

The Thoughts of Huineng's Ch'an About Wisdom

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Abstract

As the sixth patriarch of Chinese Ch'an, Huineng integrated Jie (morality) and Ding (concentration) and Hui (wisdom), and put forward the unique Ch'an thought about wisdom. The wisdom of Huineng's Ch'an contains three connotation: (1) knowing what's what, having a good sense, making a clear distinction between right and wrong, producing no greed and evil, knowing what we can and should do and not do, and how to do; (2) Contemplating and illuminating the truth and reason of things and liberating one's knowledge and views; (3) The cultivating method that constantly improves people's mental realm and realizes the constant transcendence of life. In the light of Huineng's thoughts, the wisdom spoken by him includes the ability to mastering the heart (Yu-xin-li), the ability to composure (Ding-li), the ability to judgment and decision-making, the ability to introspection, the ability to foresight, and the ability to execution. These ideas are of great practical value.

Keywords — Huineng; Wisdom, Ch'an (Zen), Affliction, Xin (mind or heart).

I. Introduction

How should people live? How do people live happy, valuable, and meaningful? It is a problem that everyone must confront and think deeply, and also that thinkers must think about and try to solve. So as the sixth patriarch Huineng did the same thing. Huineng's wisdom of Ch'an is actually a kind of wisdom in life, which is able to comfort people's hearts, give them psychological tranquility, so that they appreciate the real meaning of life, and obtain

inner well-being and happiness [1]. In a word, Huineng's wisdom of Ch'an has positive value or significance for human existence, happy life and even success.

"Wisdom" is one of the important contents emphasized by Buddhism. "The Three Practice of Buddhism (Three No Leakage)" is to practice the Jie (Morality), Ding (Concentration) and Hui (Wisdom), so as to release all kinds of afflictions. The practice of Morality is mainly to enhance one's cultivation, to promote and perfect one's moral integrity and virtues, so as to extricate oneself from offending afflictions, which are caused by violation of moral precepts and inner conscience or inwit. The practice of Concentration is to keep one's inner peace, enhance his concentration and the ability of mastering one's mind, so that he could remove puzzling afflictions which is caused by various external distractions and temptations. The practice of wisdom is to foster and promote the wisdom of life, so as to remove all sorts of latent or possible afflictions. This kind of afflictions will be caused by future faults, failures and setbacks, etc, which will be resulted in by lack of wisdom and not clear about the problem. Buddhism divides "The Three Practice of Buddhism (Three No Leakage)" into eight parts, which are called "gikaariyamagga" or "eight orthodox ways", which are true vision (sammādiṭṭhi), true thinking (sammāsāmañña or kappa), true language (sammāvācā), true career (sammākammanta), true destiny (sammāñjāna), true initiative (sammāñjāna), true mind (sammā sati) and true determination (sammāsamādhi). Among them, true vision and true thinking belong to the cultivation and practice of Wisdom. True language,

true career and true destiny belong to the cultivation and practice of Morality. While true initiative, true mind and true determination belong to the cultivation and practice of Concentration.

The sixth patriarch Huineng unites the three together, emphasizing the inseparability of Morality, Concentration and Wisdom. He pointed out: “Mind-ground without wrong: Self-nature Morality. Mind-ground without delusion: Self-nature wisdom. Mind-ground without confusion: Self-nature concentration. Neither increasing nor decreasing: You are vajra. Body comes, body goes: The original samadhi.”[2] This is for Shenxiu, “morality is abstaining from doing evil, wisdom is offering up all good conduct, and concentration is purifying one’s own mind.”[2] Shenxiu believed that “Morality” means to abstain from evil, that is, to admonish and restrain oneself from doing evil; and that “Wisdom” means to understand and practice kindness and well-doing, that is, to demand and do good deeds; and that “Concentration” is to purify one’s mind and make one’s heart peaceful. This verse is exactly the same as the general verse of the Buddhist: “Abstaining from doing evil, offering up all good conduct, and purifying one’s own mind, that is all the Buddhism (etaj buddhanasasanaj)”. It is also the most concise summary of the teaching, principle, action, result of the whole Buddhism[3]. However, it makes a distinction of Morality, Concentration, and Wisdom, also between good and evil. Huineng, on the other hand, attributed them all to self-nature. He took “Xin is Buddha, Buddha is Wu (nihility)” and “all Dharmas are Wu (nihility)” as the core and foundation, by which one can go straight to the origin, direct to the heart, clear to see the nature, and straightaway accomplish Buddhahood. Huineng believes that “Maha means great. The capacity of the mind is vast and great like empty space”, “the emptiness of the nature of mankind is also like this.”[2] Now that both of “goodness” and “evil” are nihility, there is no difference between doing good and doing evil. It does not matter whether to do or not. So he asked people “With no thoughts of good and with no thoughts of evil”. That is because that “affliction is

Bodhi, and vice versa”. Bodhi is used to remove afflictions. If afflictions have been relieved, of course there is no need for the Bodhi. It is that both of Bodhi and affliction are gotten rid. Goodness and evil are united, there is no evil without good, there is no good without evil. Both of them are “one”, not “two”, don’t see them separately. In other words, if there is no evil in one’s mind and no evil thought and no mental inclination or motivation to do evil, it is “Morality” naturally. If there is no “evil” thought and motivation in one’s mind, he would be bright in his mind, and not be infatuated with any external objects or “Xiang (marks)”, and not be troubled by them. Then he would see what he should do or not do and what he can do or not do. It does mean that he would become “wisdom” naturally. When one gets wisdom, he would do what he should and can do firmly, not follow the crowd or the trend, free from the influence and interference of others and external objects. It does mean that he would naturally become “Concentration”.

The sixth patriarch Huineng pointed out: “Concentration and wisdom are one substance, not two. Concentration is the substance of wisdom, and wisdom is the function of concentration. Where there is wisdom, concentration is in the wisdom. Where there is concentration, wisdom is in the concentration.”[2] It is to say, concentration is the essence and source of wisdom, there would be no wisdom without concentration. Wisdom is the performance and function of concentration, there is no way to reflect concentration without wisdom. Huineng used the relationship between lamp and light to vividly illustrate the relationship between wisdom and concentration. He said, “what are concentration and wisdom like? They are like a lamp and its light. With the lamp, there is light. Without the lamp, there is darkness. The lamp is the substance of the light and the light is the function of the lamp. Although there are two names, there is one fundamental substance.”[2]

He told earthlings that concentration and wisdom are unified. The concentration without wisdom is not concentration. If it is concentration, it

would be the false, not true at most. The wisdom without concentration is not true wisdom. If it is wisdom, it would be the false, not true at most. Concentration is mainly firmness in belief, behavior and action, not affected by others or external objects. Wisdom is good at distinguishing good from evil, fair from foul, etc. Therefore, the unity of concentration and wisdom is actually manifested as “knowledge-action unity”.

II. Huineng’s connotation of wisdom of Ch’an

According to Huineng’s description and interpretation of “wisdom” in *Platform Sutra*, “wisdom” has mainly several interrelated meanings as follow.

A. Wisdom is knowing what’s what

Huineng inherits and develops Chinese traditional positive thoughts of Confucianism and Taoism, and integrates them into the Buddhist system, and realizes the Chinese transformation of Buddhism[3]-[5]. In the aspect of wisdom, he accepted and developed the Confucian wisdom thought of “knowledge is wisdom”, and constructed the unique wisdom thought of Ch’an.

Huineng defined “wisdom” as “no delusion(Wu-Chi)”. “Delusion(Chi)” is to do not understand the truth, right or wrong, not distinguish between good and evil, do all evil acts. *Abhidharmakośa-śāstra*(*Ju-she-lun*) points out: “the delusion, the so-called ajnana (feeble mindedness or ignorance), is Wu-ming (darkness).” According to the Buddhist view, all sentient beings, due to their ignorance since the beginning, are ignorant in their heart and nature, and are mystified with the truth of things, then have a dichotomy and “grasping two (Zhi-Er)” and the distinction between “myself” and “other”, and have “grasping self” and “grasping Dharmas”, so produce a variety of afflictions of life. In a word, all afflictions depend on them. According to the sixth part of *Cheng-wei-shi-lun*(*āpti-mātratā-siddhi-śāstra*), Delusion(Chi) is that “Confusion about things and their reasoning is its characteristic. It is able to impede no-delusion(Wu-Chi). It is the cause and

source of all afflictions” “All afflictions must be caused by delusion(Chi).” According to the concept of “delusion”, “wisdom” means “no delusion”, which is knowing what’s what, having a good sense, making a clear distinction between right and wrong, producing no greed and evil, knowing what we can and should do and not do, and how to do. As “delusion” is the basis of all afflictions, and itself is a fundamental affliction, it can be said that “wisdom” is the key and fundamental to solve the afflictions.

B. Wisdom is to contemplate and illuminate the truth and to liberate one’s knowledge and views

The sixth patriarch Huineng said: “leading and governing the distracted means concentration, contemplating and illuminating (Guan-zhao) the truth of matter means wisdom” [6], which clearly defined “wisdom” as contemplating and illuminating the truth and reason of things.

The sixth patriarch Huineng pointed out: “The first is the morality-refuge, which is simply your own mind when free from error, evil, jealousy, greed, hatred and hostility.” “The second is the concentration-refuge, which is just your own mind which does not become confused when seeing the marks of all good and evil conditions.” “The third is the wisdom-refuge, which is simply your own mind when it is unobstructed and when it constantly uses wisdom to contemplate and illuminate the self-nature, when it does no evil, does good without becoming attached, and is respectful of superiors, considerate of inferiors, and sympathetic towards orphans and widows.” “The fourth is the liberation-refuge, which is simply your own mind independent of conditions, not thinking of good or evil, and free and unobstructed.” “The fifth is the refuge of liberating knowledge and views. Which is simply your own mind when it is independent of good and evil conditions and when it does not dwell in emptiness or cling to stillness. You should then study in detail, listen a great deal, recognize your original mind and penetrate the true principle of all the Buddhas. You should welcome and be in harmony with living creatures; and, without the idea of self or other, arrive

directly at Bodhi, the unchanging true nature.”[2][6]The first and the second are inseparable with “wisdom” (It has already been narrated by the sixth patriarch Huineng that Morality, Concentration and Wisdom is unified and integrated). The third, the fourth and the fifth are talking about “wisdom”, which have made the detailed specific definition. This passage can be interpreted in this way: the wise people know that the causes and source of afflictions are inordinateness and presumptuousness and evil, therefore, they do not have inordinate and presumptuous and evil thoughts or ideas in their heart, naturally not need to be “Morality(Jie)”. It can be said that the “Morality(Jie)” of the sixth patriarch is “the Morality(Jie) without Morality(Jie)”, which essence is a kind of self-discipline or moral self-consciousness, or even a higher level of moral automation or moral habit than moral self-consciousness, which is actually to contemplate and illuminate self-nature. By and with contemplating and illuminating, we can understand the senses that “the heart is empty” and “Buddha is empty”, automatically eliminate evil thoughts in our mind, have no thought and impulsion to do evil things at all. This is the most complete and highest level of “Morality(Jie)” that is thorough-paced and radical. The reason why we said so is that the people with such wisdom should not worry about breaking the rules and being unable to control themselves to do inordinate and presumptuous and evil things. Their mind will be empty and quiet. Because of self-nature morality(Jie), which is the visceral and fundamental “morality(Jie)”, they would naturally have a strong ability to composure so as not to be influenced and disturbed by any external marks(Xiang) and circumstances. It is “Self-nature concentration”. When “morality(Jie) and concentration(Ding)”, they would become wiser and more reasonable that is to understand the truth and reason of things, which is knowing and understanding and performing “Way(Dao)”. If so, the capacity of their mind would be vast and great, clear and free, there would no impediment in his own mind, he would be free and at ease, which is saussurien et guillaumien or

Avalokiteśvara(Guan-zi-zai: freedom in one’s mind). Once one reaches this state, he would contemplate and illuminate his nature with Prajna wisdom and do nothing evil. If one do goodness, but do it naturally instead of grasping the good behaviors and ideas, so he would have wisdom. However, the wisdom of this level also has good and evil dichotomy, and still remain “watching” and “doing”. The further wisdom is to eliminate the dichotomy of good and evil, not to think of good and evil, and to do it according to their self-nature automatically, not to be tied by external situations and marks, to achieve what Confucius called “to do as one pleases without overstepping one’s bounds”, to realize spiritual freedom and big-hearted. At this time, it can be truly free from troubles, achieve inner peace. But it’s still not the highest level of prajna and saussurien et guillaumien or Avalokiteśvara(Guan-zi-zai: freedom in one’s mind). The highest level of wisdom and “saussurien et guillaumien or Avalokiteśvara(Guan-zi-zai: freedom in one’s mind)” is the liberation of knowledge and views. There is no good or evil attached in the mind. It is understanding “the heart is Buddha, Buddha is empty”, good and evil are all empty, but don’t grasp the empty. Not only widely learn knowledge, Dharmas, scriptures, but also not be trapped by them. In this stage, people can realize and enlighten the self-nature, understand Buddhist principles, eliminate the dichotomy of other and self, realize that others and oneself are all Buddha, take oneself and others across, have a free and unattached unbiased mind. This is the highest level of wisdom and “saussurien et guillaumien or Avalokiteśvara(Guan-zi-zai: freedom in one’s mind)”, which essence is the wisdom of human liberation. In this case, no work is done but every work is done, no observation is implemented but everything is seen, understand all truths or reasons that is Dao(Way), and follow Dao to do. No matter whatever and however one does, he will not deviate from Dao.

The above analysis shows that wisdom is obtained through “contemplating and illuminating”, actually itself of wisdom is “contemplating and illuminating(Guan-zhao)”, and the hierarchy of

“contemplating and illuminating” is the hierarchy of wisdom. According to the sixth patriarch Huineng, all Reputations(Ming), Forms(Se) and Dharmas(Fa) are consisted of six faculties: eye, ear, nose, tongue, body and mind. Six faculties produce six consciousness, which respectively recognize six objects: sights, sounds, smells, tastes, objects of touch, or Dharmas.

Generally speaking, people want to acquire or pursue the things that please six faculties. It is easy to be desire and greedy when they see beautiful things, hear pleasant sounds and eat delicious food, It is easy to get angry or hatred when they contact with the objects that displease six faculties, so that they would reject and resist these objects in their hearts. It is the delusion not to know the essence of things. Greed, hatred and delusion are the three poisons of awareness(Yi) said by Buddhism, from which a lot of afflictions arise. In order to get rid of afflictions, we need to have wisdom. We need to contemplate and illuminate Reputations(Ming), Forms(Se) and Dharmas(Fa) with “wisdom heart” and “wisdom insight”, know that they are all impermanent, distress and no-self, and are clear about the causes that result in Reputations(Ming), Forms(Se) and Dharmas(Fa). In Huineng’s view, everything in the world, including body and mind, is born and destroyed and changing, which is called “impermanence”. All things suffer from the process of birth and death. Because of impermanence and suffering, it is impossible to have a so-called “ego”, “soul”, “entity” and “thing-in-itself”, which is called “non-self”. If one understand this, he would contemplate and illuminate all the world with wisdom, care nothing about gains or losses, become more positive. If so, he can get rid of all afflictions, liberate all distress.

In the view of the sixth patriarch Huineng, “Bodhi is the original self-nature, Giving rise to a thought is wrong”[2][6]. Once does one give rise to a thought, he would have prayer(including praying for becoming Buddhahood) or desire, then he would have pursuits. When he has pursuits, he is very likely to be afraid or worried that he would not achieve his

goal or what he is pursuing, which is goal fear. For example, some high school students take the college entrance examination, if they want to do well in the examination or to be admitted to the ideal university, they are likely to worry or fear that they will fail in the examination, so that they would be anxious, nervous, and have a poor diet and sleep. If one want to get love, he or she is likely to be afraid of not getting true love. When he or she gets love, he or she would also be afraid of losing it. Wise people can understand this, and know that fear come from their own heart, therefore, they can harness their heart to remove fear and make themselves fearless.

For example, the people who don’t know that they are going to die don’t fear death. The people who know that they are going to die but face death without flinching are still not afraid of death. The people who know to be died, especially have some terminal illnesses, but see through life and death, and regard life and death as natural phenomena, would brave death instead of clinging to life cravenly.

Confucius said: “The benevolent do not worry, the wise do not puzzle, the brave do not fear” (*The Analects of Confucius-Constitutional questions*). Its meaning is: the people of kindness have others in their heart, are easy to put down anything, so that they have no sorrow or fear; the wise people understand things, know what they should do, what they can do, and how they should do them, so that they have no confusion, especially of his own life; the brave people have the guts and courage to face difficulties and even death calmly, so that they have no fear, are not afraid of hardship, fatigue, difficulties and death.

Huineng developed Confucius’s thought. He united “permanence(Chang) and impermanence(Wu-Chang)”, “empty(Kong) and own(Y’ou)”, didn’t “grasping two “ , and put “benevolence(Ren), wisdom(Zhi), courage(Yong)” into one part. That “Kind people care and love others” means the core characteristic of the benevolence is altruism. There’s oblivious of themselves that is selfless in their hearts. They fulfill others without regard to their own gain or loss, so they(gentlemen)

are magnanimous. Since they are magnanimous, do not pursue their own interests, do everything for others and righteousness, they can be staunchly righteous and fearless. When they face a life or death decision. Therefore, it can be said that they are brave. Since they are magnanimous, do not pursue their own gains and losses, they would not be seduced or disturbed by external objects such as fame and fortune, etc. The result that they can eliminate selfish thoughts is that they conduct themselves and do things without hindrance with all their hearts, keep the peace and “no delusion” inside. Therefore, it can be said that they have wisdom.

C. “Wisdom” is a method of cultivation

“The Dhyana of Chinese Ch’an(Zen) is a cultural ideal, a unique cultivating method to pursue the ideal of life, or a philosophy, living art, spiritual transcendence.”[7] That is to say, “wisdom” of Chinese Ch’an(Zen) constructed by Huineng is a cultivating method, which constantly improves people’s mental realm and realizes the constant transcendence of life.

As previously mentioned, cultivating wisdom is to cultivate samma-ditthi(right views) and sammasankappa(right thinking). Samma-ditthi refers to correct insight, cultivating samma-ditthi is to cultivate the ability and method of having correct insight. Only with samma-ditthi, can we have a correct understanding of the matter and reason, and break the evil view. Only by taking samma-ditthi as the foundation, can we make unremitting efforts to progress. Sammasankappa, also known as right intention, is the thinking and differentiation based on Catursatya(the four noble truths), which are Dukkha-sacca(suffering), Samudaya-sacca(accumulating), Nirodha-sacca(extinction) and Magga-sacca(Way). It is the positive goal-oriented thinking methods of trying to solve problems. Cultivating Sammasankappa is to cultivate and improve right thinking methods and to learn to think dialectically. By dialectical thinking, we unify the emptiness and having, the others and self, especially recognize the

Buddhist doctrine that “the heart is Buddha and the Buddha is empty”. If we know the truth that “everything is empty”, we would not be obsessed with something.

From the discussion of “Wisdom” by the sixth patriarch Huineng, “Wisdom” actually tells people how to adjust their body-mind and cognition, and to grasp mentality in daily life. It is to master and apply the method of adjusting the body-mind and cognition and mentality. Its fundamental purpose is to make people not to hold something, broaden their minds, and to put down the ego. This is “non-ego, no attachment to ego” emphasized by Huineng. In daily life, ordinary people have a tendency to grasp something. Because they pursue what they like, avoid what they don’t like, such as the fear of death, seek the good and avoid the evil, they have endless afflictions. If people can observe and recognize the “impermanence” and “non-ego”, they can put their afflictions down. Once put down “ego” and afflictions, they would find that the world is vast, and not draw circles to limit themselves, and broaden their minds. To achieve the foregoing, it is necessary to practice it in wise ways, which means wisdom.

III. Structure of Ch’an wisdom

From what has been discussed above, it can be inferred that the wisdom of Ch’an(Zen) should include at least the following closely related “six abilities”: the ability to mastering the heart(Yu-xin-li), the ability to composure(Ding-li), the ability to judgment and decision-making, the ability to introspection, the ability to foresight, and the ability to execution.

A. The ability to mastering the heart(Yu-xin-li)

The ability to mastering the heart(Yu-xin-li) refers to the ability to mastering or controlling one’s own heart, which is the core of the wisdom of Ch’an(Zen). As mentioned above, the core of the sixth patriarch Huineng’s Ch’an is “understanding one’s own mind and seeing one’s own nature”, which is “directly to one’s mind, seeing one’s nature then straightaway accomplishing Buddhahood”, which

emphasizes that the key to accomplish Buddhahood lies in the insight and grasp of self-nature and self-mind. He pointed out: “The self-nature of Bodhi is originally clear and pure. Simply use that mind, and you will straightaway accomplish Buddhahood.” [2][6] This work must begin within your self-nature. At all times, in every thought, purify your own mind, cultivate your own conduct, see your own Dharma-body and the Buddha of your own mind. Take yourself across; discipline yourself.” [2][6] In this passage, Huineng clearly tells people to recognize and master their own “heart” and “self-nature”. In his opinion, “Marks (Xiang) is born from the heart”, and “the good and evil” and “the right and deviant” are also born from the heart. The most typical case is that the Buddha is not angry when he is reviled by the heathen. Buddha pointed out, “I am my own master, do things according to my own heart, do not follow the reactions of others.” That is to say that it is his own things whether or not someone scold, which is none of my own business, therefore, it is not necessary to be angry for his low quality. Whatever everyone has to do is mastering his own heart.

In fact, it is determined by his own “heart” whether one becomes good or evil, right or deviant. What kind of person one becomes actually depends on his controlling or mastering of his own “heart”. If one is able to master his “heart”, not seduced by various external marks (Xiang), he would become Buddha. Otherwise, anyone who can’t master his “heart”, very easy to be disturbed by the external marks, and produce the greed, hatred and delusion, would be plagued by afflictions, and may turn into a demon. The same is for success or failure and mental health or not.

For success or failure, if one has higher abilities to mastering his heart, he would be able to master his own “heart”. It is easy for him to eliminate external interference, not to be subject to the influence of others’ success or failure and words, etc, and not to follow the trend. The result is that he always master his own direction, follow his own “way”, and do what he should do and can do. If so, he can easily succeed.

Otherwise, if one can’t control his own heart, it is easy for him to fail, to be influenced by external objects and others, lack of his own opinions. Mastering our own hearts, our fates will be in our own hands. On the contrary, if we can’t master our own hearts, our fates would be given to others or something else. If so, there is nothing to be done, nothing to be done well [8].

For mental health, one of the important reasons why people are not healthy is that they hurt and lose their own selves because of poor ability to mastering their hearts. These people do often not see a little bit better or more successful of others, always resent and complain about someone else’s little good or success. Therefore, they would often be in a state of psychological imbalance, accompanied by negative emotions. In contrary to them, those who have stronger ability to mastering their own hearts are not blind to follow others, believe in their own abilities, respect their own choices, and have the courage to defend their own views. Even if everyone does not understand them, question and even accuse them, they would go forward without fear and unwaveringly. They do not seek what they cannot achieve and what they cannot do, not remorse and regret what they cannot do, not envy the achievements or enterprises that others have attained but they are unable to achieve, act according to their own capability, keep a kind of peaceful mind, not lose themselves. As the result, they are able to discover their own unique values and meaning of life and “the chance for the exercise of one’s abilities”. They do not think that “others have gone through all roads so that they have no way to go” and then confused, anxious, lost, decadent [9]. They know that their own ability and knowledge literacy will not be enhanced by others’ praise, nor be reduced by others’ devaluation, so they will not be complacent or even carried away by others’ praise for themselves, and not be humbled and irritated by the degradation and abuse of others. They have always been able to master themselves. They are “not pleased by external gains, nor saddened by personal losses”, generous and light, detached and free.

B. The ability to composure(Ding-li)

The sixth patriarch Huineng emphasized the unity of concentration(Ding) and wisdom(Hui), so the wisdom of Ch'ansaid by him certainly includes the ability to composure. Huineng clearly pointed out: all the things and Dharmas are born from the self-nature and self-heart, which cannot be separated from self-nature and self-heart. So concentration(Ding) and wisdom(Hui) are both born in self-nature and self-heart, which are different representation of the same thing. Both of them are unity, not two. Morality(Jie) is concentration(Ding), and concentration(Ding) is wisdom(Hui). Not only does morality(Jie) produce concentration(Ding), and concentration(Ding) produce Wisdom(Hui), but also does wisdom(Hui) produce concentration(Ding), and concentration(Ding) produce morality(Jie). In detail, if one is wise, he would understand the truth and reason, his heart would not be affected or disturbed. It is concentration(Ding). If concentration, he would not to be swayed by various Marks(good looking, good eating, good smelling, good listening, good touching, hated, etc.). He would naturally become wise. It can be seen that the wisdom of Ch'an(Zen) said by the sixth patriarch Huineng contains concentration. If one has wisdom, he would know what is right and what is wrong, be able to stick to his own inner values and not be tempted by the evil deeds of the outside world, which is exactly concentration. If so, he would be able to keep his own boundary of his mind or human bottom line.

The sixth patriarch Huineng pointed out: "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." [2] It is clearly pointed out by him in this passage that the ability to composure is the ability not to be disturbed by any external

marks(Xiang), which is strong mindfulness(Zheng-nian). If one, no matter whoever is, has this kind of strong mindfulness, he would not drift along external objects, and turn with the environment, and be fooled by the illusion and swayed by fame or fortune, be confused and irritated by others' words and deeds even insulting and defamatory words and deeds, so as to keep the mind-ground clean and pure.

The ability to composure is very important for everyone, which is necessary for anyone regardless of their occupation or work. If one has the ability to composure, he would be able to withstand loneliness, failures and setbacks, not afraid of difficulties, dare and even be most willing to sit on the cold bench in order to reach achievement. On the other hand, lack of the ability to composure, he would be easily prone to be eager for quick success and instant benefits, seduced by name and fame, driven by greed, hatred and delusion, disturbed by others outside, intimidated by difficulties, so that he cannot eat bitter, bear tired, upset. In Song Dynasty Zhao(Zhao Shan-liao)'s opinion, "Why didn't he panic in the midst of the rush and the adversity? What is the reason, his talent or His job? The gentleman said: 'The reason may not necessarily be his brilliant, but there must be extraordinary intellectual and spiritual capacity in his chest and the ability to composure. Otherwise, if he is thrown into panic first, how would he deal with critical situations well?' " It is to say that the ability to composure is very important for people. Even a very smart person, without the ability to composure, he would still accomplish nothing because his heart is confused and in turmoil.

C. The ability to judgment and decision-making

The Ch'an wisdom of the sixth patriarch Huineng includes the ability to judgment and decision-making. The highest level of wisdom mentioned above, which is "liberating knowledge and views", is to understand and master the method of fundamental liberation, and make appropriate judgment and decision on one's cultivation.

Only with the ability to judgment, can one has

the ability to mastering his heart(Yu-xin-li) and the ability to composure(Ding-li), know what he should do and what he can do, understand his own “way” and to walk his“way” firmly, not beinfluenced by external things or others. Under normal circumstances, people who lack the ability to judgment often lack their own opinions and lack clear ideas. Their behavior will be involuntarily affected negatively by many factors such as external situations, other people’s words and deeds, and their own emotions.This is because they do not know how to do it properly and have to follow the external situation or others. The result of itis thatthey are extremely vulnerable to setbacks or failures. As meeting with setbacks or failures, they areextremely prone to blame others or outward things instead of oneself. Those who complain about the sky are equivalent to giving their own future to God, so they blame God.To blame someone else for a setback or failure is a reflection of one’s own incompetence[8].

The ability to decision-making is related to the ability to judgment closely. The ability to decision-making is one of the most important qualities of success. Ifone does not make a decision in time because of his own hesitation as he should make, or hemade casuallya decisionas he should not made,he would made mistakes and failinevitably. The reasons that many people fail are that they make wrong decisions insteadthat they lack power or resources, on the contrary they have moreabundant resources. After making the wrong decision, they couldn’t find it, or discover itbut they don’t want to admit it, and even want to implementthe program successfully by investing more resources so as to prove that the decision made by them is right. It is the phenomenon of escalation of commitment, which is a phenomenon of increasing commitment based on past decisions. People tend to continue to make the same decisions despite evidence that decisions have been made wrong. When they has found that more resources invested have no effect, they are even more reluctant to pull back. In this way, theyare swayed by considerations of gain and loss, unable to make a decision decisively, always shilly-shally, delay the

opportunity[10].

D. The ability to introspection

The sixth patriarch Huinengbelieved that wisdom should be cultivated in afflictions, and grownin the liberation of afflictions. How to cultivate wisdom in afflictions? This requires introspection.

Introspection is a kind of wisdom and also a necessary condition for success. As the saying goes: “Failure is the mother of success”. It has a premise, that is, “a fall into the pit, a gain in one’s wit”. If one owns the ability to introspection, after encountering setbacks or failures,he would be able to analyze the causes, find out where the problems are, make progress, increase his wisdom, and avoid the same mistakes again. Only in this way, can he not fail in the future, namely success,by failing one by one. In this case,the failures experienced by himare able to become the “mother” of successreally[11].

Confucius said:“Among the three people who walk together, there must be a teacher of mine. Learn from the good who is chosen from them, change and give up the bad behavior of the bad chosen from them.” That is to say, when we see something good in others, we should look at ourselves and see whether or notwe have it. If not, we learn from others and find ways to have it. If so, further reinforcement is required. When we see something bad in others, we look at ourselves and see whether or notwe have it. If not, we continue to maintain and strengthen. If so, we should correct it. Only in this way, can we make continuous progress and improve ourselves. It is true for moral qualities, but also for success and mental health. When we see others succeed, we should think about why they succeed, reflect on what we don’t have and try to do something about it, instead onlyadmiring, envying and even hating. When we see others fail, we should analyze the reasons that they fail and the possibility of our own failure for the same causes in the future, so as to be able to avoid repeating the mistakes that they have made,instead of satirizing or ridiculing them. So we can learn something useful from the success or failure of others.From this point of view, reflection is

the source of wisdom.

First, it is able to make us find the inadequacy or limitation of existing ideas, horizons, ideas, methods, etc., and many other different vision, thoughts, ideas, methods, etc., so as to make better choices, or amended and perfected the existing horizon, thoughts, ideas, and methods, etc. Second, it is able to make us avoid subjective dogmatism, behavior stubbornness and even bigotry, rigid thinking and superstition, make more flexible thinking and more active thinking, so as to discover more new possibilities and hopes [12]. Third, it is able to make us identify errors or limitations in a timely manner and correct and prevent them, so as to make our own cognition or research more scientific and reasonable, and thus more effective [13].

E. The ability to foresight

In Huineng's view, if people have Wisdom, they would be able to see problems clearly, thus foresee the progressing of life and things. So the ability to foresight is an important aspect of wisdom.

The ability to foresight refers to the ability to predict or know things in advance before they happen, which is the ability to deduce the trend or result of future events from certain actual accumulated data. In overview of various areas of society, success belongs to those who are prophetic or prescient. Usually, each opportunity comes through four stages: "invisible", "despising", "unintelligible" and "too late". In the first stage, when the opportunity is just around the corner but it's not really there yet, most people don't see the opportunity, but those who have the ability to foresight have seen the opportunity and started to do it. In the second stage, those with the ability to foresight have already begun to do the work of seizing opportunities, but those who lack the ability to foresight despise what they do, believe that they were fools to do such seemingly hopeless things. In the third stage, those who have the ability to foresight have the effect in doing things, but those who lack the ability to foresight feel incredible, so they cannot understand. In the fourth stage, when those who lack the ability to foresight really see and

do what those with the ability to foresight have been doing, the best time has passed, so it is too late.

F. The ability to execution

The sixth patriarch Huineng pointed out: "What is meant by Prajna? Prajna in our language means wisdom. Everywhere and at all times, in thought after thought, remain undeluded and practice wisdom constantly; that is Prajna conduct.....Prajna, without form or mark, is just the wisdom mind. If thus explained, just this is Prajna wisdom.....When there is practice in every thought, that is the true nature. You should understand this dharma, which is the Prajna dharma; and cultivate this conduct, which is the Prajna conduct. Not to cultivate is to be a common person, but in a single thought of cultivation, you are equal to the Buddhas." [2][6] Here, the sixth patriarch Huineng clearly told people that wisdom is the unity of knowledge and practice, not only knowing or understanding the truth and reason, but also acting. If only knowing but not to do, the knowing actually equals no-knowing. Because the knowing is of no use to those who know it, the knowing is no different from no-knowing. So the sixth patriarch Huineng emphasized that wisdom must be practiced and done, must be embodied in action, which is called wisdom conduct or prajna conduct. This actually emphasizes the importance of execution. In other words, wisdom must be carried out or put into practice, otherwise it is not wisdom. Therefore, in the eyes of the sixth patriarch Huineng, the ability to execution is an indispensable part of wisdom. Even the ability to execution itself is wisdom.

The ability to execution is the ability to turn ideas or perceptions into actions, to turn actions into results, and thus to achieve a goal. It is the ability of a person to achieve the results he wants. The best ideas, if not implemented, are not good ideas. Therefore, to measure whether or not one has wisdom is to see whether he can put wisdom into action to achieve the results of wisdom.

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