



Etymology of Spiritual Terms

Please read this essay first. Then turn on the audio file, listen while reading explanation in the next section “text transcription of the audio”.

Etymology of Spiritual Terms 基本术语的词源

A clear definition and meaning of terms used by various religions is achievable based on their etymological root analyses. When the semantics are unambiguous, spirituality from diverse traditions can be unified.

Since ancient times, humans try to figure out humanity’s place in, and relationship to, the heavens. The Western world views rely on creator God as the answer.

| Western Cultures | In the Universe 天 (宇宙) | In Humans 人 |
|-------------------------|-------------------------------|--------------------|
| (Mono- and poly-)Theism | God (Holy spirit, holy ghost) | Spirit/ ghost/soul |

The Eastern world views philosophize on Natural Laws. Religions emerged when the philosophy on natural laws were revered as divine and thus became anthropomorphic deities.

| Eastern Cultures | In the Universe 天 (宇宙) | In Humans 人 |
|-------------------|--|---|
| 文天祥 Wen Tianxiang | 正氣 (Righteousness) | 浩然 (Awe) |
| 老子 Lao Tzu/Daoism | 道 (理) Dao | 德 (行) virtue |
| 印度 Hindi | Pran 般 (能) | Prajna 般若 (量) |
| | Dharm 規律 | Dharma 法 |
| | Karm 作 | Karma 業/业 |
| | Tathāgatagarbha 如來藏 | Alaya 阿賴耶識 |
| 哲学 Philosophy | Ontology 本体论, metaphysics 形而上学 , Dharmakaya 法身 | Phenomenology 現象界, physics 物理学 , Dharmadhatu 法界 |

(1) In the above table, the placement of “Righteousness” and “Awe” under their respective column is merely grammatical. They should be reversed so that the theological meaning makes sense literally; i.e. Awe of the universe descends into righteousness in humans.

(2) Dao means the way, natural law that governs the actions of the universe. In humans it descends into moral virtue that governs human behaviour.

(3) A Hindi word, Pran Means "breath" in Sanskrit; Prana/Prajna is a life-giving force.

(4) Dharm is now replaced by Dharma means "cosmic law and order", Dharma is teachings of the Buddha. In Hinduism it means 'duty', 'virtue', 'morality', even 'religion' and it refers to the power which upholds the universe and society. Hindus generally believe that dharma was revealed in the Vedas although a more common word there for 'universal law' or 'righteousness' is rita. Originally, Dharm means framework or uphold.

(5) The Hindi word KARM means action/deed. Karma (Sanskrit: कर्म; Pali: kamma) means action, work or deed; it also refers to the spiritual principle of cause and effect where intent and actions of an individual (cause) influence the future of that individual (effect). It means fate. In brief, action (Karm) produce residues (reaction) call karma, immediately or over time.

(6) Placement of the two terms Tathāgatagarbha 如來藏 and Alaya 阿賴耶識 in the above table conforms to current mainstream Buddhist teaching, which is in error probably as a result of corruption of the teaching after thousand years of broken lineage transmission. The correct placement should be Alaya 阿賴耶識 under the Universe column and Tathāgatagarbha 如來藏 under the Human column. The Etymological explanations for rectifying this mistake are as follows.

Tathāgatagarbha is exclusively a Mahāyāna concept (Buddha-Matrix, Buddha-Embryo, Buddha-Essence, literally “the womb of the thus-come-one”) within all sentient creatures; “the womb” or "embryo" (garbha) of the "thus-gone" (tathagata), or “containing a tathagata”. In short, it means the unborn Buddha, the potential for enlightenment, in everyone.

The Buddhist term “ālaya-vijñāna” which roughly translates to “storehouse consciousness” with “ālaya” meaning “dwelling, abode” and “vijñāna” meaning “consciousness”. The Eight types of Consciousness is a classification developed in the tradition of the Yogacara school of Buddhism. They enumerate the five senses, supplemented by the mind, ego (defilements of the mind), and finally the fundamental store-house consciousness, which is the basis of the other seven. <http://translation.babylon-software.com/english/alaya/>

(Ālaya) A Sanskrit word meaning “place” or “abode,” but used in Northern Buddhism to refer to the Universal Soul; A Buddhist term that means the Universal Soul, the anima mundi, or soul of the world. It is derived from the Sanskrit “a”, not, and “laya”, dissolve, hence the “indissoluble.” In its essence, Alaya is changeless, thus equivalent to MULAPRAKRITI, but in its lower aspects it is subject to change. During its manifestation, the consciousness of Dhyani-Buddhas or even high Yogis can merge with it. Thus in the Yogacara tradition, the spiritual self of high yogis or progressed adept is also called Alaya.

Turn on the audio file listen and read below

A Text transcription of an audio – explanation of the above essay

On our web site (www.AWE-edu.com) under the tab “Inspiration”, we have published this essay called “**Etymology of Spiritual Terms**”. Now, this is a very ambitious project to unify all the religions in the world with philosophy, both Eastern and Western. Because right now the world is so fragmented and you know there are the atheist vs the theist, then the philosophers and so on and so forth. So while we recognise the finer differences, the ultimate objective for peace is to find common ground. So how do I find common ground? by going back to the original root of the meaning of the words. Because my working hypothesis is: ‘Around the whole world people are using different words to describe the same reality’. For the moment we don’t care whether that reality is true or false. We are just describing how humans perceive reality all around the world throughout the ages. So we'll be comparing Eastern and Western philosophy, Eastern and Western religion, as well as non-religious intellects okay? If it is the words that after a long tradition of thousands of years, the meaning the words have changed; that's why we now understand each other differently. In another words, we lost that communication amongst traditions. So by going back to the root meaning of the word I should be able to reunite everybody's initial meaning before they were changed after tradition ruined its meaning. Okay and that is the basis of this project.

In another words we have to find clear definitions and meaning of terms. Because every religion and every philosophy have define their terms (over time) the same words as they defined them differently now. So now, I'm redefining that according to the original root meaning of each word. So, my working assumption is: “A clear definition and meaning of terms used by various religions is achievable based on their etymological root analysis”. So I'm going to analyse the root meaning of each word in order to extract the original meaning out of each word. So that, that conflict will disappear. I'm saying when the semantics are unambiguous. That means when the meanings are no longer ambiguous – different meanings, equivocation of the same words to mean different things – then spirituality from diverse traditions can be unified again. So this is my objective of doing this. And this is my method.

The first statement is a method. I'm going to clearly define the meaning of each word. And the reason I'm doing this is then I will make all the words unambiguous. And when the words are clear then the different religions of different traditions can be unified. That is the beginning. Okay, it is very succinct, very short sentences but I don't think too many people would understand what that means. So always back

track to longer time, longer history. In ancient times humans tried to figure out humanity's place in, and relationships to, the heavens. How do we relate to heaven and what is our place in this world? So from there it springs out all the religions, all the sciences all the philosophies. (It) is that one question! We are just trying to find our place.

So in order to satisfy this curiosity, the Western worldview relies on a creator God as the answer. So human's place is "humans are created by God". And therefore our relationship to the heaven is to go back to heaven. So that is the Western world's semantics.

So I have a table here that says: In the Western culture it is relation to the universe and human. Those are the 3 key words. So in the Western culture we can have monotheism or poly-theism. Greek is poly-theism and the Abrahamic religions are monotheism. That pretty much covers the entire Western civilization's religions...monotheism and polytheism. Okay?

Tammy: Western culture is mainly European.

European yeah but now that same culture is exported to North America and South America just the same and to Australia. So then in the universe is God and the synonym for God is Holy Spirit and Holy Ghost. How does that relate to humans? Well humans have a spirit or ghost, right? So the relationship is very clear. In the universe is Holy Spirit, in man is spirit. In the universe is Holy Ghost, in human is ghost. So that satisfies human (desire) tries to figure out humanity's place in and relationship to the heaven. Right? Very, very simple, straight forward.

Let us now look at the Eastern civilization, the other hemisphere. The Eastern worldview philosophizes on natural law. The Eastern civilization's emphasis is on finding natural law, not finding God. Why do I say so? ...Because the original Brahmanism has six traditions. Out of the six traditions, five of them do not believe in the Creator God. Apart from the six orthodox philosophies, we have the heterodox which is mainly Jainism, Buddhism, the other two Ajivikism and one more which is Determinism and Materialism. None of them believe in God. So the entire Indian subcontinent, only one out of all the traditions relies on God as the narrative, to satisfy, to figure out humanity's place.

Now let us go to China. The original so called religion in China is Daoism. And there is zero gods in Daoism. It is all natural law. Later on there was some polytheism that came on but that poly-theism is just basically aboriginal beliefs. Okay, but the orthodox philosophy, we can't call it even religion, is Daoism. So you can see then in the ancient times, both the entire Indian subcontinent and the entire China was atheist. And those were the two people who were the creator of civilization and they were dominating civilization in the East; that is India and China. No need to mention all the rest of the smaller states. They were obviously polytheists and the pagans.

So, we can see that the Eastern worldview philosophizes on natural law. That one statement means it includes all that I just talked about. That is why I want to make a video to explain it – “Religion emerges from these natural laws when the philosophy on natural laws was revered as divine”. Just like a while ago we contemplated whether numbers in mathematics is divine. Okay? And when we decided it is divine, it becomes revered. And now once we revered that mathematics divine/divinity then what do we do? The ordinary human have the “anthropomorphic cognitive bias”, remember? We made everything as if they behave like human characters. So they become anthropomorphic deities.

Okay? I write this not for ordinary people. People have to have known all these stuffs. Okay? It is for very big people who really want to be inspired to come to my inspirational page. They are not for your ordinary Year-1, Year-2 students. Whatever I put on the inspirational page has to be inspirational. Okay? Has to be something that, “oh my god, this guy is trying to unite Eastern and Western religion, Eastern, Western philosophy, crossing all the borders”. It is just taking the thinking box of the entire humanity and reunites all of it. So one sentence will explain the entire history of religion, one word will explain, you know the evolution of everything. Okay? So now, we go to the Eastern culture which is a lot more complicated because now we are dealing with natural law. The Western narrative, narrative meaning story-telling, is so simple.

The Eastern philosophy is more complicated now. So let us first look at China (Table 2). The first one (row) was 文天祥 Wen Tianxiang. Wen Tianxiang was basically Confucianism. Alright? He was a learned person and he was a high minister in the Song dynasty 宋朝 960–1279. At the end of the Song dynasty, China was conquered

by a foreign power, the Mongolian empire of Kublai Khan. Because Wen Tianxiang was such a good minister, the conqueror Kublai Khan wanted him to surrender and serve the new Yuan dynasty 元朝. Wen Tianxiang refused to surrender and chose execution instead.

Please click on Explanatory audio [\(2\)](#) to continue.

The day before his execution he wrote this poetry. And in his poetry the first sentence is “Heaven and earth has an orthodox chi”. Orthodox chi means righteousness, energy of righteousness. And then he continued “When this chi condensed, it forms the entire physical phenomenon. In the heaven it becomes the stars, the sun and the moon with condensation of this energy. And on earth it becomes the mountains and the rivers and all the geography, the planet. In man this chi manifests as awesome life force...” So there is the word “awe” here (Table 2). “...And this orthodox chi pervades the entire universe...” Okay? So, imagine a man who is going to be executed tomorrow, he wrote down what his perception of reality is before he died. His message: “That is why I am not afraid of dying, because life is awesome and life comes from the same energy that created this universe”. That was Wen Tianxiang and he was a Confucius that means he was a literal person, he studied Confucianism, and he had no particular incarnation to any religion at all. So that is certainly a philosophy with a view of the universe as a single energy that pervades the universe, creates the heaven and creates earth and exhibits itself in human beings. That is his narrative.

Next, still in China, we go to 老子 Lao Tzu. Lao Tzu who found Daoism 道教 and wrote the Dao De Jing 道德經. There he said 'the universe runs by 'Dao'. Dao meaning 'the way' the certain way that upholds the universe. It is the natural law of the universe. Okay. And when the natural law is manifested in human is called 'De 德' or virtue. That is why the Dao De sutra 道德經, Dao De Jing. Dao means the way, De means virtue. So there again he is saying there is certain natural law that governs the universe that transpires into human. So again, it fulfills the place of humanity in relationship to the heavens. These two are the prevailing philosophies in China. One is Confucianism, best represented by Wen Tianxiang and best represented by Lao Tzu, the Dao De Jing author. Wen Tianxiang is at least 3000 years after Lao Tzu. But you can see the entire tradition in China is natural law. I

mean no god in there. Yet the interpretation is there is a force in the universe or if it is not a force, then it is a regulation in the universe. It is some law in the universe. And then this law or energy of the universe will manifest in human being in a different form. But it is the same law or same force.

*Dao De Jing https://en.wikipedia.org/wiki/Tao_Te_Ching

Okay? So we now leave China and go to India.

Now you begin to see the Eastern culture and the Western culture, they use different terms but they talk about the same concept. Now let us move to our beloved India with all its great philosophies. And there mainly we are looking at the orthodox and the heterodox. Remember the orthodox has six schools and the heterodox is mainly Buddhism and Jainism. They all use the same terms but mean something slightly different. So now I'm going to forget their different definitions but go back to the original definitions. So they have one word that means energy, 'pran'. In the universe it is called 'pran'. In human it is 'prajna'. They have one word 'dharm' which means natural law. Dharm is that upholds the entire universe; the law that upholds...actually dharm just means uphold. Right? So they use this word 'uphold' to mean laws that uphold the entire universe. And then in humans it becomes 'dharma'.

They have 'karm' which means action. And then in human, they become 'karma' which means the residue of those action or consequences of those actions. So these are the original root meanings. Now today they got it all mixed up.

Today they don't have the word 'pran' anymore in the Indian vocabulary. Nobody uses it anymore. Today the word 'dharm' and 'dharma' means the same thing. In the current Indian language, 'karm' and 'karma' means the same thing. No, they don't, they didn't in ancient India.

Now let us go to 'Tathāgatagarbha' and 'Alaya'. The individual we say we have Alaya consciousness. And then the entire collective consciousness, we call that Tathāgatagarbha. Now I'm going to explain the placement of each word in each cell of the table later on. Now I just want to go through the table. We got to get the big picture first. So now that Indian philosophy... let's take philosophy, Eastern, Western, religious or non- religious all together. In the universe we talk about

ontology, metaphysics and Dharmakaya. It is all pertaining to the universe. And in human we talk about phenomenology, physics and Dharmadhatu. Right? So ontology vs phenomenology, metaphysic vs physic and Dharmakaya vs Dharmadhatu. Okay? So this table will unite philosophy with religion and it will unite Chinese and Indian philosophy. And it will unite Eastern culture with Western culture with the god narrative. So everything is one story, being told using different words throughout the world. Soon religious people, non-religious people, theist, atheist, philosophers, scientists; they should all be sitting down happily together and that is the AWE icon. Religion = Metaphysic = Science. Right? It is always the one thing. So if someone picked on a tiny little thing on why does AWE say you know human has a soul? Too bad! Alright. And then, you stop coming to AWE because AWE say human has a soul. I'm sorry I cannot entertain those... Right, I leave it to you guys to guide them. Okay? So you can call it soul, you can call it spirit, you can call it awe or virtue, or you can call prajna or dharma, karma or alaya or phenomenology or dharmadhatu, it doesn't matter. People will nit-pick on one word. I'm sorry I don't have time to guide those people. Okay?

Chi: Can you put Muslim into the...

Sure, remember I said Abrahamic religion? I did not say Christians; I said Abrahamic religions and the original Greek polytheism. And the polytheism also includes your Viking stuff. Alright, so now we all got the big picture and the entire human race throughout time has been united by one single picture. This is who we are. That should be very inspirational. Right? So this is for people who are beyond Buddhism. This inspiration is not for that; in fact this inspiration is to get away from that, to break that kind of small thinking box. Right? This is the mother of all human thinking boxes. Okay, this is the biggest thinking box there is because it takes all the religions, all the philosophies throughout time and put them into a single narrative.

Chi: Can we put science somewhere?

Right there in physic. Natural law is all science. Science is trying to find natural law. That is why we study life for thousands of years. That is why we have laws of thermodynamic. Quantum physics, relativity is all natural law.

Please click on Explanatory audio [\(3\)](#) to continue.

Now here I have foot notes 1, 2, 3, 4, 5, 6, 7... and they explain my placement of these items in these cells. In the above table the placement of 'righteousness' and 'awe' under their respective columns is merely grammatical. They should be reversed so that the theological meaning makes sense literally. That is: 'awe' of the universe descends to 'righteousness' in human. Okay? So in the universe, it should be 'awe'. In human it should be righteousness. So why do I have it reversed? Because out of respect for Wen Tianxiang. Wen Tianxiang wrote it that way. I do not want to change it. So I write it his way. Today, I'm sorry Wen Tianxiang, I respect your spirit but you made a little mistake here. Because 'awe' should belong to universe and 'righteousness' belongs to human. Okay?

Next is Dao. Dao means the way; means natural law that governs the action of the universe. In human it descends into moral virtue that governs human behaviour, Alright? So that is Dao, Dao is correctly placed because it is thinking about governing the universe and then governing the human. Alright? That is their train of thought.

Now we go to 'pran'. A Hindi word 'pran' means breath in Sanskrit. So 'prajna' is a life giving force. Because the baby takes his first breath, now he has life. Right? So baby (breath Prajna) is the human. 'Air' is the 'pran'; is the universe's (rendering life force).

Now let's go to the word 'dharm' (in row #4). Dharm is now replaced by 'dharma' meaning cosmic law and order. Dharma is also referred to the teachings of the Buddha. But in Hinduism, not in Buddhism now, in Hinduism it means duty, virtue, morality even religion. Okay? Sanatan Dharm, remember? Sanatan Dharm just means what is the law that is upholding things. It refers to the power which upholds the universe. But the same law which upholds the universe when applied to society, for human: means duty, virtue and morality and religion. Okay? So that is dharm and dharma. Hindus generally believe that dharma was revealed in the Vedas. Although a more common word there for universal law or righteousness is 'rita'. So in their tradition now they use the word rita, they don't use that word dharm anymore. Maybe it's because the Buddhists have stolen their word or borrowed it shamelessly and dharma is the teaching by the Buddha... Dharma is the teaching by the Buddha...(repeated usage by Buddhists). So now they use word 'rita', or should I say the word 'rita' is now the popularized used in Hinduism. Although that is also an

ancient word. What is important is originally dharm means the framework of uphold. Okay?

Now we move to row # 5 which is the Hindu word 'kharm'. The word kharm means action or deed. Karma means action, word or deed as well; because these words have been like... over time has lost its original meaning. So the 2 words are no longer distinguishable. It also refers to the spiritual principle of cause and effect where intent and action of an individual forces influences of the future of that individual. So it is cause and effect. So this karma is a very common thing as Buddhist or as Hindu. I don't need to explain this no more, this concept. Basically it means fate. In brief, action/karma produces a residue or action and reaction. Action produces a reaction call karma. And this reaction will happen either immediately or over times or over life times.

Now row #6 here, I place Tathagatagarbha under universe and Alaya under human. Now this one needs a lot of explanation. The placement of the two terms Tathagatagarbha and Alaya in the above table conforms – the key word is 'conform' OK – to current mainstream Buddhist teaching, which is in error. The mainstream Buddhist teaching is in error, okay, it is wrong. And this error is probably as result of corruption of the teaching after thousand years of broken lineage transmission, especially the Consciousness-Only (Yogacara) School. When you have one patriarch or one sage explained it wrong and then got transmitted down, then the wrong becomes the right. So I'm putting it, placing it like that, conforming to the current teaching today. Because that is what every Buddhist think. Okay? The correct placement should be Alaya under the universe column and Tathagatagarbha under the human column. Etymological explanation for rectifying these mistakes is as follows. There I give my reasons for rectifying. The first explanation is Tathagatagarbha is exclusively a Mahayana concept. This word Tathagatagarbha can be also be translated as Buddha-Matrix, Buddha-Embryo, and Buddha-Essence. It literally means the 'womb of the thus-come-one' or the 'womb of the thus-go-one'. And this womb is within all sentient creatures. That is what 'garbha' means. Every 'garbha' means the embryo or the fetus, the unborn, okay, 'garbha'. And Tathagatagarbha means one that has come or one that has gone. It is just the coming and going. But all of us are coming and going. See, every sentient being rebirths, so all of us are Tathagatagarbha. Tathagatagarbha simply means coming and going. It does not mean Buddha; it just means coming and going. Okay? So the unborn

embryo containing the Buddha nature, Tathagata or the sentient being who is coming and going, coming and going contains an unborn embryo. See in both ways you can interpret and both interpretations are doable. In short it means the unborn Buddha, the potential for enlightenment in everyone. So in short we take the meaning to be unborn Buddha, the potential for enlightenment in everyone. Then the word Tathagata will mean Buddha, the garbha means unborn. (It) means unborn Buddha. Okay?

Chi: Sorry do you mind to say that again?

The word Tathagata refers to Buddha.

Chi: yes

The word garbha refers to embryo... so Buddha unborn. Tathagatagarbha means Buddha unborn.

Chi: We all are Tathagata.

Unborn, so you're not a Tathagata yet. You're just coming and going.

Chi: Yeah, that means us, tathagata is coming and going.

Exactly, tathagata means coming and going. We're coming and going, coming and going and we haven't been born yet.

Chi: Born what...

Born means enlighten.

Chi: Oh my god.

We are all Tathagatagarbha but we are all unborn Buddha.

Chi: So if you say Tathagatagarbha means we are not enlightened yet. But when you're enlightened, what do you call?

Buddha! Don't use the word Tathagata anymore. That's why they have to invent a new word call Tathagata for this concept. This coming and going, coming and going and never be enlightened. So it is Tathagatagarbha. Some students asked "so what do Tathagata means" but then some sage said: "Well it means you are not yet born

as a Buddha." "So Tathagata means Buddha?" "Yeah, yeah". Then the teachings got screwed up. Tathagata just means coming and going. Now Tathagata becomes Buddha. Haha!

Chi: That's why it's so confusing.

Jenny: They twisted the meaning.

Chi: I read that story and it is all wrong. Because I keep thinking Tathagata is the Buddha. Actually, Tathagata is us all the time and we don't even know.

Tammy: Actually Tathagata is the 如來藏. You are already in the 如來藏 but you're not born yet.

No, no I'm correcting the mistake. You are still using the wrong terminology but the current majority's understanding. Look, my table is correcting that.

Please click on Explanatory audio [\(4\)](#) to continue.

See we think Tathagatagarbha means collective consciousness of the universe and then Alaya means the individual human soul. No!

Tammy: The way we change it should be on that side right? That is what I mean. Every human being is a Tathagatagarbha but unborn.

Every human being?

Tammy: Yeah. You have that in you but you are not enlightened yet...you're an unenlightened human being.

Right.

Tammy: Everyone who is enlightened is a Buddha.

See the original sage in India, what he is saying is, people come and go, come and go but they are never born.

Chi: Never enlightened.

And then his disciple said: Teacher, what do you mean by coming and going and never born? Just remember what I said, Tathagatagarbha. Then after a few generations...the grand disciple asked the grand master "what is Tathagatagarbha?"

"Well that means you have not been born but you have the potential to become enlightened, become Buddha"

"So what does garbha means?"

"Garbha means 'unborn'. You are all unborn Buddha"

"Oh, okay. Then the word 'Tathagatagarbha' means Buddha unborn then".

"Yeah something like that".

So from that point onwards all screwed up, okay?

Jenny: Just of the word 'born'. Because of the word born, you're unborn yet. But if you say you are unenlightened yet, then that makes a difference.

Yes.

Jenny: See, if your grand master said you are enlightened now, so you are a Buddha. But because he said you are not born yet...

Chi: You are still a Tathagatagarbha. But in our AWE reading, you know we read, read and I want to understand Tathagatagarbha.

The true meaning of Tathagatagarbha, everyone is still trying to reveal tonight.

Chi: But until now, then after five years...

Jenny: You know what? I was so stupid; I asked you what Tathagatagarbha before...

Chi: everybody wants to know that?

Jenny: In my first year, probably the first month or so. He wouldn't answer. Now I can understand why.

Chi: You gave us the homework. What is Tathagatagarbha?

Jenny: I know everybody wrote the wrong answer.

Chi: Everything is like information in the universe. Is something untouchable?

Jenny: We googled and never understood what the whole passage means.

Tammy: So it's wrong then...如來藏.

Of course the Chinese translation is wrong. Chinese translated it after many generations in India. The meaning in India already got it wrong. So the Chinese have to translate the wrong meaning.

Chi: So what is 'Alaya'?

Hmm next...

Chi: Now Tathagatagarbha I like that because I'm unborn Buddha. Haha!

See, Jenny is correct when she says that is so misleading saying you're unborn but the original sage who used that word unborn tried to shock his disciples.

All: Yeah, yeah.

He said "You guys, you think you're living? You are not even born yet".

Chi: Explaining it. The teacher never explained it.

Well, you said you come and go, come and go life and death, life and death. You think you're born; you're not even born yet. Okay? So the original conversation probably went something like that, right?

But his disciples were not enlightened, he just copy exactly and transcribed word for word, Tathagatagarbha. Teacher said come and go, come and go but still unborn. Okay?

Now Alaya, okay? Someone else read this...

Jenny read: *The Buddhist term "ālaya-vijñāna" which roughly translates to the "storehouse consciousness" with "ālaya" meaning "dwelling, abode" and "vijñāna" meaning "consciousness".*

So this is the original etymology of the word 'alaya'. Alaya means abode, residence. Okay? And 'vijñāna' means consciousness; so residence of all the consciousness. Residence of consciousness that is alaya. Okay, now read on...

Jenny read: The Eight types of Consciousness is a classification developed in the tradition of the Yogacara School of Buddhism.

What are the 8 types of consciousness? We all know that, right? One to five are the senses, the 6th is the brain, 7th is ego, 8th is the eighth sense which is the alaya, consciousness. 7th sense is Manas.

Manas-vijnana (Skt. manas-vijñāna; "mind-knowledge", compare man-tra, jñāna) is the seventh of the eight consciousnesses as taught in Yogacara and Zen Buddhism, <https://en.wikipedia.org/wiki/Manas-vijnana>

Here is the difficulty, but let's read on and it becomes clear.

Jenny read: They enumerate the five senses, supplemented by the mind, ego (defilements of the mind), and finally the fundamental store-house consciousness, which is the basis of the other seven. <http://translation.babylon-software.com/english/alaya/>

Okay? So it's the memory data base. We have no problem with that. And we have no problem understanding this. In a single human soul has this alaya store-house. Now read on...

Jenny read: (Ālaya) A Sanskrit word meaning "place" or "abode," but used in Northern Buddhism to refer to the Universal Soul; A Buddhist term that means the Universal Soul, the anima mundi, or soul of the world. It is derived from the Sanskrit "ā", "not", and "laya", dissolve, hence the "indissoluble."

Hence the indissoluble, okay so 'laya' means you can dissolve it. 'Alaya' means you cannot dissolve it. That means it is a permanent thing. The permanent thing is the soul. Don't say Buddha don't talk about soul, indestructible.

Chi: not dissolve

Jenny: Alaya means indissoluble. You cannot destroy it. You cannot dissolve it.

Jenny read: *“In its essence, Alaya is changeless, thus equivalent to MULAPRAKRITI, but in its lower aspects it is subject to change”* .

Now okay? So in its lower aspect is the wave. But in the higher aspect is the ocean. Alright? In its lower aspect is dharmadahtu, is the individual. In its higher it is the dharmakaya or is the universal stuff. (It) is unchangeable. So the individual soul recycles and changes and accumulates more and more data, but the overall universal consciousness...

Anyway, now here's the most important thing...

Jenny read: *During its manifestation, the consciousness of Dhyani-Buddhas or even high Yogis can merge with it.*

Chi: What does that means?

That means the small self merges with the big self. That means the paramatman (Supreme Spirit) merges with atman (spirit). Okay? The little soul merges with the soul of god, okay? So, returning to the bosom of god. You merge with Brahma. So in the Indian tradition, this belief is identical to the Abrahamic belief that your soul ascends to heaven and merges with god.

Chi: How?

Tammy: *The belief that they don't really merge with god.* You are correct. You don't merge with god. You just go there and serve god still. You are still an entity, but there they are already merging. Okay? Ghost merge with holy ghost, spirit merge with holy spirit. Okay?

Jenny read: *“Thus in the Yogacara tradition, the spiritual self of high yogis or progressed adept is also called Alaya”*.

The progressed adept...

Jenny: What does adept means?

Adept, that means he has achieved the practice, adapted the new reality. “Progressed adept” means an accomplished spiritual practitioner. So the spiritual self of an enlightened being is also called Alaya. I'm translating it. So Alaya is already enlightened being. Okay?

Chi: So that is our 8th sense.

Yes, a Buddhist term means a universal soul. Alaya is the anima mundi or soul of the world. Chi: We all have alaya.

See Alaya has two meanings. At the lower level, Alaya, for the Tathagatagarbha, for the unborn Buddha who is coming and going, coming and going, that unborn womb is called Alaya. What is in the womb? Alaya is an unenlightened soul. But then when you are enlightened, you are still Alaya. But now because you have no more self, I have to split into two narratives. In the Buddhist narrative, because I have no more self, that Alaya becomes the soul of the world. That Alaya is the universal soul when you are enlightened because I don't have any more self. There is no more self Alaya, little soul. Okay? But now I'm going to use the Hindu narrative which said the high yogi now it will merge with the universal soul. So whether you said you merge or I didn't merge because there is no I; I am the universal soul. It is the same story. It doesn't matter whether you use the word merge or no merging because I don't even exist how can I merge? I am. One said I need to merge. The other said there's no merging because I am. Okay? So Alaya is actually the universal thing here, should be under the universe column. And Tathagatagarbha which is the coming and going, coming going unborn thing containing the Alaya is in human (column). But out of respect again for tradition and current (usage) I put them according to current (conformity). But I explained it is wrong. Just like out of respect for Wen Tienxiang, I put it the way he wrote it but I also pointed out that he placed it wrong. So this table is complete. There is no knowledge of incompleteness. There is no Gödel's theory of incompleteness here (Dr. Lo making a joke).

Finito

