

### YOGA VASISTHA: VI.1 39-41:

The Lord is to be worshipped by one's own consciousness, not by external means.

This worship is supreme meditation--continuous and unbroken awareness of the indwelling presence, the inner light of Awareness.

While doing whatever one is doing, seeing, hearing, eating, moving, one should realize one's essential nature as Pure Conscious Awareness.

Worship is of the nature of perpetual meditation whether one is awake or asleep, walking or standing, through all ones thought and actions.

One should contemplate the supreme Lord who is seated in the heart and sees through your eyes. One should worship the Bodhi-Lingham which sleeps and wakes us up, touches enjoys, values and breathes.

This inner intelligences should be worshipped with whatever comes to you.

For this worship, one should abandon what is lost, and accept what is received without effort.

He worships the Intelligence which pervades the universe and oneself.

This Intelligence is without parts and also is the all: it is in the body and is omnipresent:

He who contemplates in this manner reaches the natural state of goodness:

This worship is performed day and night perpetually.

Praise the Lord in everything that happens, without effort. Praise the Lord in all enjoyments, eating, drinking, as well as illness, suffering, all of life activities: including dream and death.

One should abandon all thoughts of separateness of I and world, and realize: "all this is indeed Brahman."

One should worship the Self, abandoning all distinctions between desirable and undesirable.

The Lord should be worshipped with joy, friendship, love and indifference.

That alone is worship performed in a state of equanimity like that of space: mind utterly still.

Remain in this state, O sage, experiencing everything as a child does.

Whatever you do, or refrain from doing, all is the Lord who is Pure Consciousness.

It is really Consciousness itself which is indicated by words such as "this world."

Even the concepts indicated by words about the world are also the pure Intelligence.

Oh what a mysterious wonder that Pure Consciousness somehow forgets itself and comes to experience a world as an individual jiva.

\*\*\*

How does practice help? Satvic thought, with help of inspired writings, washes away ignorance: and once ignorance is removed, the self realizes itself by its own self-luminous nature.

37: this entire creation is like a stage on which all these potencies of consciousness dance to the tune of time... it dances a dance drama known as the world-appearance. The lord who is the infinite consciousness is the silent but alert witness of this cosmic dance. He is non-different from the dancer and the dance.

## D.T. Suzuki: Zen Doctrine of No-Mind.

If the Mind is originally pure and perfect, why is it necessary to brush off the dust...?

If from the Mind arises this world, why not let the world arise as it pleases?

To try to stop its arising by keeping one's guard on the mind—is not this interfering with the mind?

The most logical and most natural thing to do in relation to the Mind would be to let it go on with its creating and illuminating. P.23

Hui Neng distinguishes two modes of “looking into mind.” Zen at his time is directed at “seeing into the nature of things.” Previous writings used Chinese characters represented seeing and something to be seen as distinct. Hui Neng uses a character meaning seeing *itself* (self-reference), or *seeing* itself (i.e. in itself), being itself the nature of things. Seeing is itself the nature you are looking for. Seeing is “seeing” itself.

Whatever becomes an object to consciousness cannot be the conscious self which notes it as an object. Every thought, therefore, even the thought of the person, is such an object. The real self must consequently inhere in a consciousness which transcends the person and which can be nothing other than pure consciousness itself. The keen insight of the Chinese sages perceived this and hence they used the term *Ko*, which means "to be aware," as representing the transcendental knowledge of real being, and the same term, which also means "he who is aware," as representing a man like the Buddha who is possessed of such knowledge. (21:5.185)

One meaning implies you look at dust covering a Mind-mirror. The other recognizes seeing as the nature of the Mind it is trying to un-cover. But think about it! Turning the image around that way shows how obvious yet absurd it is. If you are trying to wipe the Mind clean by looking into the mind, you imply the mind you look for is separate from the looking. Our image is “I see things.” But Zen says: you are the seeing, and thing is That-ness. Paradoxically, if the looking sees dust, it must itself already be free of dust in order to see the dust: there can't be dust between the seeing of the dust and the dust.

Knowing objects is one thing. Knowing the mind by which you know objects is something totally different. Or so it seems. Yet, PB: “the fact you can know the world is a guarantee you can know the mind.” So it is not a different awareness you need, but to aware differently. What must you do? “leave the bags at the station.” Bags are all the things, the 10,000 things, you can know. Outer, inner, body, world, cosmos, atoms, feelings, images. You can turn the attention around to itself. Or you can simply let go of the objects of attention, including the sense of self, and let awareness be. “Don't let the contents usurp your attention.”

Mind is seeing, seeing and thing are inseparable, you are mind, so there is no separation of I and thing. World appears *to* the mind, *in* the mind, and finally *as* none other than mind. But “this mind is not the ordinary mind of concepts.” It is infinite and formless, no thing, not local. Yet: it is: or rather it is not. Chuang: “if on top of all that, non-being IS, who can conceive it?”

Thus Advaita points to That: go to the very top of the cliff and then jump off. Paradox: nothing the mind can think into existence is it, yet “mind alone is.”

Suzuki continues later:

Wu means to negate the notion of dualism...

Nien means to be conscious of primordial Suchness (tathata, thatness).

“not to have the Mind tainted (no stickiness) while in contact with all conditions of life, this is to be no-mind. It is to be always detached from objective conditions in one’s consciousness, not to let one’s mind be roused by coming into contact with conditions.

**For Suchness is the substance of Consciousness, and consciousness is the function of Suchness. P.58**

Hui Neng proposes three concepts as constituting Zen:

Wu-nien or wu-hsin (no mind), wu-hsing (formlessness), wu-hsu (non-abiding). P.58

(Hsin: the Chinese character for “heart-Mind” means feeling and sensing consciousness. P.57)

We can interpret these three as “conscious, living, being.”

Wu-nien or Wu-hsin. Consciousness Mind as No-mind is the nature of Mind.

wu-hsing (formlessness) Suchness as no-thingness is the essence of Is or Being.

wu-hsu (non-abiding). Presence as no-body is the flow of Life.

## **RAPHAEL/SANKARA COMMENT ON GITA 2.17**

**The unreal never is; The real never is not. The truth about both has been seen by the knowers of the Truth (or the seers of the Essence).**

*[[ What does not exist cannot come into being, of being there is no cessation. This ultimate truth was revealed by those who have seen the essence of things.]]*

*Raphael comment: ... being, inasmuch as it is, may not cease to be, or otherwise it would not be. If any form that we see with our senses ceases to exist, and disappears, it means that it is not real being, or we would always find it.*

Sankara defines as real (*sat*) that which does not change, which remains, which is identical to itself and does not depend on any other reality other than itself. The non-real is all that changes, that is impermanent phenomenon. Plato uses the same definitions as Samkara.

*Sankara:* [paraphrase] Although heat, blue, form are known through valid means of knowledge (in this case perception, which is one of the 5 non-ultimate forms of valid knowing) they are not real. Why? Because these perceptual forms come and go, and because they do not have a self-existence: i.e. do not exist independently of their cause/essence. In mentalist terms: forms are inter-dependent with the knowing of the forms: or like waves on the ocean.

"in perception (*upalabdhi*) there is a twofold knowledge. There is a real knowledge [i.e. a consciousness of being, of the essence of things] (*sadbuddhi*) and a non-real knowledge (*asadbuddhi*) [i.e. knowledge concerning the appearance of things. Therefore there is an awareness of essence and an awareness of form, which are always associated in the knowledge of an object]. That knowledge, whose content never ceases [therefore the knowledge of being] is real: that knowledge whose content ceases [therefore cognition of a becoming form-appearance] is non-real.

The two knowledges present in perception are distinguished as real and non-real. They are recognized in relation to the same substratum [consciousness] in the form: "an existing pot", "an existing cloth, "an existing elephant" "an existing thought" [where a form-entity, which is variable and changing, qualifies, is superimposed on, the consciousness of existence, which is invariable]. This qualification (existing tree) is not like the qualification in a form such as "a green tree" [where an attribute qualifies a form-entity]. It is so in every case [because in perception of different objects, awareness of existence is unique, but is qualified and made apparently multiple by the specific forms [as in the case of gold appearing as lion, etc.]

Of the two knowledges the knowledge relative to the pot etc may cease, as it was shown, but real knowledge does not cease [*or: actually the content of real knowledge, the Real, does not cease*]. Therefore the content of knowledge of the pot, etc. [as the perceived form-modification] is non-real as it is destined to cease, but not the content of real knowledge, which is not destined to cease [as it is consciousness without modifications] [*My comment: immediate, intimate, immanent, infinite.*]]".

Being represents the absolute constant that is always existent, while all phenomena superimposed on it come and go, are and are not, appear and disappear, are perceived and a moment later they are not, as they have disappeared. Being, therefore, through *maya* appears as this or that.