

The Nonduality Resolution Sequence Symbol  
and  
Tsong-mi's Analysis of Mind

By Renshin and Taizen Verkuilen



*As a ... system deeply concerned with the practical task of motivating and guiding followers, Buddhism requires a coherent vision of the nature and structure of the path. Such conceptual maps orient the practitioner, locating him in relation to his ultimate goal and thereby clarify his task.*

*Peter Gregory, *Sudden Enlightenment Followed by Gradual Cultivation**



## Note to Reader

Familiarity with *Tending the Fire: An Introspective Guide to Zen Awakening* is essential for understanding the objective of this work.



# The Nonduality Resolution Sequence Symbol and Tsung-mi's Analysis of Mind

*“Indian Masters always held to three sources of knowledge.  
Of the three, most Chan lineages have direct perception and inference.  
They must seal them with the third source, the sutras.”<sup>i</sup>*  
Zen Master Kuei-feng Tsung-mi

## INTRODUCTION

Kuei-feng Tsung-mi [Guifeng Zong-mi], an eminent ninth century Hua-yan and Zen Master asserts, “Indian masters have always held to the three sources of knowledge.” In their understanding of the principles of the Dharma, the Indian Masters considered the three sources of knowledge to be:

- Buddha’s definitions of the process of awakening found in the sutras
- Inferential introspection that provides the link between the conceptual teachings of the sutras and the experiential mind of meditation
- The direct perception of the truth of the sutras found in meditation

Zen lineages generally teach some form of inferential introspection and direct perception, but often lack the anchoring experience of the sutras. This situation is commonplace in Western Zen training facilities. Practitioners receive instruction in meditation techniques, but their efforts are often left ungrounded from the basic principles contained in the sutras. The three sources of knowledge must act in concordant support in order for experience to be whole and complete. In other words inferential introspection and direct perception must be validated using the recognized standards of the sutras. Then certainty arises becoming the foundation for subsequent insights by reducing the chance of erroneous conclusions.

The many schools of Buddhism each emphasize a particular portion of Buddha’s teachings. Their adherents develop skilful means to guide its practice. We have done that as well, formulating our understanding of the three sources of knowledge in our book *Tending the Fire: An Introspective Guide to Zen Awakening* and other efforts. The process of awakening, developed and described therein, is rooted in the three sources of knowledge, yet offers freedom of expression and application that responds to idiosyncratic needs.

The work that follows summarizes the main points of *Tending the Fire*, introduces Tsung-mi’s Analysis of Mind, and identifies and illustrates some of their common features on *The Nonduality – Resolution Sequence Symbol with Tsung-mi’s Analysis of Mind Chart*.

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## SECTION 1

### THREE SOURCES OF KNOWLEDGE

**The Sutras** – The main sutras’ teachings referred to in *Tending Fire* come from the Yogacara Buddhist tradition, as well as the *Lankavatara* and *Flower Ornament Sutras*. SECTION 1 describes the basic premises of Yogacara Buddhism.

**Inferential Introspection** – Explains how the use of evidence and reasoning is essential for the bridging between sutras and direct perception. An original introspective guide named the Resolution Sequence describes in twelve steps the process of awakening, from inception to fulfillment.

**Direct Perception** – Connects Shakyamuni Buddha’s direct perception teaching of the Four Dhyanas (types of meditation) found in the *Lankavatara Sutra* to the process of awakening

## SECTION 2

### SYMBOLIC REPRESENTATION OF PROCESS OF AWAKENING

Presents the sutras, inferential introspection, and direct perception in a symbolic form that condenses and transmits process of awakening information in a succinct manner (Nonduality – Resolution Sequence Symbol). Relationships between the three sources of knowledge are embedded as well, defining when and where transitional awakenings occur.

## SECTION 3

### THE NONDUALITY – RESOLUTION SEQUENCE SYMBOL AND TSUNG-MI’S ANALYSIS OF MIND [AOM]

Tsung-mi devised an analysis of mind that combined graphics, sutra teachings, inferential introspection, and the direct perception of meditation, producing a symbolic form similar in character and function to the Nonduality – Resolution Sequence Symbol.

## SECTION 4

### TSUNG-MI’S ANALYSIS OF MIND

Defines points of convergence between Nonduality – Resolution Sequence Symbol and Tsung-mi’s Analysis of Mind teachings by combining elements of the Resolution Sequence and the Unenlightened and Enlightened Aspects of Tsung-mi’s Diagram of the process of Enlightenment and Delusion together in the Intrinsic Enlightenment Table.

## SECTION 5

### COMBINING THE NONDUALITY – RESOLUTION SEQUENCE SYMBOL AND TSUNG-MI’S GRAPHICAL REPRESENTATION

Combining Tsung-mi’s analysis of mind with the Resolution Sequence produces the Intrinsic Enlightenment Table



## SECTION 1

### THREE SOURCES OF KNOWLEDGE

#### **The Sutras**

The teachings of Shakyamuni Buddha were captured in the sutras and preserved for our use. They are known as “Buddha’s Word” because they express the authoritative explanations of the teachings. They serve as models by which to discern the false and correct. Some sutras express provisional teachings while others teach how to experience wisdom. We must rely on their complementary wholeness to understand the complete meaning of Buddha’s teachings.

Shakyamuni Buddha taught for forty-five years after his awakening. During his teaching career he taught on many levels. After his death these levels were categorized into what we know as The Three Turnings of the Wheel of Dharma.

In the First Turning, the Buddhist practitioner undertakes an analysis of the self and its constituents in order to understand the functioning of the self and to resolve the conditioned states at the root of suffering. Conceptual understanding of the mind’s elements and functions is at the heart of its method.

The Second Turning teaches the direct experience of the emptiness of reality, apart from conceptual mediation, and views the conceptual basis of the First Turning as incomplete understanding.

The Third Turning of Yogacara Buddhism arose because of the necessity to resolve the seeming conflict between the personal approach of the First Turning, and the universal experience of the Second. The Third Turning focuses on the complementary relationship of concept and immediacy. We are creatures of both thought and experience, made whole with experiential understanding of their intimate relationship.<sup>2</sup>

The Third Turning facilitates the inner dialogue between the dualistic pairs of our makeup, Yogacara Buddhism initiates action through an introspective analysis into the operation and resolution of conditioned states that removes the obstructions and facilitates the process of awakening. The nonduality of Yogacara Buddhist teaching embodies the threefold process of awakening: resolving conditioned states, integrating the freedom from conditioned states, and living that freedom.

Yogacara Buddhism defines eight levels of consciousnesses: sight, sound, taste, touch, smell, consciousness, *manas* [faculty of intuition], and *Ālayavijñāna* Storehouse Consciousness. The first seven arise from within and are functions of *Ālayavijñāna* consciousness.

The fundamental Yogacara Buddhist concepts used in this description of the process of awakening are:

- *Ālayavijñāna* Storehouse Consciousness
- The Twelve Links of the Chain of Causation
- All-inclusive Nonduality
- Complementary Dualistic Pairs
- The Three Aspects of the Process of Awakening

- The Four Awakenings

### **Inferential Introspection**

The Buddhist process of awakening depends on conclusions reached on the basis of evidence and reasoning. The twelve stages of the Resolution Sequence introduced in *Tending the Fire* are introspective guides to an experiential understanding of the unfolding of awakening. They describe the awakening process in detail. Learning and applying the sequence of steps in the process of transformation describes how to uproot conditioned states and initiate liberation.

Each of the stages performs two services:

- Summarizes the action and affects of the process of awakening at the juncture where they are located
- Supplies direction for correct orientation. Each label is associated with an expansive introspection and a proper alignment with the process of awakening, providing correct guidance in transforming the vexations of mental afflictions.

The Resolution Sequence puts into words an introspective method that instructs practitioners to identify and resolve conditioned states, and integrate the freedom that results from their resolution. *Introspective analysis of the operation and resolution of conditioned states naturalizes the inner dialogue between the Personal and Universal Aspects of Mind.* Observation and questioning continue their definitive role as the chief means of gathering experiential evidence. Acquiring conscious knowledge of conditioned states provides the basis for understanding the appropriate time and place for willful activities in order to avoid wasteful efforts.

The table below lists the twelve symbol labels and a one-word definition for each of them. “a”, “A”, “Aa”, and “AA” refer to the Four Awakenings. Practitioners can memorize the table and refer to the stages’ labels to navigate the continuously changing needs of the process. Brief interpretations of each stage are also included.

#### SHORTHAND SUMMARY OF THE RESOLUTION SEQUENCE STAGES AND THEIR RELATIONSHIP TO THE FOUR AWAKENINGS

Deconstruction	Reconstruction
1. Identification – <i>Articulating</i>	7. Proclamation – <i>Asserting</i>
2. ‘a’ Separation – <i>Observing</i>	8. ‘Aa’ Discerning Differences – <i>Noting</i>
3. Development – <i>Questioning</i>	9. Clarifying Details – <i>Opening</i>
4. Maturation – <i>Embracing</i>	10. Acceptance – <i>Having</i>
5. ‘A’ Transformation – <i>Liberating</i>	11. ‘AA’ Relief and Comfort – <i>Being</i>
6. Psychophysical Shift – <i>Shedding</i>	12. Naturalness – <i>Sharing</i>

## DECONSTRUCTION

### 1. Identification – *Articulating*

Identification reveals the experiential reality of conditioned states. Prior to reflection and inquiry, life just happens within a single perspective defined by whatever momentary perception is occurring. *Articulating* means gaining the ability to name the conditioned state active at any given time.

### 2. Awakening ‘a’ Separation – *Observing*

An observational viewpoint is gained through Zen training. In *Zazen*, one acquires the ability to witness conditioned states and inquire into their function. *Observing* discerns the difference between being unconsciously trapped by a conditioned state and being consciously aware of how it manifests.

### 3. Development – *Questioning*

Development is where conditioned states begin to deconstruct. *Questioning* cultivates the awareness of the connections between negative emotions, mental pain, and conditioned states.

### 4. Maturation – *Embracing*

Maturation provides the practitioner with the inner firmness and strength required to recognize, accept, and keep the effects of conditioned states internalized. *Embracing* minimizes projection of negative responses into the world. Not projecting negative emotions generates creative tension that ultimately serves the process of their resolution. In Maturation, daily life reflects the creative interplay of the complementary pair of conditioned states and awakening.

### 5. Awakening ‘A’ Transformation – *Liberating*

The conditioned state and its related afflictive pain are resolved. The pain changes from a symptomatic issue to productive energy and insight. *Liberating* removes the necessity of coping because the afflictive outcome of the conditioned state is no longer present.

### 6. Psychophysical Shift – *Shedding*

The Psychophysical Shift unburdens the practitioner of the mental habits and deep-seated assumptions embedded in the conditioned state. An individual’s experience of self is radically altered without the conditioned state’s encumbrance. *Shedding* establishes an entirely new point of reference that replaces one that was formally taken as normal, predictable, and essential, with one relieved of the negative psychophysical effects of the conditioned state. Transformation and Psychophysical Shift modify one’s inner ecology.

## RECONSTRUCTION

### 7. Proclamation – *Asserting*

Proclamation captures the content of the moment: the change issued through Transformation announces that the old way of being has passed, and that now a new spiritual dimension animates the core of one’s efforts. Freedom from the pain of afflictive emotions becomes the norm. *Asserting* forcefully acknowledges the changeover from concentration on a conditioned state to living the truth of freedom.

## 8. Awakening ‘Aa’ Discerning Differences – *Noting*

Practitioners examine the connection between psychophysical shift and freedom from afflictive pain. When the physical or mental remnants of the conditioned state appear, they are experienced as rootless and ephemeral. *Noting* witnesses habitual patterns associated with conditioned states no longer have the power to cause afflictive responses.

## 9. Clarifying Details – *Opening*

In Clarifying Details, the practitioner clearly articulates observed differences, appreciating and enjoying them as freedom, while drawing upon them for reflection. *Opening* means not being trapped thinking everything is all right by an incorrect sense of satisfaction.

## 10. Acceptance – *Having*

Acceptance grounds the practitioner’s trust and confidence in the durability of the changes experienced during Reconstruction. *Having* fully grasps the significance of the transition from the problematic symptom, but effort may still be required to recognize habit energies.

## 11. Awakening ‘AA’ Relief and Comfort – *Being*

Relief and Comfort culminates in the attainment of unity. *Being* means a breakthrough to a change of behavior. Harmonious relations unself-consciously arise. Habit energies no longer arise.

## 12. Naturalness – *Sharing*

Naturalness is activated awareness, with Unencumbered Activity the effortless outcome. *Sharing* means the Personal and Universal Minds act with unimpeded relations.

## **Direct Perception**

What follows below is Shakyamuni Buddha’s teaching from the *Lankavatara Sutra* where he explains his practice of the Four Dhyana: meditation of beginners, meditation on meaning, meditation on Thusness (*Tathata*) as its object, and the realization of Tathagatahood. This section follows Dwight Goddard’s epitomized version of the *Lankavatara Sutra* SECTION VII Self-Realization.<sup>3</sup>

### I. Meditation practiced by beginners

*“Beginners should retire to a quiet and solitary place, remembering that life-long habits of discriminative thinking cannot be broken off easily or quickly”.*

— Shakyamuni Buddha in the *Lankavatara Sutra*

A beginner’s meditation refers to the process of emerging from a mental landscape where conditioned states and discriminative thinking dominate without conscious understanding of their effects. An individual begins to become aware of the entrapping actions of conditioned states and the barriers to freedom they cause. A practitioner may experience various kinds of mental and/or physical pain, the sources of which are not clearly understood. After becoming aware of these detrimental influences, practitioners become capable of articulating a description of the problem that can set the stage for acknowledging the awareness and actions of the Universal Mind. The awareness of the altered relationship between the Universal and Personal Minds becomes the central theme of practice. A new perspective and way of living in the world are unveiled, grounded in experiential certainty, observation, and inquiry. The prominence of the systematic approach to awakening in Zen Buddhism is one of the factors that make it unique.

## II. Meditation devoted to the examination of meaning

*“Sudarshana taught the manifestation of the three eyes:  
the eye of knowledge that observes faculties, the objective eye that knows principles,  
and the eye of wisdom that understands dualities”.*

—Flower Ornament Sutra

Use of The Three Eyes of Sudarshana – observes faculties, knows principles, and understands dualities – provides the knowledge and introspective understanding of what the mind consists of and how it functions.

- *Observes faculties* means to monitor the functioning of the Five Skandhas, reason, will, cognition, imagination, memory, discrimination, fantasy, creative impulses, etc, and to identify conditioned states and their associated afflictive emotions.
- *Knows principles* establishes understanding of the Dharma Seals of Impermanence, Interdependence, and Intimacy of Relationships
- Realization of the ability that *understands dualities* is attained when one learns how to know both sides of every internal or external situation, to discern their commonalities and differences, and to live within and admire the harmony of their relationship.

These basic requirements are necessary in order to engage in a thoroughgoing inquiry into the nature of self. These abilities bring about greater awareness of the complementary interplay between the Personal and Universal Minds, and offer a means to eliminate the barriers caused by conditioned states that impede the full freedom of that interplay.

At this level the Universal Mind is the dominant sphere acting as a container for the thoughts, feelings, and aspirations of the Personal Mind. The beneficent activity of the universe lies within an accepting trust, one based on experiential understanding. Trust and confidence are essential to making progress, as they are the heart of Buddhist awakening.

## III. Meditation with "Thusness" for its object

*“Mitsu” means “secret” or “mystical” in the sense of not apparent to the senses or the intellect, but experienced directly or immediately — as if two things are touching. Go means “words” or “talk.” So mitsugo means “secret talk,” that is, something communicated directly without sound. In Buddhism it is said that there is secret talk that can be recognized and understood even though it has no sound. So “secret talk” suggests the existence of an intuitive perception.”*

—Nishijima’s introduction to *Mitsugo* (Secret Talk) Shobogenzo Fascicle #51<sup>4</sup>

*Mitsugo*, or Secret Talk, has three components:

- The fundamental awareness of the Personal Mind
- The response by the Universal Mind aroused by the stimulus of willful awareness
- The complementary relationship of the two that manifests as intuitive knowledge otherwise known as Thusness

The Personal and Universal aspects of the self, taken together introduce the world of Thusness. They beneficially interact, refining the traits and properties of the Personal. The Personal and Universal Minds

are concordant, inseparable, of equal value, and engaged in intimate and unending relations.

#### IV. Meditation of the Buddha Tathagatas

*The Bodhisattva ...walks the path leading to Nirvana. Thereon his mind will unfold by perceiving, thinking, meditating, and abiding in the practice of concentration until he attains the "turning-about" at the source; he will thereafter lead a life of excellent deeds.*

— Shakyamuni Buddha in the Lankavatara Sutra

The meditation of the Buddha Tathagatas is the culmination of the path to Buddhist liberation, where unity is attained, a *breakthrough to a change of behavior*. The individual who attains the meditation of the Tathagatas relates to the world fully in both their Personal and Universal aspects, allowing one to live effortlessly and unselfconsciously, freed from previous restrictions.

The meditation of the Buddha Tathagatas includes all beings. With nothing excluded, turning a blind eye to immediate and far-reaching relationships is impossible. The large, generous, compassionate, and sharing unitive mind responds with indiscriminate goodwill.

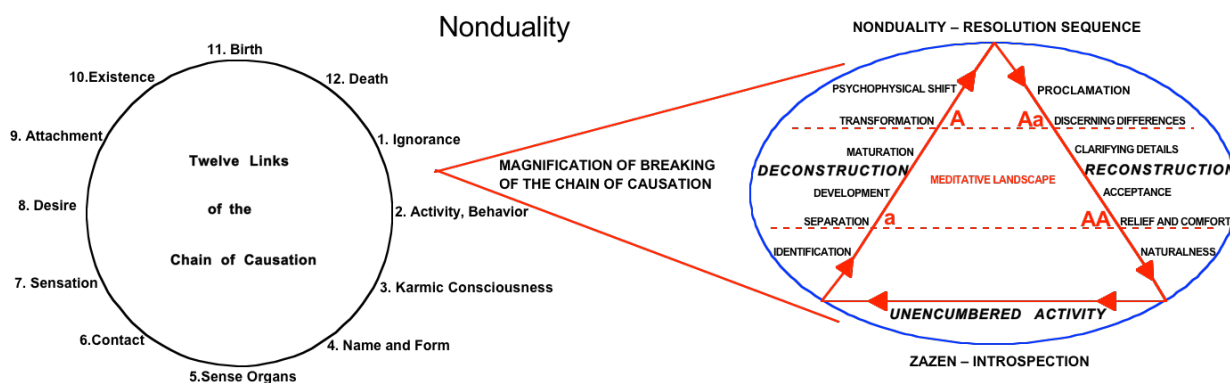
Are the four meditations a step-by-step formula or not?

The Buddha appears to suggest a step-by-step formula for advancing understanding with his Four Concentrations teaching, and apparently he is. The four stages of concentration set practitioners on a path of increasing awareness of their place in the world. However, his teaching also insists that, under certain circumstances, each of these steps can be experienced in many different ways, not limited to step-by-step. The formula exists as a powerful organizational and motivational guideline, but it is not confining or dogmatic. Rather it offers practitioners freedom of experience within the composition of the basic instructions.

## SECTION 3

### SYMBOLIC REPRESENTATION

We wrote and published *Tending the Fire: An Introspective Guide to Zen Awakening* in 2011, presenting it with introductions at various Zen Centers and Monasteries. It was not warmly received. Practitioners for the most part found the combination of symbolic representation of the Buddhist teachings daunting and not in line with the manner of their previous studies. Despite the initial uncertainties, we continued our own study and found the use of the symbol benefited the development of our personal practice. Some years later we discovered a graphical approach by Master Tsung-mi that is similar in intent to the one that *Tending the Fire* used to embody Yogacara teachings and other elements contained in the Nonduality – Resolution Sequence Symbol. Tsung-mi’s approach validated our work and helped us to expand our thinking and understanding.



The symbol titled “Nonduality – Resolution Sequence,” graphically displays the process of dynamic change, the wholeness of being, and the wisdom of Nonduality. The purpose of the symbol is to provide support for the development of an individual undertaking Zen practice, and to act as a lifelong guide as one treads the path of awakening. The Nonduality – Resolution Sequence Symbol is like most other symbols; it encapsulates a broad understanding of many concepts and processes into a shorthand yet meaningful visual form. It is an invitation to the practitioner to invest energy in exploring and attaining a wide and deep mastery of Buddhist thought and experience.

Learning and employing the Nonduality – Resolution Sequence Symbol can help keep practitioners on track, even when a close relationship with a teacher is not at hand. The relationships contained within the symbol have the ability to paint a picture that is easily remembered and applicable to many varied internal and external life conditions. The symbol presents an opportunity to grasp the field of study as a whole, acting as a roadmap pointing the way, as well as providing a persistent stimulus against falling into naïve mental states. Resourceful introspection is an active and necessary contribution to the process of awakening. The Nonduality – Resolution Sequence Symbol graphically combines the fundamental Yogacara Buddhist concepts, the inferential introspection of the Resolution Sequence, and how the Direct Perception of meditation defines and guides the relations of three knowledges.

The sutra concepts are listed below using distinct descriptors for each: ‘8’ for the eight components of *Ālayavijñāna* storehouse consciousness, ‘0’ for Twelve Links of the Chain of Causation, ‘1’ for all-inclusive

Nonduality, '2' for complementary Dualistic pairs, '3' for the Three Aspects of Awakening, '4' for the Four Awakenings. This method aids in memorizing them, and shows how the symbol captures their relationship and interaction.

**'8'** *Ālayavijñāna* Storehouse Consciousness

Yogacara Buddhism teaches that within the storehouse consciousness an infinite number of possibilities exist in inactive storage, each one capable of becoming conscious. Conditioning associated with the personal and universal character of every being, when triggered brings about a change in conscious behavior and activity, with pleasant or adverse results. Some outcomes can be understood in a personal way, because they can be related to actions or experience of the existing person. The others that cannot be understood personally are rooted in the universal, and the mystery of time clouds their source. Understanding personal conditioned states allows a tie back to this-life experience; the universal conditioning presents a daunting gap; effects are clear and obvious but with no discernible connection within the life experience of the living person.

The eight components of the *Ālayavijñāna* Storehouse Consciousness are the five senses, consciousness, the faculty of intuition, and the all-encompassing Universal Mind from which the other seven arise.

**'0'** The reality of the Twelve Links of the Chain of Causation symbolized by the circle and names of the stages

- Conditioned states arise from within *Ālayavijñāna* storehouse consciousness. They manifest as Ignorance, the 1st link of the Chain of Causation, and influence the 2nd link of Activity and Behavior
- Though the causes of phenomena inevitably come to an end, the underlying conditions of the Twelve Links are more basic and have no discernible beginning or end.

**'1'** The all-inclusive ellipse symbolizes Nonduality

- The totality of all physical and mental activities, good and bad, pleasant and distasteful, etc., are contained within the ellipse
- All Activity and Behavior contained within the ellipse can be viewed with Zazen-magnified awareness

**'2'** Dualistic pairs are symbolized by the ellipse that requires two focus points in order to draw it.

- All dualistic pairs such as delusion and enlightenment, and conditioned states and awakening, are complementary pairs
- The Personal and Universal Minds are a complementary pair that together constitute an individual
- Nonduality is the complementary sum of dualistic pairs
- Daily life reflects the creative interplay of the complementary pair of conditioned states and their associated mental afflictions and awakening.



### ‘3’ The Three Aspects of the Process of Awakening

- The activity body of Nirmanakaya (Deconstruction): resolving conditioned states and gaining liberation – intuitive perception/insight
- The reward body of Sambhogakaya (Reconstruction): integrating and refining gained freedom – cultivation
- The reality body of Dharmakaya (Unencumbered Activity): living freely – realization
- The three bodies are inseparable, of equal value, and engage in intimate and unending relations

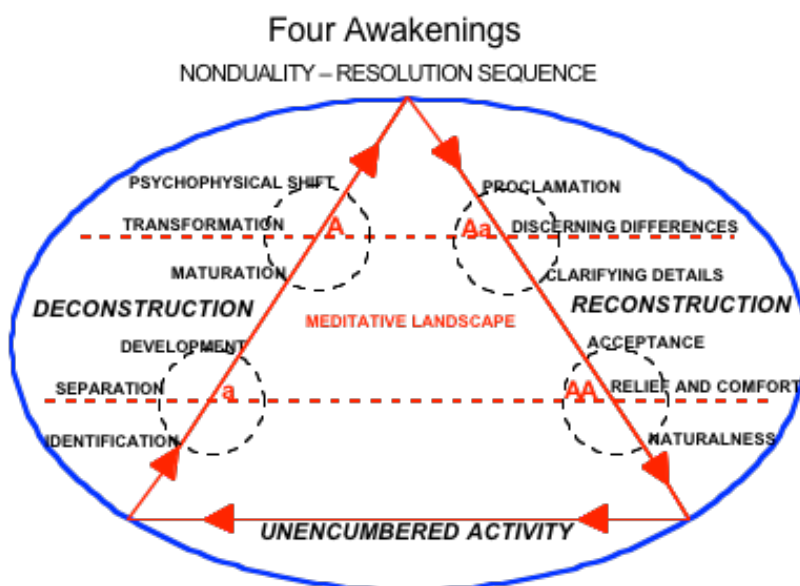
### ‘4’ Four Awakenings – awakenings take place where the lines of the Meditative Landscape intersect the sides of the triangle

#### Deconstruction

- Ability to observe the operation of a conditioned state ‘a’
- Resolution of a conditioned state results in freedom from the confinement of afflictive emotions associated with it, replaced by the liberation of thusness ‘A’

#### Reconstruction

- Ability to observe and begin the integration of the changes, and to fully embody the transformative change of being ‘Aa’
- Recognition that changes are completely integrated making responses to life natural and in accord with the needs of oneself and others. ‘AA’



### **Awakening ‘a’ Identification – Separation – Development**

Awakening ‘a’ is a change of perspective produced within Zazen practice that transforms one’s worldview from mundane only to witnessing the sacred. Awakening ‘a’ is the gradual understanding of the reality of conditioned states and how they produce afflictive emotions. The effort to awaken is aroused only when awareness of the Universal Mind has strength and power: awareness of the truth of the Twelve Links of the Chain of Causation, and how its functions provide that power. In the stage of Identification, a growing awareness of one’s existential predicament motivates the practice of Zazen that unveils the Universal

Mind. Attaining Separation means accepting the Universal Mind as real. This is a life-changing event, simultaneously providing an observational space between oneself, conditioned states, and their reactive emotional responses.

**Awakening ‘A’ Maturation – Transformation – Psychophysical Shift**

In Maturation, impartiality embraces the conditioned state establishing the creative tension that is the motivating force of Transformation. Awakening ‘A’ launches practitioners into a new world where the stranglehold of the conditioned state is permanently uprooted, doing so unburdens themselves of the mental habits and deep-seated assumptions embedded in the conditioned state. Such breakthroughs generally are sudden events. Feelings of release, openness, and relaxation replace physical and mental constraints. The Universal Mind comes compellingly to the forefront, and one experiences a change of being.

**Awakening ‘Aa’ Proclamation – Discerning Differences – Clarifying Details**

The habit energies of an entrenched conditioned state do not completely dissolve at Transformation. Awakening ‘Aa’ is a new perspective that step-by-step discerns the differences between freedom and affliction. When the physical or mental remnants of the conditioned state appear, they are experienced as rootless and ephemeral. These habitual patterns associated with the conditioned states no longer cause afflictive responses. The vestigial habit energies draw attention but without influence or control. The Universal and Personal Minds beneficially interact, refining the attributes of the Personal.

**Awakening ‘AA’ Acceptance – Relief and Comfort – Naturalness**

Awakening ‘AA’ is a change of behavior. Habit energies dissipate. The Personal and Universal attain unity acting as complements with unobstructed harmony. It is the Middle Way of Buddhism, where the Personal (the mind of discrimination) and Universal (the mind of unity) manifest with equal importance.

Awakening	Type of Awakening
‘a’	Gradual – Perspective
‘A’	Sudden – Change of Being
‘Aa’	Gradual – Perspective
‘AA’	Sudden or Gradual – Change of Behavior

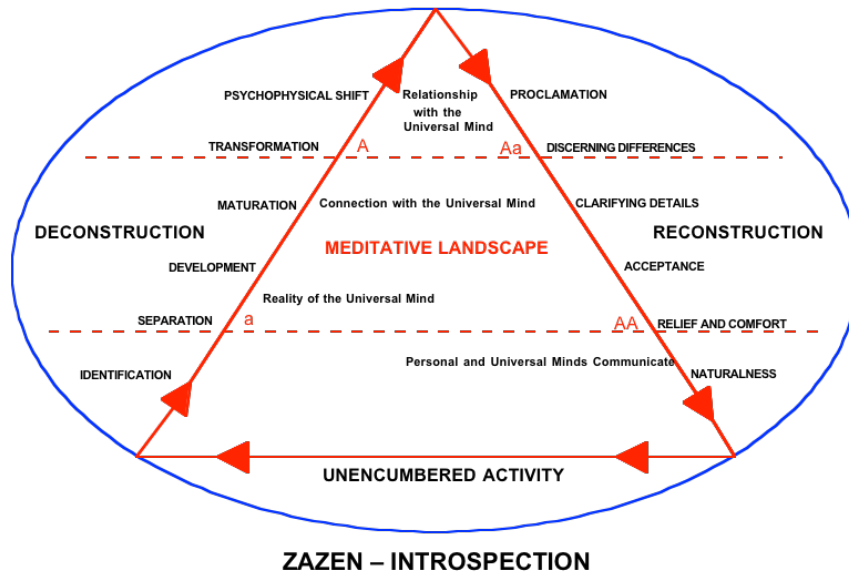
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**Meditative Landscape**

The Meditative Landscape (Direct Perception, Zazen) is placed at the center of the triangle because it provides the stability and insight that powers the process of awakening. The fundamental awareness of Zazen facilitates the four awakenings through the faculty of intuition. Practitioners engage in a deep and long-standing study of the relationship of conditioned states and awakening and the inner dialogue of the Personal and Universal Aspects of Mind.<sup>5</sup>

# Buddha's Teaching on the Personal and Universal Minds

## NONDUALITY – RESOLUTION SEQUENCE



Shakyamuni Buddha taught in the Lankavatara Sutra that the intuitive mind (*manas*) arises from the purity of the Universal Mind and acts as the mediator between the Personal and Universal Minds. *Manas* is the integrating principle between the Universal and Personal. The relationship of the Personal and Universal Minds becomes perceptible and grows within the intimate communication of the internal Zen dialogue. Understanding this relationship and working within it acknowledges that the Personal and Universal Minds are of equal importance and both must be understood and developed simultaneously. The two act interdependently with an equal level of consequence within a complex web of associations.

The five statements below summarize the process of awakening, showing how the relationship of the Personal and Universal Minds matures from a beginner's first acknowledgement of the Universal develops into a dialogue of unobstructed harmony.

- Recognizing the reality of the Universal Mind
- Establishing an intuitive engagement with the Universal Mind
- Attaining an open and intimate relationship with the Universal Mind
- The Personal and Universal Minds intimately communicate
- The Personal and Universal Minds act in unobstructed harmony

Combining the statements on intuition and the Nonduality – Resolution Sequence Symbol conveys how the statements fit together with the stages of the Resolution Sequence. For example, *Recognizing the reality of the Universal Mind* occurs after Awakening 'a' in Separation where the observational skills of Zazen first discern the nonfabricated voice of the Universal. The other four statements also describe key moments of development of the Resolution Sequence. Their placement defines the teaching of the intuitive mind using the symbol's embedded concepts. The symbol illustrates progress of the relationship between the statements on intuition and the stages of the Resolution Sequence.

## SECTION 4

### TSUNG-MI'S ANALYSIS OF MIND

Tsung-mi's Analysis of Mind is based on Ashvaghosa's *Awakening of Faith in the Mahayana*. Tsung-mi considered the *Awakening of Faith in the Mahayana* the highest Buddhist teaching, even surpassing the *Flower Ornament Sutra* [Hua-yan, Chinese] of which he was an acclaimed master. In his analysis, Tsung-mi created diagrams that illustrate the source and development of conditioned states and the complementary process of resolving conditioning and the ultimate attainment of Buddhahood.

Zen Master Tsung-mi used the same basis and similar elements that are contained in the Nonduality – Resolution Sequence Symbol. We took selected sections of Tsung-mi's graphics and strategically combined them with the Nonduality – Resolution Sequence Symbol in an attempt to add clarity and strength to both systems. SECTION 4 will introduce the *Nonduality – Resolution Sequence Symbol with Tsung-mi's Analysis of Mind Chart*, showing the placement, and offering observations of how the combination benefits both the old and the new.

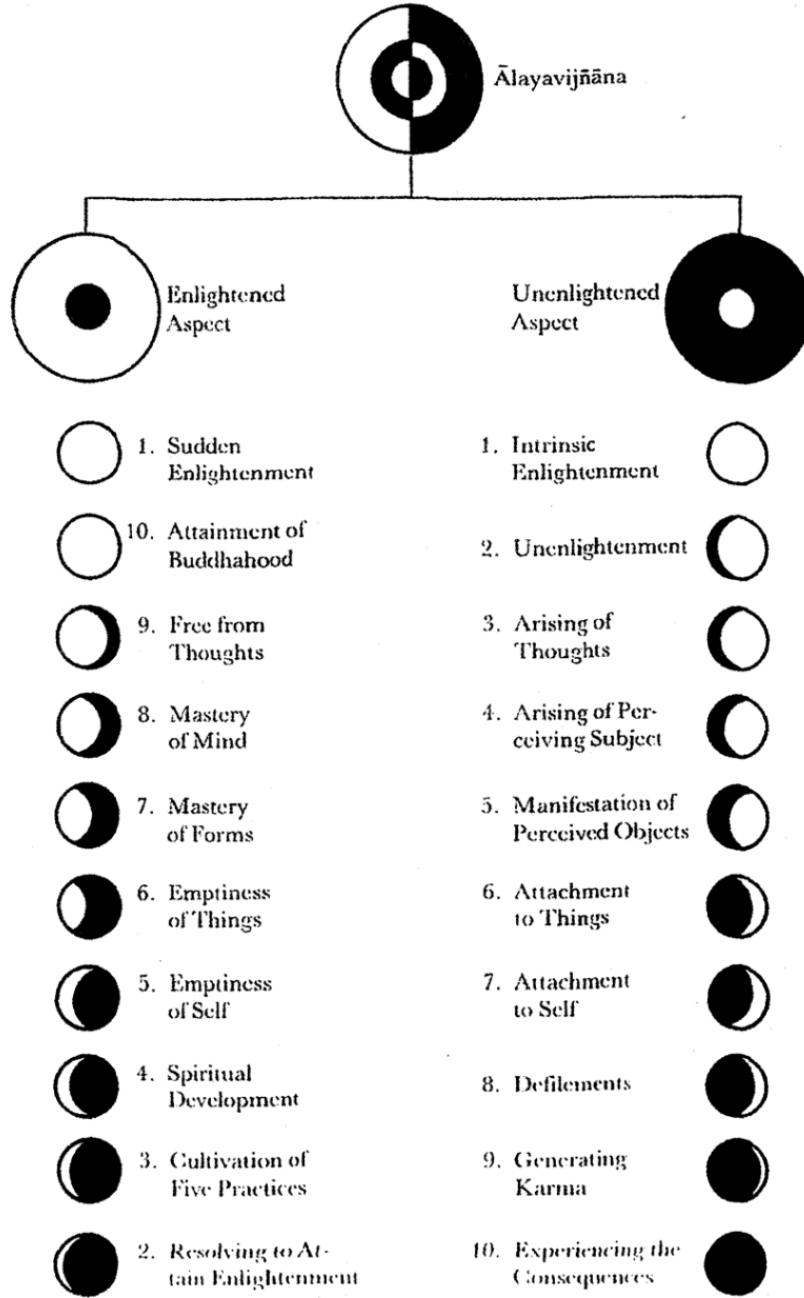
Beginning below is an excerpt from Peter N. Gregory's essay entitled *Sudden Enlightenment Followed by Gradual Cultivation: Tsung-mi's Analysis of Mind*.<sup>6</sup> It contains the underlying principles of Tsung-mi's diagrams and his definitions of the ten stages of unenlightenment that condition a life of birth and death, and the ten stages of enlightenment that lead to Buddhahood. Becoming familiar with Gregory's description of Tsung-mi's analysis opens the door to both Tsung-mi overall teachings as well as the *Awakening of Faith in the Mahayana*. These basic principles will aid in understanding the *Nonduality – Resolution Sequence Symbol with Tsung-mi's Analysis of Mind Chart*.

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#### **4. Tsung-mi's Analysis of Mind**

As graphically illustrated in the diagram that occurs at the end of the *Chan Preface*, both the process of delusion and enlightenment are based on the dynamic ambivalence of the *Ālayavijñāna*, which maintains both an enlightened and an unenlightened aspect. Tsung-mi, furthermore, breaks down both the processes into ten symmetrical stages, which can be best represented by the reproducing the relevant portion of the diagram.

# Tsung-mi's Diagram of the Process of Enlightenment and Delusion



The ten stages in the genesis and development of delusion answer the question of how sentient beings come to assume a human form. Basing his theory on the *Awakening of Faith*, Tsung-mi gives an account of how this process begins in his *Inquiry into the Origin of Man*:

At first there is only the one true numinous nature (*i-chen-ling-hsing*), which is neither born nor destroyed, neither increases nor decreases, and neither changes nor alters. [Nevertheless,] sentient beings are from [time] without beginning asleep in delusion and are not themselves aware of it. Because it is covered over, it is called the tathāgatagarbha, and the phenomenal appearance of the mind that is subject to birth-and-death comes into existence based on the tathāgatagarbha. The interfusion of the true mind that is not subject to birth-and-death and deluded thoughts that are subject to birth-and-death in such a way that they are neither one nor different is referred to as the ālayavijñāna. This consciousness has the two modes of enlightenment and unenlightenment.<sup>40</sup>

The actiology of delusion, as it is schematically laid out in the *Ch'an Preface*,<sup>41</sup> can be outlined as follows:

1. **INTRINSIC ENLIGHTENMENT** (*pen-chüeh*). This is the ontological ground from which the process evolves. The *Awakening of Faith* defines intrinsic enlightenment as follows: " 'Enlightenment' means that the essence of the mind is free from thoughts. The characteristic of being free from thoughts is like the realm of empty space that pervades everywhere. As the single characteristic of the dharmadhātu, it is the undifferentiated dharmakāya of the Tathāgata. Since it is based on the dharmakāya, when it is spoken of it is referred to as 'intrinsic enlightenment.' "<sup>42</sup> Tsung-mi compares intrinsic enlightenment to a wealthy and respected man, upright and wise, living in his own home.
2. **UNENLIGHTENMENT** (*pu-chüeh*). This refers to the unenlightened aspect of the ālayavijñāna. Tsung-mi compares it to the wealthy and respected man falling asleep and forgetting who he is. The metaphor of delusion as a state of being asleep is naturally suggested by the term for enlightenment, *chüeh*, which literally means "to awaken." This stage is what in other contexts Tsung-mi refers to as primordial ignorance (*ken-pen wu-ming*) or autonomous ignorance (*tu-t'ou wu-ming*). It is the "root" (*pen*) of the remaining stages in the process of the evolution of delusion, which, accordingly, are its "branches" (*mo*).
3. **ARISING OF THOUGHT** (*nien-ch'i*). This is the first subtle movement of thought, which initiates the process of phenomenal evolution by giving rise to the bifurcation of consciousness into subject and object. It corresponds to the first of the three subtle

phenomenal appearances (*san hsi-hsiang*) enumerated in the *Awakening of Faith*, that of activity (*yeh*) or, more fully, the activity of ignorance (*wu-ming yeh*).<sup>43</sup> Tsung-mi compares it to the dreams that naturally arise in the mind of the sleeping man.

4. ARISING OF THE PERCEIVING SUBJECT (*chien-ch'i*). This corresponds to the second subtle phenomenal appearance of the *Awakening of Faith*, that of perceiving subject (*neng-chien*).<sup>44</sup> Tsung-mi compares it to the dreaming consciousness.
5. MANIFESTATION OF PERCEIVED OBJECTS (*ching-ch'i*). This refers to the manifestation of the body of the senses and the receptacle world. It corresponds to the third subtle phenomenal appearance of the *Awakening of Faith*, that of objects of perception (*ching-chiai*).<sup>45</sup> Tsung-mi compares it to the wealthy and respected man who, within his dream, sees himself dwelling in squalor and misery and perceives things that he likes and dislikes.
6. ATTACHMENT TO THINGS (*fa-chih*). This corresponds to the first and second of the six coarse phenomenal appearances (*liu ts'u-hsiang*) enumerated in the *Awakening of Faith*, those of discrimination (*chih*) and continuation (*hsiang-hsü*).<sup>46</sup> Tsung-mi compares this stage to the man clinging to the things that he sees in his dream as real.
7. ATTACHMENT TO SELF (*wo-chih*). This corresponds to the third and fourth coarse phenomenal appearances in the *Awakening of Faith*, that of attachment (*chih-ch'ü*)<sup>47</sup> and symbolic representation (*chi-ming-tzu*).<sup>48</sup> Tsung-mi compares it to the man identifying himself with the person in the dream.
8. DEFILEMENTS (*fan-nao*). This refers to the three poisons of greed, anger, and folly. Tsung-mi compares it to the man hankering after those things in the dream that accord with his feelings and forming an aversion to those things in the dream that go against his feelings.
9. GENERATING KARMA (*tsao-yeh*). This corresponds to the fifth coarse phenomenal appearance in the *Awakening of Faith*, that of giving rise to karma (*ch'i-yeh*).<sup>49</sup> The dreaming man commits various good and bad deeds on the basis of his likes and dislikes.
10. EXPERIENCING THE CONSEQUENCES (*shou-pao*). This corresponds to the sixth coarse phenomenal appearance in the *Awakening of Faith*, that of the suffering connected with karma (*yeh-hsi-ku*).<sup>50</sup> The dreaming man thus experiences various good and bad consequences.

The ten stages in the process of phenomenal evolution function in the same way as the classical twelve-linked chain of conditioned origination

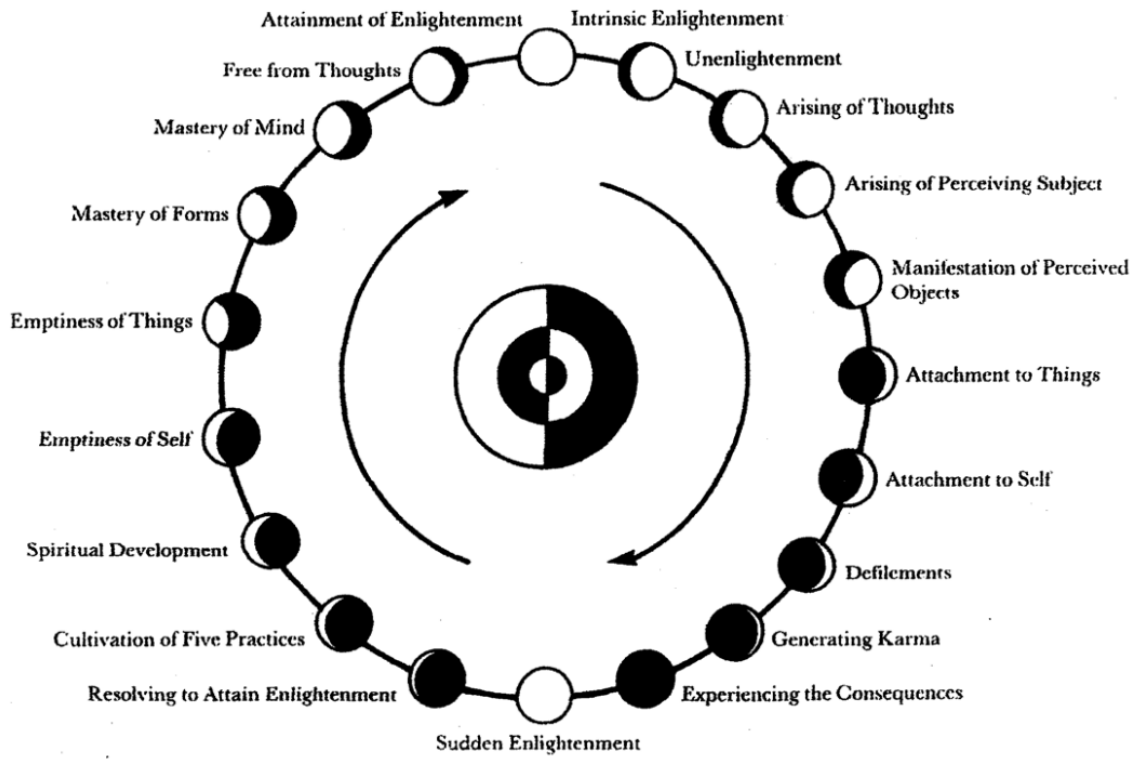
(*pratīyasamutpāda*). According to Aśvaghōṣa's account of the Buddha's enlightenment in the *Buddhacarita*, for example, it was by understanding the chain of conditions upon which the whole mass of suffering attendant upon the cycle of birth-and-death depended that the Buddha was thereby able to reverse the process by successively eliminating each stage.<sup>51</sup> The ten stages of phenomenal evolution that Tsung-mi enumerates in the *Ch'an Preface* likewise serve as a map for liberation. Accordingly, each stage in the process of enlightenment counteracts (*fan*) the corresponding stage in the process of delusion.

1. SUDDEN ENLIGHTENMENT (*tun-wu*). In this stage one meets a good friend (*kalyāṇamitra*) whose guidance enables him to gain an insight into the intrinsically enlightened true nature of the mind. This stage counteracts the second stage in the process of delusion, that of *unenlightenment*.
2. RESOLVING TO ATTAIN ENLIGHTENMENT (*fa-hsin*). In this stage one generates compassion, wisdom, and vows, resolving to attain supreme enlightenment. This stage counteracts the tenth stage in the process of delusion, that of *experiencing the consequences of one's actions*, according to which one is born in one of the six destinies.
3. CULTIVATING THE FIVE PRACTICES (*hsiu wu-hsing*). In this stage one cultivates giving (*dāna*), morality (*śīla*), patience (*kṣānti*), striving (*vīrya*), and meditative insight (*śamatha-vipaśyanā*). These are the five practices enumerated in the *Awakening of Faith*,<sup>52</sup> according to which the fifth and sixth perfections (*pāramitā*)—those of dhyāna and prajñā—in the standard scheme of six perfections have been collapsed into one, that of meditative insight. The fifth practice, however, consists of two elements, corresponding to dhyāna and prajñā, which are subsequently treated separately in the *Awakening of Faith*.<sup>53</sup> This stage counteracts the ninth stage in the process of delusion, that of *generating karma*.
4. SPIRITUAL DEVELOPMENT (*k'ai-fa*). This stage entails the development of the compassion, wisdom, and vows previously generated in the second stage and counteracts the eighth stage in the process of delusion, that of *defilements*.
5. EMPTINESS OF SELF (*wo-k'ung*). In this stage one realizes that there is no substantially existing autonomous self. This stage counteracts the ninth stage in the process of delusion, that of *attachment to self*.
6. EMPTINESS OF THINGS (*fa-k'ung*). In this stage one realizes that all things are devoid of a self-nature. This stage counteracts the sixth stage in the process of delusion, that of *attachment to things*.



7. MASTERY OF FORM (*se-tzu-tsai*). Having realized that the objects of perception are nothing but manifestations of one's own mind, one gains mastery over them in this stage. This stage counteracts the fifth stage in the process of delusion, that of the *manifestation of perceived objects*.
8. MASTERY OF MIND (*hsin-tzu-tsai*). In this stage one gains mastery over the perceiving subject. This stage counteracts the fourth stage in the process of delusion, that of the *arising of the perceiving subject*.
9. FREEDOM FROM THOUGHT (*li-nien*). In this stage one becomes fully aware of the ultimate origin of deluded thoughts and sees that the true nature of the mind is eternal. This is the stage of ultimate awakening (*chiu-ching chüeh*) described in the *Awakening of Faith*<sup>24</sup> and counteracts the third stage in the process of delusion, that of the *arising of thoughts*.
10. ATTAINMENT OF BUDDHAHOOD (*ch'eng-fo*). In this stage one returns to the ultimate source of the mind, realizing that, since the mind is of its very essence free from thoughts, there is ultimately no distinction between the various stages in the process of the realization of enlightenment, all of which were from the very beginning undifferentiated and identical with *intrinsic enlightenment*, which is one and indivisible.

When this process of the realization of enlightenment is completed and one has attained Buddhahood, it is seen that the genesis and unfolding of delusion and the realization of enlightenment are not two separate, parallel, linear processes moving in opposite directions. Rather, one realizes that the two form a continuum. The final stage in the process of enlightenment brings one back to the fundamental basis from which the process of delusion unfolded. The process taken as a whole thus forms a circle in which *intrinsic enlightenment* would be represented by zero degrees and *attainment of Buddhahood*, by three hundred sixty degrees. The circularity of the process is symbolized by the circles that correspond to each stage, the relative degree of enlightenment and delusion of which is represented by the relative degree of white and black, suggesting that the phases of delusion and enlightenment evolve and change like the waxing and waning of the moon. The points between zero and one hundred eighty degrees—that is, the nine stages in the process of the unfolding of delusion beginning with *unenlightenment* and ending with *experiencing the consequences*—all involve a movement away from enlightenment, what Tsung-mi refers to as the process of conforming to the flow of birth-and-death (*shun, anuloma*). It is during this phase of the process that one gains a human body and, because of



good karma generated in previous existences, finally comes to the turning point in the process, located at one hundred eighty degrees, when one meets a good friend whose guidance enables one to gain a sudden insight into one's true nature. This is what Tsung-mi refers to as *sudden enlightenment* (i.e., *chieh-wu*), an experience that reverses the direction of one's karma—what Tsung-mi refers to as the process of going against the flow of birth-and-death (*ni, pratiloma*)—and begins one's return back to one's original enlightened nature. The eight stages in the process of the realization of enlightenment—that is, those beginning with *resolving to attain enlightenment* and ending with *freedom from thoughts*—describe the process of gradual cultivation (or what the *Awakening of Faith* refers to as *shih-chüeh*). With the *attainment of Buddhahood* (i.e., *cheng-wu*), one returns to the ultimate point of origin, beginning and end are one, the circle is completed, and the process is brought to its natural conclusion. Tsung-mi's diagram can thus be rearranged in the form of a circle.

Moreover, when one has attained Buddhahood, one realizes that all the stages in the process are equally nothing but a manifestation of the absolute mind (*i-hsin*), whose fundamental nature is eternally pure and enlightened and can never be tainted by the defilements that appear to obscure it. The defilements are accidental, being only the result of sentient beings' delusion. But the true nature of reality is unaffected by the failure of sentient beings to see it as it really is. Thus, even though the tathāgatagarbha appears to be defiled, it is forever immaculate and inviolate. When one attains enlightenment, one realizes that *intrinsic enlightenment* is more than a stage in the process of delusion and enlightenment, it is also the fundamental ground upon which the entire process is based. The *pen* in the term *pen-chüeh* thus indicates that *intrinsic enlightenment* is not only ontologically prior to the other phases of the process, which are only epiphenomena (*mo* or *hsiang*), but that it is also the ontological ground (*pen* or *hsing*) that underlies all of them equally.

The relationship between *intrinsic enlightenment* and the other phases of the process of delusion and enlightenment can best be illustrated by making use of Tsung-mi's adaptation of the famous metaphor of water and waves from the *Awakening of Faith*. The originally tranquil surface of the water in which all things are reflected clearly (*intrinsic enlightenment*) becomes stirred up by the action of the wind of ignorance (*unenlightenment*) to form waves (i.e., the process of delusion). Even though the wind ceases suddenly (*sudden enlightenment, chieh-wu*), the motion of the waves only subsides gradually (i.e., the process of the realization of enlightenment, gradual cultivation, *shih-chüeh*) until all movement has stopped and the surface of the water is once again tranquil (*attainment of Buddhahood, cheng-wu*). Nevertheless, whether the surface of the water is tranquil or agitated, whether its waves are large or small, it is all equally

## SECTION 5

### COMBINING THE NONDUALITY – RESOLUTION SEQUENCE SYMBOL AND TSUNG-MI'S GRAPHICAL REPRESENTATION

The *Nonduality – Resolution Sequence Symbol with Tsung-mi's Analysis of Mind Chart* combines the main elements of Tsung-mi's Process of Enlightenment and Delusion graphical representation with the all-inclusive step-by-step process of awakening flow developed in *Tending the Fire: An Introspective Guide to Zen Awakening*. Both methods are based on the analysis of the functions of consciousness found in the *Ālayavijñāna* storehouse consciousness of Yogacara Buddhism, inferential introspection, and the direct perception of Zen meditation practice.

Placing the Unenlightened and Enlightened Aspects of Tsung-mi's Analysis of Mind on the Nonduality – Resolution Sequence Symbol illustrates the inherent kinship between the two systems, while improving the symbology of the graphical representation. The effects of their inclusion are summarized below.

#### UNENLIGHTENED ASPECTS

The placement of the ten stages of the Unenlightened Aspects on the chart offers the possibility of an enhanced understanding of the nature of Ignorance. The Nonduality – Resolution Sequence Symbol looks at the conditioned states that emerge from within the *Ālayavijñāna* Storehouse Consciousness and the influence they have on the first two links of Ignorance and Activity – Behavior of the Twelve Links of the Chain of Causation. The Nonduality – Resolution Sequence Symbol does not delve into the origination of karma and its embodiment in an individual as a conditioned state. However, Tsung-mi's definition of the Unenlightened Aspects describes the underlying causes of the conditioned states providing an opportunity for advanced insight into their nature.

The last of the Unenlightened Aspects – Experiencing the Consequences – is the stage where conditioned states' afflictive reactions act out in the world and where willful awareness can be brought to bear to begin the process of awakening that results in their resolution and the removal of obstructive barriers. Experiencing the Consequences is roughly synonymous with the first four steps of the Resolution Sequence, the preparatory work required at the outset of Zen practice. Experiencing the Consequences is the place where the pleasant and unpleasant results of karma manifest in a person's life. The first four steps of the Resolution Sequence explain in detail how practitioners identify conditioned states through the use of inferential introspection and thereby set in motion the process of awakening.

#### ENLIGHTENED ASPECTS

The Enlightened Aspects are placed on the Nonduality – Resolution Sequence Symbol matching up with elements of the Resolution Sequence starting with Transformation and ending in Naturalness. When working with the Unenlightened Aspects, one can go directly to Experiencing the Consequences and observe and identify conditions states, apply Emergent Knowledge questioning or another skillful means, and produce a positive result. One can do the same on the Reconstruction side as well, applying the Resolution Sequence, while ignoring the use of the Enlightened Aspects as well. However, understanding the Enlightened Aspects is of great benefit because the Reconstruction side of the Resolution Sequence and the Enlightened Aspects correspond in many ways, and their mutual application greatly strengthens

the sought after positive outcome. The first stage of Enlightened Aspects – Sudden Enlightenment – is the most important. It is where the practitioner experiences Bodhicitta, the place where the true Dharma reveals itself. Many Zen teachers say that this is where Buddhist practice begins.

#### INTRINSIC ENLIGHTENMENT TABLE

Tsung-mi’s Analysis of Mind and the Resolution Sequence are very similar in function. Both symbolic forms furnish guidance to understand the nature of conditioned states, as well as providing instructions on how to cultivate the motivating experience of Sudden Enlightenment. The table below is an illustration of the relationship of the elements of the Resolution Sequence and Tsung-mi’s Unenlightened and Enlightened aspects. It shows how successful resolution and progression along the path of Enlightened Aspects counteracts the effects of the same-colored Unenlightened Aspect.

The table’s listings contain the activity of Intrinsic Enlightenment, first sullied by Unenlightenment, within which delusion develops in stages, culminating in Experiencing the Consequences. Through actions by a spiritual friend, a *kalyanamitra*, a practitioner experiences Sudden Enlightenment, a partially obscured experience of Intrinsic Enlightenment. Gradual cultivation of the experience follows, ultimately arriving at Attainment of Buddhahood. The table also indicates how all of the Enlightened and Unenlightened Aspects are manifestations of the innate purity of Intrinsic Enlightenment.

#### 1. INTRINSIC ENLIGHTENMENT

RESOLUTION SEQUENCE	ENLIGHTENED ASPECTS		UNENLIGHTENED ASPECTS	RESOLUTION SEQUENCE
Naturalness	10. Attainment of Buddhahood		2. Unenlightenment	[Ignorance]
Relief and Comfort	9. Free from Thoughts		3. Arising of Thoughts	
Acceptance	8. Mastery of Mind		4. Arising of Perceiving Subject	
	7. Mastery of Forms		5. Manifestation of Perceiving Objects	
Clarifying Details	6. Emptiness of Things		6. Attachment to Things	
	5. Emptiness of Self		7. Attachment to Self	
Discerning Differences	4. Spiritual Development		8. Defilements	
	3. Cultivation of the Five Practices		9. Generating Karma	
Proclamation	2. Resolving to Attain Enlightenment		10. Experiencing the Consequences	Identification Separation Development Maturation
Transformation Psychophysical Shift	1. Sudden Enlightenment			

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<sup>1</sup> Jeffrey Lyle Broughton, *Zongmi on Chan*, [New York, Columbia University Press, 2009, p. 113]

<sup>2</sup> See *The Three Turnings of the Wheel of Dharma* at [www.mszc.org/zensparks/essays](http://www.mszc.org/zensparks/essays) for a more expansive view of the three turnings.

<sup>3</sup> A copy of the Lankavatara Sutra is available at [www.mszc.org/zensparks/books](http://www.mszc.org/zensparks/books)

<sup>4</sup> Gudo Nishijima's introduction to *Mitsugo* (Secret Talk) of Dōgen's Shobogenzo Fascicle #51 [Charleston, SC: BooksurgeLLC, 2005 p. 79]

<sup>5</sup> The three basic elements of Direct Perception in Zazen are contained in the geometric patterns of the Nonduality Symbol – Resolution Sequence Symbol.

First, with the meditative landscape at its center, the symbol defines the practice of Zazen as fundamental awareness of all the activities of the self. Zazen provides a resourceful way of approaching the unity of inquiry and immediate insight. The faculty of intuition described by the Buddha operates as the mediator between the Personal and Universal Aspect of Mind. The mediating wisdom arises from within the Universal, and is brought to awareness by the mental discipline of Zazen. The enhanced vision of Zazen reveals the truth of the Universal Mind's existence, supplying the information and guidance to form a lucid and accurate depiction of the process of awakening. Engagement in Zazen sets the stage for the revolution of mind that cures the fundamental misperception of separateness.

Second, the triangle and arrowheads portray the dynamic movement of impermanence. Ongoing awareness of an endless stream of life cycles replaces the notion of the substantial and enduring self. Each fast-moving cycle contains both a unique problem based on the conditioning of the moment and the means to resolve it, and ultimately achieve liberation. Understanding and accepting the reality of the metabolism of this process transforms impermanence from a confining trap to an opportunity for ever-burgeoning freedom.

Third, the ellipse symbolizes the nondual complementary sum of the constant and vital interplay between the Personal and Universal aspects of life. The relationship of the body and mind in Zazen is an accessible example of the complementary interplay of the Personal and Universal Aspects. When sitting, an erect posture results in an aware mind, which in turn promotes an even straighter posture and so forth, in an endless positive feedback loop. Another is the "Clean Language" inquiry-response of Emergent Knowledge. The practitioner recognizes Nonduality to be the complementary activity of the body-mind or the inquiry and response, embracing all of the complexities and ambiguities of dualistic relationships.

<sup>6</sup> Peter N. Gregory, *Sudden and Gradual: Approaches to Enlightenment in Chinese Thought*, [University of Hawai'i Press, 1987 pp. 290-297]