

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

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.

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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.”ⁱ*

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* and *The Intrinsic Enlightenment Table*.

CONTENTS

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. Tsung-mi’s Analysis of Mind is based on Ashvaghosa’s *Awakening of Faith in the Mahayana*. 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.

SECTION 4

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* and the Intrinsic Enlightenment Table combine 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*.

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.²

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 consciousness: 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 Dhyanas: 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.³

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 Aspects of Mind 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 #51⁴

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.

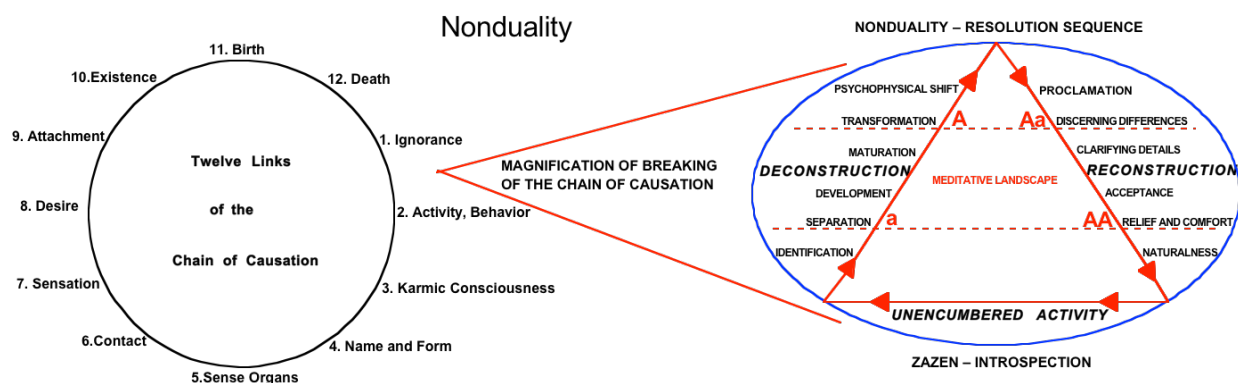
Are the four meditations a step-by-step formula or not?

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 2

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 Zen-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

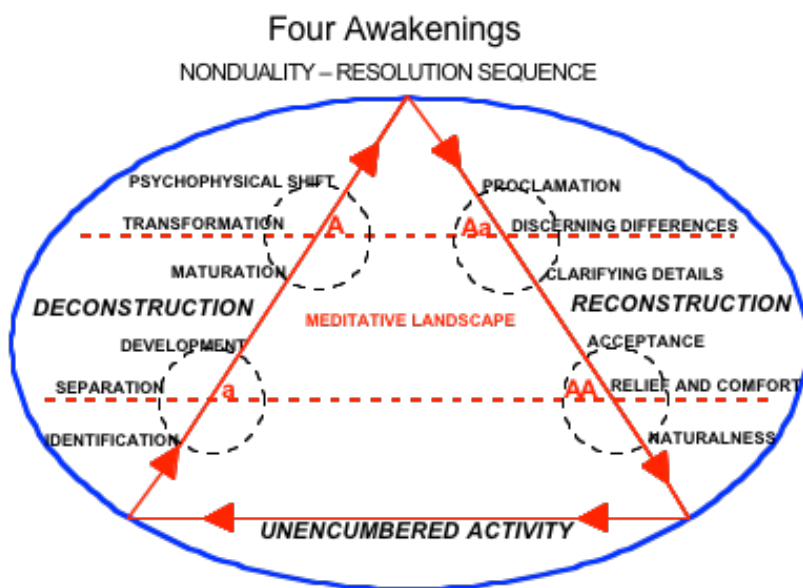
‘4’ Four Awakenings – awakenings take place where the lines of the Meditative Landscape intersect the sides of the triangle

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

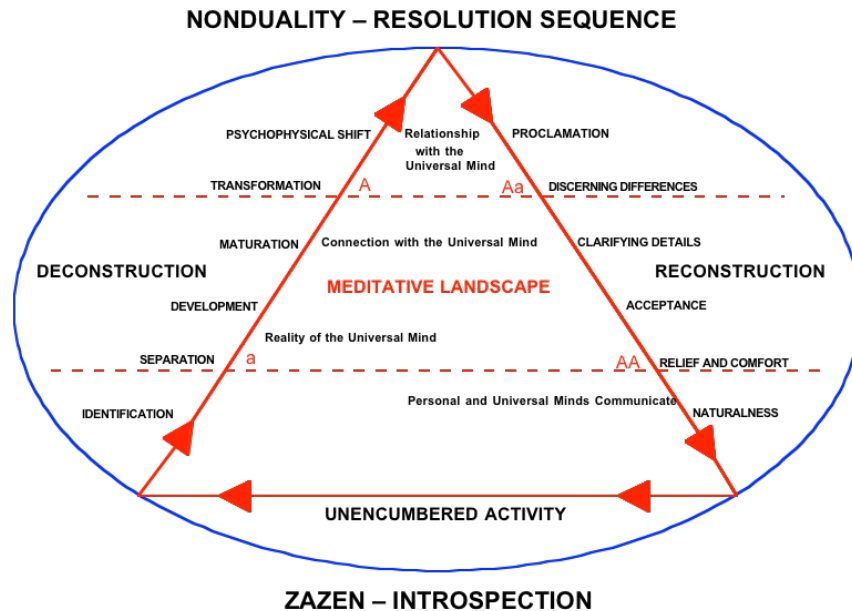
Awakening ‘AA’ is a change of behavior. Habit energies dissipate. The Personal and Universal attain unity acting as complements with unobstructed harmony. It is the Middle Way of Buddhism, where the Personal (the mind of discrimination) and Universal (the mind of unity) manifest with equal importance.

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

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.⁵

Buddha's Teaching on the Personal and Universal Minds



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 3

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* and *The Intrinsic Enlightenment Table*, showing the placement, and offering observations of how their combination benefits both the old and the new.

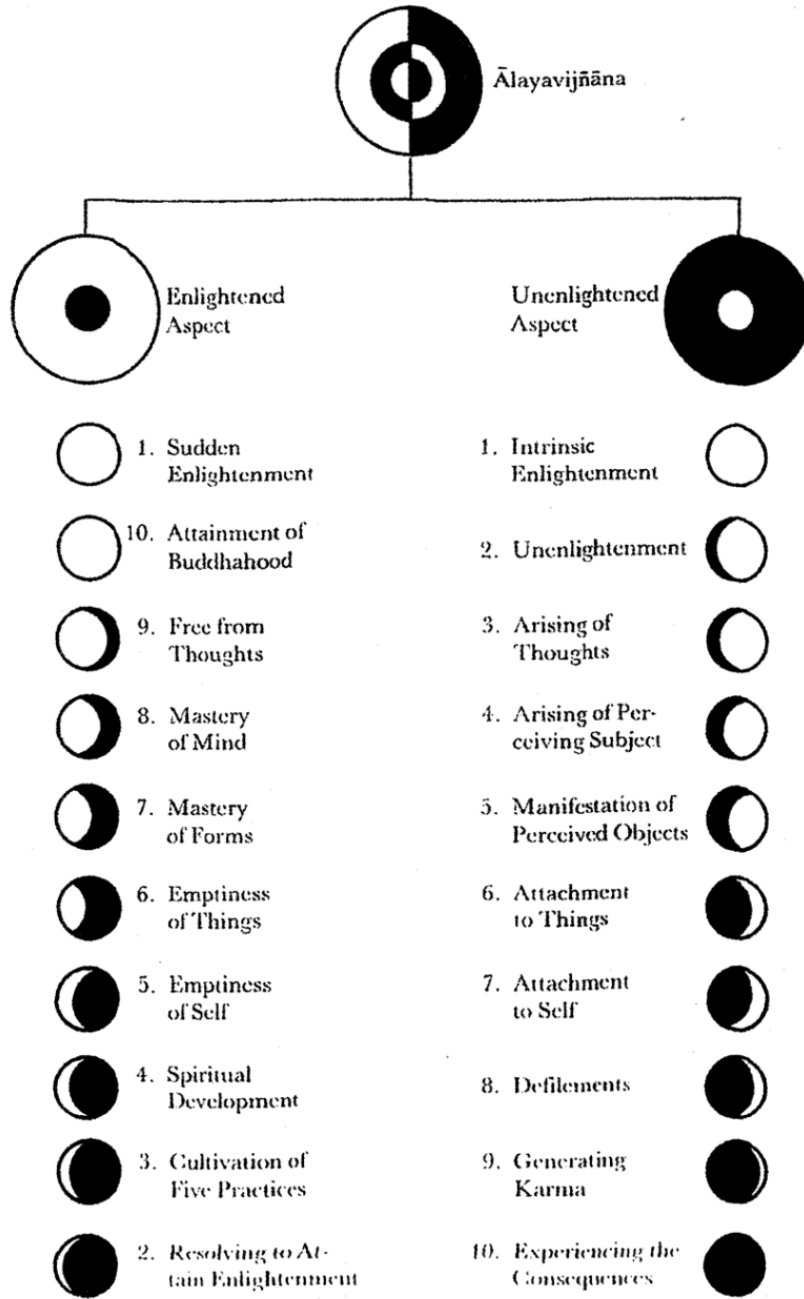
Beginning below is an excerpt from Peter N. Gregory's essay entitled *Sudden Enlightenment Followed by Gradual Cultivation: Tsung-mi's Analysis of Mind*.⁶ It contains the underlying principles of Tsung-mi's diagrams and his definitions of the ten stages of unenlightenment that condition a life of birth 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* and the combination of the NRSS with Tsung-mi's Diagrams in *The Intrinsic Enlightenment Table*.

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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 tathāgatarbha, and the phenomenal appearance of the mind that is subject to birth-and-death comes into existence based on the tathāgatarbha. 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.⁴⁰

The actiology of delusion, as it is schematically laid out in the *Ch'an Preface*,⁴¹ 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.' "⁴² 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*).⁴³ 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*).⁴⁴ 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*).⁴⁵ 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*).⁴⁶ 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*)⁴⁷ and symbolic representation (*chi-ming-tzu*).⁴⁸ 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*).⁴⁹ 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*).⁵⁰ The dreaming man thus experiences various good and bad consequences.

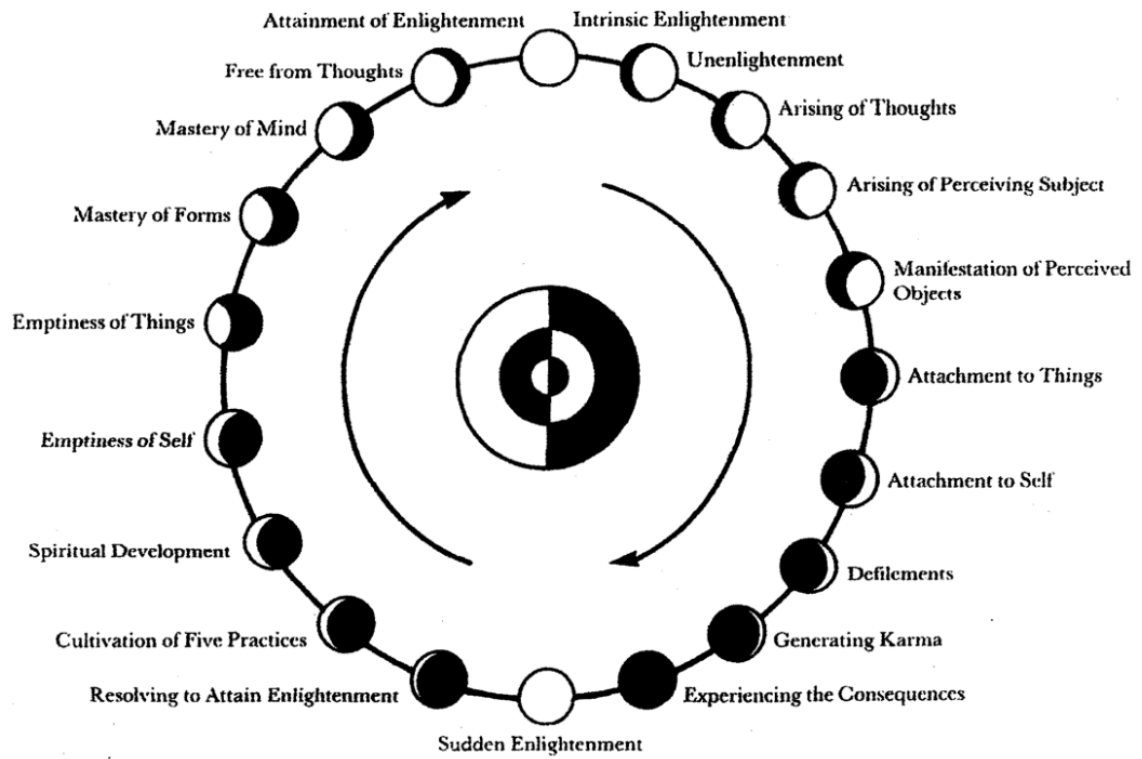
The ten stages in the process of phenomenal evolution function in the same way as the classical twelve-linked chain of conditioned origination

(*pratītyasamutpāda*). According to Aśvaghoṣa'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.⁵¹ 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** (*lun-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*,⁵² 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*.⁵³ 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*⁵⁴ 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 4

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			

Appendix

Yogacara Buddhism

by Charles Muller

Yogacara (Sanskrit, "yoga practice") is an influential school of philosophy and psychology that developed in Indian Mahayana Buddhism starting sometime in the fifth century C.E. Originating around a set of scriptures and treatises composed by early masters such as Vasubandhu and the semi-mythical Maitreyanatha, this school held a prominent position in the Indian scholastic tradition for several centuries. It was also transmitted to Tibet, where its teachings became an integral part of much of Tibetan Buddhism up to modern times, and to East Asia, where it was studied intensively for several centuries.

It eventually died out as a distinct school in East Asia, along with other scholastic traditions. One reason for this was the evaporation of the state patronage essential to the survival of scholastic traditions like Yogacara. Another was the overwhelming competition from more readily understandable, practice-oriented traditions like Ch'an (Zen) and Pure Land. But even though it would eventually die out as a distinct school, Yogacara brought a deep and lasting influence on the basic technical vocabulary of all forms of Buddhism that developed in Tibet and East Asia. It was the Yogacarins who took it upon themselves to provide a detailed analysis of the functions of consciousness, as well as the effects that Buddhist practices such as morality, concentration and wisdom have on the consciousness, and how those effects bring one to the Buddhist goal of enlightenment.

The Yogacara texts cover a vast array of topics, but one of their main concerns is explaining how it is possible for human beings to perceive the world, and then to agree on what they perceive. This kind of problem is especially important in a religious system like Buddhism, where the doctrine of emptiness effectively denies the reality of any set position of awareness.

The Yogacarins defined three basic modes by which we perceive our world: one, through attached and erroneous discrimination, wherein things are incorrectly apprehended based on preconceptions [conditioned states]; two, through the correct understanding of the dependently originated nature of things [study of freedom from conditioned states]; and three, by apprehending things as they are in themselves, uninfluenced by any conceptualization at all [living free from conditioned states]. These are referred to in Yogacara as the three natures of perception. Also, regarding perception, the Yogacarins emphasized that our everyday understanding of the existence of external objects is problematic, since in order to perceive any object (and thus, for all practical purposes for the object to "exist"), there must be a sensory organ as well as a correlative type of consciousness to allow the process of cognition to occur.

Perhaps the best-known teaching of the Yogacara system is the eight layers of consciousness. This theory of the consciousnesses attempted to explain all the phenomena of cyclic existence, including how rebirth occurs and how karma functions on an individual basis. For example, if I carry out a good or evil act, why and how do the effects of that act not appear immediately? And if they do not appear immediately, where is this karma waiting for its opportunity to play out?

The answer given by the Yogacarins was the store consciousness, also known as the base, or eighth consciousness (Sanskrit, Alayavijnana), which simultaneously acts as a storage place for karma and as a fertile matrix that brings karma to a state of fruition. The likeness of this process to the cultivation of plants led to the creation of the metaphor of seeds (Sanskrit, bijas) to explain the way karma is stored in the eighth consciousness. The type, quantity, quality and strength of the seeds determine where and how a sentient being will be reborn.

On the other hand, the karmic energies created in the current lifetime through repeated patterns of behavior are called habit energies or conditioned states (Sanskrit, vashanas). All the activities that mold our minds and bodies for better or worse – eating, drinking, talking, studying, practicing the piano or whatever – can be understood to create habit energies. And of course, my habit energies can penetrate the consciousnesses of others, and vice versa – what we call "influence" in everyday language. Habit energies can become seeds, and seeds can produce new habit energies.

Virtually all schools of Mahayana Buddhism came to rely on these Yogacara explanations as they created their own doctrinal systems, even the Zen schools. For example, the important Yogacara explanation of the pervasiveness of one's delusions, through the view that all of existence is nothing but "mind-only" had an obvious influence on Zen.

That Yogacara is not yet well known among the community of Western practitioners is probably attributable to the fact that most of the initial transmission of Buddhism to the West has been directly concerned with more practice-oriented forms of Buddhism, such as Zen, Vipassana and Pure Land. Also, it is a complicated system, and there are still not really any good, accessible introductory books on the topic in Western languages. But as the Western understanding of Buddhism matures, it will be very useful for us if we can round out our theoretical understanding of Buddhism by studying a bit about Yogacara.

Tsung-mi's Life

Biography

Early years (780-810)

Zongmi was born in 780 into the powerful and influential He family in what is now central Sichuan. In his early years, he studied the Chinese classics, hoping to for a career in the provincial government. When he was seventeen or eighteen, Zongmi lost his father and took up Buddhist studies. In an 811 letter to Chengguan, he wrote that for three years he "gave up eating meat, examined Buddhist scriptures and treatises, became familiar with the virtues of meditation and sought out the acquaintance of noted monks."

At the age of twenty-two, he returned to the Confucian classics and deepened his understanding, studying at the Yixueyuan Confucian Academy in Suizhou. His later writings reveal a detailed familiarity with the Analects, the Classic of Filial Piety, and the Book of Rites, as well as historical texts and Daoist classics such as the works of Laozi.

Chan (804-810)

At the age of twenty-four, Zongmi met the Chan master Suizhou Daoyuan and trained in Chan for two or three years. He received Daoyuan's seal in 807, the year he was fully ordained as a Buddhist monk.

In his autobiographical summary he states that it was the Sutra of Perfect Enlightenment that led him to enlightenment, his "mind-ground opened thoroughly [...] Its [the scripture's] meaning was as clear and bright as the heavens." [2] Zongmi's sudden awakening after reading only two or three pages of the scripture had a profound impact upon his subsequent scholarly career. He propounded the necessity of scriptural studies in Chan, and was highly critical of what he saw as the antinomianism of the Hongzhou lineage derived from Mazu Daoyi (Japanese pronunciation: Baso Dōitsu, 709–788), which practiced "entrusting oneself to act freely according to the nature of one's feelings". But Zongmi's Confucian moral values never left him and he spent much of his career attempting to integrate Confucian ethics with Buddhism.

Hua-yan (810-816)

In 810, at the age of thirty, Zongmi met Lingfeng, a disciple of the preeminent Buddhist scholar and Huayan exegete Chengguan (738-839). Lingfeng gave Zongmi a copy of Chengguan's commentary and sub-commentary on the Avatamsaka Sutra. The two texts were to have a profound impact on Zongmi. He studied these texts and the sūtra with great intensity, declaring later that due to his assiduous efforts, finally "all remaining doubts were completely washed away." In 812 Zongmi travelled to the western capital, Chang'an, where he spent two years studying with Chengguan, who was not only the undisputed authority on Huayan, but was also highly knowledgeable in Chan, Tiantai, the Vinaya and Madhyamaka.

Mt. Zhongnan (816-828)

Zongmi withdrew to the Zhongnan Mountains southwest of Chang'an in 816 and began his writing career, composing an annotated outline of the Sutra of Perfect Enlightenment, and a compilation of passages from four commentaries on the sūtra. For the next three years Zongmi continued his research into Buddhism, reading through the Buddhist canon, the Tripiṭaka, and traveling to various temples on Zhongnan. He returned Chang'an in 819 and continued his studies utilizing the extensive libraries of various monasteries in the capital city. In late 819 he completed a commentary and sub-commentary on the Diamond Sutra. In early 821 he returned to Cottage Temple beneath Gui Peak and hence became known as "Guifeng Zongmi." In mid-823, he finally finished his own commentary on the text that had led to his first awakening experience, Sutra of Perfect Enlightenment, and the culmination of a vow he had made some fifteen years earlier. For the next five years, Zongmi continued writing and studying in the Zhongnan Mountains as his fame grew.

Capital city (828-835)

He was summoned to the capital in 828 by Emperor Wenzong (r. 826-840) and awarded the purple robe and the honorific title "Great Worthy." The two years he spent in the capital were significant for Zongmi. He was now a nationally honored Chan master with extensive contacts among the literati of the day. He turned his considerable knowledge and intellect towards writing for a broader audience rather than the technical exegetical works he had produced for a limited readership of Buddhist specialists. His scholarly efforts became directed towards the intellectual issues of the day and much of his subsequent work was produced at the appeals of assorted literati of the day.[8] He began collecting every extant Chan text in circulation with the goal of producing a Chan canon to create a new section of the Buddhist canon. This work is lost but the title, *Collected Writings on the Source of Chan* remains.

Last years (835-841)

It was Zongmi's association with the great and the powerful that led to his downfall in 835 in an event known as the Sweet Dew Incident. A high official and friend of Zongmi, Li Xun, in connivance with Emperor Wenzong of Tang and his general Zheng Zhu, attempted to curb the power of the court eunuchs by massacring them all. The plot failed and Li Xun fled to the Zhongnan Mountains, seeking refuge with Zongmi. Li Xun was quickly captured and executed and Zongmi was arrested and tried for treason. Impressed with Zongmi's bravery in the face of execution, the powerful eunuch Yu Hongzhi persuaded fellow powerful eunuch Qiu Shiliang to spare Zongmi.

Nothing is known about Zongmi's activities after this event. Zongmi died in the zazen posture on February 1, 841 in Chang'an. He was cremated on March 4 at Guifeng temple. Twelve years later he was awarded the posthumous title "Samādhi-Prajñā Dhyāna Master" and his remains were interred in a stupa called Blue Lotus.

Philosophy

Zongmi's lifelong work was the attempt to incorporate differing and sometimes conflicting value systems into an integrated framework that could bridge not only the differences between Buddhism and the traditional Daoism and Confucianism, but also within Buddhist theory itself.

Confucianism, Daoism, Buddhism

Much of Zongmi's work was concerned with providing a dialogue between the three religions of China: Confucianism, Daoism and Buddhism. He saw all three as expedients, functioning within a particular historical context and although he placed Buddhism as revealing the highest truth of the three, this had nothing to do with the level of understanding of the three sages, Confucius, Laozi and Buddha, (who Zongmi saw as equally enlightened) and everything to do with the particular circumstances in which the three lived and taught.

As Zongmi said:

Since encouraging the myriad practices, admonishing against evil, and promoting good contribute in common to order, the three teachings should all be followed and practiced. However, if it be a matter of investigating the myriad phenomena, exhausting principle, realizing the nature, and reaching the original source, then Buddhism alone is the ultimate judgment. Zongmi's early training in Confucianism never left him and he tried to create a syncretic framework where Confucian moral principles could be integrated within the Buddhist teachings.

Sudden and Gradual Enlightenment

Zongmi tried to harmonize the different views on the nature of enlightenment. For the Chan tradition, one of the major issues of the day was the distinction between the Northern line, which advocated a "gradual enlightenment" and the Southern line's "sudden enlightenment".

Coming from the Southern Chan tradition, Zongmi advocated the Southern teachings of sudden enlightenment. But he also saw both as according with the teachings of the Buddha. He wrote:

It is only because of variations in the style of the World Honored One's exposition of the teachings that there are sudden expositions in accordance with the truth and gradual expositions in accordance with the capacities [of beings]...this does not mean that there is a separate sudden and gradual [teaching].[15]

Although the sudden teaching reveals the truth directly, and results in a "sudden" understanding that all beings are Buddhas, this does not mean that one attained Buddhahood right away. Hence, Zongmi advocated "sudden enlightenment" followed by "gradual cultivation". This gradual cultivation was to eliminate all remaining traces of defilements of the mind that prevented one from fully integrating one's intrinsic Buddha-nature into actual behavior.

According to Zongmi:

"In terms of the elimination of hindrances, it is like when the sun immediately comes out, yet the frost melts gradually. With respect to the perfection of virtue, it is like a child which, when born, immediately possesses four limbs and six senses. As it grows, it gradually develops control over its actions. Therefore, the Hua Yen

[Avatamsaka sutra] says that when the Bodhicitta is first aroused, this is already the accomplishment of perfect enlightenment."

To explain this, Zongmi also used the metaphor of water and waves found in the Awakening of Faith treatise. The essential tranquil nature of water which reflects all things (intrinsic enlightenment) is disturbed by the winds of ignorance (unenlightenment, delusion). Although the wind may stop suddenly (sudden enlightenment), the disturbing waves subside only gradually (gradual cultivation) until all motion ceases and the water once again reflects its intrinsic nature (Buddhahood). However, whether disturbed by ignorance or not, the fundamental nature of the water (i.e., the mind) never Changes.

Classification of teachings

As with many Buddhist scholars of the day, doctrinal classification was an integral part of Zongmi's work. Zongmi's systematic classification of Buddhist doctrine is itself a theory of the Buddhist path.

He provided a critique of the various practices which reveal not only the nature of Chan in Tang Dynasty, but also Zongmi's understanding of Buddhist doctrine.

The Buddha's Teachings

Zongmi arranged the Buddha's teachings into five categories:

The teaching of men and gods,

The teachings of the Hinayana,

The teaching of the Mahayana on phenomenal appearances,

The teaching of the Mahayana on destroying appearances, and

The teaching of the One Vehicle that reveals the nature of intrinsic enlightenment

In Zongmi's teaching, the "nature" of each person is identical with Buddha-nature, which is emphasized in Chan. He stated, "To designate it, initially there is only one true spiritual nature, that is not born, does not die, does not increase, does not decrease, does not become, and does not Change." In giving this teaching the highest position, Zongmi altered the classification of Fazang, who regarded the Hua-yen teachings to be the supreme teaching and established the common denominator of Chan and Huayen teachings within the "One Vehicle" (Ekayāna).

Zongmi's Analysis of the Five Different Types of Chan

In his discussion of the various meanings of Chan, Zongmi explains the meaning of Chan (Sanskrit dhyāna "meditative states") in terms of five categories as befits the differences in human aptitudes.

(1) The first is that form of meditation practiced by non-Buddhists that seeks rebirth in the higher realms and avoidance of rebirth in the lower realms. It corresponds to the teachings of Confucianism and Daoism.

(2) The second is that form of meditation practiced by Buddhists who have a correct understanding of cause and effect and who seek rebirth in the higher realms and avoidance of rebirth in the lower realms. It corresponds to the teaching of humans and gods in Zongmi's classification of Buddhist teachings.

- (3) The third is that form of meditation practiced by Hīnayāna Buddhists who have realized the emptiness of self.
- (4) The fourth is that form of meditation practiced by Māhayāna Buddhists who have realized the emptiness of all things (dharmas) in addition to the emptiness of self.

The first four types of Chan all involve the progressive mastery of a hierarchical sequence of meditative stages and are therefore gradual, in contradistinction to the fifth type of Chan, which was introduced by Bodhidharma and which is sudden.

- (5) The fifth is that form of meditation practiced "based on the sudden insight that one's own mind is intrinsically pure, that from the beginning it is devoid of the defilements, that originally it is fully endowed with the nature of untainted wisdom, that this mind is the Buddha, and that ultimately there is no difference between them"—which Zongmi refers to as the Chan of the supreme vehicle.

Analysis of Mind

Zongmi saw enlightenment and its complement delusion, as ten reciprocal steps that are not so much separate processes, but parallel processes moving in opposite directions.[24][25] Zongmi follows the One Vehicle interpretation of the Yogacara Teachings of the Eight Consciousnesses that is found in the Laṅkāvatāra Sūtra and the Awakening of Faith in the Mahayana in describing the phenomenology of the mind.

In Zongmi's vision, the Real Mind is the true nature, which is revealed at the moment of awakening. Before this awakening, True Mind is deluded by thoughts and wrong visions. The phenomenal appearance of this true mind is the Buddha-nature and its deluded manifestation is the store-house consciousness, or citta,[26] the eighth and fundamental consciousness in Yogacara thought. From this deluded consciousness springs manas, the grasping consciousness,[26] which is the seventh consciousness. From there springs the cognitive mind (sixth consciousness) and the five sense-consciousnesses.[d]

Criticism of Chan-schools

Zongmi gave critiques on seven Chan schools in his Prolegomenon to the Collection of Expressions of the Zen Source and although he promoted his own Ho-tse school as exemplifying the highest practice, his accounts of the other schools were balanced and unbiased.[28] It is clear from his writings that in many cases he visited the various Chan monasteries he wrote about and took notes of his discussions with teachers and adapts. His work had an enduring influence on the adaptation of Indian Buddhism to the philosophy of traditional Chinese culture. The writings that remain have proved to be an invaluable source for modern scholars of the history of the development of Buddhism in China.

Hung-chou school

Zongmi was critical of Chan sects that seemed to ignore the moral order of traditional Buddhism and Confucianism. For example, while he saw the Northern line as believing "everything as altogether false", Zongmi claimed the Hung-chou tradition, derived from Mazu Daoyi (709-788), believed "everything as altogether true".

According to Zongmi, the Hung-chou school teaching led to a radical nondualism that believed that all actions, good or bad, as expressing essential Buddha-nature, denying the need for spiritual cultivation and moral discipline. This was a dangerously antinomian view as it eliminated all moral distinctions and validated any actions as expressions of the essence of Buddha-nature.

While Zongmi acknowledged that the essence of Buddha-nature and its functioning in the day-to-day reality are but difference aspects of the same reality, he insisted that there is a difference. To avoid the dualism he saw in the Northern Line and the radical nondualism and antinomianism of the Hung-chou school, Zongmi's paradigm preserved "an ethically critical duality within a larger ontological unity",^[30] an ontology which he claimed was lacking in Hung-chou Chan.

Northern Chan

Zongmi's critique of Northern Chan was based on its practice of removing impurities of the mind to reach enlightenment. Zongmi criticized this on the basis that the Northern school was under the misconception that impurities were "real" as opposed to "empty" (i.e., lack any independent reality of their own) and therefore this was a dualistic teaching. Zongmi, on the other hand, saw impurities of the mind as intrinsically "empty" and naturally removable by the intrinsically pure nature of the mind. This understanding of Zongmi came from the Awakening of Faith in the Mahayana scripture which espoused the "Buddha-nature doctrine" of the intrinsically enlightened nature possessed by all beings.

Ox-head school

His criticism of another prominent Chan lineage of the time, the Ox-head School, was also based on the tathāgatagarbha doctrine but in this case Zongmi saw their teaching as a one-sided understanding of emptiness. He claimed that the Ox-head School taught "no mind" (i.e., the emptiness of mind) but did not recognize the functioning of the mind, assuming that the intrinsically enlightened nature is likewise "empty" and "that there is nothing to be cognized". Zongmi went on to say, "we know that this teaching merely destroys our attachment to feelings but does not yet reveal the nature that is true and luminous".

Writings

Zongmi's writings were extensive and influential. There is no certainty about the quantity of Zongmi's writings. Zongmi's epitaph, written by P'ei Hsiu, (787?-860) listed over ninety fascicles. Tsan-ning's (919-1001) biography claimed over two hundred. For modern scholars, Zongmi provides the "most valuable sources on Tang dynasty Zen. There is no other extant source even remotely as informative".

Unfortunately, many of Zongmi's works are lost, including his Collected Writings on the Source of Ch'an (Ch'an-yüan chu-ch'üan-chi) which would provide modern scholars with an invaluable source to reconstruct Tang Dynasty Chan.

Commentary on the Sutra of Perfect Enlightenment

Zongmi's first major work was his commentary and subcommentary on Sūtra of Perfect Enlightenment, completed in 823-824. The subcommentary contains extensive data on the teachings, the ideas and practices on the seven houses of Chan. These data are derived from personal experience and observations.^[9] These observations provide excellent sources on Tang Dynasty Chan for modern studies.

Chart of Zen Succession

The Chart of the Master-Disciple Succession of the Chan Gate That Has Transmitted the Mind-Ground in China was written at the request of P'ei Hsiu sometime between 830 and 833. The work clarifies the major Ch'an traditions of the Tang era. It contains detailed critiques of the Northern School, the Ox-head School and the two branches of Southern Chan, the Hung-chou and his own Ho-tse (Heze) lines.[33]

The Prolegomenon

The Prolegomenon to the Collection of Expressions of the Zen Source, also known as the Chan Preface, was written around 833. It provides a theoretical basis for Zongmi's vision of the correlation between Chan and the Buddhist scriptures. It gives accounts of the several lineages extant at the time, many of which had died out by the time of the Song dynasty (960-1279).[34] In this preface, Zongmi says that he had assembled the contemporary Chan practices and teachings into ten categories. Unfortunately, the collection itself is lost, and only the preface exists.

On the Original Nature of Man

Zongmi's Inquiry into the Origin of Humanity, (or On the Original Nature of Man, or The Debate on an Original Person) was written sometime between 828 and 835. This essay became one of his best-known works.

It surveys the current major Buddhist teachings of the day, as well as Confucian and Taoist teachings. The text aims to show not only how Buddhism is superior to the native Chinese philosophies, but also to present a hierarchy of the profundity of the Buddhist schools. Zongmi criticizes Confucianism for not having an adequate moral system or explanation of causation. He holds up the Buddhist view of karma as the superior system of moral responsibility.

De Bary writes,

Here Tsung-mi's own spiritual development and his consideration of alternative philosophies are clearly reflected, as is his awareness of the need to defend his new faith against critics upholding Chinese tradition against Buddhism. It has been said that Tsung-mi wrote this treatise as an answer to the famous essays On the original Nature of Man (Yuan jen) and On the Tao (Yuan tao) by his contemporary Han Yu (768-824), leader of the Confucian resurgence against Buddhism.

However, his goal was not to wholly denigrate or invalidate the Chinese philosophies, but to integrate them into Buddhist teachings to reach a greater understanding of how the human condition came into being.

The writing style is simple and straightforward, and the content not overly technical, making the work accessible to non-Buddhist intellectuals of the day.[c]

Commentary on the Awakening of Faith in the Mahayana

The undated commentary on the Awakening of Faith in the Mahayana was probably written between 823 and 828.[36] Although Zongmi is recognized as a Huayan patriarch, he considered the Awakening of Faith in the Mahayana scripture to exemplify the highest teaching, displacing the Huayan Sūtra as the supreme Buddhist teaching.

Meditation-manual

Around the same time he wrote a major work in eighteen fascicles called A Manual of Procedures for the Cultivation and Realization of Ritual Practice according to the Scripture of Perfect Enlightenment. In this work, Zongmi discusses the conditions of practice, the methods of worship and the method of seated meditation (zazen).

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

² See *The Three Turnings of the Wheel of Dharma* at www.mszo.org/zensparks/essays for a more expansive view of the three turnings.

³ A copy of the Lankavatara Sutra is available at www.mszo.org/zensparks/books

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

⁵ 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.

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