

III. Explication

1) *Demonstrate the right meaning*

1. The gateway of the true thusness mind
2. The gateway of the originating and ceasing mind

The enlightened perspective

The non-enlightened perspective:

The non-enlightened perspective refers to the state of mind where the unified essential dharma of true thusness is not truthfully and exactly understood. The non-enlightened mind initiates and gives rise to subjective thought. Such subjective thought has no inherent characteristic; it is not distinct from fundamental enlightenment. Like a person who thinks he is lost, his confusion derives from his notion of direction. Disregarding that set

notion of direction, there would be no confusion. The same goes for sentient beings. It is in contrast to enlightenment that delusion is perceived. Except with relation to the nature for enlightenment, there is no non-enlightenment. Because of the non-enlightened, deluded state of mind, the mind is able to perceive name and meaning, and thus realize true enlightenment when it is spoken of [by Buddha, Bodhisattva or Buddhist sage]. Except with relation to the non-enlightened mind, there is no such characteristic of true enlightenment to speak of.

This paragraph shows that non-enlightenment rises from enlightenment, and thus concludes that non-enlightenment is but enlightenment. In the previous volume, it has been stated that regarding the gateway of the originating and ceasing mind, the *alaya* consciousness has two perspectives, namely the enlightened and the non-enlightened perspectives.[v.2, p.23] The enlightened perspective has already been explained, and, the mind's originating and ceasing has been demonstrated through the dharmas of purity. Now, this volume begins to explain the non-enlightened perspective, and, the mind's originating and ceasing will be demonstrated through the dharmas of defilement. However, the dharmas of

defilement have neither inherent embodiment nor inherent characteristic; their originating and ceasing are only temporary and delusory.

The non-enlightened perspective refers to the state of mind, where the unified essential dharma of true thusness is not truthfully and exactly understood. The non-enlightened mind initiates and gives rise to subjective thought. Such subjective thought has no inherent characteristic; it is not distinct from fundamental enlightenment. -- This describes the primary, fundamental non-enlightenment. *Not exactly* means not fittingly or not suitably, in short, not quite equal. Thus, having knowledge not quite equal to the true principle is called *not truthfully and exactly understood*. The true principle is true thusness, and also, fundamental enlightenment.[v.2, p.26-27]

The unified essential dharma of true thusness: This refers to the true thusness mind as the embodiment of the essential characteristic of the entire phenomenal world in its totality.[v.2, p.5] All the primary or secondary causes and fruits with respect to the saint or the uninitiated from the ten realms [four realms for the saint and six realms for the uninitiated] are entirely and completely embodied here. It is through this embodiment that ignorant, delusory thought is initiated in the mind of sentient beings.

One may ask: Why does such delusory thought arise? The answer is: because the mind has not realized the

enlightened state, and due to non-enlightenment, the deluded state initiates and consequently gives rise to delusory thought. Since it is called delusory thought, it definitely has neither inherent embodiment nor inherent characteristic. Thus, *such subjective thought has no inherent characteristic*; it is but ignorance and delusion. This deluded state of mind with initial subjective thought is called the fundamental non-enlightened mind, or the fundamental ignorance of primary origination. It is due to this ignorance that the inherent enlightenment is not known. However, this mind of ignorance from one initial non-enlightened thought fundamentally has no embodiment or characteristic. It is in contrast to enlightenment that this delusory mind is perceived. Therefore, *it is not distinct from fundamental enlightenment*.

Like a person who thinks he is lost, his confusion derives from his notion of direction. Disregarding that set notion of direction, there would be no confusion. – This is an analogy to further elaborate the above explanation. It is difficult to understand why ignorance is not separate from fundamental enlightenment; therefore this analogy is used. If a person thinks he is lost, by definition it must be with regard to some set of directions. If it is in relation to the cardinal points of a compass, for example, then going east instead of west or going north instead of

south would construe being lost. However, if there is no such set of directions to relate to, then there can be no confusion, and he cannot get lost.

The same goes for sentient beings. It is in contrast to enlightenment that delusion is perceived. Except with relation to the nature for enlightenment, there is no non-enlightenment. --Here, the Dharma parallels the above analogy. The sentient beings who have lost track of their nature for enlightenment, namely fundamental enlightenment, are like the person who thinks he is lost. Thus it is said *the same goes for sentient beings. It is in contrast to enlightenment that delusion is perceived* is analogous to *his confusion derives from his notion of direction. Except with relation to the nature for enlightenment, there is no non-enlightenment* is analogous to *disregarding that set notion of direction, there would be no confusion.*

Because of the non-enlightened, deluded state of mind, the mind is able to perceive name and meaning, and thus realize true enlightenment when it is spoken of [by Buddha, bodhisattva or Buddhist sage]. Except with relation to the non-enlightened mind, there is no such characteristic of true enlightenment to speak of.

– This indicates that by means of, and going through, delusion, enlightenment is revealed. In other words, it is both in contrast with, and due to, ignorance that fundamental enlightenment is realized.

This means that sentient beings have ignorant,

non-enlightened, deluded states of mind. If given the teaching that mind is Buddha, then they would be able to understand the name and meaning of both worldly dharmas and the dharmas transcending the secular world. This is because the nature for true enlightenment is inherently present in the non-enlightened mind. It has the power to perfume from within by giving sentient beings the ability to understand phenomena and the names and meaning which together constitute “cause” [for realizing fundamental enlightenment]. Externally, sentient beings may encounter Buddhas, Bodhisattvas, or Buddhist sages who speak of true enlightenment to them, which constitutes “circumstance” [for realizing fundamental enlightenment]. When cause and circumstance meet and join, fundamental enlightenment will be revealed. Thus, it is said that the real nature of ignorance is none other than Buddha nature, in the same manner that waves [ignorance] are not separate from water [Buddha nature]. Therefore, *except with relation to the non-enlightened mind, there is no such characteristic of true enlightenment*, means without the wave, the true characteristic of water would not be revealed.

Further, from non-enlightenment, three characteristics rise which correspond to, and are

not separate from, non-enlightenment itself. What are these three?

1. Characteristic of an Act of Ignorance: due to non-enlightenment the mind sways, and this is called an Act. If the mind is enlightened, it does not sway. If it sways, it leads to suffering. Fruit is never apart from cause.

2. Characteristic of Perception: because the mind sways, it perceives. Without swaying, there is no perception.

3. Characteristic of Phenomenon: because the mind perceives, phenomenon manifests in delusion. Without perception, there is no phenomenon.

With phenomenon as external circumstance, six characteristics further arise. What are these six characteristics?

1. Initial Awareness: Due to the manifestation of phenomenon, the mind begins to discern. This is because it begins discerning between favorable phenomenon and unfavorable phenomenon.

2. Continuous Clinging to Preference: Due to Initial Awareness, the mind becomes aware of preference like happiness or suffering. Such awareness of the mind gives rise to subjective thought, which corresponds and clings to such preference continuously without stop.

3. Grasping: Due to Continuous Clinging to Preference, the mind becomes attached to the subjective thought toward phenomenon, holding onto happiness or suffering. The mind grasps.

4. Assigning Names and Words to Grasping: Due to delusory grasping, the mind distinguishes the temporary characteristics of names and words.

5. Committing of Karma: Because of names and words, the mind seeks and grasps them and consequently commits various karmic acts.

6. Suffering due to Karma: This is because one receives fruit from karmic deeds; no one can be free from karmic causality.

Thus it should be noted that ignorance can give rise to all defiled dharmas. That is because all dharmas of defilement are but characteristics of non-enlightenment.

Following the previous discussion on fundamental non-enlightenment, this paragraph explains how fundamental non-enlightenment, as the root of non-enlightenment, gives rise to “twig” or “branch” non-enlightenment. The characteristics of branch non-enlightenment can be divided into two types: 1. Ignorance, as the cause, gives rise to three refined [defined in subsequent text] characteristics [of

non-enlightenment]. 2. Phenomenon, as the external circumstance, gives rise to six coarse [defined in subsequent text] characteristics.

Further, from non-enlightenment, three characteristics rise which correspond to, and are not separate from, non-enlightenment itself.— This points out ignorance to be the cause that gives rise to three refined characteristics. In the previous paragraph, it is explained how fundamental enlightenment, that is, true thusness, may be unrealized and thus result in fundamental non-enlightenment. Here, fundamental ignorance, as the cause, gives rise to three refined branch ignorance. Since branch non-enlightenment is initiated by fundamental non-enlightenment, it still corresponds with fundamental non-enlightenment. Consequently, branch ignorance is not separate from fundamental ignorance. Thus the text says: *correspond to, and are not separate from.*

What are these three?

1. Characteristic of an Act of Ignorance: due to non-enlightenment the mind sways, and this is called an Act. If the mind is enlightened, it does not sway. If it sways, it leads to suffering. Fruit is never apart from cause.— This explains the Characteristic of an Act of Ignorance. Act indicates motion. Because of an originally non-enlightened thought, the clear and pure mind sways. This swaying of the mind is called the Characteristic of an Act.

If the mind is enlightened, it does not sway. – This is to show by contrast that true thusness, the fundamentally enlightened mind, does not sway by any thought. If there is no swaying, there is no act. It suffices to say that it is due to non-enlightenment that the mind sways. *If it sways, it leads to suffering.*-- This illustrates that the fruit of limitless sufferings through cycles of life and death is caused by the motion of this initial thought of the mind. Therefore the Consciousness of Act [defined in detail in subsequent text] constitutes the cause of cycles of life and death. Thus it is said: *fruit is never apart from cause.* From the diction of the *Mind-only* school, the motion of the mind is part of the *alaya* consciousness itself, and it is also named the Fundamental Consciousness of Act.

2. *Characteristic of Perception: because the mind sways, it perceives. Without swaying there is no perception.* 3. *Characteristic of Phenomenon: because the mind perceives, phenomenon manifests in delusion. Without perception there is no phenomenon.*

This explains the two characteristics of “evolving” and “manifesting.” The Characteristic of Perception is also called the Characteristic of Evolving or the Consciousness of Evolving. This means, when initiated by the Characteristic of an Act of Ignorance, the mind evolves, perceives, and thus gives rise to the

Characteristic of Perception. In short, the mind evolves toward delusory perception. Thus, *because the mind sways, it perceives.* Contrarily, the true enlightened mind is *without swaying*, and thus has *no perception.* The purpose here is to illustrate the Characteristic of Evolving of the fundamental consciousness [the *alaya* consciousness] with respect to the subjective perceiving function of the mind. In the diction of the *Mind-only* school, Characteristic of Perception belongs to the subjective part of the mind.

The Characteristic of Phenomenon is also called the Characteristic of Manifesting, or the Consciousness of Manifesting. Due to perception, which is like infirm, distorted vision, the Characteristic of Phenomenon, which is like delusory flowers manifested in the empty void, will result. Thus, *because the mind perceives, phenomenon manifests in delusion.* Contrarily, if proper vision is reinstated, then delusory flowers in the void will cease to manifest. Thus, *without perception, there is no phenomenon.* The purpose here is to illustrate the Characteristic of Manifesting of the fundamental consciousness with respect to the object of perception of the mind. In the diction of the *Mind-only* school, Characteristic of Phenomenon belongs to the objective part of the mind.

With phenomenon as external circumstance, six characteristics further arise. What are these six

characteristics? The following explains how phenomenon, as the external circumstance, gives rise to six coarse characteristics.

1. Initial Awareness: Due to manifestation of phenomenon, the mind begins to discern. This is because it begins discerning between favorable phenomenon and unfavorable phenomenon. 2. Continuous Clinging to Preference: Due to Initial Awareness, the mind becomes aware of preference like happiness or suffering. Such awareness of the mind gives rise to subjective thought which corresponds and clings to such preference continuously without stop.

First, the Characteristic of Initial Awareness will be explained. The Characteristic of Initial Awareness is the discerning mind. This mind rises from the Characteristic of Phenomenon, or the third refined characteristic of non-enlightenment. Toward the manifested phenomenon of the primary or secondary karmic causes and fruits with respect to the saints or the uninitiated from the ten realms [four realms for the saint and six realms for the uninitiated], this mind forms temporary, deluded discernment without realizing that temporary delusion is but mind. It distinguishes between favorable or unfavorable phenomena, pleasant or unpleasant looks, and consequently grasps likes or dislikes. This is the inherent grasping of dharma.

Second, the Characteristic of Continuous Clinging to Preference will be explained. Continuous clinging to preference refers to the mind's characteristic of responding to phenomenon continuously without stop. When encountering favorable phenomena the discerning mind, which comes from Initial Awareness, will further give rise to the awareness of happiness, and in turn give rise to [subjective] thoughts of happiness. When encountering with unfavorable phenomenon, the discerning mind will give rise to the awareness of suffering and, in turn, give rise to thoughts of suffering. The mind's awareness focuses on happiness or suffering. In this way, numerous thoughts will rise, continuously corresponding to outside phenomenon. This constitutes the Characteristic of Continuous Clinging to Preference. This is the grasping of dharma from discernment.

3. Grasping: Due to continuous clinging to preference, the mind becomes attached to the subjective thought toward phenomenon, holding onto happiness or suffering. The mind grasps. 4. Assigning Names and Words to Grasping: Due to delusory grasping, the mind distinguishes the temporary characteristics of names and words.

Third, the Characteristic of Grasping will be explained. From the continuous clinging to preference, the mind becomes attached to various

phenomena of happiness or suffering. Without realizing that this is but temporary delusion, deep [subjective] thoughts of grasping will rise. The state of the mind which rejects suffering and obtainshappiness will become coarse. For uninitiated sentient beings, this grasping will evolve into greater depth making them pervasively grasp and unable to relinquish, the self and the objective world outside the self. This is the so called Characteristic of Grasping. This distressing passion is of inherent origination [the inherent grasping of self].

Fourth, the characteristic of assigning names and words to grasping will be explained. From the grasping of temporary, delusory phenomenon, the mind assigns name to such grasped phenomenon. Without realizing that names and words are but temporary, the deluded mind establishes such names and words. This is the so called Characteristic of Assigning Names and Words to Grasping. This distressing passion rises from discernment [the grasping of self from discernment].

The third and fourth coarse characteristics [of non-enlightenment] both belong to the grasping of self. This grasping is relinquished by practitioners of the two vehicles of *arhat* and *pratyeka-buddha*. The four characteristics discussed so far belong to the grasping of both self and dharma; all of them are

delusions. The next two coarse characteristics are sufferings due to karma.

5. *Committing of Karma: Because of names and words, the mind seeks and grasps them and consequently, commits various karmic acts.* 6. *Suffering due to karma: This is because one receives fruit from karmic deeds; no one can be free from karmic causality.*

Fifth, the Characteristic of Committing of Karma will be explained. From the previous discernment of temporary names and words, the mind seeks names, grasps such characteristics, and consequently motivates bodily action and speech, which leads to the commitment of various deeds of karma. This is the cause for suffering, and thus called Characteristic of Committing of karma.

Sixth, the Characteristic of Suffering due to Karma will be explained. Depending on the wholesome or unwholesome karmic deeds committed previously as the cause, one will suffer as the result of these deeds. One receives the fruit of retribution from the cause. Thus it is said *no one can be free from karmic causality*. So the saying goes:

“Hundreds, thousands kalpas may pass,
your karmic deed does not cease;

when cause and circumstance meet,
the fruit of retribution is still yours to
receive.”

No matter whether the fruit of retribution will mature in this life time, the next life time, or life times after that, it will follow depending on the karmic deed committed. There is no liberation from karmic causality. Birth in the lower realms [hell, hungry ghosts or animals] constitutes suffering, but even therein the higher realms suffering may originate when the enjoyment of pleasant feelings change. Further, there is suffering due to conditions when feelings neither unpleasant nor pleasant change; this is the suffering due to the impermanence of the state of originating and ceasing.

Thus it should be noted that ignorance can give rise to all defiled dharmas. That is because all dharmas of defilement are but characteristics of non-enlightenment. This ties the various characteristics of branch non-enlightenment back to the fundamental non-enlightenment, in order to show that ignorance is indeed the cause of all defiled dharmas relating to the cycles of life and death. The previously listed three refined and six coarse, which together form the nine characteristics of defiled dharmas, all belong to branch ignorance. These branch ignorance are all initiated by the fundamental ignorance. Thus it is said *ignorance can give rise to all defiled dharmas.*

That is because all dharmas of defilement are but characteristics of non-enlightenment. This means

that the mind of sentient beings has not yet reached the state of detachment from subjective thought. Therefore it is said the dharmas of defilement are all characteristics of non-enlightenment. This implies that if the mind is able to reach the state of detachment from subjective thought, and thus the state of non-thought, then all distressing passions will immediately be eradicated. This points out conclusively that one initial non-enlightened thought constitutes the base of all suffering through the cycles of life and death. The purpose here is to direct practitioners [of Buddhist dharma] to understand the cause when seeing suffering. They ought to realize that detachment from subjective thought is the essence of Buddhist practice.

Identical-ness and difference of enlightened and non-enlightened perspectives:

Further, the enlightened and the non-enlightened perspectives share two characteristics. What are the two? First: identical-ness. Second: difference.

Up to the previous paragraph the

discourse has completed the explanation of the enlightened [in vol.2] and the non-enlightened perspectives of the *alaya* consciousness. Here, the text relates how the enlightened and the non-enlightened perspectives may be identical or different. Why is it necessary to distinguish?

If one thinks the enlightened and the non-enlightened perspectives are identical, then the cycles of life and death of sentient beings will indeed be the same as the nirvana of all the Buddhas. If so, then why should sentient beings aspire to seek the Buddhist path? If one thinks they are different, then the cycles of life and death of sentient beings will forever be distinct from the nirvana of the Buddhas. If so, then sentient beings have no potential to attain Buddhahood. Therefore, one should understand what it is meant by the enlightened perspective and the non-enlightened perspective being not identical, yet not different.

The so-called characteristic of identical-ness: For example, various utensils made from pottery all share the identical nature of being made of clay. Similarly, [dharmas] without attachment or of ignorance, the various manifestations of karmic deeds, all share the identical nature of true thusness.

This paragraph demonstrates that though they are “different,” they are in essence, really “identical.” First the analogy is drawn, then the connection to Dharma is made. The “difference” in the analogy is found in the variety of “different” pottery, from clean jars to dirty bowls. Together, they symbolize various pure or defiled dharmas. What is “identical” in the analogy is the fact all the pottery is made of clay. Even though they have different forms such as clean jars or dirty bowls, they are all composed of clay, and all have the same nature of clay. Thus it is said *all share the identical nature of being made of clay*. In other words, the pottery have clay as their nature; the clay has the utensils as its characteristics. This symbolizes that dharmas, of purity or of defilement, all relate to true thusness; *all share the identical nature of true thusness*.

[Dharmas] without attachment refer to the dharmas of purity, such as fundamental enlightenment, beginning enlightenment, etc. They point to the enlightened perspective. *[Dharmas] of ignorance* refer to the dharmas of defilement with attachment, such as fundamental non-enlightenment, branch non-enlightenment, etc. They point to the non-enlightened perspective.

The various manifestations of karmic deeds include:

1. Manifestations of deeds without attachment refer to

all the Buddhas coming to this world teaching and enlightening sentient beings with pure merits. This is the characteristic of inconceivable karmic merit [of the Tathagatas], which is capable of creating all the superior and wondrous realms.

2. Manifestations of deeds from ignorance refer to the rising of the three refined and the six coarse characteristics of non-enlightenment, which is capable of all acts of happiness or suffering relating to the cycles of life and death.

However, regarding these two types of dharmas, of purity or of ignorance, neither of them have real existence, since they belong to manifestations of karmic deeds. The *Perfect Enlightenment Sutra* states: “cycles of life and death, or nirvana; just like the dreams of yesterday.” So it is said *all share the identical nature of true thusness*. This means that dharmas of purity and of defilement are both just characteristics and applications of true thusness.

Therefore Buddhist sutras state that, in view of this meaning of true thusness, sentient beings, always fundamentally abide in the state of nirvana. The Dharma for realizing Bodhi [Buddhist Dharma] is non-practicing, non-doing, and ultimately, no attainment. Also, it has no characteristic form to

be perceived. If there is perceptible characteristic form, it is merely the manifestation due to the defiled karmic deeds [of sentient beings]. It does not mean that the nature of [Buddhist] wisdom is of non-empty form, because wisdom has no characteristic to be perceived.

This paragraph refers to sutras to validate the characteristic of identical-ness between the enlightened and the non-enlightened perspectives. Previously, the identical nature is symbolized by the clay in the analogy. Utensils of pottery, though made of different shapes, are all composed of clay; they all share the identical nature of clay. Analogously, the manifestations of deeds without attachment, and the manifestations of deeds from ignorance, both share the identical nature of true thusness. Thus, the identical-ness has been explained. In the following discussion the reason for the characteristic of identical-ness is accounted for by means of sutras:

1. Regarding the meaning that fundamental non-enlightenment and branch non-enlightenment are true thusness, the Buddhist sutras say all sentient beings fundamentally abide in enlightenment. For them, nothing originates and nothing ceases; all is in

the state of nirvana. This is speaking from the perspective that non-enlightenment is but true thusness.

2. Regarding the meaning that fundamental enlightenment and beginning enlightenment are true thusness, the sutras say all sentient beings inherently possess the Dharma of all the Buddhas for realizing Bodhi. --requiring non-practicing, non-doing. Ultimately, even the realization of Bodhi means “no attainment.” This is speaking from the perspective that wisdom for enlightenment is but true thusness. Further, in the first case, it is said in view of the causal ground [sentient beings’ nature for enlightenment] while in the second case, it is said in view of the ground of fruit [sentient beings’ attainment of enlightenment].

Also, it has no characteristic form to be perceived. If there is perceptible characteristic form, it is merely the manifestation due to defiled karmic deeds [of sentient beings]. It does not mean that the nature of [Buddhist] wisdom is of non-empty form, because wisdom has no characteristic to be perceived.

--This is a response intended to clarify questions of doubt. Here is the question: If sentient beings fundamentally abide in nirvana, then why do they not have perceptible characteristic forms like the reward body or the transformation body [two of the three

bodies of the Tathagata]? To relinquish such doubt, one should observe that all the Buddhas have no characteristic forms of reward or transformation body to be perceived either. This is because the embodiment of true thusness fundamentally has no characteristics. Another question: It is clearly said in the sutras that all the Buddhas have characteristic forms of reward or transformation body, why does it say no here? The text further explains that if there is a perceptible form of the Buddhas, it is merely the manifestation, in the mind of sentient beings, due to their defiled karmic deeds. It does not mean that the nature of [Buddhist] wisdom is not empty of form. The wisdom from fundamental enlightenment is indeed characterized by non-empty in the true void, and non-existent in the wondrous existence; therefore, it cannot be perceived.

Therefore, the characteristic of inconceivable karmic merits of the Tathagata manifests according to the capability of sentient beings. Those capable of perfect enlightenment or sudden enlightenment may perceive the reward body of the Tathagata. Those only capable of being the uninitiated, or of the two vehicles of *arhator pratyeka* Buddha, may perceive the transformation body of the Tathagata. It all depends on the manifestation in the mind of sentient beings. Thus the *Diamond Sutra* states: “All characteristics are

delusory; it is not feasible to see the form or beseech the sound [of the Buddha].”

The so-called characteristic of difference: For example, various utensils of pottery are each made differently. Likewise, the dharmas without attachment and the dharmas of ignorance may be differentiated. The former manifests differently due to the difference in defiled circumstances of karmic deeds, and the latter manifests differently due to the difference in defiled nature of karmic deeds.

This paragraph demonstrates that though they are “identical” in essence, they are really “different.” First the analogy is drawn, then the connection to Dharmas is made. In the analogy, the various utensils of pottery, although all made of clay, are distinct from each other due to the different circumstances of their construction. Similarly, the dharmas without attachment differ by the manifestation due to the defiled circumstance of karmic deeds, and the dharmas of ignorance differ by the manifestation due to the defiled nature of karmic deeds.

The dharmas without attachment are the fundamental enlightenment and the beginning enlightenment. With

regards to benefiting oneself, how deep one applies the dharmas without attachment, i.e.: precepts, meditation and wisdom, depends upon how deep the defiled circumstance of one’s own delusory karmic deeds. This is because one employs wisdom in its various magical manifestations to eradicate delusion in its various magical manifestations. With regards to benefitting others, one helps them turn defilement into purity by manifesting in the reward body or transformation body [of a Buddha], depending on how deep the defiled circumstance of other sentient beings’ karmic deeds. This is to employ Buddhist Dharma, which is like a flower in the void, to enlighten sentient beings, who are similarly like magical manifestations. Thus it is said *dharmas without attachment ... may be differentiated. ... manifests differently due to the difference in defiled circumstances of karmic deed.*

Next, the dharmas of ignorance differ by the manifestation due to the defiled nature of karmic deeds. This is because fundamental ignorance and branch ignorance are not equal in nature. Sentient beings let defilement become their habitual nature -- their delusions may be coarse or refined, and the resulting defiled karmic deeds may be weightier or lighter. It is all because fundamental ignorance and branch ignorance are different. Thus it is said *dharmas of ignorance may be differentiated. ... manifests differently due to the difference in defiled*

nature of karmic deeds.

Here, the characteristic of difference pertaining to all dharmas is but true thusness manifesting under various circumstances – seemingly existent, but not real. Thus it is said that all dharmas, in general, may differ by their manifestation due to defilement. It is not because of any difference in their fundamental nature of true thusness.

The discourse has now completed the explanation of the originating and ceasing mind. Next, the causes and circumstances for originating and ceasing will be explained. [Previously the discussion focused on the characteristics of the originating and ceasing mind; next the focus will be on the workings of originating and ceasing. First, was the static view, next is the dynamic view.]

The causes and circumstances for originating and ceasing: for dharmas of defilement

Further, the causes and circumstances for originating and ceasing: this refers to how sentient beings evolve due to their mind, their sense faculty of mind and their mental consciousness. What does this mean? It is due to the *alaya* consciousness, that there is said to be ignorance, from which non-enlightenment rises. This [non-enlightened state of mind] is able to perceive, to manifest, to distinguish phenomenon, and to continuously cling to preference. Consequently, it is collectively called the sense faculty of mind.

This paragraph demonstrates what is meant by the causes and circumstances for originating and ceasing. The purpose is to show how the *alaya* consciousness gives rise to all dharmas. There are two sets of cause and circumstance for originating and ceasing:

1. True thusness as the cause and ignorance as the circumstance leading to the origination of the three

refined characteristics of non-enlightenment.

2. Ignorance as the cause and phenomenon as the circumstance leading to the origination of the six coarse characteristics of non-enlightenment. From refined to coarse, the causes and circumstances for originating and ceasing establish and evolve.

This refers to how sentient beings evolve due to their mind, their sense faculty of mind and their mental consciousness: Here the text directly points out that the dharmas of originating and ceasing rise because of these coarse and refined causes and circumstances. *Sentient beings* refer to the dharmas of originating and ceasing. Sentient beings continue through cycles of life and death without stop through many kalpas, depending on the causes and circumstances, that is the evolution of their mind, their sense faculty of mind, and their mental consciousness. These constitute the root cause and circumstance for the origination of sentient beings. It is from their mind, their sense faculty of mind, and their mental consciousness that the causes and circumstances for originating and ceasing arise, establish and evolve.

Mind: collecting and rising is called mind. It collects and keeps all the seeds and thus gives rise to present actions. *Sense faculty of mind:* thinking and deliberating are called the sense faculty of mind, which corresponds to the mind-only school's diction

of seventh consciousness. *Mental consciousness:* understanding and distinguishing is called mental consciousness. It understands and distinguishes the present phenomenon. It is the sixth consciousness [the sixth of the six sense consciousness -- namely visual, auditory, olfactory, gustatory, tactile, and mental consciousness, which corresponds to the six sense faculties -- namely, eye, ear, nose, tongue, body, and mind]. Also, due to the sense faculty of mind, grasping becomes deeper and is thus called mental consciousness. All of these evolve with the mind. To evolve implies to transform and become. Or, it could imply changes leading to transformation. In short, these are all dharmas of causes and circumstances for originating and ceasing. If the sequence can be reversed, then these will be the causes and circumstances for the return from the state of originating and ceasing to the state of purity, that is, non-originating and non-ceasing.

From *what does this mean* the Discourse questions and explains what is meant by the causes and circumstances for originating and ceasing. Indeed what is the meaning? The text states: *it is due to the alaya consciousness, that there is said to be ignorance, from which non-enlightenment rises.* These three phrases constitute the source of originating and ceasing.

At this point there seem to be some

contradictions. On the one hand, the Discourse states previously that it is from fundamental enlightenment, called true thusness, that the mind is swayed by one thought, leading to non-enlightenment and hence to ignorance. In this view, ignorance rises from true thusness, perfuming the mind (treasure of *Tathagata*) and transforming it to the store consciousness (*alaya*consciousness). This is how true thusness as the cause and ignorance as the circumstance, give rise to *alaya*consciousness. This is indeed the Characteristic of an Act [of Ignorance]. In this context, ignorance comes first, and then *alaya* consciousness.

On the other hand, the Discourse now states that *it is due to the alaya consciousness that, there is said to be ignorance, from which non-enlightenment rises*. In this view, *alaya*consciousness comes first, and then ignorance. Both of these perspectives are incorporated in this Discourse. They seem contradictory, not readily understood. I [Master Chi Hoi] have brought this up and discussed in person with Buddhist scholars, who have done research work on this Discourse: 1. Does true thusness come first or ignorance? 2. Does ignorance come first or *alaya* consciousness? There are many commentaries on this Discourse, yet none offer clear, easily understood explanations regarding this subject.

I [Master Chi Hoi] shall now give it a try!

The following analysis is dedicated to fellow learning Buddhists for reference in their study. I believe that all the Mahayana sutras spoken by the Buddha do not go beyond the Buddhist doctrines of “nature” and “characteristics”. Since the *Discourse on the Awakening of Faith in the Mahayana* was composed by the Bodhisattva Asvagosha, who summarized a hundred Mahayana sutras, it must contain both of these profound Buddhist doctrines:

1. According to Buddhist teaching based on “nature,” when the true thusness mind is swayed by a non-enlightened thought, ignorance rises, perfuming the mind, transforming it to store-consciousness, namely, the *alaya*consciousness.

2. According to Buddhist teaching based on “characteristics,” all dharmas are but consciousness. The eighth consciousness, namely the *alaya* consciousness, fully contains the seeds of all the dharmas of form and the dharmas of mind, either with attachment or without attachment. Thus it can give rise to all the dharmas under various circumstances. Previously, the text says (v.2, p.23) that this consciousness has two perspectives, which are capable of embracing all dharmas and give rise to all dharmas. The two perspectives are the enlightened perspective and the non-enlightened perspective. Here, the text says that from *alaya*consciousness there is said to be ignorance, from which non-enlightenment rises.

This then refers to the non-enlightened perspective of the *alaya* consciousness.

Now, to illustrate that there is no contradiction regarding whether ignorance comes first or *alaya* consciousness comes first:

1. The *alaya* consciousness has two perspectives to start with: the originating and ceasing, and the non-originating and non-ceasing, also known as the enlightened and the non-enlightened perspectives.
2. True thusness is inherently contained [in sentient beings], but from beginning-less beginning, there is ignorance. This is so-called true thusness in bindings, or treasure of Tathagata [Buddha nature] in bindings. Thus it is said to be like a priceless treasure covered by dirty cloth. In this context then, whether being labeled true thusness in bindings, treasure of Tathagata in bindings, or *alaya* consciousness, they all describe the same idea. True thusness does not change, but does follow circumstances, and while it encounters circumstances, it does not change. Likewise, the *alaya* consciousness, or the store consciousness, is described in the *Lankavatara Sutra* as follows:

“The ocean of store consciousness always abides; but stirred by the wind of phenomenon, the tide of various sense consciousness,

jump, fly, evolve and originate.”

The *Sutra* further states:

“So it is with the seventh consciousness, together with the mind it rises; for where the store consciousness abides, all the various consciousness evolve.”

This analogy shows that the tide of seventh consciousness and the ocean of store consciousness evolve simultaneously, interrelated like wave and water. Having explained the various perspectives above, doubts of contradictions may be resolved.

This [non-enlightened state of mind] is able to perceive, to manifest, to distinguish phenomenon and to continuously cling to preference. Thus it is collectively called the sense faculty of mind: Since it says previously that *it is due to the alaya consciousness that, there is said to be ignorance*, this ignorance within the *alaya* consciousness, in turn, perfumes the *alaya* consciousness itself. Thus, with non-enlightenment, there rises: the Characteristic of an Act of Ignorance, the Characteristic of Evolving which is capable of perception, the Characteristic of Manifesting, which is capable of manifesting phenomenon, the Characteristic of Initial Awareness, which is capable of discerning phenomenon, and the Characteristic of Continuous

Clinging to Preference, which is capable of giving rise to corresponding subjective thoughts continuously without stop.

Though, these have five specific names, they are generally and collectively called the sense faculty of mind. These five constituents of the sense faculty of mind are just the three refined characteristics and the first two of the six coarse characteristics [of non-enlightenment] discussed previously. Together they are referred to as the “five-sense faculty of mind.” The meaning incorporated in the sense faculty of mind is “to give rise to” and “to arise depending on.” Namely, each one [of the five-sense faculty of mind] gives rise to the next one, and each successive one depends on the former for origination. That which gives rise to another constitutes the cause, and that which is being depended on constitutes the circumstance. This illustrates then the meaning of causes and circumstances for originating, and the meaning of causes and circumstances for ceasing. Sentient beings continue through long kalpas of cycles of life and death chiefly because of this sense faculty of mind.

I [Master Chi Hoi] believe that the sense faculty of mind in this context refers particularly to the “seventh consciousness”. This consciousness always accompanies the four distressing passions, and among

the four, the delusion of self corresponds exactly to ignorance. The Discourse states: *it is due to the alaya consciousness, that there is said to be ignorance.* This is logically very relevant with the Buddhist doctrine of “characteristics,” because the seventh consciousness takes the subjective part of the eighth [consciousness] as the self. Next, the explanation will elaborate on the five-sense faculty of mind.

The sense faculty of mind is further referred to by five names: What are the five?

- 1. Consciousness of Act: Because of the power of ignorance, the mind of non-enlightenment sways.**
- 2. Consciousness of Evolving: Because the mind sways, it is capable of perceiving.**
- 3. Consciousness of Manifesting: This is because the mind is capable of manifesting all phenomena, just like a bright mirror manifests the images of forms. Likewise, the Consciousness of Manifesting, in contact with the objects of the five sense faculties [namely, visible form, sound, smell, taste, and tangible object, corresponding to the five sense faculties of eye, ear, nose, tongue, and body], manifests immediately upon encounter -- neither before, nor after, but at once. It is because this**

consciousness responds to the circumstances spontaneously and effortlessly at all times.

4. Consciousness of Initial Awareness: This is because this consciousness discerns between dharmas of defilement and dharmas of purity.

5. Consciousness of Continuous Clinging to Preference: It is because this consciousness gives rise to subjective thought, which corresponds and clings to preference continuously without stop. It recalls and keeps past wholesome or unwholesome karmic deeds from immeasurable lifetimes before and does not let go of them. It also brings to maturity present and future retributions of happiness or suffering, without fail. It can suddenly bring up subjective thoughts of events experienced in the past, and it can bring forth non-enlightened delusory thoughts of future events.

Therefore, falsehoods that are the temporary, illusory characteristics of the three realms [the realm of desire, the realm of form, and the formless realm] are but creations of the mind. If the mind is detached from subjective thoughts, then there is no phenomenal world of the objects [visible form, sound, smell, taste, tangible object, and mental object] of the six sense faculties [eye, ear, nose, tongue, body, and mind].

This paragraph explains the “five-sense faculty of mind” mentioned in the previous paragraph in order to demonstrate the causes and circumstances for originating and ceasing. Here, the text states that the “five-sense faculty of mind” is further given five names. Though it is called by different names, these are all still constituents of the five-sense faculty of mind. Now, these five consciousnesses together are named the “sense faculty of mind” because they constitute the fundamental source of sentient beings’ continuous flow through cycles of life and death. However, that which gives rise to delusion and eventually commits karmic deeds is the mental consciousness. This is the consciousness generated by the sense faculty of mind. Thus, the mental consciousness relies on the sense faculty of mind as its root.

1. Consciousness of Act: Because of the power of ignorance, the mind of non-enlightenment sways: This follows the previous text that *it is due to the alaya consciousness, that there is said to be ignorance.* This ignorance within the *alaya* consciousness, in turn, perfumes the *alaya* consciousness itself. In this instance, the power of ignorance prevails and the non-enlightened mind stirs. This is what’s called *the non-enlightened mind initiates* [p.1] and is called the Consciousness of Act. In other words, it is the Characteristic of an Act of Ignorance discussed

previously. This illustrates the character of primary origination and is thus called the sense faculty of mind.

2. *Consciousness of Evolving: Because the mind sways, it is capable of perceiving:* This indicates that this consciousness can transform true wisdom to delusory perception. It is thus called the sense faculty of mind.

3. *Consciousness of Manifesting: This is because the mind is capable of manifesting all phenomena, like a bright mirror manifests the images of forms. Likewise, the Consciousness of Manifesting, in contact with the objects of the five sense faculties, manifests immediately upon encounter -- neither before, nor after, but at once. It is because this consciousness responds to the circumstances spontaneously and effortlessly at all times:* This demonstrates that this consciousness can completely manifest the phenomenal world of the objects of the five sense faculties. Depending on circumstances, it always responds without remiss. It does so spontaneously and effortlessly at all times because it is propelled by the power of the sense faculty of mind in grasping external phenomenon. Thus, this consciousness is also called the sense faculty of mind.

The above three consciousnesses correspond to the three refined characteristics of non-enlightenment discussed before.

4. *Consciousness of Initial Awareness: This is because this consciousness discerns between dharmas of defilement and dharmas of purity:* This demonstrates that although the Consciousness of Manifesting can completely manifest the phenomenal world of the objects of the five sense faculties, it manifests without discernment. Now, the Consciousness of Initial Awareness is able to distinguish. This belongs to the more refined aspect of the Consciousness of Distinguishing Experiences [mental consciousness, explained in subsequent text]. What this consciousness distinguishes between are the manifestations by the previous Consciousness of Manifesting. The discernment of dharmas of purity and dharmas of defilement refers to the Consciousness of Initial Awareness in distinguishing the various pure or defiled dharmas belonging to the four realms of the saints and the six realms of the uninitiated, all manifested by the Consciousness of Manifesting. It does so without understanding that this is just like magical manifestation dependent on others. This is the inherent grasping of dharma, and the principal involved here is the sense faculty of mind.

5. *Consciousness of Continuous Clinging to Preference: This is because this consciousness gives rise to subjective thought, which corresponds and clings to preference continuously without*

stop: This consciousness also belongs to the more refined aspect of the Consciousness of Distinguishing Experiences. In the first three refined consciousnesses of the five-sense faculty of mind, the mind and the phenomenon are not differentiated, and therefore they do not correspond with each other. Now, this consciousness, following the discernment by the Consciousness of Initial Awareness, grasps the phenomenon manifested by the Consciousness of Manifesting, with thought after thought corresponding to the grasped dharma. This is how this consciousness continues to cling to preference without stop.

It recalls and keeps past wholesome or unwholesome karmic deeds from immeasurable lifetimes before and does not let go of them: This indicates that this consciousness can generate and enhance the distressing passions from previous karma. It calls forth and maintains all the seeds of wholesome or unwholesome previous karmic deeds caused by ignorance. It picks up the unripe, and brings it to maturity and ripeness, not letting any seed of karmic deed be lost. Thus, it is said to recall and keep. *It also brings to maturity present and future retributions of happiness or suffering, without fail:* This is because this consciousness, with the seeds of wholesome or unwholesome past karmic deeds as the cause, further generates and enhances distressing

passions. It thus enables these matured karmic deeds to summon the corresponding fruits of karma. Whether these retributions are happiness or suffering, whether they are for the present or for the future, there will be no mistakes. In this way, the flow through the karmic relationship over three life times [past, present, and future] continues without stop. This is also the function of the sense faculty of mind.

It can suddenly bring up subjective thoughts of events experienced in the past, and it can bring forth non-enlightened delusory thoughts of future events: This indicates that, in daily life, sentient beings' subjective thoughts associate and grasp because of the habitual inclinations of past karmic seeds perfuming from within, which then initiate present actions. Such subjective thoughts continue one after the other without stop, giving rise to present karmic deeds, which are all propelled by the power of the sense faculty of mind.

Therefore, falsehoods that are the temporary, illusory characteristics of the three realms are but creations of the mind. If the mind is detached from subjective thoughts, then there is no phenomenal world of the objects of the six sense faculties: This conclusively delegates the various detriments to the sense faculty of mind. It means that in the treasure of *Tathagata* [Buddha nature] there is no delusory, temporary characteristic of life and death in the three realms.

Now, such characteristic is perceived because the sense faculty of mind functions from the mind. Thus, it is *but creations of the mind*. If such delusory subjective thought does not perfume the *alaya* consciousness in return, then it is called *the mind is detached from subjective thoughts*. In other words, there is no originating of a single subjective thought, and thus there is no such characteristic as the *phenomenal world of the objects of the six sense faculties*.

Here, the text particularly emphasizes that the continuation of originating and ceasing is evolved from the sense faculty of mind. However, that which gives rise to delusion and commits karmic deeds is the mental consciousness. The sense faculty of mind is the root or base; the consciousness generated by the root is called the mental consciousness. Among the five constituents of the sense faculty of mind, the Consciousness of Initial Awareness and the Consciousness of Continuous Clinging to Preference are together referred to as the seventh consciousness. However, this Discourse does not define the seventh consciousness. The seventh consciousness is particularly identified with the sense faculty of mind because the sense faculty of mind is considered the source of originating and ceasing.

Why? It is because all dharmas originate from the mind. They rise from delusory subjective thought. Therefore, all discernment is but discernment of one's own mind. Yet, the mind does not perceive itself; there is no characteristic to be obtained. One should know that it is all because of, and dependent on, sentient beings' deluded mind of ignorance, that all phenomena of the secular world are established and kept. Therefore, all dharmas are like images in the mirror, which have no inherent embodiment. They are but the false temporary delusion of sentient beings' minds. When the deluded mind rises, various dharmas originate; when the deluded mind ceases, these various dharmas cease.

This paragraph begins by asking *why* and gives responses to anticipated questions. First question: If in the immediate present, one can perceive the phenomenal world of the objects of the sense faculties, why does the Discourse state above that it is only the creations of the mind? Response: *It is because all dharmas originate from the mind. All dharmas* refer to objects of the six sense faculties in all of the three realms or, in other words, to all the pure and the defiled dharmas from dependent origination. *Mind* refers to the mind as the coming together and joining

of the true and the deluded. This mind is mutually perfumed by both the true and the deluded. When true thusness perfumes ignorance, dharmas of purity originate. When ignorance perfumes true thusness, then dharmas of defilement originate. Thus it is said *all dharmas originate from the mind.*

They rise from delusory subjective thought. This answers another question, namely, how does the mind of the joining consciousness carry out mutual perfuming and thus give rise to all dharmas? The answer is: all rises from delusory subjective thought. If the mind has no origination of delusory subjective thought (such subjective thought is the sense faculty of mind), then all dharmas have no origination from the embodiment of this mind. What is delusory here? It is the deluded discernment of the mind. If the mind does not distinguish, then all dharmas have no characteristic in the embodiment of this mind. Therefore, delusory subjective thought, which is dependent on the mind, discerns and thus gives rise to various characteristics [of non-enlightenment]. Thus, it is said in the previous paragraph, *if the mind is detached from subjective thoughts, then there is no phenomenal world of the objects of the six sense faculties.*

Further, this subjective thought is just branch ignorance. Although this thought is delusory, it nevertheless has a fraction of true thusness due to

circumstances in its makeup. When this, in turn, perfumes true thusness, then the dharmas of purity originate. If, on the other hand, the branch ignorance perfumes the fundamental ignorance, in return, then dharmas of defilement originate. Thus, in general, it is said *they rise from delusory subjective thought.*

Therefore, all discernment is but discernment of one's own mind. Yet, the mind does not perceive itself; there is no characteristic to be obtained: Next question: Since all dharmas are created by the mind, why does one then perceive phenomenon, but not the mind? Answer: Since all phenomena are but the mind, when one distinguishes phenomenon, one is distinguishing one's own mind. The *Suramgama Sutra* states: "When one's own mind grasps one's own mind; then that which is not magical manifestation becomes dharmas of magical manifestation." Thus it is said *all discernment is but discernment of one's own mind.* Further, the mind does not perceive itself just like the eyes do not perceive themselves. However, eyes not perceiving themselves does not mean there are no eyes; and mind not perceiving itself does not mean there is no mind. It is only because the true mind has no characteristics that there is nothing to be obtained.

One should know that it is all because of, and dependent on, sentient beings' deluded mind of

ignorance, that all phenomena of the secular world are established and kept. Therefore, all dharmas are like images in the mirror, which have no inherent embodiment. Here, *the secular world* refers to the mental and physical worlds. *Phenomena* refer to the manifested pure and defiled dharmas of the primary and secondary karmic causes and fruits of the ten realms [four for the saints and six for the uninitiated]. *Ignorance* refers to the fundamental ignorance; *deluded mind* refers to the mind of the Consciousness of an Act of Ignorance. One should know that it is all due to the deluded mind of ignorance that all present phenomena are established and kept. *Established and kept* means ignorance that has not yet been eradicated, deluded mind not yet relinquished, and phenomenon not yet ceased. In other words, phenomenon, manifested by the deluded mind, still holds temporary delusory existence and is thus called established and kept. If not due to the deluded mind of sentient beings establishing and keeping, then various characteristics of the secular world will immediately vanish. Yet, the deluded mind has no inherent embodiment; it is all due to manifestation by karmic deeds. It is fundamentally not real. Therefore, *all dharmas are like images in the mirror, which have no inherent embodiment.* *They are but the false temporary delusion of sentient beings' minds. When the deluded mind rises, various*

dharmas originate; when the deluded mind ceases, these various dharmas cease. Next question: Since the Discourse states that all dharmas of the ten realms have no inherent embodiment just like images in the mirror, why then are all dharmas perceivable as real in the immediate present? Answer: It is only the deluded mind of sentient beings that perceives temporary, delusory manifestations. It is like tired eyes having crazy visions of flowers in the void; even though the images may be quite exact, this is still confused, disorderly origination without cause. How could they have true embodiment in this case? Because of the rising of the deluded mind, various dharmas originate; if the deluded mind ceases, then various dharmas cease. This deluded mind refers to two consciousnesses, namely, the Consciousness of an Act of Ignorance, and the Consciousness of Evolving. Various dharmas refer to the Consciousness of Manifesting. The deluded person grasps these as real entities, which is like taking the mountains, water, people, and objects in the mirror for real. From beginning-less beginning, the mind of sentient beings has been occupied by continuous subjective thoughts. Their mind has not yet detached from subjective thought. Therefore, they continue in the cycles of life and death without stop. The Discourse points out directly that achieving non-originating of

subjective thought means immediately reaching the realm of the Buddhas. The Discourse states [v.2, p.41]: If people are able to contemplate the state of non-thought, then they are on the way to the wisdom of the Buddhas.

Furthermore, with regards to mental consciousness, it is just the Consciousness of Continuous Clinging to Preference. In the case of uninitiated people, however, their attachment runs deeper; they grasp the self as well as objects outside of the self. These various delusional graspings follow experiences, associate with these circumstances, and distinguish between objects of the six sense faculties. This then evolves into the so-called mental consciousness. It is also called the Separating Consciousness, or the Consciousness of Distinguishing Experiences. This is because the evolution of this mental consciousness is due to the increasing of distressing passions from views and preferences.

This paragraph indicates that the so-called mental consciousness is merely the previously mentioned Consciousness of Continuous Clinging to Preference. This fifth constituent of the five-sense faculty of mind [the sense faculty of mind, which is the sixth sense-faculty, has five constituents:

1. Consciousness of Act, 2. Consciousness of Evolving, 3. Consciousness of Manifesting, 4. Consciousness of Initial Awareness and 5. Consciousness of Continuous Clinging to Preference] and the mental consciousness [the sixth sense consciousness], despite sharing the same embodiment, differ in depth with the former being refined and the latter being coarse. The previously explained Consciousness of Continuous Clinging to Preference is the mental consciousness of the practitioners of the three vehicles [*arhat*, *pratyeka Buddha*, and *bodhisattva*]. Toward the phenomenal world, their grasping is the grasping of dharmas, which is consequently more refined.

On the other hand, with respect to the mental consciousness of uninitiated people, toward the phenomenal world, their grasping of dharmas becomes coarse and deeper because their grasping [besides grasping of dharma] includes both the self and the objective world outside of the self, and is, thus, coarse. The grasping of dharma means not understanding that all dharmas are like magical manifestations, and thus, they grasp them as real entities. But the grasping of self means to grasp further, besides various dharmas, the additional concept of self and objects outside of the self. Therefore, it is said *runs deeper*. The grasping of self is to grasp one's body, which is the joining of the five aggregates, as a real self. The grasping of objects outside the self is to

pervasively grasp the primary and secondary, cause and fruit of the phenomenal world. Thus such grasping is together referred to as *their various delusional grasping*.

These various delusional graspings follow experiences, associate with these circumstances, and distinguish between objects of the six sense faculties. This then evolves into the so-called mental consciousness: Here the text lists the circumstances that the mental consciousness relies on. *Experiences* mean experiences with the sense objects at the immediate present. This relates to the sense objects of all six sense faculties. *Associate with these circumstances* means to grasp them. This indicates that the mental consciousness follows the phenomenal world of the objects of the six sense faculties as circumstances, then associates, grasps, and distinguishes between them. This shows that the mental consciousness has the Consciousness of Continuous Clinging to Preference as its root. Therefore, this mental consciousness is exactly that which deeply grasps personal preferences and, thus gives rise to delusion and the committing of karmic deeds.

It is also called the Separating Consciousness: This is because this consciousness is able to respond simultaneously, but separately, to each of the six sense consciousnesses when each of the six sense faculties

encounters their respective sense objects. This is so-called *separating*. The mental consciousness has the function of separating its simultaneous correspondences to the other five sense consciousnesses, that is, this “simultaneous mental consciousness” interacts individually with all six sense consciousnesses, although simultaneously, but separately. Thus, the *Suramgama Sutra* states: “The originally sole bright essence (subjective perceiving function of the *alaya* consciousness), separated into six harmonizing joint interactions.” So this is called *the Separating Consciousness*. It is also named *the Consciousness of Distinguishing Experiences*: Since this consciousness can distinguish between the past and the future, the internal and the external, and all the various phenomenal experiences, it is referred to by this name.

This is because the evolution of this mental consciousness is due to the increasing of distressing passions from views and preferences: This points out what gives rise to this consciousness as well as what this consciousness depends on for its evolution. Views refer to the delusion of views; preferences refer to the delusion of thoughts. From the perspective of the five-grounds of distressing passions, views constitute one ground, thoughts constitute three grounds, and ignorance constitutes one ground. With respect to this, the former five constituents of

the sensefaculty of mind together depend on only one ground of distressing passions, namely ignorance. The mental consciousness here, however, depends on a total of four grounds of distressing passions, namely those of both views and thoughts. This is because the previously explained Consciousness of Initial Awareness and the Consciousness of Continuous Clinging to Preference both lead to distressing passions of likes and dislikes. When these distressing passions involving both views and preferences increase, they induce the Consciousness of Initial Awareness, and the Consciousness of Continuous Clinging to Preference to evolve into the mental consciousness. Therefore, it is said *the evolution of this mental consciousness is due to the increasing of distressing passions from views and preferences.*

This concludes the explanation of the causes and circumstances for originating and ceasing. Up to now, the causes and circumstances for the originating and ceasing of the mind flows from ignorance, which gives rise to the defiled dharmas of cycles of life and death. Next, in reference to these causes and circumstances for the originating and ceasing mind, the focus will be on the return to purity from such defilement by pointing out the difference between expedient and gradual Buddhist practice.

Causes and circumstances for originating and ceasing: the return to purity

The consciousness, which rises from perfuming by ignorance, is not what uninitiated people can comprehend, nor what the wisdom of those of the two vehicles [the *arhat* and the *pratyeka-buddha*] can realize. For bodhisattvas starting from initial right faith, they aspire and vow to contemplate. If they try to realize the Dharma-body [*Dharma-kaya*], they attain partial approximating knowledge along the way. Even when they reach the ultimate ground of the bodhisattva path, they cannot comprehend completely. Only the Buddha has perfect knowledge.

This paragraph introduces the return to purity by revealing the circumstance that gives rise to the defiled state is very deeply founded. The Consciousness of Act that rises due to the perfuming by fundamental ignorance, which originates from a single non-enlightened thought, is very deeply set, most subtle, and refined. Now, the goal to return to the true state from the deluded by breaking through

this Consciousness of Act of ignorance is not easily accomplished. This Consciousness of Act is not a realm that uninitiated people can understand with their pervasive grasping. Neither can it be realized by practitioners of the two vehicles with their wisdom of understanding the emptiness of self. The practitioners of the two vehicles eradicate their delusions of view and thought only. This Consciousness of Act rises from ignorance; therefore they cannot understand.

The bodhisattvas first accomplish the positions of the ten faiths. From this point of right faith, they then aspire and vow to contemplate, after which they achieve the positions of the three sagacities [ten abodes, ten practices, and ten dedications, in total thirty positions], followed by the attainment of knowledge in semblance. If they then enter the practice of the ten grounds, they realize a part of Dharma-body for each part of ignorance they eradicate, thereby attaining approximate partial knowledge. Even when bodhisattvas reach the ultimate position of the tenth ground, they realize only the characteristic of abiding [one of four realizations by beginning enlightenment, v.2, p.37-38] and not yet the characteristic of originating [v.2, p.39-40]. They do not know completely as their knowledge is still partial. Only the Buddha reaches the very ultimate source and has perfect knowledge. Therefore, it should be noted

how deeply founded this consciousness is! How could it possibly be easily eradicated!

Why is that? The inherent nature of the mind, from beginning-less beginning is pure, but, with ignorance. Defiled by ignorance, the defiled states of mind rise. Yet, in spite of the defiled states, the mind itself stays forever thus without change. Therefore, only the Buddha is able to understand this meaning. Because the inherent nature of mind is always without subjective thought, it is called without change. Because the mind has not yet realized the unified essential characteristic of the entire phenomenal world, the mind does not identify with its inherent self; subjective thought can rise suddenly and is called ignorance.

This paragraph questions and explains the reason why this consciousness is deeply founded and not easily understood. Why is it that only the Buddha can understand this consciousness? The answer is that the mind is the joining of the true and the deluded. With respect to true thusness, the mind of sentient beings is inherently pure in nature from beginning-less beginning. With respect to ignorance, the mind is

with ignorance also from beginning-less beginning. *Defiled by ignorance, the defiled states of mind rise:* This means from beginning-less beginning the true thusness state of mind is defiled by ignorance. Encountering circumstances, defiled states of mind such as the Consciousness of Act, will rise. This mind is thus called “though pure still defiled” and is only perfectly understood by the Buddha. *Yet, in spite of the defiled states, the mind itself stays forever thus without change:* This means although the true thusness state of mind confronts circumstances and gives rise to the defiled states, such as the five-sense faculty of mind, it still stays thus forever without change. Thus this mind is also called “though defiled always pure” and is only perfectly understood by the Buddha. *Therefore, only the Buddha is able to understand this meaning:* This follows from the above explanation of the mind as “though pure still defiled,” and “though defiled always pure.” Both of these descriptions of the mind are very deep in meaning and very difficult to comprehend. Therefore, only the Buddha is able to ultimately attain these two profound understandings.

Because the inherent nature of mind is always without subjective thought, it is called without change: This indicates that the inherent embodiment of the mind is fundamentally without subjective thought. That is, where thought may rise, there is no subjective thought,

and so it is said *without change*. Indeed this is difficult to understand. Question: Since it is said *the inherent nature of the mind, from beginning-less beginning, is pure* then why is there ignorance? Response: It is *because the mind has not yet realized the unified essential characteristic of the entire phenomenal world*. In other words, the mind has not recognized that the mind itself is the embodiment of the essential characteristic of the entire phenomenal world in its totality. Therefore, the mind does not identify with its inherent embodiment. For example, when the mind confuses the east to be the west, the mind is not identifying to its inherent self. This is so-called *subjective thought can rise suddenly and is called ignorance*. This is precisely the state where subjective thoughts rise, and is thus called ignorance. The state where no subjective thoughts rise is thus called *the inherent nature of the mind*, which is said to be *without change*.

There are six defiled states of mind. What are these six defilements?

1. Corresponding Defilement of Grasping. The practitioners of the two vehicles who have relinquished the grasping of self, and the bodhisattvas who have reached the ground of

Corresponding to Faith, can eradicate this defilement.

2. Corresponding Defilement of Clinging without Stop. The bodhisattvas who practice with expedient means from the ground of Corresponding to Faith gradually eradicate this defilement. When they reach the ground of Pure Mind, they completely eradicate this defilement.

3. Corresponding Defilement of Initial Awareness for Discernment. The bodhisattvas who practice from the ground of Fully Kept Precepts gradually eradicate this defilement. When they reach the ground of Non-characteristic with Expedient Means they completely eradicate this defilement.

4. Non-corresponding Defilement of Manifesting Forms. The bodhisattvas who practice from the ground of Emancipation from Form can eradicate this defilement.

5. Non-corresponding Defilement of Perceiving Mind. The bodhisattvas who practice from the ground of Emancipation from Mind can eradicate this defilement.

6. Non-corresponding Defilement of Fundamental Act [of Ignorance]. The bodhisattvas who have accomplished all the grounds of the bodhisattva path and are thus able to enter the ground of the Tathagata completely eradicate this defilement. When the mind has not yet realized the unified

essential characteristic of the entire phenomenal world, the practitioner should proceed from the ground of Corresponding to Faith, contemplate, and learn to eradicate. From the ground of Pure Mind, one gradually achieves approximate eradication, until one enters the ground of the Tathagata, where one attains complete eradication.

This paragraph explains the different Buddhist practices for eradicating the respective defilements. The purpose is to illustrate the order of achievements along the Buddhist path in turning defilement to purity. The six defiled states of mind parallel the previously discussed characteristics of non-enlightenment, namely, the three refined characteristics and the first four of the six coarse characteristics. It should be noted that when these characteristics rise, they begin from the refined to the coarse. But now, in order to eradicate them, the focus of practice has to be from the coarse to the refined in reverse order. The following is an elaborate demonstration of the causes and circumstances for the return to purity.

1. Corresponding Defilement of Grasping: This is just the mental consciousness discussed above. It is also the combination of two of the six coarse characteristics of non-enlightenment, namely, the

Characteristic of Grasping and the Characteristic of Assigning Names and Words to Grasping. The mental state of grasping and assigning names to grasping is the mental state of grasping the self. This corresponds and interacts with phenomenon, and thus defiles the inherent mind. So this is called *corresponding Defilement of Grasping*. If the delusion of thought rises with regards to the phenomenal world, it is called the inherent grasping of self; if the delusion of view rises, it is called the grasping of self from discernment.

Those who can eradicate this delusional defilement are: 1. *the practitioners of the two vehicles who have relinquished the grasping of self*, namely, those who have attained the fruits of *arhat* or *pratyeka-buddha*. 2. *the bodhisattvas who have reached the ground of Corresponding to Faith*, namely, those who have fulfilled their mind with the ten-faiths, accomplished the foundation of faith without backing down, and are thus called *reached the ground of Corresponding to Faith*. These are the bodhisattvas at the initial practice of the ten-abodes. These bodhisattvas have entered the contemplation of emptiness of self, broken through the distressing passions due to view and preference (the delusions of view and thought), and thus initiated the extinguishing of crude defilement – this is called *eradicate*.

2. Corresponding Defilement of Clinging without

Stop: This is just the Consciousness of Continuous Clinging to Preference of the five-sense faculty of mind. It is also one of the six coarse characteristics of non-enlightenment, namely, the Characteristic of Continuous Clinging to Preference. It earns the present name because such grasping of dharma due to discernment continues without stop. *Corresponding* here also refers to correspondence between the mind and the phenomenon.

In order to eradicate this delusional defilement: the bodhisattvas start *from the ground of Corresponding to Faith*. These are the bodhisattvas at the Buddhist practice of the three sagacities [ten abodes, ten practices, and ten dedications] who practice the contemplation of emptiness of dharma as nourishment for adhering to the Bodhisattva path. In addition, they *practice with expedient means* such that the higher the position they reach on their way to Buddhahood, the further their effort and accomplishment deepen. Thus, they are said to *gradually eradicate this defilement*. With respect to the Tiantai doctrine, this delusional defilement is called the delusion that hinders the salvation methods which are numerous like the sands of the Ganges River. *When they reach the ground of Pure Mind* means entering the first of the ten grounds along the Bodhisattva path, which is the beginning for realizing true thusness and the so called the ground of

Pure Mind. At this point they have relinquished the grasping of dharma due to discernment, and thoroughly cleared the mind of crude defilement—they have *completely eradicated* the Defilement of Clinging without Stop.

3. Corresponding Defilement of Initial Awareness for Discernment: This is just the Consciousness of Initial Awareness, one of the five-sense faculty of mind. It is also one of the six coarse characteristics of non-enlightenment, namely, the Characteristic of Initial Awareness. It is called Initial Awareness because it can distinguish between the various dharmas of purity and dharmas of defilement for both the secular world and transcending the secular world. This is the inherent grasping of dharma.

In order to eradicate this delusional defilement: *the bodhisattvas who practice from the ground of Fully Kept Precepts gradually eradicate this defilement*. The ground of Fully Kept Precepts is the second of the ten grounds of Bodhisattva practice and also called the ground of Freedom from Impurity. This ground requires diligent and strict practice of the precepts in order to eliminate invading, offending impurities and is thus called the ground of Freedom from Impurity. Starting with the second until the seventh ground the bodhisattvas gradually break through ignorance and gradually relinquish the grasping of dharma; ground by ground, portion by portion, this is thus called

gradually eradicate. The seventh ground is *the ground of Non-characteristic with Expedient Means*. Before the seventh ground it is different for the practitioner whether he is in contemplation or not. When encountering circumstances out of contemplation, his mind will still respond, and this consciousness will also correspond simultaneously, carrying out subtle discernment of phenomena. From the second ground onward this is partially and gradually eradicated. At the seventh ground, by practicing the contemplation of *non-characteristic*, with the additional *expedient means*, they *completely eradicate* the characteristic of initial awareness.

4. Non-corresponding Defilement of Manifesting Forms: This is just the Consciousness of Manifesting, one of the five-sense faculty of mind. It is also one of the three refined characteristics of non-enlightenment, namely the Characteristic of Phenomenon, or the Characteristic of Manifesting. This is induced by fundamental ignorance; when the mind is swayed, phenomenon manifests just like a clear mirror which manifests various images of forms. The first three defiled states of mind are corresponding defilements because the mind and the phenomenon encounter and correspond mutually. The latter three are non-corresponding defilements because the mind and the phenomenon are ignorant of each other. Though the manifested forms constitute

the phenomenon, they are only seeds of habitual inclinations of the objective part of the mind collected from, and perfumed by, the external phenomena grasped by the mind since beginning-less time. There is no encounter between mind and phenomenon, and thus called *non-corresponding*.

Now, those who can eradicate this delusional defilement are the bodhisattvas of the eighth ground. *Practice from the ground of Emancipation from Form*: The practice of the eighth ground is to realize the pure clear mind, the inherent nature of the treasure of Tathagata [Buddha nature], and to forever relinquish the habitual inclinations of grasping and distinguishing forms. This practice can ultimately break through the aggregate of form, and realize that all forms have no real existence. Thus, the practitioner reaches *the ground of Emancipation from Form*. At the eighth ground the phenomenal forms are liberated from the mind, thus it is said *can eradicate*. Also, the mind can turn and transform the phenomena: one body can manifest as many bodies; many bodies can join to become one body. Further, it can transform the physical forms of all sentient beings: changing man to woman, changing woman to man; one and many interchange with each other; great and small mutually contain. This is so called Emancipation from Form.

5. Non-corresponding Defilement of Perceiving Mind:

The perceiving mind is just the Consciousness of Evolving, one of the five-sense faculty of mind. It is also one of the three refined characteristics of non-enlightenment, namely the Characteristic of Perception. When fundamental ignorance propels the Consciousness of Act into motion, the mind evolves and is able to perceive. The text states in the paragraph on the five-sense faculty of mind: *Because the mind sways, there is the characteristic of perceiving*. According to the *Mind-only* school vocabulary, this is the subjective part of the eighth consciousness; there is no phenomenon for it to correspond to. It constitutes the seeds of habitual inclinations in the subjective part of the mind, which are collected from, and perfumed by the mind's function to perceive external phenomena since beginning-less time.

Those who eradicate this delusional defilement are the bodhisattvas of the ninth ground, the ground of Sagely Wisdom. These bodhisattvas *who practice from the ground of Emancipation from Mind can eradicate this defilement*. This is because the mind, through the practice of the ninth ground, becomes liberated with respect to self, and to others. With respect to others, the practitioner sagely knows the different actions of the mind of sentient beings. With respect to self, the practitioner has achieved wisdom without hindrance. Therefore, that which can become

hindrance, namely the subjective perceiving function of the mind, will never rise. This is so called *can eradicate*.

6. Non-corresponding Defilement of Fundamental Act [of Ignorance]: This is just the Consciousness of Act of the five-sense faculty of mind. It is also one of the three refined characteristics of non-enlightenment, namely the Characteristic of an Act of Ignorance. Due to the power of ignorance, the non-enlightened mind sways and is thus called an Act.

Those who eradicate this delusional defilement are *the bodhisattvas who have accomplished all the grounds of the bodhisattva path*. They are at the tenth ground, the ground of the Cloud of Dharma, which is just before the state of diamond-like concentration. While completing the path of expedient means, they fulfill their mind with the ten grounds; and while completing the uninterrupted path, they break through the fundamental ignorance of primary origination, such that the subtlest habitual inclinations and subjective thoughts will be relinquished. They *are thus able to enter the ground of the Tathagata*, and attain the fruit of Buddhahood. As stated in the previous text (v.2, p.38-9): the inherent true nature of the mind is revealed and that the mind stays thus in its true state, it is called “perfect enlightenment.” This is called *completely eradicate this defilement*.

When the mind has not yet realized the unified

essential characteristic of the entire phenomenal world: This is the same state referred to before [p.1]: the state of mind when, the unified essential dharma of true thusness is not truthfully and exactly understood. Has not yet realized means the same as not truthfully and exactly understood. When the non-enlightened mind sways, it is defiled by ignorance and thus results in the defiled states of mind. Therefore, all the six defilements of mind are founded on ignorance. These six defilements are the different characteristics of ignorance. Now, to say that the mind has not yet realized the unified essential characteristic of the entire phenomenal world is to point directly at this ignorance, this state of mind where subjective thought can rise suddenly [p.57].

The practitioner should proceed from the ground of Corresponding to Faith, contemplate and learn to eradicate: This means, having fulfilled the mind with the ten faiths, one practices through the positions of the three sagacities by contemplating and learning to eradicate. From the ground of Pure Mind, one gradually achieves approximate eradication: This means starting from the first ground of Pure Mind, the bodhisattva attains a portion of true thusness for each portion of ignorance that is broken through. Practicing in this manner, ground by ground, is called gradually achieves approximate eradication.

Until entering the ground of the

Tathagata, one attains complete eradication: This requires breaking through the characteristic of originating and ceasing of the joining consciousness [the *alaya* consciousness] in order to reveal the nature of non-originating and non-ceasing. Then, the delusion from ignorance will cease, the virtue of relinquishment will be completed, and the virtue of wisdom will be fulfilled. The eighth consciousness will be transformed into the great perfect mirror-like wisdom. Thus one attains complete eradication of both the fundamental and the branch ignorance. Then, one realizes the true unified essential characteristic of the entire phenomenal world.

The meaning of so called corresponding: this refers to when the mind and thoughts are differentiated. Regarding the difference between defilement and purity [characteristics of phenomena], the characteristic interpreted [by thoughts] and the characteristic recognized [by the mind] will be alike. The meaning of non-corresponding: this refers to the non-enlightened state of mind when it stays still without differentiation. This is unlike [the previous case of] having the characteristic interpreted and the characteristic recognized.

This paragraph further explains the six defilements of mind by distinguishing the first three corresponding defilements from the latter three non-corresponding defilements. When there is interaction between the mind and the phenomenon, it is called corresponding; when there is no interaction between the mind and the phenomenon, it is called non-corresponding.

The meaning of so called corresponding: this refers to when the mind and thoughts are differentiated: The mind here refers to the mind kings [Mind-only school diction for each of the six sense consciousness in addition to the seventh and the eighth consciousness], and the thoughts refer to the mental factors. Since the mind kings and the mental factors differ from each other, it is said *the mind and thoughts are differentiated. Regarding the difference between defilement and purity [characteristics of phenomena],* --This states that the phenomena encountered by the mind in each instance are characterized differently as defiled or pure.

The characteristic interpreted [by thoughts] and the characteristic recognized [by the mind] will be alike. This indicates that the dharma of mind and the dharma of mental factors occur simultaneously and jointly. Although they each have embodiment and function, they depend on the same sense faculty,

encounter the same phenomenon, and belong to the same characteristic – either pure or defiled, either wholesome or unwholesome, or without distinct nature. Therefore, if the mind king recognizes defiled phenomenon, then the mental factor also follows with interpretation of defilement; if the mind king recognizes pure phenomenon, then the mental factor also follows with interpretation of purity. Thus it is said *the characteristic interpreted [by thoughts] and the characteristic recognized [by the mind] will be alike*. Characteristic here indicates defiled phenomenon or pure phenomenon. It refers to the difference in characteristic between defilement and purity.

The meaning of non-corresponding: this refers to the non-enlightened state of mind when it stays still without differentiation. This is unlike having the characteristic interpreted and the characteristic recognized. This means, in this non-enlightened state of mind, there is yet no differentiation between the mind kings and the mental factors. There are only the seeds of habitual inclinations from various defiled states of mind and mental factors; there is no other embodiment. These all belong to the phenomena encountered by the eighth consciousness. They do not interact or revolve with the mind kings or the mental factors by sharing same sense faculty, same phenomenon, or same nature; they

do not encounter or correspond with external phenomenon, therefore it is said *stays still without differentiation*.

Since in this state of mind there is no distinguishing among the six sense consciousnesses, there is therefore no interaction between the mind and the phenomenon. This is different from the case of the corresponding defilement, where there is interpretation of characteristic and recognition of characteristic. Thus it is said *this is unlike having the characteristic interpreted and the characteristic recognized*. The case here is when ignorance perfumes the true mind and results in the Consciousness of Act, which in turn, gives rise to the three refined characteristics of non-enlightenment. This is *the non-enlightened state of mind* where the mind kings and the mental factors are not yet differentiated. Thus, it is called non-corresponding.

Further, what is referred to as defiled states of mind can be called the fetters of distressing passions, because it can hinder the fundamental wisdom of true thusness. What is referred to as ignorance can be called the fetters of wisdom, because it can hinder the wisdom of knowing the natural karmic merit of the secular world.

This paragraph indicates that, though the defiled states of mind rising from ignorance may share embodiment with ignorance, they differ in their roles as fetters. Fetters are just hindrances. Aside from this discourse, other sutras and discourses all illustrate the two hindrances [of distressing passions, and of wisdom] from the perspectives of the two graspings of self and of dharma:

1. The grasping of self gives rise to the delusion of view and thought, and it results in drifting through the cycles of life and death, which hinders the attainment of the fruit of nirvana. This is the so called hindrance of distressing passions

2. The grasping of dharma gives rise to the delusion of ignorance, and it results in illusory, incorrect knowledge of the phenomenal world, which hinders the attainment of the fruit of Bodhi. This is the so called hindrance of correct knowledge.

The present discourse does not demonstrate these two fetters from the perspectives of the two graspings of self and of dharma, but instead, demonstrates the fetters from the perspectives of the defiled states of mind and of ignorance. *What is referred to as defiled states of mind* pertains to the six defiled states of mind. They are collectively named the distressing passions, and thus *can be called the fetters of distressing passions*. Distressing denotes

intruding and disturbing, and passion denotes confusion and obsession. Because of the nature of these intruding disturbances and confusing obsessions these fetters can hinder the calm and ceasing state of true thusness. In other words, due to these hindering fetters, the fundamental wisdom of true thusness is not revealed. It is the differentiating characteristics of defilement that hinders the all equal nature of true thusness. Therefore, it is said *it can hinder the fundamental wisdom of true thusness*.

What is referred to as ignorance can be called the fetters of wisdom: The defiled states of mind mentioned previously rise from ignorance; that is, branch ignorance rises from fundamental ignorance. This fundamental ignorance, which can give rise to defiled states of mind, is deluded, confused, and non-enlightened. This is the so called fetters of wisdom. These are precisely the seeds of ignorance in the *alaya* consciousness which are capable of hindering the attainment of the great fruit of Bodhi.

It can hinder the wisdom of knowing the natural karmic merit of the secular world: It hinders the wondrous wisdom, and thus it also hinders the ability of sentient beings to be enlightened by the application of wondrous wisdom to the three deeds [of action, speech and intention]. *The wisdom of knowing the natural karmic merit* is the wisdom to know the inconceivable karmic merits. It is also known as the

expedient wisdom. This wisdom needs to rely on beginning enlightenment in order to return the mind from the defiled states to purity -- upon breaking through the fundamental ignorance of primary origination, this wisdom will then begin its wondrous function.

What does this mean? It means that due to the defiled states of mind, the mind perceives, manifests, and thus delusorily grasps the phenomenal world. This is contrary to the all equal nature [of true thusness]. Further, all dharmas are forever calm and without the characteristic of originating, while ignorance is the non-enlightened state [of mind], delusorily contradicting [the nature of] all dharmas. Therefore, this [mental state of ignorance] is not able to attain the wisdom of knowing all the [karmic merits of the] various phenomena accommodating the secular world.

This paragraph questions and explains the reasoning why the defiled states of mind and ignorance constitute the two fetters. *What does this mean?* This brings up the question: Logically, the defiled states of mind, being coarse, should hinder the [understanding of] phenomena, while ignorance, being refined, should hinder the [understanding of]

true principle. Then why is it stated previously that the defiled states of mind are the fetters of distressing passions capable of hindering the fundamental wisdom of true thusness, while ignorance is the fetters of wisdom, capable of hindering the wisdom of knowing the natural karmic merits of the secular world? The following explains the reasoning.

1. The fetters of distressing passion. *It means that due to the defiled states of mind, the mind perceives, manifests:* This refers to the three non-corresponding defilements among the six defiled states of mind. Here, *the defiled states of mind* refer to the Characteristic of an Act of Ignorance, one of the three refined characteristics of non-enlightenment. *The mind perceives, manifests* refer to the other two refined Characteristics of Perceiving, and of Manifesting. *Thus delusorily grasps the phenomenal world. This is contrary to the all equal nature [of true thusness]:* This relates to the three corresponding defilements among the six defiled states of mind. The reasoning is that the fundamental wisdom of the all equal true thusness does not have the characteristics of the grasper and the grasped. Now, due to the defiled states of mind, which correspond with the phenomenal world, and thus delusorily grasp the phenomenal world, differentiation between the grasper and the grasped results. This is contrary to, and against the nature and characteristic of, the

wisdom of knowing the all equal principle of true thusness. Thus, it is said to hinder the wisdom of true principle.

2. The fetters of wisdom by ignorance.

To hinder the [understanding of] phenomenon is to hinder the wisdom attained after enlightenment. *Further, all dharmas are forever calm and without the characteristic of originating, while ignorance is the non-enlightened state [of mind], delusorily contradicting [the nature of] all dharmas. Therefore, this [mental state of ignorance] is not able to attain the wisdom of knowing all the [karmic merits of the] various phenomena accommodating the secular world.* This means that fundamentally all the dharmas of the secular world always abide in the state of calm and ceasing, without the characteristic of originating and ceasing. Just like the *Lotus Sutra* states: “All dharmas, from their origin, have always had the fundamental characteristic of calm and ceasing.” But this is only understood by expedient wisdom. Now, [the mental state of] ignorance, under confusion and delusion, does not understand the calm and ceasing state of all dharmas and delusorily perceives the originating and ceasing of dharmas. This is in contradiction to the dharmas, and consequently this mental state of ignorance is not able to attain the wisdom to accommodate the conventional truth ruling the secular world and understand expediently the

various different worldly phenomena. Since this precisely hinders the expedient wisdom, it is indeed the fetters of wisdom, which hinders the [understanding of] phenomenon.

At this point the *Discourse on the Awakening of Faith in the Mahayana* completes the explanation of the causes and circumstances for originating and ceasing with respect to the gateway of the originating and ceasing mind. This will also conclude the third volume of this translation of Dharma Master Chi Hoi's *An Edited Explication of the Discourse on the Awakening of Faith in the Mahayana*. The fourth volume will begin with the characteristics of originating and ceasing as stated in the theme, and then continue with an explanation of the three greats – embodiment, characteristic and application, which are also stated in the theme, which will thus complete the first Subdivision of Section III. Explication: Demonstrate the right meaning.

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