

Reflections On The Lankavatara Sutra XLV: No Causation, Maya, Mind Itself, And The Present-Moment-Unfolding

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See The *Lankavatara Sutra*, XLV plus/minus: when we see with non-discriminating mind and view, and escape the view of causation, and see that all is Mind itself, and that Maya has reality, and see that things are unborn and non-existent (as discriminated, strictly individual objects, or a reified space), and we see states and ‘at-once’, and we admit the terminology of existence as ‘is-and-unfolding-just-the-present-moment-and-unfolding’, and we see the error of the four propositions (being and non-being, oneness and otherness, eternality and non-eternality, and ...) and that it is neither being nor non-being, then then we see that there are errors in how we’re taught, and pick up even physics, or a gold object made in the factory (to see it as born – what about the factory frame, etc., Maya, Mind itself – but pay attention!), or treating things or people in mind as discriminated objects with causation (this sense to objectivity, an objectified, reified nature). This yields a sublime state, just-so and unfolding, ever-present, ready to be sublime, active, or still.

We can even “listen” (be sensitive) to a floor, “sense” and appreciate the projection that is a table, or “listen” to the talk of the wind, as it speaks.

Is the sounding

In the uniting of the bell and the stick?

Is the sounding

In the un-uniting of the bell and the stick?

The sound arises with the bell and the stick.

Where is the sound now?

(This is extended from an old Chinese saying, recounted in *The Gateless Barrier* by Shibayama.)

A Comment On Discriminating Mind And Objects

When we pick up discriminated objects, and try to track down a path of causation dependent on those discriminated objects, each time finding a new one, it becomes unsatisfactory – and we invent problematics out of thin air, where there need be none.

Combine this with a reified, separate reality attributed to the multitude of such discriminated objects, based on a concrete-only interpretation to the world, and the view may end up desultory, frustrating,

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and also unsatisfactory; or, chasing after this or that set of discriminated objects and their perceived causation to no end, as if chasing a mirage, thinking it is real. But reality cannot be perceived this way, and it is difficult for one to think of it without retreating from the problematic view, and see things in contemplation, meditation, study, and working anew with the everyday – an inquiry, with a carefully stepped or sudden shift in principle, to more deeply penetrate the matter.

It may be helpful to consider Nagarjuna's statement, "When we see the fusion of the abstract and the concrete, we see the real world, before us." When we see that the window is the fusion of the geometric rectangle and plane (the abstract) and the wood and glass material (the concrete), we see the real window.

It may also be helpful to note Nagarjuna's four reliable facts: reason, the external world, the present moment, and reality – this world – which seems to be similar to God.

My experience of Zen Buddhism the past 10 months has been like this: and that which the Buddha enunciates in *The Diamond Sutra* and *The Lankavatara Sutra* holographically sharpens. And it extends in this way to the everyday. This is realized in one's mind, and cannot be just a recitation of the text. One can actually penetrate it. And then one becomes, is (and ongoing), this space.

Resources

The Lankavatara Sutra translated by D. T. Suzuki.

The Diamond Sutra And The Sutra Of Hui-neng translated by A. F. Price and Wong Mou-lam.

Fundamental Wisdom Of The Middle Way by Nagarjuna translated by Nishijima.

The Gateless Barrier: Zen Comments On The Mumonkan by Zenkei Shibayama.

Zazen.

The everyday.