

Lankavatara Sutra:
(*Sutra on the Descent to Sri Lanka*)

Self-Realization of Noble Wisdom
(greatly abridged)

Introduction to the *Lankavatara Sutra* by D.T. Suzuki

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This sutra is said to have been given by Bodhidharma to his chief disciple Hui-k'e as containing the essential teaching of Zen. Since then it has been studied chiefly by Zen philosophers. But being full of difficult technical terms in combination with a rugged style of writing, the text has not been so popular for study as other Mahayana sutras, for instance, the Pundarika, the Vimalakirti, or the Vajracchedika. The chief interlocutor is a Bodhisattva called Mahamati, and varied subjects of philosophical speculation are discussed against a background of deep religious concern. The topic most interesting for the reader of this book is that of *svapratyatmagati*, i.e. self-realization of the highest truth. Some of the terms may be explained here: "Birth and death" (*samsara* in Sanskrit) always stands contrasted to "Nirvana." Nirvana is the highest truth and the norm of existence while birth and death is a world of particulars governed by karma and causation. As long as we are subject to *karma* we go from one birth to another, and suffer all the ills necessarily attached to this kind of life, though it is a form of immortality.

What Buddhists want is not this. "Mind only" (*cittamatra*) is an uncouth term. It means absolute mind, to be distinguished from an empirical mind which is the subject of psychological study. When it begins with a capital letter, it is the ultimate reality on which the entire world of individual objects depends for its value. To realize this truth is the aim of the Buddhist life. By "what is seen of the Mind-only" is meant this visible world including that which is generally known as mind. Our ordinary experience takes this world for something that has its "self-nature," i.e. existing by itself. But a higher intuition tells us that this is not so, that it is an illusion, and that what really exists is Mind, which being absolute knows no second. All that we see and hear and think of as objects of the *vijñanas* are what rise and disappear in and of the Mind-only. This absolute Mind is also called in the *Lankavatara* the Dharma of Solitude (*vivikta-dhama*), because it stands by itself. It also signifies the Dharma's being absolutely quiescent. There is no "discrimination" in this Dharma of Solitude, which means that discrimination belongs to this side of existence where multiplicities obtain and causation rules. Indeed, without this discrimination no world is possible.

Discrimination is born of "habit-energy" or "memory," which lies latently preserved in the "alayavijnana" or all-conserving consciousness. This consciousness alone has no power to act by itself. It is altogether passive, and remains inactive until a particularizing agency touches it. The appearance of this agency is a great mystery which is not to be solved by the intellect; it is something to be accepted simply as such. It is awakened "all of a sudden," according to Asvaghosha. To understand what this suddenness means is the function of "noble wisdom" (*aryajnana*). But as a matter of experience, the sudden awakening of discrimination has no meaning behind it. The fact is simply that it is awakened, and no more; it is not an expression

pointing to something else. When the *Alayavijnana* or the all-conserving consciousness is considered a store-house, or better, a creative matrix from which all the *Tathagatas* issue, it is called "*Tathagata-garbha*." The Garbha is the womb. Ordinarily, all our cognitive apparatus is made to work outwardly in a world of relativity, and for this reason we become deeply involved in it so that we fail to realize the freedom we all intrinsically possess, and as a result we are annoyed on all sides. To turn away from all this, what may psychologically be called a "revulsion" or "revolution" must take place in our inmost consciousness. This is not, however, a mere empirical psychological fact to be explained in terms of consciousness. It takes place in the deepest recesses of our being. The original Sanskrit is *paravrittasraya*.

Chapter I: Discrimination

Thus have I heard. The Blessed One once appeared in the Castle of Lanka, which is on the summit of Mt. Malaya in the midst of the great Ocean. A great many Bodhisattvas-Mahasattvas had miraculously assembled from all the Buddha-lands, and a large number of bhikshus were gathered there. The Bodhisattvas-Mahasattvas with Mahamati at their head were all perfect masters of the various Samadhis, the tenfold Self-mastery, the ten Powers, and the six Psychic Faculties. Having been anointed by the Buddha's own hands, they all well understood the significance of the objective world; they all knew how to apply the various means, teachings and disciplinary measures according to the various mentalities and behaviors of beings; they were all thoroughly versed in the five Dharmas. The three Svabhas, the eight Vijnanas, and the twofold Egolessness.

The Blessed One, knowing the mental agitations going on in the minds of those assembled (like the surface of the ocean stirred into waves by the passing winds), and his great heart moved by compassion, smiled and said: In the days of old the Tathagatas of the past who were Arhats and fully-enlightened Ones came to the Castle of Lanka on Mount Malaya and discoursed on the Truth of Noble Wisdom that is beyond the reasoning knowledge of the philosophers as well as being beyond the understanding of ordinary disciples and masters; and which is realizable only within the inmost consciousness; for your sakes, I too, would discourse on the same Truth. All that is seen in the world is devoid of effort and action because all things in the world are like a dream, or like an image miraculously projected. This is not comprehended by the philosophers and the ignorant, but those who thus see things see them truthfully. Those who see things otherwise walk in discrimination and, as they depend upon discrimination, they cling to dualism. The world as seen by discrimination is like seeing one's own image reflected in a mirror, or one's shadow, or the moon reflected in water, or an echo heard in a valley. People grasping their own shadows of discrimination become attached to this thing and that thing and failing to abandon dualism they go on forever discriminating and thus never attain tranquility. By tranquility is meant Oneness, and Oneness gives birth to the highest Samadhi, which is gained by entering into the realm of Noble Wisdom that is realizable only within one's inmost consciousness.

Then all Bodhisattvas-Mahasattvas rose from their seats and respectfully paid homage and Mahamati the Bodhisattva-Mahasattva sustained by the power of the Buddhas drew his upper garment over one shoulder, knelt and pressing his hands together, praised him in the following verses:

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Then said Mahamati the Bodhisattva-Mahasattva: O blessed One, Sugata, Arhat and Fully-Enlightened One, pray tell us about the realization of Noble Wisdom which is beyond the path and usage of philosophers; which is devoid of all predicates such as being and non-being, oneness and otherness, bothness and non-bothness, existence and non-existence, eternity and non-eternity; which has nothing to do with individuality and generality, nor false-imagination, nor any illusion arising from the mind itself; but which manifests itself as the Truth of Highest Reality. By which, going continuously by the stages of purification, one enters at last upon the stage of Tathagatahood, whereby, by the power of his original vows unattended by any striving, one will radiate its influence to infinite worlds, like a gem reflecting its variegated colors, whereby I and other Bodhisattvas-Mahasattvas will be enabled to bring all beings to the same perfection of virtue.

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

It is like the city of the Gandharvas which the unwitting take to be a real city though it is not so in fact. The city appears as in a vision owing to their attachment to the memory of a city preserved in the mind as a seed; the city can thus be said to be both existent and non-existent. In the same way, clinging to the memory of erroneous speculations and doctrines accumulated since beginningless time, the hold fast to such ideas as oneness and otherness, being and non-being, and their thoughts are not at all clear as to what after all is only seen of the mind. It is like a man dreaming in his sleep of a country that seems to be filled with various men, women, elephants, horses, cars, pedestrians, villages, towns, hamlets, cows, buffalos, mansions, woods, mountains, rivers and lakes, and who moves about in that city until he is awakened. As he lies half awake, he recalls the city of his dreams and reviews his experiences there; what do you think, Mahamati, is this dreamer who is letting his mind dwell upon the various unrealities he has seen in his dream, -- is he to be considered wise or foolish? In the same way, the ignorant and simple-minded who are favorably influenced by the erroneous views of the philosophers do not recognize that the views that are influencing them are only dream-like ideas originating in the mind itself, and consequently they are held fast by their notions of oneness and otherness, of being and non-being. It is like a painter's canvas on which the ignorant imagine they see the elevations and depressions of mountains and valleys.

In the same way there are people today being brought up under the influence of similar erroneous views of oneness and otherness, of bothness and not-bothness, whose mentality is being conditioned by the habit-energy of these false-imaginings and who later on will declare those who hold the true doctrine of no-birth, to be nihilist and by so doing will bring themselves and others to ruin. By the natural law of cause and effect these followers of pernicious views uproot meritorious causes that otherwise would lead unstained purity. They are to be shunned by those whose desires are for more excellent things.

It is like the dim-eyed ones who seeing the hairnet exclaim to one another: "It is wonderful! Look, Honorable sirs, it is wonderful!" But the hairnet has never existed; in fact; it is neither an entity, nor a non-entity, for it has both been seen and has not been seen. In the same manner those whose minds have been addicted to the discriminations of the erroneous views cherished by the philosophers which are given over to the unrealistic views of being and non-being, will contradict the good Dharma and will end in the destruction of themselves and others.

It is like a wheel of fire made by a revolving firebrand which is no wheel but which is imagined to be one by the ignorant. Nor is it a not-a-wheel because it has not been seen by some. By the same reasoning, those who are in the habit of listening to the discriminations and views of the philosophers will regard things born as non-existent and those destroyed by causation as existent. It is like a mirror reflecting colors and images as determined by conditions but without any partiality. It is like the echo of the wind that gives the sound of a human voice. It is like a mirage of moving water seen in a desert. In the same way the discriminating mind of the ignorant, which has been heated by false-imaginings and speculations, is stirred into mirage-like waves by the winds of birth, growth and destruction. It is like the magician Pisaca, who by means of his spells makes a wooden image or a dead body to throb with life, through it has no power of its own. In the same way the ignorant and the simple-minded, committing themselves to erroneous philosophical views become thoroughly devoted to the ideas of oneness and otherness, but their confidence is not well grounded. For this reason, Mahamati, you and other Bodhisattvas-Mahasattvas should cast off all discriminations leading to the notions of birth, abiding, and destruction, of oneness and otherness, of bothness and not-bothness, of being and non-being and thus getting free of the bondage of habit-energy become able to attain reality realizable within yourselves of Noble Wisdom.

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Then said Mahamati to the Blessed One: Why is it that the ignorant are given up to discrimination and the wise are not?

The Blessed One replied: it is because the ignorant cling to names, signs and ideas; as their minds move along these channels they feed on multiplicities of objects and fall into the notion of and ego-soul and what belongs to it; they make discriminations of good and bad among appearances and cling to the agreeable. As they thus cling there is a reversion to ignorance, and karma born of greed, anger and folly, is accumulated. As the accumulation of karma goes on they become imprisoned in a cocoon of discrimination and are thenceforth unable to free themselves from the round of birth and death.

Because of folly they do not understand that all things are like maya, like the reflection of the moon in water, that there is no self-substance to be imagined as an ego-soul and its belongings, and that all their definite ideas rise from their false discriminations of what exists only as it is seen of the mind itself. They do not realize that things have nothing to do with qualify and qualifying, nor with the course of birth, abiding and destruction, and instead they assert that they are born of a creator, of time, of atoms, of some celestial spirit. It is because the ignorant are given up to discrimination that they move along with the stream of appearances, but it is not so with the wise.

Chapter II: False-Imaginations and Knowledge of Appearances

Then Mahamati the Bodhisattva-Mahasattva spoke to the Blessed One, saying: You speak of the erroneous views of the philosophers, will you please tell us of them, that we may be on our guard against them?

The Blessed One replied, saying: Mahamati, the error in these erroneous teachings that are generally held by the philosophers lies in this: they do not recognize that the objective world rises from the mind itself; they do not understand that the whole mind-system also arises from the mind itself; but depending upon these manifestations of the mind as being real they go on discriminating them, like the simple-minded ones that they are, cherishing the dualism of this and that, of being and non-being, ignorant to the fact that there is but one common Essence.

On the contrary my teaching is based upon recognition that the objective world, like a vision, is a manifestation of the mind itself; it teaches the cessation of ignorance, desire, deed and casualty; it teaches the cessation of suffering that arises from the discriminations of the triple world.

There are some Brahman scholars who, assuming something out of nothing, assert that there is substance bound up with causation which abides in time, and that the elements that make up personality and its environment have their genesis and continuation in causation and after thus existing, pass away. Then there are other scholars who hold a destructive and nihilistic view concerning such subjects as continuation, activity, breaking-up, existence, Nirvana, the Path, karma, fruition and Truth. Why? Because they have not attained an intuitive understanding of Truth itself and therefore they have no clear insight into the fundamentals of things. They are like a jar broken into pieces which is no longer able to function as a jar; they are like a burnt seed which is no longer capable of sprouting. But the elements that make up personality and its environment which they regard as subject to change are really incapable of uninterrupted transformations. Their views are based upon erroneous discriminations of the objective world; they are not based upon true conceptions.

Again, if it is true that something comes out of nothing and there is the rise of the mind-system by reason of the combinations of the three effect-producing causes, we could say the same of any non-existing thing: for instance, that a tortoise could grow hair, or sand produce oil. This proposition is of no avail; it ends up in affirming nothing. It follows that the deed, work and cause of which they speak is of no use, and so also is their reference to being and non-being, if they argue that there is a combination of the three effect-producing causes, they must do it on the principle of cause and effect, that is, that something comes out of something and not out of

nothing. As long a world of relativity is asserted, there is an ever recurring chain of causation which cannot be denied under any circumstance, therefore we cannot talk of anything coming to and end or of cessation. As long as these scholars remain on their philosophical ground their demonstration must conform to logic and their textbooks, and the memory habit of erroneous intellection will ever cling to them. To make the matter worse, the simple-minded ones, poisoned by these erroneous views, will declare this incorrect way of thinking taught by the ignorant, to be the same as that presented by the All-knowing One.

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

Word-discrimination goes on by the coordination of brain, chest, nose, throat, palate, lips, tongue, teeth and lips. Words are neither different nor not-different from discrimination. Words rise from discrimination as their cause; if words were different from discrimination they could not have discrimination for their cause; then again, if words are not different, they could not carry and express meaning. Words, therefore, are produced by causation and are mutually conditioning and shifting and, just like things, are subject to birth and destruction.

There are four kinds of word discrimination, all of which are to be avoided because they are alike unreal. First there are words indicating individual marks which rise from discriminating forms and signs as being real in themselves and, then, becoming attached to them. There are memory-words which rise from the unreal surroundings which come before the mind when it recalls some previous experience. Then there are words growing out of attachment to the erroneous distinctions and speculations of the mental processes. And finally, there are words growing out of inherited prejudices as seeds of habit-energy accumulated since beginningless time, or which had their origin in some long forgotten clinging to false-imagination and erroneous speculation.

Then there are words where there are no corresponding objects, as for instance, the hare's horns, a barren woman's child, etc., -- there are no such things but we have the words, just the same. Words are an artificial creation; there are Buddha-lands where there are no words. In some Buddha-lands ideas are indicated by looking steadily, in other gestures, in still others by a frown, by a movement of the eyes, by laughing, by yawning, by the clearing of the throat, or by trembling. For instance, in the Buddha-land of the Tathagata Samantabhadra, Bodhisattvas, by a dhyana transcending words and ideas, attain recognition of all things as un-born and they, also, experience various most excellent Samadhis that transcend words. Even in this world such specialized beings as ants and bees carry on their activities very well without recourse to words. No, Mahamati, the validity of things is independent of the validity of words.

Moreover, there are other things that belong to words, namely, the syllable-body of words, the name-body of words, and the sentence-body of words. By the syllable-body is meant that by

which words and sentences are set up or indicated: there is a reason for some syllables, some are mnemonic, and some are chosen arbitrarily. By name-body is meant the object depending upon which name-words obtains its significance, or in other words, name-body is the "substance" of a name-word. By sentence-body is meant the completion of the meaning by expressing the word more fully in a sentence. The name for this sentence-body is suggested by the footprints left in the road by elephants, horses, people, deer, cattle, goats, etc. But neither words nor sentences can exactly express meanings, for words are only sweet sounds that are arbitrarily chosen to represent things, they are not the things themselves, which in turn are only manifestations of mind. Discrimination of meaning is based upon false-imagination that these sweet sounds which we call words and which are dependent upon whatever subjects they are supposed to stand for, and which subjects are supposed to be self-existent, all of which is based on error. Disciples should be on their guard against the seductions of words and sentences and their illusive meanings, for by them the ignorant and the dull-witted become entangled and helpless as an elephant floundering about in the deep mud.

Words and sentences are produced by the law of causation and are mutually conditioning, -- they cannot express highest Reality. Moreover, in highest Reality there are no differentiations to be discriminated and there is nothing to be predicated in regards to it. Highest Reality is an exalted state of bliss, it is not a state of word-discrimination and it cannot be entered into by mere statements concerning it. The Tathagatas have a better way of teaching, namely, through self-realization of Noble Wisdom.

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Mahamati said: Blessed One; To what kind of discrimination and to what kind of thoughts should the term, false-imaginings, be applied?

The Blessed One replied: So long as people do not understand the true nature of the objective world, they fall into the dualistic view of things. They imagine the multiplicity of external objects to be real and become attached to them and are nourished by their habit-energy. Because of this system of mentation-mind and what belongs to it-is discriminated and is thought of as real; this leads to the assertion of an ego-soul and its belongings, and thus the mind-system goes on functioning. Depending upon and attaching itself to the dualistic habit of mind, they accept the views of the philosophers founded upon these erroneous distinctions, of being and non-being, existence, and non-existence, and there evolves what we call, false-imaginings. But Mahamati, discrimination does not evolve nor is it put away because, when all that is seen is truly recognized to be nothing but the manifestation of mind, how can discrimination as regards being and non-being evolve? It is for the sake of the ignorant who are addicted to the discriminations of the multiplicity of things which are of their own mind, that it is said by me that discrimination takes rise owing to attachment to the aspect of multiplicity which is characteristic of objects. How otherwise the ignorant and simple-minded recognize that there is nothing but what is seen of the mind itself, and how otherwise can they gain an insight into the true nature of mind and be able to free themselves from wrong conceptions of cause and effect? How otherwise can they gain a clear conception of the Bodhisattva stages, and attain and "turning-about" in the deepest seat of their consciousness, and finally attain an inner self-realization of Noble Wisdom which transcends the five Dharmas, the three Self-natures, and the whole idea of a discriminated

Reality? For this reason it is said by me that discrimination takes rise from the mind becoming attached to the multiplicities of things which in themselves are not real, and that emancipation comes from thoroughly understanding the meaning of Reality as it truly is. False-imaginings rise from the consideration of appearances; things are discriminated as to form, signs and shape; as to having color, warmth, humidity, mobility or rigidity. False-imagination consists in becoming attached to these appearances and their names. By attachment to objects is meant, the getting attached to inner and outer things as if they were real. By attachment to names is meant, the recognition in these inner and outer things of the characteristic marks of individuation and generality, and to regard them definitely belonging to the names of the objects. False-imagination teaches that because all things are bound up with causes and conditions of habit-energy that has been accumulating since beginningless time by not recognizing that the external world is of mind itself, all things are comprehensible under the aspects of individuality and generality. By reason of clinging to these false-imaginings there is multitudinousness of appearances which are imagined to be real but which are only imaginary. To illustrate: when a magician depending on grass, wood, shrubs and creepers, exercises his art, many shapes and beings take form that are only magically created; sometimes they even make figures that have bodies and that move and act like human beings; they are variously and fancifully discriminated but there is no reality in them; everyone but children and the simple-minded know that they are not real. Likewise based upon the notion of relativity false-imagination perceives a variety of appearances which the discriminating mind proceeds to objectify and name and become attached to, and memory and habit-energy perpetuate. Here is all that is necessary to constitute the self-nature of false-imagination. The various features of false imaginings can be distinguished as follows: as regards to words, meaning, individual marks, property, self-nature, cause, philosophical views, reasoning, birth, no-birth, dependence, bondage and emancipation. Discrimination of words is the becoming attached to various sounds carrying familiar meanings. Discrimination of meaning comes when one imagines that words rise depending upon whatever subjects they express, and which subjects are regarded as self-existent. Discrimination of individual marks is to imagine that whatever is denoted in words concerning the multiplicities of individual marks (which in themselves are like a mirage) is true, and clinging tenaciously to them, to discriminate all things according to such categories as warmth, fluidity, motility, and solidity. Discrimination of property is to desire a state of wealth, such as gold, silver, and various precious stones. Discrimination of self-nature is to make discriminations according to the views of the philosophers in reference to the self-nature of all things which they imagine and stoutly maintain to be true, saying: "This is just what it is and it cannot be otherwise." Discrimination of cause is to distinguish the notion of causation in reference to being and non-being and to imagine that there are such things as "cause-signs." Discrimination of philosophical views means considering different views relating to the notions of beings and non-being, oneness and otherness, bothness and not-bothness, existence and non-existence, all of which are erroneous, and becoming attached to particular views. Discrimination of reasoning means the teaching whose reasoning is based on the grasping of the notion and ego-substance and what belongs to it. Discrimination of birth means getting attached to the notion that things come into existence and pass out of existence by reason of causation. Discrimination of no-birth is to see that causeless substances which were not, come into existence by reason of causation. Discrimination of dependence means the mutual dependence of gold and the filaments made of it. Discriminations of bondage and imagination is like imagining that there is something bound because something binding, as in the case of a man who ties a knot and then loosens one. These

are the various features of false-imagination to which all the ignorant and simple-minded cling. Those attached to the notions of relativity are attached to the notions of the multitudinousness of things that arises from false-imagination. It is like seeing varieties of objects depending on maya, but these varieties thus revealing themselves are discriminated by the ignorant as something other than maya itself, according to their way of thinking. Now the truth is, maya and varieties of objects are neither different nor not different; if they were different, varieties of objects would have no maya for their characteristic; if they were not different there would be no distinction between them. But as there is a distinction these two-maya and variety of objects-are neither different nor not different, for the very good reason: they are one thing.

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The Blessed One: My teaching of no-birth and no-annihilation is not like that of the philosophers, nor is it like their doctrine of birth and impermanency. That to which the philosophers ascribe the characteristic of no-birth and no-annihilation is the self-nature of all things, which causes them to fall into the dualism of being and non-being. My teaching transcends the whole conception of being and non-being; it has nothing to do with birth, abiding and destruction; nor with existence and non-existence. I teach that the multitudinousness of objects have no reality in themselves but are only seen of mind and, therefore, are of the nature of maya and a dream. I teach the non-existence of things because they carry no signs of any inherent self-nature. It is true that in one sense they are seen and discriminated by the senses as individualized objects; but in another sense, because of the absence of any characteristic marks of self-nature, they are not seen but are only imagined. In one sense they are graspable, but in another sense, they are not graspable.

When it is clearly understood that there is nothing in the world but what is seen of the mind itself, discrimination no more rises, and the wise are established in their true abode that is the realm of quietude. The ignorant discriminate and work trying to adjust themselves to external conditions, and are constantly perturbed in mind; unrealities are imagined and discriminated, while realities are not seen and ignored. It is not so with the wise. To illustrate: What the ignorant see is like the magically-created city of the Gandharvas, where children are shown, street and houses, and phantom merchants, and people going in and coming out. This with its streets and houses and people going in and coming out, are not thought of as being born or annihilated, because in their case there is no question as to their existence or non-existence. In like manner, I teach, that there is nothing made nor un-made; that there is nothing that has connection with birth and destruction except as the ignorant cherish falsely imagined notions as to the reality of the external world. When objects are not seen and judged as they truly are in themselves, there is discrimination and clinging to the notions of being and non-being, and individualized self-nature, and as long as these notions of individuality and self-nature persist, the philosophers are bound to explain the external world by a law of causation. This position raises the question of a first cause that the philosophers meet by asserting that their first cause, Ishvara and the primal elements, are un-born and un-annihilate; which position is without evidence and is irrational.

Ignorant people and worldly philosophers cherish a kind of no-birth, but it is not the no-birth that I teach. I teach the un-bornness of the un-born essence of all things which teaching is established

in the minds of the wise by their self-realization of Noble Wisdom. A ladle, clay, a vessel, a wheel, or seeds, or elements – these are external conditions; ignorance, discrimination, attachment, habit, karma, -- these are inner conditions. When this entire universe is regarded as concatenation and as nothing else but concatenation, then the mind, but its patient acceptance of the truth that all things are un-born, gains tranquility.

Chapter V: The Mind System

Then Mahamati said to the Blessed One: Pray tell us, Blessed One, what is meant by mind (*citta*)?

The Blessed One replied: All things of this world, be they seemingly good or bad, faulty or faultless, effect-producing or not effect-producing, receptive or non-receptive, may be divided into two classes: evil out-flowings and the non out-flowing good. The five grasping elements that make up the aggregates of personality, namely, form, sensation, perception, discrimination, and consciousness, and that are imagined to be good and bad, have their rise in the habit-energy of the mind-system,-- they are the evil out-flowings of life. The spiritual attainments and the joys of the Samadhis and the fruitage of the Samapatis that come the wise through their self-realization of Noble Wisdom and that culminate in their return and participation in the relations of the triple world are called the non out-flowing good.

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

In the mind-system there are three modes of activity distinguishable: the sense-minds functioning while remaining in their original nature, the sense-minds as producing effects, and the sense-minds as evolving. By normal functioning the sense-minds grasp appropriate elements of their external world, by which sensation and perception arise at once and by degrees in every sense-organ and every sense-mind, in the pores of the skin, and even in the atoms that make up the body, by which the whole field is apprehended like a mirror reflecting objects, and not realizing that the external world itself is only a manifestation of mind. The second mode of activity produces effects by which these sensations react on the discriminating mind to produce perceptions, attractions, aversions, grasping, deed and habit. The third mode of activity has to do with the growth, development and passing of the mind-system, that is, the mind-system is in subjection to its own habit-energy accumulated from beginningless time, as for instance: the "eyeness" in the eye that predisposes it to grasp and become attached to multiple forms and appearances. In this way the activities of the evolving mind-system by reason of its habit-energy stirs up waves of objectivity in the face of Universal Mind, which in turn conditions the

activities, and evolvement of the mind-system. Appearances, perception, attraction, grasping, deed, habit, reaction, condition one another incessantly, and the functioning sense-minds, the discriminating-mind and Universal Mind are thus bound up together. Thus, by reason of discrimination of that which by nature maya-like and unreal false-imagination and erroneous reasoning takes place, action follows and its habit-energy accumulates thereby defiling the pure face of Universal Mind, and as a result the mind-system comes into functioning and the physical body has its genesis. But the discriminating-mind has not thought that by its discriminations and attachments it is conditioning the whole body and so the sense-minds and discriminating-mind go on mutually related and mutually conditioned in a most intimate manner and building up a world of representations out of the activities of its own imagination. As a mirror reflects forms, the perceiving senses perceive appearances which the discriminating-mind gathers together and proceeds to discriminate, to name and become attached to. Between these two functions there is no gap, nevertheless, they are mutually conditioning. The perceiving sense grasp that for which they have an affinity, and there is a transformation takes place in their structure by reason of which the mind proceeds to combine, discriminate, apprise, and act; then follows habit-energy and the establishing of the mind and its continuance.

The discriminating-mind because of its capacity to discriminate, judge, select and reason about, is also called the thinking-mind, or intellectual-mind. There are three divisions of its mental activity: mentation which functions in connection with attachment to objects and ideas, mentation that functions in connection with general ideas, and mentation that examines into the validity of these general ideas. The mentation which functions in connection with attachment to objects and ideas derived from discrimination, discriminates the mind from its mental processes and accepts the ideas from it as being real and becomes attached to them. A variety of false judgments are thus arrived at as to being, multiplicity, individuality, value, etc., a strong grasping takes place which is perpetuated by habit-energy and thus discrimination goes on asserting itself.

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

By mentation as an examining function is meant the intellectual act of examining into these general conclusions as to their validity, significance, and truthfulness. This is the faculty that leads to understanding, right-knowledge and points the way to self-realization.

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Then said Mahamati to the Blessed One: Pray tell us, Blessed One, about Universal Mind and its relation to the lower mind-system?

The Blessed One replied: The sense-minds and their centralized discriminating-mind are related to the external world that is a manifestation of itself and is given over to perceiving, discriminating, and grasping its maya-like appearances. Universal Mind (*Alaya-vijnana*) transcends all individuation and limits. Universal Mind is thoroughly pure in its essential nature, subsisting unchanged and free from faults of impermanence, undisturbed by egoism, unruffled

by distinctions, desires and aversions. Universal Mind is like a great ocean, its surface ruffled by waves and surges but its depths remaining forever unmoved. In itself it is devoid of personality and all that belongs to it, but by reason of the defilements upon its face it is like an actor who plays a variety of parts, among which a mutual functioning takes place and the mind-system arises. The principle of intellection becomes divided, and mind, the factions of mind, the evil out-flowings of mind, take on individuation. The sevenfold gradation of mind appears: namely, intuitive self-realization, thinking-desiring-discriminating, seeing, hearing, tasting, smelling, touching, and all their interactions and reactions take their rise.

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

Between Universal Mind and the individual discriminating-mind is the intuitive-mind (*manas*) that is dependent upon Universal Mind for its cause and support and enters into relation with both. It partakes of the universality of Universal Mind, shares its purity, and like it, is above form and momentariness. It is through the intuitive-mind that the good non out-flowing emerge, are manifested, and are realized. Fortunate it is that intuition is not momentary for if the enlightenment which comes by intuition were momentary the wise would lose their "wiseness" which they do not. But the intuitive-mind enters into relations with the lower mind-system, shares its experiences and reflects upon its activities.

Intuitive-mind is one with Universal Mind by reason of its participation in Transcendental Intelligence (*Arya-jnana*), and is one with the mind-system by its comprehension of differentiated knowledge (*vijnana*). Intuitive-mind has no body of its own nor any marks by which it can be differentiated. Universal Mind is its cause and support but it is evolved along with the notion of an ego and what belongs to it, to which it clings and upon which it reflects. Through intuitive-mind, by the faculty of intuition that is a mingling of both identity and perceiving, the inconceivable wisdom of Universal Mind is revealed and made realizable. Like Universal Mind it cannot be the source of error.

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Then said Mahamati to the Blessed One: Pray tell us, Blessed One, what is meant by the cessation of the mind-system?

The Blessed One replied: The five sense-functions and their discriminating and thinking function have their risings and complete ending from moment to moment. They are born with discrimination as cause, with form and appearance and objectivity closely linked together as condition. The will-to-live is the mother, ignorance is the father. By setting up names and forms greed is multiplied and thus the mind goes on mutually conditioning and being conditioned. By becoming attached to names and forms, not realizing that they have no more basis than the activities of the mind itself, error rises, false-imagination as to pleasure and pain rises, and the way to emancipation is blocked. The lower system of sense-minds and the discriminating-mind do not really suffer pleasure and pain – they only imagine they do. Pleasure and pain are the

deceptive reactions of mortal-mind as it grasps an imaginary objective world.

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

If the evolving mortal-mind were of the same nature as Universal Mind the cessation of the lower mind-system would mean the cessation of Universal Mind, but they are different for Universal Mind is not the cause of mortal-mind. There is no cessation of Universal Mind in its pure and essence-nature. What ceases to function is not Universal Mind in its essence-nature, but is the cessation of the effect-producing defilements upon its face that have been caused by the accumulation of the habit-energy of the activities of the discriminating and thinking mortal-mind. There is no cessation of Divine Mind which, in itself, is the abode of Reality and the Womb of Truth.

By the cessation of the sense-minds is meant, not the cessation of their perceiving functions, but the cessation of their discriminating and naming activities that are centralized in the discriminating mortal-mind. By the cessation of the mind-system as a whole is meant, the cessation of discrimination, the clearing away of the various attachments, and, therefore, the clearing away of the defilements of habit-energy in the face of Universal Mind that have been accumulating since beginningless time by reason of these discriminations, attachments, erroneous reasonings, and following acts. The cessation of the continuation aspect of the mind-system, namely, the discriminating mortal-mind the entire world of maya and desire disappears. Getting rid of the discriminating mortal-mind is Nirvana.

But the cessation of the discriminating-mind cannot take place until there has been a "turning-about" in the deepest seat of consciousness. The mental habit of looking outward by the discriminating-mind upon an external objective world must be given up, and a new habit of realizing Truth within the intuitive-mind by becoming one with the Truth itself must be established. Until this intuitive self-realization of Noble Wisdom is attained. The evolving mind-system will go on. But when an insight into the five Dharmas, the three self-natures, and the twofold egolessness is attained, then the way will be opened for this "turning-about" to take place. With the ending of pleasure and pain, of conflicting ideas, of the disturbing interests of egoism, a state of tranquilization will be attained in which the truths of emancipation will be fully understood and there will be no further evil out-flowings of the mind-system to interfere with the perfect self-realization of Noble Wisdom.

Chapter VI: Transcendental Intelligence

Then said Mahamati: Prey tell us, Blessed One, what constitutes Transcendental Intelligence?

The Blessed One replied: Transcendental Intelligence is the inner state of self-realization of Noble Wisdom. It is realized suddenly and intuitively as the "turning-about" takes place in the deepest seat of consciousness; it neither enters nor goes out – it is like the moon seen in water. Transcendental Intelligence is not subject to birth or destruction; it has nothing to do with combination or concordance; it is devoid of attachment and accumulation; it transcends all dualistic concepts.

When Transcendental Intelligence is considered, four things must be kept in mind: words, meanings, teachings and Noble Wisdom (*Arya-prajna*). Words are employed to express meanings but they are dependent upon discriminations and memory as cause, and upon the employment of sounds and letters by which a mutual transference of meaning is possible. Words are only symbols and may and may not clearly and fully express the meaning intended and, moreover, words may be understood quite differently from what was intended by the speaker. Words are neither different nor not different from meaning and meaning stands in the same relation to words.

If meaning were different from words it could not be made manifest by means of words; but meaning is illumined by words as things are by a lamp. Words are just like a man carrying a lamp to look for his property, by which he can say: this is my property. Just so, by means of words and speech originating in discrimination, the Bodhisattva can enter into the meaning of the teachings of the Tathagatas and through the meaning he can enter the exalted state of self-realization of Noble Wisdom, which, in itself, is free from word discrimination. But if a man becomes attached to the literal meaning of words and holds fast to the illusion that words and meaning are in agreement, especially such things as Nirvana which is un-born and un-dying, or as to distinctions of the Vehicles, the five Dharmas, the three self-natures, the he will fail to understand the true meaning and will become entangled in assertions and refutations. Just as varieties of objects are seen and discriminated in dreams and in visions, so ideas and statements are discriminated erroneously and error goes on multiplying.

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Then Mahamati said to the Blessed One: In the Scriptures mention is made of the Womb of Tathagatahood and it is taught that that which is born of it is by nature bright and pure, originally unspotted and endowed with the thirty-two marks of excellence. As it is described it is a precious gem but wrapped in a dirty garment soiled by greed, anger, folly and false-imagination. We are taught that this Buddha-nature immanent in everyone is eternal, unchanging, and auspicious. It is not this that is born of the Womb of Tathagatahood the same as the soul-substance that is taught by the philosophers? The Divine Atman as taught by them is also claimed to be eternal, inscrutable, unchanging, and imperishable. Is there, or is there not a difference?

The Blessed One replied: No, Mahamati, my Womb of Tathagatahood is not the same as the Divine Atman as taught by the philosophers. What I teach is Tathagatahood in the sense of Dharmakaya, Ultimate Oneness, Nirvana, emptiness, unbornness, unqualifiedness, devoid of will-effort. The reason why I teach the doctrine of Tathagatahood is to cause the ignorant and simple-minded to lay aside their fears as they listen to the teaching of egolessness and come to

understand the state of non-discrimination and imagelessness. The religious teaching of the Tathagatas are just like a potter making various vessels by his own skill of hand with the aid of rob, water and thread, out of the one mass of clay, so the Tathagatas by their command of skillful means issuing from Noble Wisdom, by various terms, expressions, and symbols, preach the twofold egolessness in order to remove the last trace of discrimination that is preventing disciples from attaining a self-realization of Noble Wisdom. The doctrine of the Tathagata-womb is disclosed in order to awaken philosophers from their clinging to the notion of a Divine Atman as a transcendental personality, so that their minds that have become attached to the imaginary notion of a "soul" as being something self-existing, may be quickly awakened to a state of perfect enlightenment. All such notions as causation, succession, atoms, primary elements, that make up personality, personal soul, Supreme Spirit, Sovereign God, Creator, are all figments of the imagination and manifestations of mind. No, Mahamati, the Tathagata's doctrine of the Womb of Tathagatahood is not the same as the philosopher's Atman.

The Bodhisattva is said to have well grasped the teaching of the Tathagatas when, all alone in a lonely place, by means of his Transcendental Intelligence, he walks the path leading to Nirvana. Thereon his mind will unfold by perceiving, thinking, meditating, and, abiding in the practice of concentration until he attains the "turning-about" at the source of habit-energy, he will thereafter lead a life of excellent deeds. His mind concentrated on the state of Buddhahood, he will become thoroughly conversant with the noble truth of self-realization; he will become perfect master of his own mind; he will be like a gem radiating many colors; he will be able to assume bodies of transformation; he will be able to enter into the minds of all to help them; and, finally, by gradually ascending the stages he will become established in the perfect Transcendental Intelligence of the Tathagatas.

Nevertheless, Transcendental Intelligence (*Aria-jnana*) is not Noble Wisdom (*Arya-prajna*) itself; only an intuitive awareness of it. Noble Wisdom is a perfect state of imagelessness; it is the Womb of "Suchness;" it is the all-conserving Divine Mind (*Alaya-vijnana*), which in its pure Essence forever abides in perfect patience and undisturbed tranquility.

Chapter IX: The Fruit of Self-Realization

Mahamati asked the Blessed One: Prey tell us, Blessed One, what is the fruitage that comes with the self-realization of Noble Wisdom?

The Blessed One replied: First, there will come a clearing insight into the meaning and significance of things and following that will come an unfolding insight into the significance of spiritual ideals (*Paramitas*) by reason of which the Bodhisattva will be able to enter more deeply into the abode of imagelessness and be able to experience the higher Samadhis and gradually to pass through the higher stages of Bodhisattvahood.

After experiencing the "turning-about" in the deepest seat of consciousness, they will experience other Samadhis even to the highest, the Vajravimbopama, which belongs to the Tathagatas and their transformations. They will be able to enter into the realm of consciousness that lies beyond the consciousness of the mind-system, even the consciousness of Tathagatahood. They will become endowed with all the powers, psychic faculties, self-mastery, loving compassion, skillful

means, and ability to enter into other Buddha-lands. Before they had attained self-realization of Noble Wisdom they had been influenced by the self-interests of egoism, but after they attain self-realization they will find themselves reacting spontaneously to the impulses of a great and compassionate heart endowed with skillful and boundless means and sincerely and wholly devoted to the emancipation of all beings.

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Chapter XII: Tathagatahood Which Is Noble Wisdom

Then said Mahamati to the Blessed One: It has been taught in the canonical books that the Buddhas are subject to neither birth nor destruction, and you have said that "the Un-born" is one of the names of the Tathagatas; does that mean that the Tathagata is a non-entity?

The Blessed One replied: The Tathagata is not a non-entity nor is he to be conceived as other things are as neither born nor disappearing, nor is he subject to causation, nor is he without significance; yet I refer to him as "The Un-born." There is yet another name for the Tathagata. "The Mind-appearing One" (Manomayakaya) which his Essence-body assumes at will in the transformations incident to his work of emancipation. This is beyond the understanding of common disciples and masters and even beyond the full comprehension of those Bodhisattvas who remain in the seventh stage. Yes, Mahamati, "The Un-born" is synonymous with Tathagata.

Then Mahamati said: If the Tathagatas are un-born, there does not seem to be anything to take hold of – no entity – or is there something that bears another name than entity? And what can that "something" be?

The Blessed One replied: Objects are frequently known by different names according to different aspects that they present, -- the god Indra is sometimes known as Shakra, and sometimes as Purandara. These different names are sometimes used interchangeably and sometimes they are discriminated, but different objects are not to be imagined because of the different names, nor are they without individuation. The same can be said of myself as I appear in this world of patience before ignorant people and where I am known by uncounted trillions of names. They address me by different names not realizing that they are all names of the one Tathagata. Some recognize me as Sun, as Moon; some as a reincarnation of the ancient sages; some as one of "ten powers;" some as Rama, some as Indra, and some as Varuna. Still there are others who speak of me as The Un-born, as Emptiness, as "Suchness," as Truth, as Reality, as Ultimate Principle; still there are others who see me as Dharmakaya, as Nirvana, as the Eternal; some speak of me as sameness, as non-duality, as un-dying, as formless; some think of me as the doctrine of Buddha-causation, or of Emancipation, or of the Noble Path; and some think of me as Divine Mind and Noble Wisdom. Thus in this world and in other worlds am I known by these uncounted names, but they all see me as the moon is seen in the water. Though they all honor, praise and esteem me, they do not fully understand the meaning and significance of the words they use; not having their own self-realization of Truth they cling to the words of their canonical books, or to what has been told to them, or to what they have imagined, and fail to see that the name they are using is only one of the many names of the Tathagata. In their studies they follow the mere words of the text vainly trying to gain the true meaning, instead of having confidence in the one "text"

where self-confirming Truth is revealed, that is, having confidence in the self-realization of noble Wisdom.

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Then said Mahamati: Pray tell us, Blessed One, more about the Dharmakaya?

The Blessed One replied: We have been speaking of it in terms of Buddhahood, but it is inscrutable and beyond predicate we may just as well speak of it as the Truth-body, or the Truth-principle of ultimate Reality (*Paramartha*). This Ultimate Principle of Reality may be considered as it is manifested under seven aspects: First, as *Citta-gocara*, it is the world of spiritual experience and the abode of the Tathagatas on their outgoing mission of emancipation. It is Noble Wisdom manifested as the principle of irradiancy and individuation. Second, as *Jnana*, it is the mind-world and its principle of the intellection and consciousness. Third as *Dristi*, it is the realm of dualism which is the physical world of birth and death wherein are manifested all the differentiation, desire, attachment and suffering.

Fourth, because of the greed, anger, infatuation, suffering and need of the physical world incident to discrimination and attachment, it reveals a world beyond the realm of dualism wherein it appears as the integrating principle of charity and sympathy. Fifth, in a realm still higher, which is the abode of the Bodhisattva stages, and is analogous to the mind-world, where the interests of heart transcend those of the mind, it appears as the principle of compassion and self-giving. Sixth, in the spiritual realm where the Bodhisattvas attain Buddhahood, it appears as the principle of perfect Love (*Karuna*). Here the last clinging to an ego-self is abandoned and the Bodhisattva enters into his realization of noble Wisdom that is the bliss of the Tathagata's perfect enjoyment of his inmost nature. Seventh as *Prajna* it is the active aspect of the Ultimate Principle wherein both the forth-going and the in-coming principles are alike implicit and potential, and wherein both Wisdom and Love are in perfect balance, harmony and the Oneness.

These are the seven aspects of the ultimate Principle of the Dharmakaya, by reason of which all things are made manifest and perfected and then reintegrated, and all remaining within its inscrutable Oneness, with no signs of individuation, nor beginning, nor succession, nor ending, We speak of it as Dharmakaya, as Ultimate Principle, as Buddhahood, as Nirvana; what matters it? They are only other names for Noble-Wisdom.

Mahamati, you and all Bodhisattva-Mahasattvas should avoid the erroneous reasoning of the philosophers and seek for self-realization of Noble Wisdom.

Chapter XIII: Nirvana

Then said Mahamati to the Blessed One: Pray tell us about Nirvana?

The Blessed one replied: the term, Nirvana, is used with many different meanings, by different people, but these people may be divided into four groups: There are people who are suffering, or who are afraid of suffering, and who think of Nirvana; there are philosophers who try to discriminate Nirvana; there are the class of disciples who think of Nirvana in relation to

themselves; and finally there is the Nirvana of the Buddhas. Those who are suffering or who fear suffering, think of Nirvana as an escape and recompense. They imagine that Nirvana consists in the future annihilation of the senses and the sense-minds; they are not aware that this life-and-death world and Nirvana are not to be separated. These ignorant ones, instead of meditating on the imageless of Nirvana, talk of different ways of emancipation. Being ignorant of, or not understanding, the teachings of the Tathagatas, they cling to the notion of Nirvana that is outside what is seen of the mind and, thus, go on rolling themselves along with the wheel of life and death. As to the Nirvana discriminated by the philosophers: there really are none. Some philosophers conceive Nirvana to be found where the mind-system no more operates owing to the cessation of the elements that make up personality and its world; or is found where there is utter indifference to the objective world and its impermanency. Some conceive Nirvana to be a state where there is no recollection of the past or present, just as when a lamp is extinguished, or when a seed is burnt, or when a fire goes out; because then there is the cessation of all the substrata, which is explained by the philosophers as the non-rising of discrimination. But this is not Nirvana, because Nirvana does not consist in simple annihilation and vacuity. Again, some philosophers explain deliverance as though it was the mere stopping of discrimination, as when the wind stops blowing, or as when one by self-effort gets rid of the dualistic view of knower and known, or gets rid of the notions of permanency and impermanency; or gets rid of the notions of good and evil; or overcomes passion by means of knowledge-to them Nirvana is deliverance. Some, seeing in "form" the bearer of pain alarmed by the notion of "form" and look for happiness in a world of "no-form." Some conceive that in consideration of individuality and generality recognizable in all things inner and outer, that there is no destruction and that all beings maintain their being forever and, in this eternity, see Nirvana. Others see the eternally of things in the conception of Nirvana as the absorption of the finite-soul in the supreme Atman; or who see all things as a manifestation of the vital-force of some Supreme Spirit to which all return; and some, who are especially silly, declare that there are two primary things, a primary substance and a primary soul, that react differently upon each other and thus produce all things from the transformations of qualities; some think that the world is born of action and interaction and that no other cause is necessary; others think that Ishvara is free creator of all things; clinging to these foolish notions, there is no awakening, and they consider Nirvana to consist in the fact that there is no awakening. Some imagine that Nirvana is where self-nature exists in its own right, unhampered by other self-natures, as the variegated feathers of a peacock, or various crystals, or the pointedness of a thorn. Some conceive being to be Nirvana, some non-being, while others conceive that all things and Nirvana are not to be distinguished from one another. Some, thinking that time is the creator and that as the rise of the world depends on time, they conceive that Nirvana consists in the recognition of time as Nirvana. Some think that there will be Nirvana when the "twenty-five" truths are generally accepted, or when the king observes the six virtues, and some religionists think that Nirvana is the attainment of paradise. These views severally advanced by the philosophers with their various seasonings are not in accord with logic nor are they acceptable to the wise. They all conceive Nirvana dualistically and in some causal connection; by these discriminations philosophers imagine Nirvana, but where there is no rising and no disappearing, how can there be discrimination? Each philosopher relying on his own textbook from which he draws his understanding, sins against the truth, because truth is not where he imagines it to be. The only result is that it sets his mind to wandering about and becoming more confused as Nirvana is not to be found by mental searching, the more his mind becomes confused the more he confuses other people. As to the notion of Nirvana as held by

disciples and masters who still cling to the notion of an ego-self, and who try to find it by going off by themselves into solitude: their notion of Nirvana is an eternity of bliss like the bliss of the Samadhis-for themselves. They recognize that the world is only a manifestation of mind and that all discriminations are of the mind, and so they forsake social relations and practice various spiritual disciplines and in solitude seek self-realization of Noble Wisdom by self-effort. They follow the stages to the sixth and attain the bliss of the Samadhis, but as they are still clinging to egoism they do not attain the "turning-about" at the deepest seat of consciousness and, therefore, they are not free from the thinking-mind and the accumulation of its habit-energy. Clinging to the bliss of the Samadhis, they pass to their Nirvana, but it is not the Nirvana of the Tathagatas. They are of those who have "entered the stream;" they must return to this world of life and death.

Translated by D.T. Suzuki and Dwight Goddard

D.T. Suzuki's original translation at:
http://lirs.ru/do/lanka_eng/lanka-nondiacritical.htm)