

What Does *Daijo-Kishinron* Talk About?

– Interpreting “people's minds” –

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At the introduction of this paper, I explain why I decided to read *Daijo-Kishinron* and what the catalyst was. I have asked myself regarding my experience of judicial arbitration how people suffer, why they suffer, whether we can remove their suffering, and how we can live a life of peace. The theme of this paper lies in trying to resolve the “mind map,” as Dalai Lama XIV says, “The Buddhist teaching that explains the structure of our mind in detail can be said to be a ‘mind map.’ We call it ‘Buddhist psychology’.” The essential framework of this paper is to historically review and interpret *Daijo-Kishinron*, which many people have understood and interpreted since ancient times.

In this paper, I investigate the root of Mahayana Buddhism, from Buddha to Theravada and Abhidharma, and attempt to figure out the truth of Buddhism. In addition, I present research on Buddhist philosophy, such as *Vijnaptimatra* or *Madhyamika*.

Evidently, there are two sides of the human mind: “beingness” and “birth and vanishment.” Daisetsu Suzuki says, “It is our most important problem: Why on earth, regarding the human mind, should absolute ‘beingness’ become conditional? Why does ‘beingness’ and ‘blindness’ conflict with each other?” In this manner, “beingness” and “blindness” cross each other circumplexically as long as we live.

Such a human mind is the “people's mind” as referred to in *Daijo-Kishinron*. The “people's mind” clarifies Mahayana using the “first mind,” the “second gate,” and the “third vastness.” The essence of Mahayana is dharma and wisdom.

I quote Dr. Shunkyo Katsumata's *Japanese Evolution of Vajrayana Buddhism* in Chapter 4. Dr. Katsumata says, “The absolute direction of Buddhism is that the ‘people's mind’ finds out about the Bodhisattva mind by entering the faith of Buddhism, and becomes Buddha as-is, lying at the bottom of Vajrayana. This bottom links to the cosmos of *mandala* and the origin of the self mind.” The “people's mind” enters faith and comes from the Bodhisattva mind, toward the cosmos and the Buddhava of the self mind. I conclude that the ‘people's mind’ links to the “self mind of true awareness” that appears as Bodhisattva in this world.

When someone asked Buddha “Who is the master dominating this world?” he answered “*cittena niyati loko*.” This means that the mind controls people (Alubomulle Sumanasara, *Mind in Sick*, Sanga Shinsho, 2006).

Therefore, I think that wavering people's mind invokes the road to Bodhisattva and that we must keep on invoking this road.