

Uncovering the Mystery of the Origin of Religion from the Perspective of Buddhism

Hangyu Liu

Northwest Normal University, Lanzhou, Gansu, China

1. Introduction

Where did religion originate from? This is a question that is controversial and provokes deep thought. Living in an environment with many religious phenomena, in the current situation of increasingly complex religious influences, and in addition to the particularity of the nature of religion itself, this question has become a topic of intense discussion among academics, religious circles, and many thinkers.

This article aims to find a key to reveal the mystery of the origin of religion based on the viewpoints of Buddhist doctrine theory, with philosophical rational tools as the basis and critical thinking as the approach. To try to figure out this problem, we must first correctly understand religion, and correctly understanding religion should include at least two aspects: on the one hand, to standardize the complex meaning of the word "religion" (that is, to determine the essence); on the other hand, to prove the rationality of this article's research method. A clear domain and a reasonable research path are the prerequisites for our smooth research.

2. Establishment of the Nature of Religion and Research Path.

2.1 Traditionally, Religion is a Complex Entity with Multiple Interpretations, Diverse Connotations, and Complex Appearances. This is Due to Three Current Situations:

(1) Definitions come from the subject of cognition. As the object of cognition, religion, relative to different subjects of cognition, will naturally have greater subjectivity and differences in its meaning, composition, structure, and nature. Different people have different views and understandings of religion, and different conclusions come from each person's cognitive level, historical experience, and standpoint. It can be roughly divided into the perspective of religion (the perspective of religious believers) and the academic perspective of religion (the perspective of religious scholars). The academic perspective has different research focuses based on the different characteristics of religion, such as the way religion exists (such as religious organizations, etc.), the way religion expresses itself (such as religious activities), and the understanding of the particularity of religion compared to other categories (such as religious concepts). All of these will lead to different understandings of religion among different people, making the definition of religion inevitably mixed with a certain degree of subjectivity.

We admit that people's understanding of religion is diverse, and the diversity comes from the subjectivity and historical differences of the cognitive subject, but this does not mean

that it has no research value. There are at least two aspects of value. The first is that subjectivity reflects the subject's most simple and intuitive perception of the existence of religion, or the subject's most intuitive reflection of religion. In religious understanding and practice, the cognizer uses himself as a test bed to meditate and experience (personally verify) religion from the complex religious content. Although everyone may have different experiences, for religion, compared with a certain person's experience, self-experience is the most trustworthy and self-evident certainty of a certain subject. The second is that subjective experience often has universality within a certain range, such as the feelings shared by a certain religious group. In short, individual subjective opinions can be included as a reference, so we should be tolerant of the complexity of the definition and respect the particularity of different concepts. As long as there are reasonable components in the understanding, it can be used as a resource to enrich cognition and as one of the clues to reveal the mystery of the origin of religion.

(2) The diversity of the meaning of the word religion also comes from the fact that there are many religions under the category of religion. Different religions have their own characteristics, and have different connotations and spiritual principles. This is the "diversity of religion itself". It can be roughly divided into:

Terms of religious organization: Tribal religion - world religion;

The status of the object of faith: Pantheism - monotheism;

The origin of the universe: Creator theory - no god theory.

Of faith (realm): Personal theism (with person) - impersonal theism (without person);

It should be noted that although there are differences in doctrines between different religions, they still have the same characteristics. We can easily extract the common characteristics of non-religion from the representative world religions, such as belief in the existence of the absolute (absolute realm), belief in the transcendence of absolute existence (supernatural, transcendental, super-rational, and other-worldly), and belief in the mystery and revelation of religious practice. These common points are the key to our understanding of religion and help us accurately grasp the essence of religion. In summary, this article believes that the essence of religion is the consciousness of belief in the object of religious belief, referred to as religious belief. The reason why religious ideas and behaviors have become religions that are different from other cultural ideas and behaviors is due to religious beliefs.

(3) Religion has its own worldview, and based on its worldview, it forms its own unique cognitive system (such as

theological system, Buddhist thought, etc.). The complexity of studying the origin of religion also comes from the fact that the fields involved in religion - concerned with the world, ultimate, origin, life salvation and other issues - overlap with the research fields of philosophy. Because of its "transcendence of the object of faith", it is debatable whether we can use the philosophical experience + rational cognition principle to understand the "behind the thoughts" of transcendental and transcendental thinking.

But there is no need to be discouraged. Reason itself allows for the possibility of open, diverse, and rational discussion. As long as its theory does not violate rational rules, it can be regarded as a legitimate theoretical research material. Although the essence of religion relies on faith, religious belief is not the opposite of rationality. The rationality component in religion is a form of "rational answer to questions." We might as well call this perspective "let religion introduce itself rationally." Letting "religion introduce itself" is not to use religious dogma to defend religion, but to use the rationality component in religion, and use a different perspective from the usual object view of religion to reflect on and grasp religion in a new dimension. The advantage of doing so is that it can not only ensure that our research methods are reasonable, but also cope with the complex problem of infinity that cannot be experienced. It makes room for the rationality of religion itself, unlocks the shackles of one-size-fits-all religious prejudices, and finds new ideas for studying the origin of religion. Because, as long as religion can provide a reasonable explanation, it is worthy of our attention and thinking, and it opens up a new situation for us to find answers.

3. Questioning the Origin of Religion

Where does religion come from? Where does religious belief come from?

Faith is generally the belief in a system, doctrine, or object. To expand on it, belief is cognitive identification, emotional dependence, and willful need. People can believe in many things, such as scientific knowledge, past experience, logical conclusions, and even the teachings of their parents and their own opinions, which form the underlying basis for people to judge right and wrong.

The biggest difference between religious belief and other beliefs is that the object of religious belief is the embodiment of infinite perfection, transcending the limited time and space history of mankind, and even the pinnacle of thinking that transcends human imagination. Its status will not change with the passage of time. In other words, the object of religious belief is the highest establishment in people's hearts from the moment it is born. Its name may vary from person to person, and its appearance and story will gradually develop, but the only thing that remains unchanged is its absolute supremacy in status/realm, which is the source of its eternal sacredness. It is the belief in this supreme existence that forms religious belief.

The accompanying question is, how and why can such a belief appear? This is also the question of how religious belief is possible.

The problems of religious belief have their own faces in different cosmologies or theories of life, in the development of human history and in the description of religious classics. Whether it is the fear and mystery of things that people cannot understand correctly after they come to the world and face the oppression of nature as an alien force; or the doubts people have about their own power and the inherent doubts of being born as human; and the distrust of the power of others; or the dissatisfaction with the established status quo, etc. It will be found that the sense of uneasiness, misunderstanding, dissatisfaction, etc., all reflect the multi-faceted limitations of people as human beings. Behind this limitation lies the fact that on the one hand, people can experience the limitations of their current situation through the confusion and suffering in life and feel deeply dissatisfied. On the other hand, human beings try to change this dissatisfaction and have a desire and yearning to get rid of their own limitations. This yearning is reflected in the absolute supreme object established by religion as the goal of faith. In other words, religious beliefs come from people's yearning to get rid of their own limitations.

At this point, it seems that the question of how religious belief is possible has been answered, but it is not thorough enough, because in order to establish this fact, the indispensable conditions are: (1) people have the ability to feel imperfection, suffering, etc. (2) people have the ability to form definitional judgments based on feelings, and to infer perfection based on existing judgments and establish ideal goals (3) people have the ability to choose to practice in accordance with the goal of faith (4) people are not only willing to have this goal, but also have the confidence to achieve the desired goal. Among them, point (4) is particularly important, because without sufficient confidence or hope, we will not have the motivation to improve ourselves, or even the desire to put it into practice. It is precisely because there is a kind of eternal "hope" that we have the motivation for all actions.

In other words, possessing these three characteristics plus a certain hope is the foundation on which our religious beliefs are built.

In this way, the question of how religion originated is transformed into a new question, that is, whether humans have the above four characteristics? The question of the origin of religion is closely related to the question of the origin of vitality, and the formation and development of life always relies on different worldviews. Therefore, the question of the origin of religion can only be completely solved by questioning it in a complete and continuous worldview. Is there a complete worldview that can give us a rational reference?

4. Answers from the Buddhist Perspective

1) From the perspective of Buddhism's "Dependent Origination and Emptiness of Nature", humans, as a kind of sentient life, together with other sentient beings and the material world, do not have the properties of permanence (eternal permanence), unity (independence), master (having a subject), and domination (controlling everything within themselves). They are just a temporary state of the combination of the five aggregates. The five aggregates mean

gathering and classification, that is, the five categories that classify all conditioned phenomena. They include: (1) the aggregate of form; (2) the aggregate of feeling; (3) the aggregate of perception; (4) the aggregate of volition; and (5) the aggregate of consciousness. In simple terms:

(1) The form aggregate refers to matter composed of the four elements (soft, hard, moist, and hot). For humans, it is the physical body.

(2) Feeling refers to the feelings caused by the external world acting on the roots. It includes the feelings of sensation and perception, as well as the emotions obtained from sensation and perception.

(3) Thought refers to the various aspects of the external world that people take as their essence and form verbal concepts, which is equivalent to people's perception and rational activities.

(4) The aggregate of action refers to creation and behavior, which are psychological activities such as intention and motivation, equivalent to the function of human will.

(5) The Aggregate of Consciousness is a collection of the eight consciousnesses. Consciousnesses are both the ability of humans to distinguish and recognize, and they are also the subject of human beings' distinction, recognition, and other qualities.

Now that we understand that humans are a kind of existence composed of the above five elements, let us return to the previous analysis - how is it possible to establish religious beliefs? We must have the necessary four conditions:

(1) People have the ability to feel imperfection, suffering, etc. This is included in the aggregate of feeling.

(2) People have the ability to form definitions based on their feelings, and to judge and infer perfection based on existing definitions, and to establish ideal beacons. This is included in the aggregates of perception, volition, and consciousness.

(3) People have the ability to choose to act according to the beacon of faith. This is included in the action aggregate.

(4) People have confidence that they will eventually achieve their desired goals. This is included in the consciousness element.

Is a summary of the abilities humans need to have religious beliefs and the abilities they possess, but further exploration is needed to gain a clear answer to the origins of religion.

(1) For example, regarding the aggregate of feeling:

Now that we know that humans have the ability to feel imperfection, suffering, etc., the question that follows is: Why is life full of suffering? Because if the environment we encounter is not painful, then our aversion to suffering will not arise.

(2) About Xiangyun:

We already have the ability to define things based on our feelings, so how can we ensure that our definition of feelings is consistent with our real feelings? Because if the definition is not accurate, then the way we use it to get rid of suffering cannot be guaranteed to be effective.

(3) About the aggregates of actions:

We need to define it in suffering, establish an ideal beacon based on the inferred perfection, and choose the autonomy of practice in accordance with the faith beacon. So how does this whole process happen? Because if we don't answer this question clearly, even if we know the suffering of the current situation, we can't make the decision to be liberated.

(4) About the Aggregate of Consciousness:

After understanding that aversion to suffering and evil leads to a yearning for a goal, what is the basis for people to achieve this goal? In other words, what is the basis for the hope of achieving the goal? If we do not answer this question clearly, we will not be able to find the most fundamental motivation for the emergence of religious beliefs.

Below we answer these questions based on Buddhist theories:

(1) Why is life full of suffering?

First of all, what is bitterness?

Suffering refers to the state of suffering and worry that is caused by the opposition and distress of the body and mind. When a person experiences (feels) an adverse situation, it is called suffering when it is forced on the body, and it is called worry when it is forced on the mind. In other words, when the body encounters an unpleasant object, it will feel suffering; when the mind encounters an unpleasant object, it will feel worry.

There are many types of suffering, which can be classified according to the three types of suffering:

“Suffering”: The feeling of distress and distress that is directly felt due to dissatisfaction.

Suffering of change: The distressing feeling of the body and mind arising from the destruction and transformation of a desirable object (pleasant feeling) due to its death.

“Suffering of change”: All conditioned phenomena do not have a moment of stability and permanence. Due to the impermanence of all phenomena, the feeling of distress to the body and mind arises.

Based on the definition of suffering, let us look at the actual situation of human beings:

When people come to this world, they are faced with the oppression of nature as an alien and strange force. Natural disasters such as fire and water, war, hunger and cold will all lead to a direct feeling of dissatisfaction, which is called suffering.

As for the things that we crave, such as food and drink, we initially feel happiness. But as the feeling of fullness changes, the pleasant feeling toward the things we crave is destroyed. This is called suffering of change.

Since the world and the human body are both conditioned phenomena, the nature of conditioned phenomena is impermanence. This makes everything around us in a state of impermanent change. Human nature desires stability, freedom and freedom from oppression, but the current situation is not as expected. This instability can make people feel uneasy and worried, which is called suffering of change.

From this we can see that life is naturally full of annoyance.

(2) How can we ensure that our judgment of feelings is consistent with our actual feelings?

According to the Commentary on the Treatise on the One Hundred Dharmas, "Thoughts are the nature of taking images from the environment, and the function of setting up various names and words. It is necessary to establish the various aspects of the environment before various names and words can arise."

Volume 5 and Volume 7 of Cheng Weishi Lun state: "Clear consciousness arises simultaneously with the first five consciousnesses such as eye and ear. It can clearly distinguish and perceive the likes and dislikes, lengths and shortness of the external mirror. Therefore, this consciousness is called the "clear basis" of the five consciousnesses, and is also called the "five consciousnesses".

And in the Yogacarabhumi Sutra: "At the same time, the storehouse consciousness corresponds to the transforming consciousness, and the three natures arise together."

In simple terms, the first six consciousnesses and the six realms are all born from the eighth consciousness, because when the first five consciousnesses take the five realms as their objects, they only have the function of distinguishing their own nature (producing present perception), but cannot clearly understand their objects. In other words, the first five consciousnesses can judge the real nature of the realm (real object), but cannot generate concepts about it. The clear consciousness in the consciousness arises with the first five consciousnesses, helping the five consciousnesses to arise and to enable the five consciousnesses to clearly understand the realm. In other words, the five consciousnesses are the basis of the first five consciousnesses, highlighting that the activity of people being able to generate concepts through distinction is the function of the clear consciousness that arises at the same time as the five consciousnesses.

Because the first six consciousnesses are all three-natured (good, evil, and neutral), the five-co-consciousness is the basis of the first five consciousnesses, and the objects of the five-co-consciousness are the same objects and the same co-consciousness, so the nature of the concepts produced by the five-co-consciousness is consistent with the actual feelings of the five consciousnesses (good, evil, and neutral). And because good and evil are directly related to the feelings of pain and pleasure, we can make judgments that are

consistent with real feelings.

(3) What are the laws governing the occurrence of will?

According to the Yogacarabhumi Sutra: "When the mind perceives the external mirror (object), five kinds of mind arise in sequence. They are (1) spontaneous mind, also known as spontaneous falling mind. It is the mind that arises in an instant when the eye consciousness first perceives the external mirror. This mind arises suddenly and spontaneously, so it has not yet distinguished between good and evil. (2) Seeking mind, which is the mind that seeks and seeks to discern and understand the external environment. (3) Determined mind, which means that after distinguishing the object of perception, it can discern and determine good and evil. (4) Defiled and pure mind, which is the mind that gives rise to emotions such as likes and dislikes towards the external environment. (5) Equal flow mind, equal means equality; flow means flow of categories. It means that after distinguishing good and evil, it continues to think of purity according to its category. For good dharmas, it continues to think of purity, and for evil dharmas, it continues to think of mixed thoughts, and each thought continues without difference."

The above clearly shows that when the mind is attached to the external environment, five orders will arise in sequence. That is to say, when a state appears, our mind with "ability to attach (cognitive function)" will suddenly fall into the state, and at the moment of falling, we want to know what state the object of attachment is, so we give rise to the "seeking mind" that hopes to seek for discriminating insights. After knowing the nature of the state we are seeking (after experiencing suffering), we can generate the "determined mind" to determine its nature (good, evil, suffering, happiness). After understanding the situation we encounter, we can have feelings of likes and dislikes for the defiled or pure states of enemies, relatives, disobedience and compliance, which is the "defiled and pure mind", that is, our dissatisfaction with suffering and limitations and our yearning for happiness and perfection. Under the influence of the "defiled and pure mind", good and evil have been classified and continue to exist according to their categories, which is manifested in our efforts to pursue good laws and our continuous disgust for evil laws. This is also the mind of our ability to choose to practice faith independently in our will.

Thus, the whole picture of our will to continuously practice the good Dharma (religious beliefs) that can transcend suffering and bring joy is revealed.

We seem to have found a preliminary answer to the question of how religious belief is possible, that is, as a person composed of the five aggregates, we naturally have the basic conditions for religious belief. But this is not enough, because having various basic conditions only satisfies the possibility of religious belief. What we really want to explore is not only why religious belief can appear, but more importantly, why religious belief should appear. For example, in the process of cognitive activities, why do we have the mind of seeking, deciding, and defilement in the realm of the object? If we do not want to understand the external environment, do not want to decide good and evil, suffering and happiness, then it is obvious that even if we have the basic conditions, we still

cannot generate the initiative to escape from suffering and pursue faith.

(4) The ultimate mystery is hidden in the mystery of consciousness

(1) Why is life naturally full of suffering? Alaya consciousness is the basis for the arising of all phenomena, including suffering.

“The Mahayana Mahaparinirvana Sutra” says: “The mind arises from the alaya-vijnana, the consciousness arises from the manas, the alaya-vijnana gives rise to all minds, like waves on the sea.” It can be seen that the seventh consciousness is born from the eighth consciousness, and the first six consciousnesses are born from the seventh consciousness, so the first seven consciousnesses are all born from the alaya-vijnana.

The Summary of the Great Vehicle Treatise summarizes this consciousness as “storehouse”. This consciousness not only governs all the stored seeds, but also governs the previous seven consciousnesses, the entire mind, the three realms and six paths, and the entire world. It is the basis of all phenomena.

The Yogacarabhumi Sutra states: Alaya consciousness is the root of all defilements. Why? This consciousness is the root of the arising of the sentient world, which can give rise to the roots, the bases of the roots, and the translator consciousness. It is also the root of the arising of the material world, because it can give rise to the material world. It is also the root of the arising of friendship, because all sentient beings look to each other as a cause of enhancement.

This means that the Alaya consciousness is the root of the pollution of sentient beings’ minds and of defiled dharmas such as afflictions. Suffering comes from sentient beings who have been blinded by ignorance since time immemorial, not knowing the truth that the root body and the material world are manifestations of the Alaya consciousness. Driven by the Manas consciousness, they give rise to all kinds of defiled good and evil thoughts with the self as the center, and create defiled good and evil karma. Then, through the control and function of the Alaya consciousness, they create the life forms and ways of survival in the three realms and six paths, and suffer all kinds of bitter fruits.

(2) What determines the laws governing the occurrence of thought (will)?

According to the Awakening of Faith in the Mahayana: “There are two gates to the law of one mind. What are the two? One is the gate of the true nature of the mind, and the other is the gate of the birth and death of the mind. These two gates each encompass all dharmas.” “The birth and death of the mind is due to the Tathagata storehouse. The so-called non-birth and non-death is combined with birth and death, neither the same nor different, and is called Alaya consciousness.” The “birth and death of the mind” in the state of birth and death of the Alaya consciousness is called “unawareness.” The specific manifestation of “unawareness” is “thought”. This thought has three aspects: “The first is the

aspect of ignorance and karma. Because the mind moves due to ignorance, it is called karma. The second is the aspect of the ability to see: because it moves, it can see. The third is the aspect of the realm: because it depends on the ability to see, the realm appears falsely.”

From this, we can know that “heart movement” is the internal sign of “unawareness”. It is because of “unawareness” that “heart movement” can see all the aspects and realms in the world. The reason why the heart changes from being still to moving is due to the “movement of the wind of ignorance”. “Ignorance” is “sudden thoughts”, which is the root cause of real suffering.

The specific manifestation of “unawareness” is the inability to perceive the absolute uniqueness of the true nature. “Not aware of the mind arising, but having thoughts” becomes beginningless ignorance, which can see, manifest, and take the realm, and produce the “karma consciousness (mind movement)”, “transformation consciousness (can see the appearance)”, “present consciousness (can manifest the realm)”, “intellectual consciousness (can distinguish between defilement and purity)”, and “continuous consciousness” (defilement and purity continue). This is the fundamental reason for the “fall from random mind” to “equal flow mind” in the above-mentioned thought process.

(3) The question now is, in the midst of suffering caused by our own ignorance, why can we actively generate “knowledge”, that is, the active consciousness to pursue faith, which leads to subsequent actions based on good and pure dharma, which is our final question to answer the mystery of the origin of religion.

According to the Awakening of Faith in the Mahayana, the Alaya consciousness is a combination of pure and impure truth and delusion, and has two meanings: “awakening” and “unawareness”. The meaning of “unawareness” has been mentioned before, and “awakening” means that the body of this consciousness is the absolute equality and non-differentiation of the true nature, the Dharma body that all Buddhas have realized, and originally has the awareness of the true nature of the universe, which is called “original awakening”. This original awakening enables sentient beings to reflect on their own existence, resolve to abandon evil and cultivate good, and gradually reach “ultimate awakening” from “initial awakening”, “similar awakening” and “partial awakening” to become Buddhas. The foundation of “original awakening” is the seed of non-leakage.

In the Dharma-nature and Consciousness-only School, there is the concept of seed conditioning. Conditioning means the occurrence or development of seeds; conditioning means birth or near birth. Conditioning means the occurrence of seeds in the Alaya-vijnana, which causes the newly-conditioned seeds to be born and grow. The Alaya-vijnana, which contains seeds of good and evil, can condition itself. The conditioning process of the non-leakage seeds is called the conditioning of pure dharma. According to the Abhidharma-samuccaya-śāstra, there are two types of conditioning of pure dharma: (1) conditioning of the true nature and (2) conditioning of the false mind.

(1) The cultivation of the true nature refers to believing that one possesses the true nature of pure dharma, which can inadvertently cultivate ignorance. As a result of this cultivation, one's own deluded mind becomes disgusted with the suffering of birth and death and yearns for the bliss of Nirvana. This overall cultivation is the "self-cultivation", which means that the true nature is originally endowed with the dharma of no leakage and has inconceivable karmic functions. This nature constantly cultivates the mixed minds of sentient beings, causing them to become disgusted with birth and death and yearn for Nirvana, and to have a deep faith in the true nature of the true nature, thus making them determined to cultivate their minds.

(2) The fumigation of the false mind refers to the fact that, after people have a deep faith in the nature of non-leakage and have decided to cultivate, they will become disgusted with the false mind and continue to fumigate the true nature. This will continuously increase the tendency of non-leakage and reduce the tendency of leakage. They will perform various expedient actions to eliminate ignorance, and with the elimination of ignorance, they will attain nirvana and complete pure karma.

Thus, we finally found the basis for our confidence in pursuing the perfect goal of faith, which comes from our inherent "awareness" - that is, the "innocent good seed" in our nature. The function of the innocent good seed we possess gives us the foundation for our joyful yearning for the ultimate goal. So far, the mystery of the origin of religion has finally been answered. Religious beliefs, like life and the entire universe, all originate from our innate nature. As long as we exist, we will naturally yearn for and pursue the highest, infinitely perfect, supreme and good faith goal in our hearts without beginning or end.

5. Word Limit, Some Other Related Issues, Brief Supplement

The first question: Are the seeds of the defiled and the undefiled inherent or newly acquired? According to the view of Dharmapala, who was listed as the most righteous of the ten great scholars by Master Xuanzang, "the seeds of the defiled and the undefiled are both newly acquired and inherent, and they are combined to produce the present, and are not mixed." The seeds are natural, which does not shake our previous view that people have an innate belief in perfection.

The second question is: Since we originally have the seed of non-leakage, why can't the seed of non-leakage automatically manifest into the highest and best state? Or why can't we directly see the most perfect state of ourselves, but instead need to practice in the false mind to destroy the habit and transform the mixed dharmas of leakage?

The Lankavatara Sutra points out: "Just as a sword cannot cut its own edge, the mind cannot see its own mind, just as a finger cannot touch itself." That is to say, although the Alaya consciousness is the source of the seeds of defilement and purity, liberation requires the purification of the Alaya consciousness itself. The Alaya consciousness itself cannot practice, cannot be enlightened, cannot see the truth, and cannot see itself. The purification of the Alaya consciousness requires the sixth consciousness process of the delusion mind

to gradually transform the Alaya consciousness into a pure and spotless consciousness.

The Mahayana Meanings says: "When the six consciousnesses arise, they hear, think and practice, which are then smeared on the original consciousness, forming the seeds of good dharma of hearing, thinking and practicing. The original consciousness is smeared on ignorance, which gradually thins it out. As ignorance thins, the attachment to self also thins. As the attachment to self thins, the doubts that arise in the six consciousnesses also thin out. In this way, all faults are eliminated, and all virtues are complete. This is how true practice should be."

This is just like one's own eyes can never see oneself (ignorance). In order to see oneself, one needs to create some external objects (such as mirrors). Creating objects is not the purpose (it is just ignorance and delusion). The purpose is to gradually know oneself through the created objects. (Gradually eliminate ignorance through practice). After truly knowing oneself, there is no need to make mirrors. (No longer trapped in ignorance and delusion.)

Just like the profound and incomprehensible nature of religious belief, its externalization can only be gradually revealed through the process of using consciousness, and ultimately it is proved that it has nothing to do with external objects, but only arises from the true nature, nothing more.