506)

Bodhisattva-Mahasattvas exert effort vigorously in cultivation with expediency from day to night; they do not develop any false thoughts. This is called virya-paramita (the paramita of vigor).

9-(4-506)

When false thoughts cease, they will not degenerate into grasping and reception, which is the state of the sound-hearer nirvana. This is called dhyana-paramita (the paramita of dhyana).

10-(4-506)

Bodhisattva-Mahasattvas are aware that all false thoughts appear from the self-mind and are without self-nature. With wisdom, they can observe all things; they will not degenerate into dualistic views, able to transform their karma bodies of prior karmas to the superior and permanent dharma body and attain the sage self-realization.

That is called prajna-paramita (the paramita of prajna).

(4-507)

Then, to illustrate the meaning, Bhargava (World Honored One) recited these in verse style:

1-(4-507)

Emptiness, impermanence, and ksana are created by the false thoughts of foolish people.

Ksana can be illustrated by flowing water in the river, lamp light and seeds in the wind.

2-(4-507)

When ksana ceases, annoyance also ceases (provisional teaching); the mind is in tranquility and has departed from the mind of creation and objects of creation. There is no birth of things in origin; this is what I meant by ksana (momentary, the smallest unit of time)(true meaning).

3-(4-507)

All things have birth and death; in reality, there is no birth or death, but I do not preach this to foolish people.

4-(4-507)

The nature of non-intermittent thought results from the permeation of false thoughts as conditions.

Ignorance is its cause, and caitta (caitasika, closely attached to the mind) arise from false thoughts.

5-(4-507)

When there are no forms, where can one find one's mind that discriminates?

6-(4-507)

When old thought ceases one-by-one continuously, new thought rises. What are the conditions for arising thoughts when one is not attached to the form?

7-(4-507)

If thoughts arise without the condition, they are illusory without real causes.

How can one know that thoughts extinguish by ksana (momentary) when there are no rising thoughts?

8-(4-507)

Bodhisattvas are in the state of Samadhi of right perception; they observe that all things are true suchness just as the Buddha's sarira and Abhasvara (the heavenly palace) are indestructible. Nothing will cause one to be foolish, except one's evil thoughts.

9-(4-507)

When bodhisattvas dwell in the state of Samadhi, they have already attained Tathagata wisdom; bhiksus also have attained the prajna of equality.

How can there be things that perish by ksana (momentary, the smallest unit of time)?

10-(4-507)

Just like the city of Gandharvas (mirage), and dreams, forms have no ksana-nature of birth and death.

Beings are attached to all illusory forms and believe all things have real ksana-nature of birth and death.

(End of ref#38/book page#437-1)

The Lankavatara Sutra (Chapter 4)

(Ref:#39)

(P437-2 to P444-2)(Tape k#98)

40. Transformation of Tathagata

1. (4-508)

Then, Bodhisattva Mahamati asked Buddha: Bhargavann (World Honored One), why do you say that it is no different in certifying the fruits of Anuttara Samyak Sambodhi between Arhat and Bodhisattva?

2. (4-508)

Who will reach Buddhahood if dharma of beings does not lead them to nirvana?

3. (4-508)

Why do you say that you have not spoken a word or answered a question from the time you attained Bodhi until the time you entered nirvana?

4. (4-508)

Why did you say that Tathagata dwells in Samadhi at all time, without thinking or observing? If so, how does he preach dharma to beings?

5. (4-508)

Why did you say that preaching and saving beings are the jobs of transformation-body Buddha?

6. (4-508)

Why do you say that vijnanas turn in ksana (momentary, the smallest unit of time) to extinguishment?

(Explanation by Mrs. Kao, 1-6)

In the previous lecture, Buddha said that the 7th consciousness does not flow, and the 8th conscious (Alaya Vijnana) does. Since the 7th consciousness does not flow, its appearance should not extinguish in ksana (momentary, the smallest unit of time)!

Why do you say now that all appearances of vijnanas extinguish in kasna (momentary, the smallest unit of time)?

7. (4-508)

Why is vajrapāni-yaksa the guard of Buddha?

(Explanation by Mrs. Kao, #7):

In the previous lecture, Buddha said the dharma body is indestructible, beyond worldly imagination and cannot be described with any analogies.

If so, why does Buddha need the protection of vajrapāni-yaksa?

8. (4-508)

Why haven't you explain to us the origin of all things?

9. (4-508)

When Buddha was in the world, why did Tathagata show demons, demonic karmas, various kinds of evil karmas, retributions, Cancamanusya, the Sundari- the daughter of CiñcaMānavika with an empty bowl still remain obstacles?

(Mrs Kao):

a) A Brahman woman named Cancamanusya tried to slander Buddha with an empty bowl.

Cancamanusya (Sanskrit: Ciñcā-mānavika). Translation by meaning: Tyranny.

Her reputation is similar to those of Devadatta, Kokālika and Sundari, all of them tried to hinder Buddha from saving beings.

When the World-Honored One preached sutra at Jetavana-vihāra (Jetavana Monastery), his reputation was growing day by day, and externalists were jealous. They secretly sent this woman into the monastery. She had a wooden bowl tied to her belly, disguising herself as a pregnant woman. Then in the assembly, she accused dharma preacher (Buddha) of having an affair with her and that she was carrying his child.

While the assembly was having doubts, Śakra turned himself into a white rat, went inside her clothes, cut off the thread and the bowl fell out. As the truth was revealed, the assembly was relieved. Then, the ground ruptured and the woman fell into the Avici Hell. In their journey to the west, Fa Xian and Xuan Zang still saw the remains of the large deep pit.

(Above reference from the Sutra of the Appearance of Light, Chapter 10 Defamation / Biography of Master Faxian/ Regions West of the Great Tang, Chapter 6.)

b) Sundari slanders the Buddha

After the above-mentioned conspiracy was debunked, they were still obsessed, they launched a second attack, trying to use women to frame Buddha again.

There was a girl named Sundari among the externalists who was entrusted by the externalists and came in and out of Jetavana-vihāra (Jetavana Monastery) very diligently from morning to night. A few days later, the externalists hired evil people with gold and silver. One night, when Sundari was on her way to Jetavana-vihāra, they killed her, and the body was buried near Jetavana-vihāra. Next day, the externalists reported Sundari's disappearance to the government and requested a search. As a result, Sundari's body was found near Jetavana-vihāra. In order to achieve the purpose of slandering the Buddha, the externalists propagated everywhere and accused Buddha of murder. They said that at minimal Sundari and the people in the Jetavana-vihāra had impure behavior and that Sundari's murder must be a dispute over an affair. Therefore, the government naturally finds trouble in Jetavana-vihāra.

3) Buddha went into the village of Suo Na and came out empty-bowled. Why Buddha does still has the obstacles of evil karma?

10. (4-508)

Why does Bhargavan still has these worldly suffering even though he has attained sarvathā-jñāna (the wisdom of knowing all things in all aspects and relationships)?

(4-509)

Buddha told Mahamati: Listen well! Listen well and reflect well, for I will explain this to you.

Mahamati replied: Very good indeed, Bhargavan (World Honored One), I will uphold the teaching.

1-(4-510)

Buddha said to Mahamati:

- a.) for Sravakas (sound-hearers) to enter the true nirvana instead of dwelling in nirvana with the remainder,
- b.) to induce Sravakas (sound-hearers) to enter the Bodhisattva way,
- c.) to cause those who practice the bodhisattva conduct in the nirvana of Sravakas (sound-hearers) to turn away from the vehicle of Sravakas (sound-hearers) and to proceed on Mahayana (the great vehicle).
- d.) to let them know that they are certified as sound-hearers by transformation-body Buddha. This is not the true certification by the dharma-body Buddha.

(Mrs Kao) :(Buddha's answer to question #1: Bhargavann (World Honored One), why do you say that it is no difference in certifying the fruits of Anuttara Samyak Sambodhi between Arhat and Bodhisattva?)

2-(4-510)

Mahamati! These are the reasons that certifications for Sravakas (sound-hearers) and those for bodhisattvas are not different.

3-(4-510)

Mahamati! Sravakas (sound hearers), condition realizers, Buddhas and Tathagata are not different for they all have eradicated the obstacle of annoyances and liberated in mind (attained the knowledge of emptiness of people).

However, they (Sravakas and condition-realizers) haven't ended the obstacle of knowledge (haven't attained the knowledge of emptiness of things).

4- (4-510)

Mahamati! Those who (Bodhisattvas) eradicated the obstacle of knowledge can attain the knowledge of emptiness of things and the supreme tranquility.

5-(4-510)

Those who (Sound hearers) wish to free the obstacles of annoyance should initially eradicate the self of people in appearances, which enable them to cease their 7th consciousness.

6-(4-510)

Those who (Bodhisattvas) wish to free the obstacles of things should completely eradicate their habits (of fundamental ignorance) in their vijnana-garba (alaya vijnana-the 8th consciousness) and attain the entity of Tathagata-ultimate tranquility.

7-(4-510)

With the realization of eternally-dwelling, Tathagata knows that all things in the past and future have no self-nature.

(Mrs Kao):(Buddha's answer to question #3: Why do you say that you have not spoken a word or answered a question from the time you attained Bodhi until the time you entered nirvana?)

8-(4-510)

To fulfill the original endless big vows, (in a state of great tranquility, dharma-body) Tathagata (manifests in response-body or transformation-body) and preaches dharmas without thinking or observing.

(Mrs kao):(Buddha's answer to question #4: Why did you say that Tathagata dwells in Samadhi at all time, without thinking or observing? If so, how does he preach dharma to beings?)

9-(4-510)

To preach the right knowledge, Tathagata has no false thoughts and without thinking or observation.

10-(4-510)

Tathagata have eradicated the four kinds of ignorance (branch ignorance), fundamental ignorance, habits, two kinds of obstacle (the obstacles of theory and practice) and two kinds of deaths (the birth and death of body, rising and ceasing of thoughts); he has realized the no-self in people (dual emptiness) and things and free of the two obstacles.

1-(4-512)

Mahamati! Seven consciousnesses, which includes manas vijnana, mano vijnana and eye vijnana, create seeds in ksana (momentary, the the smallest unit of time) when permeated by bad habits, have departed from the non-outflow, awesome nature (Tathagata-garba), and turning in reincarnation of appearances. However, the entity of Tathagata-garba remains unmoved.

(Mrs kao):(Buddha's answer to question #6: Why do you say that vijnanas turn in ksana (momentary, the smallest unit of time) to extinguishment?)

2-(4-512)

Mahamati! Tathagata-garba is the causes of nirvana as well as that of reincarnation, joy and suffering. This is not understood by foolish and ordinary people whose minds are empty like those of Sravakas (sound-hearers) and are evil and chaotic like those of externalists.

3-(4-512)

Mahamati! Vajrapāni-yaksa protects the transformation-body Buddha, not true Tathagata.

(Mrs kao):(Buddha's answer to question #7: why does Buddha need the protection of vajrapāni-yaksa?)

4-(4-512)

Mahamati! True Tathagata has no limitation in his sense organs.

5-(4-512)

While some practitioners including ordinary people, Sravakas (sound-hearers), condition-realizers and externalists, who have extinguished the limitation of their sense organs, dwell in the samadhi of joy of current things, Tathagata dwells in the deep samadhi of unlimited wisdom. He does not need to be protected by vajrapāni-yaksa.

6-(4-512)

All transformation-body Buddha were not born from their karmas. Transformation-body Buddhas are not the true dharma-body Buddha but are not apart from the true dharma-body Buddha.

(Mrs kao):(Buddha's answer to question #5: Why did you say that preaching and saving beings are the jobs of transformation-body Buddha?)

7-(4-512)

Just as a potter who makes potteries depending on the combination of materials and tools, in the same way, transformation-body Buddha preaches dharma to living beings according to the foundations of living beings, not the state of his own self-realization.

1-(4-513)

Furthermore, Mahamati! With one thought after another extinguishes on the 7th consciousness, foolish people establish the annihilation view.

(Mrs kao):(Buddha's answer to question #8: Why haven't you explain to us the origin of all things?)

2-(4-513)

Not knowing that vijñana-garba (alaya vijnana- the 8th consciousness) is true in origin, foolish people develop the eternal view based on the endless flow of thoughts on various consciousness.

3-(4-513)

Views of annihilation and eternality appear from beings' false thoughts, they do not know the source of initial birth and death.

4-(4-513)

If they cast away false thoughts and evil knowledge, they can attain mind liberation.

5-(4-513)

Buddha have eradicated habits of the four kinds of annoyance (branch ignorance) and the fundamental ignorance, he has extinguished all faults.

(4-514)

Then, to illustrate the meaning, Bhargavan (World Honored One) recited these in verse style:

1-(4-514)

The three vehicles have no vehicle , Tathagata is eternal.

Buddha certifies practitioners of the three vehicles because they will eventually be free of all worldly annoyances.

2-(4-514)

To cause the second-vehicle (sound-hearers) to enter the non-intermittent wisdom and the nirvana without remainder, and to cause those with low-foundations (sound-hearers) to enter the bodhisattva path, Buddha preaches the Buddhahood of second-vehicle.

3-(4-514)

Buddha has attained true knowledge, he uses expediency to preach to Sravakas (practitioner of the second vehicle) the wisdom realized by Buddha.

The various vehicles are not vehicles; the nirvana of the second-vehicle practitioners is not true nirvana

4-(4-514)

The four attachments to ignorance are attachments to desires, to forms, to existences, and to views.

The four attachments arise from Mano (the 6th consciousness) in turn permeate the alaya-vijnanas (the 8th consciousnesses), which is the home of manas vijnana (the 7th consciousness, self).

5-(4-514)

Externalists observe that mano vijnana (the 6th consciousness) and eye consciousness etc. (the 5th consciousness) manifest and disappear by ksana (momentary), they establish impermanence of all things; or they observe that vijnanas flow one after another non-stop, they mistake it for nirvana and establish eternity of all things.

(End of ref#39/book page#444-2)

[The Lankavatara Sutra \(Chapter 4\)](#)

<p>(Ref#40) (P444-3 to the End) (Tape k#99 30:30)</p>
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(4-515)

Then, Bodhisattva Mahamati asked in verse style:

1-(4-515)

If bodhisattvas want to cultivate on the path of Buddhahood, can they eat meat, onions or consume alcohol?

I only wish the Unsurpassed Honored One will explain to us.

2-(4-515)

Foolish people desire putrid meat-food which has no names (dead bodies have no names).

The meat-food is liked by tigers and wolves; why do people desire it?

3-(4-515)

Those who eat meat-food commit faults, and those who don't, collect merits.

I only wish you will explain to us about eating or not eating meat-food, as well as the faults and merits associated with them.

4-(4-516)

After asking in verse style, Bodhisattva Mahamati asked Buddha again: I only wish you will explain to us about eating or not eating meat-food, as well as the faults and merits associated with them.

5-(4-516)

Bodhisattvas and I can preach dharma to meat-eating beings in the present and future and cause them to establish kindness for each other.

6-(4-516)

With the attainment of kind minds, they can dwell in (bodhisattva) grounds with tranquility and clear understanding and can reach the unsurpassed Bodhi quickly (because of no killing).

7-(4-516)

If Sravakas (sound-hearers) and condition-realizers can stop kill and cease their false thoughts (of eating meats), they also can reach the unsurpassed Bodhi quickly.

8-(4-516)

Externalists who are attached to evil and inverted theories, such as the views of annihilation and eternal also uphold the precept of not eating meat.

How can Tathagata, the savior of the world, who has attained the unsurpassed dharma, be eating meat?

(4-517)

Buddha told Mahamati: Very good indeed, very good indeed! Listen well! Listen well and reflect well, for I will explain this to you.

Mahamati replied: I will uphold the teaching.

(4-518)

Buddha said to Mahamati: There are an infinite number of causes and conditions not to eat meat; I will explain this to you briefly.

1-(4-518)

In the reincarnation of turning and flowing with causes and conditions since beginningless time, there is not one person who has not been your six kinds of kinship. Considering this family relationship, one should not eat meat.

2-(4-518)

Flesh of beings, such as jennets, camels, foxes, dogs, cows, and horses etc., are sold by butchers randomly. Therefore, bodhisattvas should not eat meats.

3-(4-518)

Fleashes were nurtured by the impure five skandhas. Therefore, Bodhisattva should not eat meat.

4-(4-518)

Animals become fearful when they smell the body of a meat-eater. In the same way, when dogs see a Chandala or Dombra, they bark in fear. Therefore, Bodhisattva should not eat meat.

5-(4-518)

Meat eating causes cultivators not to develop the mind of kindness. Therefore, Bodhisattva should not eat meat.

6-(4-518)

Meat which is liked by ordinary and foolish people is defiled and impure and has no wholesome name. Therefore, one should not eat meat.

7-(4-518)

Mantras do not work when one eats meat. Therefore, one should not eat meat.

8-(4-518)

A butcher is attached to appearance and taste (of flesh). Therefore, one should not eat meat.

9-(4-518)

Heavenly deities do not protect meat-eaters. Therefore, one should not eat meat.

10-(4-518)

A meat-eater has bad breath. Therefore, one should not eat meat.

11-(4-518)

A meat-eater has nightmares frequently. Therefore, one should not eat meat.

12-(4-518)

In a solitary forest, the scent of a meat-eater is liked by tigers and wolves. Therefore, one should not eat meat.

13-(4-518)

Meat eating causes one to lose control of one's diet. Therefore, one should not eat meat.

14-(4-518)

Meat eating prevents a practitioner from departing the three realms. Therefore, one should not eat meat.

15-(4-518)

I often say one should regard all food as the flesh of his son and all food as medicine. Therefore, one should not eat meat.

16-(4-518)

If one claims that I approve of meat-eating, one is incorrect.

17-(4-518)

Furthermore, Mahamati! in the past, there was a king named Simhasaudasa. He ate various kinds of flesh, including that of humans. His countrymen could not bear his actions; they stopped offerings to him and denounced his throne. This is the consequence of eating meat. Therefore, one should not eat meat.

18-(4-518)

Furthermore, Mahamati! Hunters kill animals for money and foolish meat-eaters use the money to entice others to kill. Hunters use nets to kill those animals in the air or on the ground and then sell them for money.

19-(4-518)

Mahamati! One would not be able to buy meats or fishes without requesting, inquiring or thinking. Therefore, one should not eat meat.

20-(4-518)

Mahamati! For expedience, sometimes I said five or ten kinds of clean meat can eat. Now I mean, in this sutra, under no circumstances, such as time and place shouldn't eat meat.

21-(4-518)

Mahamati! Tathagata, Arhat, and Fully-Enlightened One no longer need food, let alone meat.

With compassionate minds, he regards every living being as his only child and does not teach others to eat meat. Therefore, one should not eat the flesh of one's only child.

(4-519)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these in verses style:

1-(4-519)

Every living being has been each other's six kinship. His/her body is born of impure elements (five skandhas) and made up of defilements and impurities. Others become fearful when they smell a meat-eater.

2-(4-519)

A practitioner should stay away from onion, chive, garlic, all kinds of meat and indulgence in alcohol.

3-(4-519)

A practitioner should stay away from flaxseed oil. A practitioner should not sleep on a bed perforated with spikes, for caterpillars find shelters in them, and others become fearful at the sight of them.

4-(4-519)

(Spending too much effort on) Food and drink cause one to become lax. Being lax gives rise to various discriminations and discriminations gives rise to greed and desire. Therefore, one should not eat meat.

5-(4-519)

Spending too much effort on food gives rise to greed, and greed gives rise to insobriety. Insobriety gives rise to love and desire, causing one to be unable to be liberated from birth and death.

6-(4-519)

Killing living beings for money and buying meat with money are two evil karmas; these cause one to degenerate to Raurava (hell of lamentations).

7-(4-519)

There are no such three kinds of clean meat-food that result from no-instructing, no-thinking or no-inquiry. There is meat-food without these causes. Therefore, one should not eat meat.

8-(4-519)

All practitioners should stay away from eating meat. From the ten directions, Buddhas and Bhagavan (World Honored One) all reproach meat-eating.

9-(4-519)

While turning and flowing (in the cycle of birth and death), living beings keep on eating each other, and degenerate into the realms of tigers and wolves. They are defiled, are despised by others and are often reborn as stupid beings.

10-(4-519)

They are reborn as Chandalas, Dombas, Pukkakas, carnivorous beings, Rakshas or cats.

11-(4-519)

I say meat-eating is prohibited in sutras such as the Hastikakshya, the Mahamegha, the Angulimaliya and the Lankavatara.

12-(4-519)

Meat-eating is reproached by Buddhas, bodhisattvas and Sravakas (sound-hearers). Meat-eaters devour meat without shame; they will be reborn in the dimwitted class.

13-(4-519)

The view of the three kinds of clean meat-food that result from no-instructing, no-thinking or no-inquiry should be casted away.

However, with false thoughts, living beings are unaware of them, and they are reborn among the carnivorous beings.

14-(4-519)

The faults that result from greed and desire are obstacles to reaching sagely liberation. Meat, onions, chive and garlicks are also obstacles on the sagely path.

15-(4-519)

Living beings in the future speak foolishly that meat-eating is karma-free and that Buddha allows meat-eating.

16-(4-519)

Just as one should regard food as medicine, one should regard meat-food as flesh of his son.

One should be complacent and disgusted with meat food. Thus, practitioners beg for food.

17-(4-519)

To those who with their minds (6th consciousness) dwell in compassion, I often say they wish to depart from impurity (of the three realms).

They can get along peacefully with ferocious animals such as tigers and wolves.

18-(4-519)

Others become fearful at the sight of those who eat the flesh and drink the blood of other living beings.

Therefore, with compassionate minds, practitioners should not eat meat.

19-(4-519)

Meat-eating is unwise and unkind; it is a hindrance to true liberation. Meat-eating runs counter to the character of a sage. Therefore, one should not eat meat.

20-(4-519)

By not eating meat, one is born into families of Brahmins, cultivators or wise and wealthy people.

(The End of ref#40/end of book)