

2. The state of garba vijnana

1-(1-21)

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

2-(1-21)

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

3-(1-21)

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

(1-22)

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

What are the four?

2-(1-22)

They are:

- The rise of the mind (the 5th consciousness) that grasps external objects, while being ignorant,

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

3-(1-22)

Mahamari! These are the four causal conditions.

4-(1-22)

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

5-(1-22)

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

6-(1-22)

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

7-(1-22)

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

8-(1-22)

The alaya vijnana (the 8th consciousness – storage for seeds) is the cause, whose matured seeds flow out, producing the manifestation of the appearance

of the seven pravṛtti- vijnana (also called the turning consciousness, which includes consciousness of eye, ear, nose, tongue, body, 6th and 7th).

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

9-(1-22)

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

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

10-(1-22)

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

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

11-(1-22)

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

12-(1-22)

However, each of the vijnanas keeps on turning and discriminating which destroys the appearance of the tranquil and unmoved true suchness mind. The five physical sense organs discriminate external objects, giving rise to the five consciousnesses which pass (the seed) to mano-vijnana (the mind of 6th consciousness).

The mano-vijnana (mind of the 6th consciousness) make fine distinction from leftover shadows of the five consciousnesses.
This is called the (seven) turning consciousness.

13-(1-22)

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

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

14-(1-22)

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

15-(1-22)

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

16-(1-22)

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

17-(1-22)

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

18-(1-22)

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

19-(1-22)

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

20-(1-22)

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

21-(1-22)

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

Then they will attain the power of freedom mind and supernatural power of Samadhi.

They will encounter good knowledgeable advisors, and become members of the retinue of Buddha.

22-(1-22)

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

23-(1-22)

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

24-(1-22)

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

(1-25)

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

1-(1-25)

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

2-(1-25)

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

3-(1-25)

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

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

4-(1-25)

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

5-(1-25)

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

5a-(1-25)

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

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

6-(1-25)

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

7-(1-25)

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

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

8-(1-25)

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

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

9-(1-25)

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

Mrs. Kao:

(Tathāgatagarbha has no appearances in origin. Appearances manifest with various vijnanas. These appearances have no appearances, as they result from

conditions. Various vijnanas are not different from Tathāgatagarbha, they have no appearances.)

10-(1-25)

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

11-(1-25)

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

(1-26)

Then, Bodhisattva Mahamati (Great Wisdom) asked:

(1-26)

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

1-(1-26)

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

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

(1-27)

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

1-(1-27)

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

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

2-(1-27)

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

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

Mrs. Kao:

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

3-(1-27)

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

4-(1-27)

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

(1-28)

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

1-(1-28)

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

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

(1-29)

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

1-(1-29)

Laypeople with no wisdom cannot understand that the width and depth of the (intangible) alaya vijnana is like that of the great ocean.
In order to make practitioners understand the relation between the seven turning consciousnesses and the alaya-vijnana, Buddha uses the ocean water and its waves as metaphors.

(1-30)

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

1-(1-30)

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

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

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

(1-31) Then, Bhagavan (World Honored One) answered in verse:

1-(1-31)

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

2-(1-31)

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

3-(1-31)

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

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

4-(1-31)

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

5-(1-31)

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

6-(1-31)

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

7-(1-31)

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

8-(1-31)

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

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

9-(1-31)

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

10-(1-31)

Truth suchness is attained by self-realization.
Awareness should be apart from objects of awareness.

I preach these to Buddhist disciples who have superior good roots and explain various dharmas to foolish people.

11-(1-31)

All things are illusory; they manifest without containing truth.

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

12-(1-31)

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

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

13-(1-31)

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

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

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

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