

On Huineng's Xinxue of Ch'an and Its Realistic Value

Li Bingquan^{1,*}, Zhang Xudong¹, Ye Zhiqing², Du Shujian³

¹School of Educational Science, Zhaoqing University, Zhaoqing, China

²Zhaoqing Institute of Economic, Social and Historical Culture, Zhaoqing University, Zhaoqing, China

³Guangdong Xinzhou Sixth Zen Patriarch Huineng Culture Research Institute, Yunfu, China

Email address:

libq1221@163.com (Li Bingquan)

*Corresponding author

To cite this article:

Li Bingquan, Zhang Xudong, Ye Zhiqing, Du Shujian. On Huineng's Xinxue of Ch'an and Its Realistic Value. *Humanities and Social Sciences*. Vol. 7, No. 1, 2019, pp. 14-20. doi: 10.11648/j.hss.20190701.12

Received: December 27, 2018; **Accepted:** January 24, 2019; **Published:** February 25, 2019

Abstract: Huineng who is the Sixth Patriarch of Chinese Ch'an, had constructed Xinxue system of Ch'an. He emphasized the central role of Xin (mind or heart), and regarded the Xin as the source and origin of the world in everyone's Xin, and put the Xin in ontological and fundamental place of human existence. In his view, the world and all things in it are created by Xin. Huineng's ideas of this Xinxue includes extremely important life wisdom and has great practice value in the present age, which is able to continue to provide guidance for today's people to liberate various afflictions of life and to live the better and better life. It tells us the importance of cultivating Xin for everyone's existence, which is to say that everyone should "find one's true self", which is to know his own Xin or self-nature and to enhance self-cultivation and self-practice so as to become a Buddha by himself. In other word, everyone should be responsible for his own life. In addition to it, Huineng's ideas of Xinxue provides the ways for us to deal with life pressure and problems, specifically, to adopt a positive mentality toward the living circumstances, especially the difficult plight, setbacks and failures. We should cultivate the right within the deviant, and give up all evils and practice the mind by Ch'an concentration and meditation.

Keywords: Huineng, Ch'an (禅: Zen), Xinxue (心学: the Philosophy of the Mind), Xin (心: Mind or Heart), Zi-Xing (自性: Self-Nature)

1. Introduction

The meaning of Ch'an is "contemplation", "meditation", "concentration" and so on, which is to make thought into the hierarchical meditation (Vipassana) process by the concentration. Therefore, Ch'an is able to be looked as psychology [1]. Because Huineng (惠能, 538-713) put the Xin (the mind or heart) in the original and fundamental place, and emphasized the leading-role of Xin, his thoughts of Ch'an could be called Xinxue (心学: the philosophy of the mind). Huineng's Xinxue has very important positive significance and value for people who live in today's fast-paced impetuous society, which is helpful for today's people to decompress various stresses and to correct and even cure psychological problems and to prevent the occurrence of psychological problems and to do a good job in mental health care and to elevate their mental realm.

Considered to be the true founder of Chinese Ch'an (Zen)

tradition [2-4], The core themes discussed by Huineng include Xin (mind or heart), Kong (空: empty), meditation and wisdom, self-nature, sudden enlightenment, innate pure and luminance, and inherent Buddha-nature. Huineng emphasized the central role of Xin, and took Xin as the center of his ideas, and placed Xin in the ontological and fundamental and original position, which is prior to the world where people live [5]. He believed that Xin is the source of all existence for individuals¹. In the book *The Sixth Patriarch's Dharma Jewel Platform Sutra*, he regarded the Ding (Concentration) and Hui (Wisdom) as the foundation of people's cultivation and practice. He believed that people should seek help from their own inherent hearts. The reasons are that there is originally Jue-xing (the enlightened nature or enlightenment) and without defilements and afflictions. Once does one correspond

¹ The Platform Sutra is attributed to a disciple of Huineng named Fahai and purports to be a record of Huineng's life, lectures and interactions with disciples.

and demonstrate to Jue-xing (the enlightened nature) directly, it is Dun-wu (sudden enlightenment). In Huineng's opinion, there is one's own Buddha that is the true Buddha. In other word, "The true-suchness self-nature is the true Buddha" [6]. Therefore, everyone who wants to become Buddha should simply recognize his own original Xin and see his own original nature, which is neither moving nor still, neither produced nor extinguished, neither coming nor going, neither right nor wrong, neither dwelling nor departing. In the same way, if one wants to free himself from defilements and afflictions, he should then study in detail, listen a great deal, recognize his own original mind, see his own original nature and penetrate the true principle of all the Buddha. Huineng's thoughts are summarized as "understanding one's own mind and seeing one's own nature", which includes the follow meaning: that the self-nature and mind-nature are originally clear and pure, and that everyone originally possesses the Buddha-nature, so that people should straightly direct to their own Xin, and see their nature then straightaway accomplishing Buddhahood. All these thoughts are inherently related to his essential understanding of the true nature of the Xin and its revelation in Buddhahood. Based on his notion of the Xin, Huineng developed his unique ideas of "the unity of meditation and wisdom". Chinese Native Buddhism founded by Huineng rose to become a major religious and cultural force in China and even the whole world and has made a tremendous influence in the East Asian meditative tradition.

All religions, such as Christianity, Islam, etc, have the consolation or rationalization function, which try to find reasonable reasons for the suffering that people have suffered so as to comfort their soul, and to give people a relief from suffering or troubles, and to make people bear suffering comfortably, and to face suffering optimistically. Buddhism is no exception, especially Chinese Ch'an.

Chinese Ch'an started in Bodhi Dharma, flourished in the sixth patriarch Huineng, then gradually developed into the mainstream of Chinese Buddhism. Huineng integrated Confucianism and Taoism in China, accomplished the sinicization of Buddhism and built a Ch'an cultural ideology system of taking the Xin as the core. Chinese Ch'an founded by Huineng is "a cultural ideal, a unique cultivating method to pursue the ideal of life, or a philosophy of life, art of life, spiritual transcendence" [7], and the practical way to constantly improve people's mental state and realize the constant transcendence of life.

2. Huineng's Xinxue Theory

2.1. Qi-Xin(Giving Rise to a Thought) and No-Thought(Wu-Nian)

Huineng believed that the key and the way for everyone to success in becoming a Buddha is whether or not his mind is enlightened. The core of Huineng's ideas is to "understand the mind and find one's self-nature". He said: "the self-nature of Bodhi is originally clear and pure. Simply use that mind, and one will straightaway accomplish

Buddhahood." [6] He thought that "Qi-xin (giving rise to a thought) is wrong" [6], whether one becomes good or evil, right or deviant, correct or wrong, bright or bad, etc, depends on his Xin(heart or mind). In his opinion, the reason why one has afflictions is that something especially falseness arises in his mind and he gives rise to a thought and intention. Therefore, if he wants to get rid of various afflictions, he should give up his thoughts (Nian-xiang) and desires by upholding precepts, which is no-thought (Wu-nian), no-mark (Wu-xiang), no-dwelling (Wu-zhu) said by Huineng. Only in this way, can he be clear and pure in body and mind. In other words, one's Xin plays a central and decisive role in his existence.

Huineng said:

"No-thought means to view all dharmas with a mind undefiled by attachment. The function pervades all places but is nowhere attached. Merely purify your original mind and cause the six consciousnesses to go out the six gates, to be undefiled and unmixed among the six objects, to come and go freely and to penetrate without obstruction. That is the Prajna Samadhi and freedom and liberation, and it is called the practice of no-thought. Not thinking of the hundred things and constantly causing your thought to be cut off is called Dharma-bondage and is an extremist view." [6].

2.2. Jing-Xin (Purify the Heart or Mind)

Huineng believed that the way to cultivate and practice is to clear and purify the Xin. He said as he spoke of Ch'an concentration (禅定: Samadhi):

"Being separate from external marks is 'Ch'an.' Not being confused inwardly is 'concentration.' If you become attached to external marks, your mind will be confused inwardly. If you are separate from external marks, inwardly your mind will be unconfused. The original nature is naturally pure, in a natural state of concentration. Confusion arises merely because states are seen and attended to. If the mind remains unconfused when any state is encountered, that is true concentration..... 'Just then, suddenly return and regain the original mind.' 'Our basic nature is pure of itself.' Good Knowing Advisors, in every thought, see your own clear and pure original nature. Cultivate, practice, realize the Buddha Way!" [6].

Huineng made it clear in this paragraph that the way to cultivate, practice, realize the Buddha is to keep the mind clear and pure, namely, the inward mind not being disturbed and confused by external things, which is the important condition to have a good life.

"To show one's aspirations by leading a simple life, to accomplish something lasting by leading a quiet life." In other words, if anyone cannot be indifferent to fame and fortune, and have few worldly desires, he would not show his great aspirations; If anyone cannot be peaceful and tranquil, he would not go far. The meaning of this sentence is that only having a clear and pure Xin can one see what he wants to and can and should do. Only in this way can he find himself and go his own way.

2.3. *The World Where People Live Is Created by Their Own Xin*

As all things are created by the mind, the forms (色: Se) and marks (相: Xiang) of this world are transient and changeable. Therefore, the truth resides within Xin other than the secular reality. If one cannot separate himself from all the false forms (Se) and marks (Xiang) of this world, such as power, sexual desires and fame, etc, he would not be enlightened. The true function of self-nature requires that one separates himself from illusions of this world seen by him.

However, how can one have the light insight and find the truth within the self-nature? The truth is within the self-nature, while the forms (Se) and marks (Xiang) of the world also rise from self-nature. In order to achieve the wisdom of Bodhi, the Xin should get unattached to the worldly, as Huineng reminded of us, "The mind made straight, why toil following rules? The practice sure, of what use is Dhyana meditation?.....Search out Bodhi only in the mind, Why toil outside in search of the profound?" [2, 6, 8] "the Buddha's knowledge and vision is simply your own mind, for there is no other Buddha." [2, 6, 8]. Only by putting down thoughts of desire and picking up the pure can one realize Buddhahood. If one's own nature is illuminated inwardly, the three poisons—greed (贪: Tan), hatred (嗔: Chen), delusion (痴: Chi) would be cast aside and hell would at once be destroyed. Understanding the Xin and seeing the self-nature is the cornerstone of Huineng's Ch'an. This is because the self-nature is complete and self-sufficient in morality (戒: Jie), concentration (定: Ding) and wisdom (慧: Hui). Both the deviant and the right thoughts are given rise to by self-nature [8]. That's why self-nature is of utmost importance in man's existence.

2.4. *The Cognition of One's Own Original Xin*

For Huineng, seeing the self-nature is the only way to Buddhahood. He pointed out:

"When one contemplate and illuminate with the wisdom which brightly penetrates within and without, he recognize his original mind. The recognition of his original mind is the original liberation. The attainment of liberation is the Prajna Samadhi, is no-thought." [6].

In fact, as the Buddha Xin is within sentient beings, recognizing one's own original Xin is liberation from the attachment to sense objects or false thought. The purpose of realizing and practicing and following the Way is to separate oneself from the obstacles and become a Buddha. Because Buddha exists in the Xin, one should look into his own Xin for the Buddha wisdom concealed in a sentient being. Just as Nan Huai-jin pointed out, there is "no God or Demon, no heaven or hell" [9]. in this world. These are all created in our mind.

According to Huineng's view, the way to attain to original clear and pure Xin is not giving rise to thought and no falseness arising in the Xin. He told the disciples:

"This Dharma-door of mine, from the past onwards, has been established from the first with no-thought as its doctrine, no-mark as its substance, and no-dwelling as its basis.

No-mark means to be apart from marks while in the midst of marks. No-thought means to be without thought while in the midst of thought. No-dwelling is the basic nature of human beings. In the world of good and evil, attractiveness and ugliness, friendliness and hostility, when faced with language which is offensive, critical, or argumentative, you should treat it all as empty and have no thought of revenge. In every thought, do not think of former states. If past, present, and future thoughts succeed one another without interruption, it is bondage. Not to dwell in dharma from thought to thought is to be free from bondage. That is to take no-dwelling as the basis." [6].

No-thought (无念: Wu-nian) means the non-defilement of the mind in all cases. In other words, one should always be separate from states in his thoughts and not give rise to thought about them. In fact, there is no greed for external marks or matters. No-thought is not that there is not any thought (念: Nian), but not dwelling any thought (念: Nian) or not clinging to any thought (念: Nian). Or else, If one merely do not think of anything, and so completely rid himself of thought (念: Nian), then as the last thought ceases, he die.

No-thought refers to that one don't produce any desire for anything or give rise to any thoughts. If not, the thoughts would result in deviant views to arise from the Xin, and that all defilement and false thinking are created. Thus the Xin would be disturbed and confused so as not to be clear and pure. Just as the Sixth patriarch said:

"Originally, not one single dharma can be obtained in the self-nature. If there is something to attain, or false talk of misfortune and blessing, that is just defilement and deviant views. 'No' means no what? 'Thought' means thought of what? 'No' means no two marks, no thought of defilement. 'Thought' means thought of the original nature of True Suchness. True Suchness is the substance of thought and thought is the function of True Suchness." [6].

Huineng's teachings in *the Platform Sutra* take the premise that the world and all things in it are created by the Xin as the center. In other words, there isn't any world where people live not to leave the trace of the effect of the Xin. Huineng regards the Xin as the source of all existence for individuals. Here the Xin that creates the world and mankind is defined as a non-physical phenomenon. Because everyone's Xin is different, the world "created" by the Xin varies from person to person in the sense that it gives the phenomenal world its unique value. As the Xin makes differences in its feelings, impressions, conceptions and desires of the external world, the world emerging in every Xin is various. In this sense, the world and individual's existence are preceded and led by the Xin. In fact, the environment (including each notion or concept) in Buddhist philosophy refers to the interplay of subjective Xin and objective reality [10].

2.5. *Environment or Situation Turns the Xin, or the Xin Turns Environment or Situation*

For Huineng, the Xin creates the forms (相: Xiang) and illusions of the world, but the enlightened Xin (mind) does get unattached them. Though there are many varieties of external

conditions, and the external conditions that affect on the Xin are always changing, the Xin remains unchanged. This is what we call the Chang (常: permanence) of the Xin. If one can leave emotion and desire behind, he would realize Buddhahood. However, as long as one is attached to the dust (尘: Chen) of external objects and states, he remains one of common populace [2].

Huineng taught Fa Ta how to gain the knowledge and vision (知见: Zhi-jian) of the Buddha: "If you can with an upright mind constantly bring forth wisdom, contemplating and illumining your own mind, and if you can practice the good and refrain from evil, you, yourself will open to the knowledge and vision of the Buddha. In every thought you should open up to the knowledge and vision of the Buddha; do not open up to the knowledge and vision of living beings. To be open to the knowledge and vision of the Buddha is transcendental; to be open to the knowledge and vision of living beings is mundane." [2, 6-8]. When questioned of the necessity of reciting the Sutra, Huineng's advice is that "Confusion and enlightenment are in you. Loss or gain comes from yourself" [2, 6, 8]. "When the mind is confused, the Dharma Flower turns it. The enlightened mind will turn the Dharma Flower" [2, 6, 8]. If one recite the Sutra with a confused mind, He would be confused by the Sutra and his recitation would be of no benefit. However, if one is enlightened and understand the Sutra's principles, his recitation of the Sutra would help him turn the Dharma wheel and make use of the Sutra, as the result that the Dharma would become the tool or argument to manifest the Buddha in his Xin. If the above Sutra is replaced by environment or situation, we could say that: If one is not enlightened so as not to get acquainted with the problem clearly, his Xin would be turned by environment or situation; Or else, if one is enlightened so as to have a positive understanding of the problem, his Xin would turn the environment or situation so that he would make use of the existing conditions or various factors in environment or situation to attain his own development.

3. The Enlightenment of Huineng's Xinxue

The ancient wisdom is able to play a positive role in contemporary society and continues to provide guidance to people in this day. Huineng's Xinxue is very helpful for the today people to purify the soul, improve the mental realm, promote positive psychological quality and maintain mental health, which can give positive enlightenment to the present generation. It has great practical value, which is very important positive significance and value for people living in the fast-paced impetuous society to decompress, correct and even treat psychological problems, prevent psychological problems from happening, and do a good job in mental health care. It tells us that we should be responsible for our own lives. It gives us the ways that we could take to deal with life pressure and problems. According to his thoughts, we should take a positive mentality toward the living circumstances, especially the difficult plight, setbacks and failures, cultivate

the right within the deviant, give up all evils and practice the mind by Ch'an's concentration and meditation.

3.1. Mastering One's Own Xin

From a Buddhist perspective, the root cause of all our afflictions is the fact that we can not recognize our true nature. When discussing Wang Yangming's thought, President Xi Jin-ping points out that "with the self-sufficiency of conscience, everyone can be a saint." The Xi's view is similar to Huineng's emphasis on self-nature. According to Huineng's thought, one's self-nature is of great significance in existence. It can even be said that one's existence is constructed by his Xin. Therefore, we should take control of our own Xin, and overcome the distractions by our thoughts, feelings and activities. It is necessary for anyone to make the environment and all kinds of things turn following the Xin, which is that the Xin turns the environment or situation, but not that the environment or situation turns the Xin.

In our daily life, it is easy that our Xin(thoughts, emotions and actions) are under the influence of other people and conditions. That the environment or situation turns the Xin refers to that one's Xin, such as perception and mental attitude, etc, follows the circumstances to turn and change. In other words, one's Xin is easily influenced by the environment, external things and others. On the contrary, that the Xin turns the environment or situation is that external environment, things and others, etc, follows one's Xin, such as thoughts, perception and mental attitude, etc, to turn and change. If so, external environment, things and others, etc, would be controlled and mastered by the Xin, and become the advantages utilized by the Xin. In general, the hearts (Xin) of People who lack wisdom and self-control are easy to be turned or affected by circumstances, follow other people's thoughts, words and actions to turn and change, so that they are often influenced by circumstances, susceptible to hints from others, and easy to be controlled by circumstances and others. Those with wisdom and self-control have the ability to control themselves and external factors, whose moods or feelings are under their own control. As the result, they are not easy to be controlled by the environment or other people, can make external factors serve for their Xin and become favorable conditions for their success, even turn unfavorable factors into favorable conditions, transform the negative into the positive and turn weak conditions into benefits. "If one's Xin follows external environment to turn, his Xin or mentality would be very susceptible to be swayed by circumstances. As the result, the frustrations or failures or predicaments encountered by him can easily lead to his negative emotions, he is easily controlled by emotions and others." [11] It is exactly what people usually say that "one makes decision about how his own mood is", which is that one can determine his attitude and emotional state when faced with any circumstances. Generally, the objective environment is difficult to change, but everyone's attitude towards it and its impact on them are determined by their own Xin. Whatever has happened is the truth, which can't be changed, but the mood and the effect caused by it is determined by the Xin. The objective existence

cannot be chosen, but people's attitude to it and the mood resulted in by it can be selected by their Xin [11]. For example, when confronted with hardship and failure, if one succumb to the circumstances, his Xin would be troubled with adversity [11]. In contrast, those who adopt active attitude and mentality towards frustrations or failures experienced by them would regard the hardship and the obstacles as trials to them and the opportunities or conditions to accumulate their own wisdoms and the life capital, so that they would dare and then be willing and even happy to meet or greet setbacks and failures. For example, in the same situation of poverty, those who are not willing to be poor and regard the poverty as their own sorrow and thus feel inferior, would feel worried and sad for his poverty every day, instead of trying every means to change poverty, so that they would not only feel unhappy, but also more feel very unfortunate. Those who have the fatalistic idea that poverty is his destiny, would be content with poverty and backwardness, so that they do not feel happy, but not feel unhappy yet. Only those who consider poverty as a honing or a test for themselves, would turn it into a kind of wealth and progressive motivation to change themselves constantly, so that they may have some kind of happiness or pleasure in the constant struggling and striving [12]. All in all, a positive mentality makes the difference. It determines that one either falls victim to the fate or becomes the master of his own life. If one has a positive mentality, he would be able to look on with optimism whether he succeed or fail. "Open his arms and smile to welcome the future and failure, and Face possible frustration with a smile." [13].

For example, when you are scolded by others, whether or not are you angry? It also depends on your Xin. Your positive mentality will make you not be troubled by others' scolding, and use others' accusations as spurs to yourself. Contrarily, if your mentality is negative, you would be easy to be influenced by others' scolding. Buddhism places special emphasis on positive mentality. Huineng's Ch'an is even more so.

3.2. *Thinking Dialectically, 'Practicing the Good in the Evil'*

For Huineng, the opposites such as good and evil, Buddha and demon, light and darkness, life and death, etc, are mutually complementary sides of a concrete unity created by the Xin. There is deviant only because there is right. Similarly, there is right only because there is deviant. The Master said,

"Affliction is Bodhi; they are not two and not different. The common person sees light and darkness as two, but the wise person comprehends that their nature is non-dual. The non-dual nature is the real nature. The real nature does not decrease in common people nor increase in worthy sages. In afflictions it is not confused and in Dhyana concentration it is not still." [2, 6, 8].

Huineng told us in this passage that anyone cannot separate the right, the Buddha, the good from the deviant, the devil, and the evil to solely practice the right, the Buddha, the good. We should cultivate the right, the Buddha, the good by the deviant, the devil, and the evil. When one can do deviant and devil and evil things, especially when what he does is not able to be known by others so as not to have much influence on himself,

If he can resist the great temptation of the benefits attained by doing deviant and devil and evil things, be away from the deviant, the devil and the evil, not do them, only do the right, Buddha and good, he would have cultivate the right result, namely the Buddha Way. Some people hold two ends and dichotomy of the right and the deviant, the Buddha and the devil, the good and the evil, only like the right, the Buddha, the good, but fear the deviant, the devil, and the evil. In order to make their own Xin empty and pure and clear, they find a quiet place, where is far away from the world and free of desire, aversion and delusion and without the deviant, the devil, and the evil, to cultivate or practice. They can really make their own Xin clear and peace in such a place, but as soon as they return the secular world, they are easily disturbed and tempted by various desires or marks or external things. If so, the empty and clear and peace made by them is not true. In other words, to be able to hold in the quiet place is not the true hold, to be able to uphold the precepts in the situation without any adverse inducement is not the true Jie (morality), to be able to keep pure and clean in the pure circumstance is not the true pure and clean. On contrary, to be able to hold in the place where it is hard to hold is the true hold, to be able to uphold the precepts in the situation where it is very difficult to uphold is the true Jie (morality), to be able to keep pure and clean in the circumstance where it seems impossible to keep is the true pure and clean. If one understands these, he would really comprehend the Ch'an truth of the Six Patriarch, see his self-nature and become a Buddha. "It turns out that all those miscellaneous thoughts are themselves. What greed do they have for themselves? Need to rule it out?" [2] Everyone should seek Bodhi in his own Xin, as the enlightenment nature is already complete within the wisdom of his self-nature. The sudden enlightenment is attained at the moment when troubles and worries are casted away and one transcends both good and evil. If one can think like this, he would gradually have a clear mind, open his mind, and figure out. If so, all troubles and distractions would gradually fade away until the last source of evils are broken, he would not be troubled by any freed and distraction. "The moment of breaking, it was a Dun (sudden); The moment of enlightenment is Dun (sudden)" [2]. His Xin would be really bright.

3.3. *Not to do Any Small Evil, to Accumulate Merits into Attaining Virtue (Seitoku Sekizen)*

Morality is a preliminary stage to enlightenment because it necessarily leads to wisdom. In all times, morality is the differentiation of actions between those that are deviant and those that are right. Defined by Lu Qin as "true and pure insight" [14], morality is essential for enlightenment in the sense that it helps people to achieve inner peace, self-content and happiness. Morality in Buddhism is a practical mode based on principles. The fundamental Buddhism is summarized by Shakyamuni in the Dhammapada: "Abstaining from doing evil, offering up all good conduct, purifying one's own mind, are the teachings of the Buddhas" [2, 6, 8, 15]. This verse is concise summary of doctrine and dogmata and action and result of the whole Buddhism. It

should be noted that here the acts of evil are defined by the intention or motivation from which an action originates. To cultivate virtue means that one takes individual and communal interests into consideration and is responsible for one's own actions.

All of evils are not only the great well-known evils, but also the "small evils" that are too small and insignificant behavior in daily life not to be easy to be detected by people. Everyone knows not to be able to do the great evils, which reasons are that they fear retribution, make widespread indignation and discontent, arouse the great indignation of both man and god, for and after doing the great evils. The small evils are usually regarded as no evil, even if they are evils, do matter little. Therefore, the small evils are easy to be done by some people because they are easy to be ignored or to fail to be considered. However, the accumulation of harmful actions and speeches to a certain extent would be able to lead to the deterioration of morality for individuals and therefore for the community. For example, if the violation of traffic regulation becomes a common thing, the society would suffer from serious social and economic consequences that are resulted in by road traffic accidents. Likewise, the scams of "porcelain bumping"² may be an act of dishonesty. Yet if not well regulated, the social system of credibility and integrity will be severely endangered. One consequence might be that the spirit of doing boldly what is righteous be discouraged.

There are ten kinds of "evil" in Buddhism, which are respectively three kinds of evil in the body (killing, stealing and adultery), four kinds of evil in the mouth (false speech, two tongues, evil mouth and qi language) and three kinds of evil in the mind (greed, hatred and delusion). Among them, three kinds of evil in the mind are called the Three Poisons or Three Evil Roots, which are the primary source of all evil deeds. The three poisons create all bad Karma. Indeed, the three poisons may seem trivial, but they can lead to serious social problems and turbulence. According to the Buddhist teaching, anyone who wishes to follow the Buddhist path to become a Buddha should eliminate the three poisons. Only by establishing good qualities and distinguish between good and evil, can one achieve the pure mind. In the sense, the process of purifying the mind refers to mental development. If one is willing to accept other people's advice, emulate those better than himself, and learn from their experiences, he would surely transcend himself and have the key to success. One way to avoid all evil is to make our actions and speech beneficial to ourselves and others.

This tells people that the world where they live is actually created by their own Xin. Although all things themselves in the world are not created by the Xin, their effects on people are created by the Xin. In other words, it needs the role or creation of the Xin that the objective things become the things in the world of people's life.

3.4. To Sit Quietly and Meditate, Not to Produce Delusion

Although the world seems to exist externally, in the deepest sense it lies within ourselves as the Xin creates all things. As such, many social issues and psychological problems come from within the Xin. By training our minds through meditation we cast away desire which is the cause of suffering. In fact, the obsession with things, whether a person, a physical object or an idea, is able to disturb the peace of the Xin. This is what Huineng emphasizes the recovery of self-nature in its pure and light form, as he believes that the mental agitation is created by attachment of the Xin [16]. It is through meditation that the Xin is empty of the clinging to things, ideas and feelings, and reach the balanced state of peace and purity. Only in this way, can one focus the Xin so that it is not under the influence of external conditions. James Allen, a famous spiritual master in the world, tries to tell people in his very influential book *Meditations and Thoughts* that the only way to achieve success, happiness, achievement and truth is to keep inner peace and calmness [17]. In daily life, many people always feel and complain that the world is too noisy to find a quiet place, the reason is that their own Xin, especially their mentality (mental attitude), is not good, too fickle. It is because of their own Xin too "noisy" to result in their own world too noisy, too fickle, too blundering [11]. The reason why the world where they live isn't able to quiet is that their Xin can't calm down. If their Xin is quiet, the world would be tranquility. It is their greed, hatred and delusion to result in their Xin not to be quiet. Therefore, if one wants to keep his Xin peace and calmness, he must give rid of his greed, hatred and delusion. In other words, from impetuous to calm, just let go of self.

According to the Buddhist teaching, what we see and hear consists of changing phenomena. From the perspective of dialectics, the things in movement are static at certain time in certain location. In daily lives, the optical illusion causes us to perceive continuous motion between separate objects in different locations viewed in succession. The movie, also called motion picture, works the same way. The illusion of moving images is actually composed of a series of still images taken at different times shown in rapid succession. Another example is the illusion of fire circle we perceive when children wave the burning stick in rapid movement. As we can see, the illusion, created by our Xin, mislead us into believing that the still images are moving [18]. This explains the fundamental nature of "Marks born in the Xin (相由心生)" in Buddhist term. "Marks born in the Xin" is a vivid expression of how the Xin creates the world and how our behavior and thought affect on the reality that is so closely related to us in turn. Everyone should all bring their attention back to themselves in the present moment without being misled by delusion. The intense focusing of consciousness is able to break out the separation between Marks (Xiang) and the Xin. One would not reach the realm of Dhyana (meaning Ch'an in Chinese) and achieve the awakening of Bodhi wisdom until he transcends the limit of space and time.

2 Known in China as "penci", it refers to the behavior that suspects throws themselves in front of a vehicle and demands compensation self-inflicted (or nonexistent) injuries.

4. Conclusion

4.1. The Nature of Huineng's Xinxue

Huineng's Xinxue of Ch'an is the Xin-centered theoretical system of Xinxue.

4.2. Human Xin Creates the World

The world where people live and all things in it are created by their own Xin.

4.3. The Value of Huineng's Xinxue

Huineng's Xinxue is very helpful for the today people to purify the soul, improve the mental realm, promote positive psychological quality and maintain mental health.

Acknowledgements

This work was supported by the humanities and social sciences program of Chinese Ministry of Education (Grant number: 15YJAZH029). The topic of program is "The study of the sixth Patriarch of the Zen lineage under the horizon of cultural psychology".

References

- [1] Li, B.-q., Ye, Z.-q., Zhang, X.-d. (2018). On the Ideas of Xinxue(the philosophy of the mind) Embedded in the Jieyu(Buddhist verse) of the Sixth Ancestor of Zen-Hui Neng. *Psychological Exploration*, 38 (4), 240-244.
- [2] Jia, T.-t. (2011). *Jia tao's lecture on the Altar Sutra*. Shanghai: Shanghai ancient books press.
- [3] Jiang, S.-j. (2014). Platform Sutra and the spread of Chinese zen culture abroad. *Journal of Yanshan University (Philosophy and Social Science Edition)*, 15 (4), 48-53.
- [4] Yu, L.-p. (2017). The Reason for Nanchan's Success in the Event of "Emperor Wuzong's Suppressing Buddhism". *Journall of Harbin University*, 38 (9), 11-15.
- [5] Li, B.-q, Zhang, X.-d, Ye, Z.-q. (2018). On the noumenon, fundamentality and preceding of the mind(Xin). *Journal of Soochow University(Educational Science Edition)*, 6 (2), 95-102.
- [6] Huineng. (2001). *The Sixth Patriarch's Dharma Jewel Platform Sutra*. San Francisco: Sino-American Buddhist Association.
- [7] Fang, L.-T. (2006). *Sui and tang dynasties Buddhism*. Beijing: China Renmin University Press.
- [8] Huang, B.-q. (1996). *Annotating and Explaining《Altar Sutra》 of the Sixth Ancestors of Zen*. Guangdong: Guangdong Higher Education Press.
- [9] Nan, H.-j. (2009). *Zen and Cognition of life*. Beijing: Oriental publishing house.
- [10] Prueitt, C. (2017). Shifting Concepts: The Realignment of Dharmakīrti on Concepts and the Error of Subject/Object Duality in Pratyabhijñā Śaiva Thought. *Journal of Indian Philosophy*, 45, 21-47.
- [11] Li, B.-q. (2016). *Positive psychology: the gold key to happiness and success*. Beijing: Science Press.
- [12] Li, B.-q. (2016). Chinese psychological and behavioral decryption: research and construction of Chinese cultural psychology. Guangzhou: Guangdong Education Press.
- [13] Li, B.-q, Zhang, L.-l, (2017). *Interpersonal Relation psychology* (1 ed.). Beijing: Science Press.
- [14] Lu, Q. (2015.9.28). What should be talked if talk about Wang Yang-ming, Beijing daily.
- [15] Jun, G, Jiu, S. (1992). Abstaining from doing evil, offering up all good conduct, purifying one's own mind, are all Buddhism. *Buddhist culture* (Z1), 4.
- [16] Sharf, R. H. (2016). Is Yogācāra Phenomenology? Some Evidence from the Cheng weishi lun. *Journal of Indian Philosophy*, 44 (4), 777-807.
- [17] Allen, J. (2014). *Meditations and Thoughts*. Beijing: New World Press.
- [18] Li, B.-q. (2017). *History of western psychology*. Wuhan: Wuhan University Press.