

A Practical Application of the Intrinsic Enlightenment Table

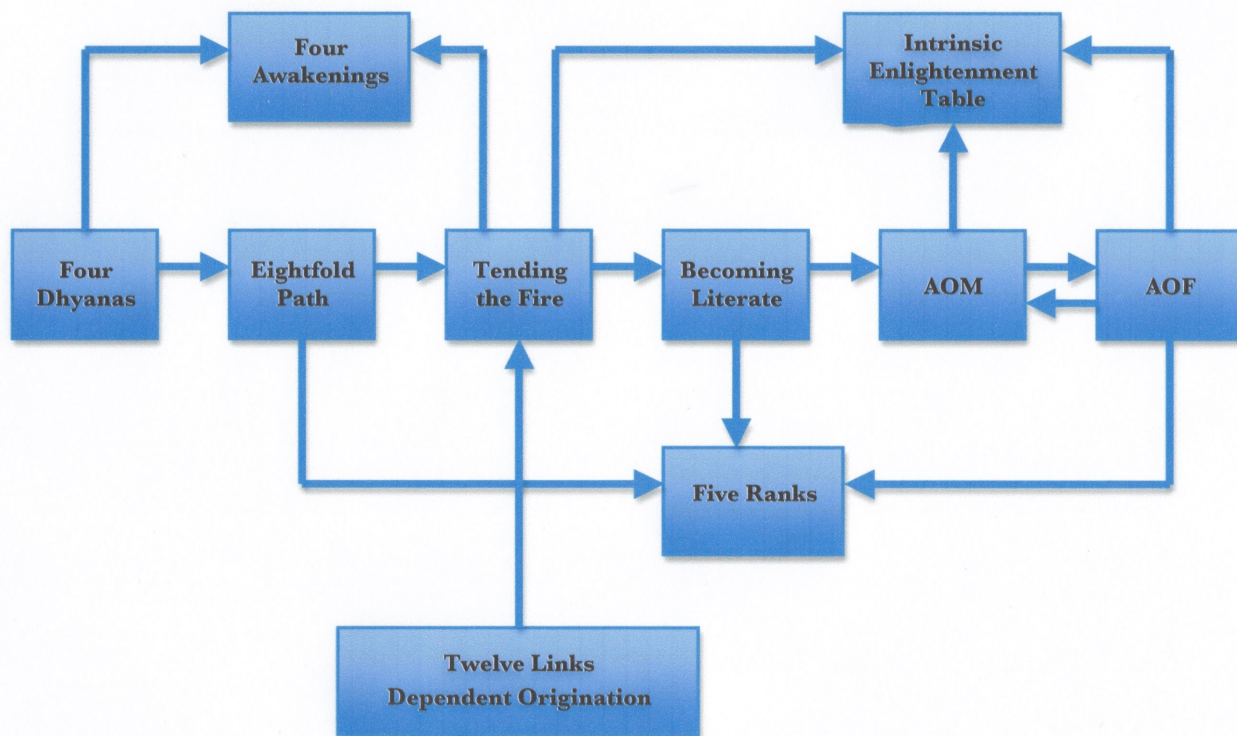
Renshin and Taizen Verkuilen

OBJECTIVE OF THE BOOKLET

To define a way of working with the embedded wisdom of the Intrinsic Enlightenment Table, and then apply that understanding as the basis for investigating Dōgen's assertion in the Fukanzazengi:

“The Zazen I speak of is not learning meditation. It is simply the Dharma-gate of repose and bliss, the practice-realization of totally culminated enlightenment. It is the manifestation of ultimate reality.”

PROCESS OF AWAKENING BLOODLINE



INTRODUCTION

The Process of Awakening Bloodline Chart¹ illustrates our course of study that began with The Four-Part Study Guide of Buddha's instruction of the Four Dhyanas and continues into a protracted engagement with Ashvaghosa's *Awakening of Faith in the Mahayana*. There are four adjacent studies shown as boxes above and below the main line of teaching, two of which – the Four Awakenings and the Five Ranks – we have spent a good deal of time. One of the other two, The Twelve Links of the Chain of Causation, has been touched upon, but will be addressed in greater depth using the book entitled Dependent Origination. We are now ready to take up the fourth teaching of on how to employ the Intrinsic Enlightenment Table as a means to understand Dōgen's "begin at the end" Zazen practice.

Awakening is an unfolding process that clears away hindrances and barriers. It is not a process of accumulation, but one dedicated to resolving conditioned states and ridding oneself of their vestiges experienced as habit energies and mental vexations. Our natural purity reveals itself when both have been accomplished.

The bloodline teaching is a step-by-step process that begins with preparatory work followed by sudden enlightenment – gradual cultivation. This method seems to be the best for lay people who are dedicated to Buddhist teachings. Thoroughly understanding and applying its principles sets the stage for engagement with the sudden enlightenment – sudden cultivation process. Sudden enlightenment – sudden cultivation is usually the domain of highly developed specialists. However, combining the Resolution Sequence and Tsung-mi's Analysis of Mind in the Intrinsic Enlightenment Table can provide the necessary preparation and knowledge for gaining the ability to practice in this advanced manner.

Dogen teaches Zazen as the "manifestation of ultimate reality" taking us immediately to the pinnacle of practice. The Intrinsic Enlightenment Table contains both the preparatory step-by-step guidance as well as the directives on how to "short cut" them through mastery of the steps.²

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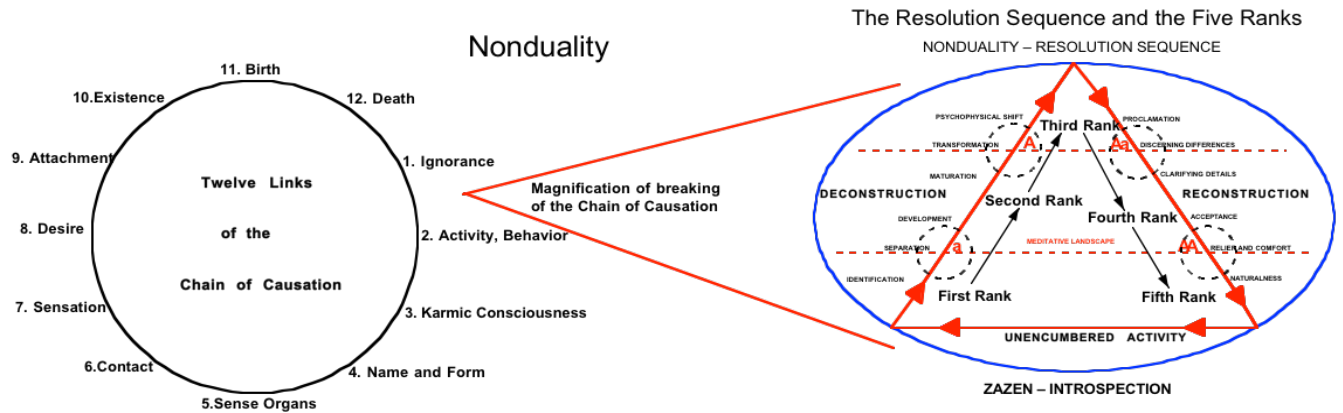
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¹ See the Appendix for a more detailed description of the Bloodline p. 22

² See the Appendix for Buddha's take on Sudden and Gradual in the Lankavatara Sutra p. 26

SECTION 1

THE SYMBOLS AND THEIR DESCRIPTIONS



Strengths

- The Nonduality Resolution Sequence Symbol portrays the orthodox teaching of the process of awakening as described in Yogacara teachings
- Helps identify Conditioned States and provides a detailed description of how Identification, Separation, Development, and Maturation promotes their resolution
- Contains representations of the three sources of knowledge – the sutras, the unmediated direct perception of Dhyana, and a structured method of inferential reasoning and introspection
- Illustrates the relationship of practice to awakening
- Illustrates in detail the Sudden Enlightenment – Gradual Cultivation format of awakening

Weaknesses

- Conditioned States are considered to arise from Ignorance without defining Ignorance.
- The relations between the aspects of awakening require a committed study in order to gain a useful comprehension
- Uses terms that are not Buddhist in origin but are meant to convey a Buddhist understanding such as the Resolution Sequence labels, Deconstruction, Reconstruction, etc.

WHAT IS THE NONDUALITY RESOLUTION SEQUENCE?

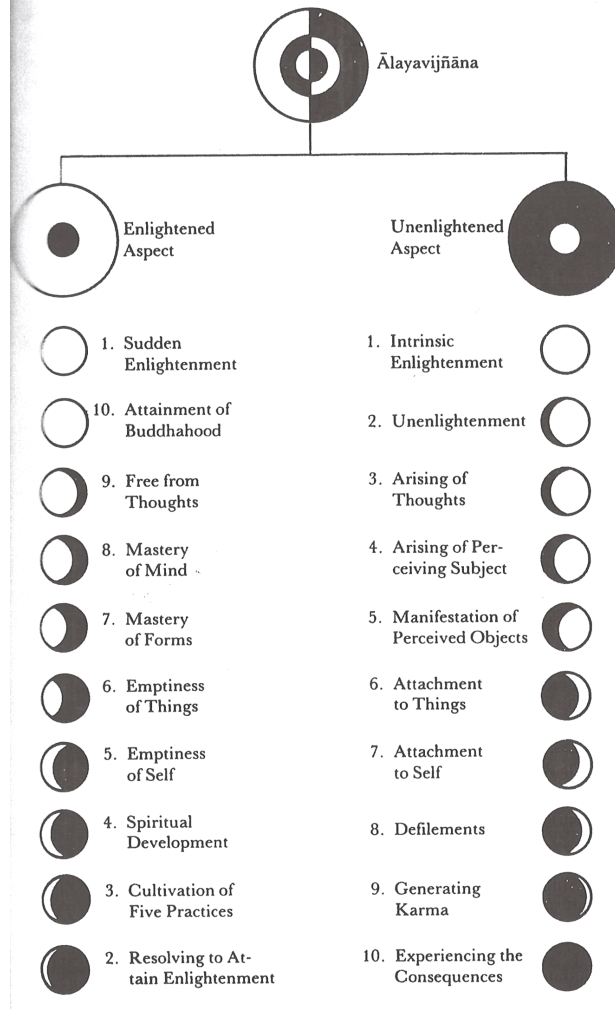
The Resolution Sequence is an inferential introspection that describes in detail the process of awakening from the first glimmers of awareness to its ultimate culmination. It is a skillful means that acts in accord with the practice of Zazen and the teachings of Yogacara Buddhism. Learning and applying its principles gives Zen practitioners the ability to understand where they are on the path of awakening.

The Resolution Sequence is made up of twelve stages that elaborate the processes of Deconstruction and Reconstruction. Following them to completion results in the freedom of Unencumbered Activity, opening the pathway to subsequent opportunity for resolving other life issues. Deconstruction identifies and resolves conditioned states; Reconstruction focuses on integrating the freedom found in the resolution of conditioned states; Unencumbered Activity lives that freedom.

The Resolution Sequence is an expedient to self-discovery, reduces confusion, and also reveals a practitioner's level of progress. Without an outer teacher, the Resolution Sequence acts as an inner guide to minimize missteps and encourages diligence. Studied in combination with traditional Zen training methods, it promotes a deeper and more conscious understanding of the process of Zen awakening.

Some Western psychological systems have adapted Buddhist meditation techniques with positive results. Here, however, a Western introspective means has been shaped to aid recognition and appreciation of how the practice of Zazen operates to break the Chain of Causation. The Nonduality Symbol offers an expanded view of what breaking the 2nd Link means; the Nonduality—Resolution Sequence Symbol combines the direct perception of Zazen and an introspective method.

Tsong-mi's Diagram of the Process of Enlightenment and Delusion



Strengths

- Illustrates the dynamic ambivalence of the *Ālayavijñāna* Storehouse Consciousness
- Describes ten stages of unenlightenment and the ten stages of enlightenment [ten stages of Bodhisattvahood]
- Defines the origin and development of Ignorance that results in the human form and mind that is subject to birth and death
- Shows the placement of sudden enlightenment [initial insight] and intrinsic enlightenment [attainment of Buddhahood] within the process of awakening

Weaknesses

- Does not provide a skillful means to resolve 'Experiencing the Consequences'
- Does not elucidate the three aspects of the process of awakening [Zen Axioms]

WHAT IS TSUNG-MI'S ANALYSIS OF MIND?

Tsung-mi's Analysis of Mind portrays how Ignorance grows from an initial fundamental misperception of Unenlightenment into the entrapment of Experiencing the Consequences, and how the Enlightened Aspects reveals the path to the attainment of Buddhahood.

As graphically illustrated in the diagram, both the Unenlightened and Enlightened Aspects are based on, and contained within, the dynamic ambivalence of the *Ālayavijñāna*. Tsung-mi breaks down both of these processes into ten symmetrical aspects. Each stage of the Enlightened Aspects counteracts the corresponding stage of Unenlightened Aspects. When this process of realization of enlightenment is completed and Buddhahood is attained, it is seen that the genesis and unfolding of Unenlightened and Enlightened Aspects are not two separate, parallel, linear processes moving in opposite directions; rather they are realized to form a continuum.

The relationship between the purity of intrinsic enlightenment and the dynamic ambivalence of the phases of the process of unenlightenment and enlightenment are best illustrated by Tsung-mi's adaptation of metaphor of water and waves taken 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 [*the action of the Unenlightened Aspects*]. Even though the wind ceases suddenly [*sudden enlightenment*] the motion of the waves subsides gradually [*the process of gradual cultivation*].

1. INTRINSIC ENLIGHTENMENT TABLE

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			

Strengths

- Illustrates the relationship of an Unenlightened Aspect with its counteracting Enlightened Aspect
- Defines in detail the formation of the fundamental misperception and what proceeds from its inception

Weaknesses

- Does not express the dynamic movement of the of The Nonduality Resolution Sequence Symbol
- Does not express means of resolving the problems of Experiencing the Consequences

WHAT IS THE INTRINSIC ENLIGHTENMENT TABLE?

Tsung-mi's Analysis of Mind and the Resolution Sequence are the basic elements of The Intrinsic Enlightenment Table. They are very similar in function. Both symbolic forms furnish guidance for understanding the nature of conditioned states, as well as providing instructions on how to cultivate the motivating experience of Sudden Enlightenment. The Intrinsic Enlightenment Table illustrates the relationship of the elements of the Resolution Sequence and Tsung-mi's Unenlightened and Enlightened aspects.

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 momentary 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.

The chief values of using the Intrinsic Enlightenment Table are:

- Displays the relationship of the dynamic inferential introspective activity of the Resolution Sequence and the Unenlightened and Enlightened Aspects of Tsung-mi's Analysis of Mind
- How successful resolution and progression along the path of Enlightened Aspects counteracts the effects of the same-colored Unenlightened Aspect

SECTION II

THREE ASPECTS OF THE PROCESS OF AWAKENING – TSUNG-MI'S THREE ZEN AXIOMS

Tsung-mi listed and defined the three axioms of Zen practice [three aspects of the process of awakening] in his Chan Preface as:

1. Realizing the axiom of stopping the thought of the unreal [*conditioned states*] and developing the mind only [*initial awakening, sudden enlightenment*]
2. Realizing the axiom of cutting off the unreal and not leaning on anything [*becoming free of leftover effects of conditioned states*]
3. Realizing the axiom of directly revealing the nature of mind [*living free*]

Tsung-mi's teaching summarizes the Zen axioms as:

1. Insight
2. Cultivation
3. Realization

THE AXIOMS ARE DEFINED IN OTHER TEACHINGS IN VARIOUS WAYS.

Here is a list of some of them that we have encountered in our studies and where they come from:

Axiom #1 Insight – preparatory work with conditioned states leading to Sudden Enlightenment [*Tsung-mi Chan Preface and Sudden and Gradual essay by Gregory*]

1. Deconstruction [*Nonduality Resolution Sequence Symbol*]
2. Unenlightened Aspects [*Sudden and Gradual essay by Gregory*]
3. Nirmanakaya – Activity Body [*Tsung-mi Chan Preface*]
4. Low-level Bodhisattva [*Awakening of Faith Chapter 2*]
5. First and Second Ranks [*Symbols and Zen*]
 - a. Recognizing the reality of the Universal Mind
 - b. Establishing an intuitive engagement with the Universal Mind
6. First and Second Ranks [*Awakening of Faith*]
 - a. Ignorance as Source of Personality [*Awakening of Faith Chapter 2*]
 - b. Mind-essence as Manifestation of Personality [*Awakening of Faith Chapter 3*]
7. Discipline/Concentration/Insight [*Flower Ornament Sutra*]

Axiom #2 Cultivation – refining freedom from conditioned states [*Tsung-mi Chan Preface and Sudden and Gradual essay by Gregory*]

1. Reconstruction [*Nonduality Resolution Sequence Symbol*]
2. Enlightened Aspects [*Sudden and Gradual essay by Gregory*]
3. Sambhogakaya – Enjoyment Body [*Tsung-mi Chan Preface*]
4. Sudden Enlightenment/Initial Awakening [*Tsung-mi Chan Preface*]
5. Mid-level Bodhisattva [*Awakening of Faith Chapter 2*]
6. Third and Fourth Ranks [*Symbols and Zen*]
 - a. Attaining an open and intimate relationship with the Universal Mind
 - b. The Personal and Universal Minds intimately communicate
7. Third and Fourth Ranks [*Awakening of Faith*]
 - a. Mind-essence as Emancipation of Personality [*Awakening of Faith Chapter 4*]
 - b. The Oneness of Mind-essence and Personality [*Awakening of Faith Chapter 5*]
8. Sudden Enlightenment/Initial Awakening [*Tsung-mi Chan Preface*]
9. Liberation [*Flower Ornament Sutra*]
10. Ten Stages of the Bodhisattva Path [*Flower Ornament Sutra*]

Axiom #3 Realization – Living freedom from conditioned states [*Tsung-mi Chan Preface*]

1. Unencumbered Activity [*Nonduality Resolution Sequence Symbol*]
2. Dharmakaya/Mind-essence [*Tsung-mi Chan Preface*]
3. High Bodhisattva [*Awakening of Faith Chapter 2*]
4. Fifth Rank – The Personal and Universal Minds act in unobstructed harmony [*Analysis of Mind*]
5. Fifth Rank The Place of Mind-essence in the Unitary Principle of Tathagata [*Awakening of Faith Chapter 6*]
6. Full Awakening [*Tsung-mi Chan Preface*]
7. Intrinsic Enlightenment [*Tsung-mi Chan Preface*]
8. Knowledge of the Process of Liberation [*Flower Ornament Sutra*]

SECTION III

A PRACTICAL APPLICATION OF THE INTRINSIC ENLIGHTENMENT TABLE

STEP I – TAKE TO HEART [PREVIOUS INSTRUCTION]:

1. The labels, definitions and Buddhist teachings embedded in the symbology of the Nonduality Resolution Sequence Symbol
2. The Unenlightened and Enlightened Aspects of Tsung-mi's Diagram of the Process of Enlightenment and Delusion
3. The relationship between the Resolution Sequence and Tsung-mi's Diagram as illustrated in the Intrinsic Enlightenment Table
4. The methods described in The Four Chambers of Memory in Chapter 6 – Writing Poems on Your Bones – in *Saved by a Poem* by Kim Rosen

STEP II

Understanding the analogous relationships of The Four Dhyanas, the Four Awakenings, and the Four Chambers of Memory

1st Dhyana of Beginners: Practitioners begin to become aware of entrapping actions of conditioned states and the barriers to freedom they cause.

1st Awakening 'a' Awakening "a" is a perspective that witnesses a conditioned state or a problem as it arises and unfolds. One gains the ability to observe the difference between being unconsciously trapped by a conditioned state and being consciously aware of how it manifests.

1st Chamber of Memory – Activates short-term memory and initial contact, and introduces the emotional and intellectual content.

2nd Dhyana with meaning as its object: Practitioners develop inner observational skills, gain knowledge of universal principles, and understanding of the nature of dualities, all of which are used to uproot conditioned states

2nd Awakening 'A' A conditioned state resolves itself suddenly, resulting in freedom from the afflictive emotional confinement associated with it. The conditioning and ingrained assumptions associated with it, previously taken as the authentic self, are overturned and no longer viewed definitively

2nd Chamber of Memory – Unimagined treasures and connections are discovered. This is where the willful hard work of trying to make this material yours is set into motion. Intention is made into reality, and meaning begins to appear on its own.

3rd Dhyana with thusness as its object: The Personal and Universal Aspects of Mind are recognized as concordant, inseparable, of equal value, and engaged in intimate and unending relations.

3rd Awakening ‘Aa’ focuses on the freedom from the afflictive emotions associated with a conditioned state, and on the ability to think and feel in entirely new ways.

3rd Chamber of Memory – Memory grasps the material and effortless knowledge begins to flow from the living reality of stored memory. Insights blossom on their own and trust and confidence exist in mature forms.

4th Dhyana Meditation of the Tathagatas: Unity of the Personal and Universal Aspects of Mind where the fundamental misperception of separation is resolved. This is the step past realization and is described as “the Tathagatas contemplating themselves.”

4th Awakening ‘AA’: occurs when the changes realized from the Awakening “A” are completely integrated. The breakthrough produces a transformative change of behavior. The change of behavior accomplished in “AA” removes any vestige of negative habit energy, making responses to life natural and in accord with the needs of oneself and others.

4th Chamber of Memory –The truth of one’s efforts unfurls effortlessly.

STEP III

Mastery of the Four Dhyanas, Four Awakenings, and Four Chambers of Memory

Mastery consists of learning and practicing the Four Dhyanas, the Four Awakenings, and the Four Chambers’ essential features so that they become “second nature” skills that act with awareness free of forethought. An example of “second nature” skills can be witnessed in a performance of master musician, in the capabilities of world-class sports athletes, and in the intimate response of a Zen abbot’s Jisha.

In our case, mastery means the Four Dhyanas, Awakenings, and Chambers act in accord with the Zen axioms, the first two within the first axiom of Insight, and the second pair within the second and third axioms of Cultivation/Realization.

The information contained in the Intrinsic Enlightenment Table is applied with the same state of mind used in Emergent Knowledge, one free of analysis, interpretation, or conceptual reflection.

SECTION IV

PRACTICE OF THE FOUR DHYANAS, AWAKENINGS AND CHAMBERS

Axiom #1 Insight Practice

Axiom #2 Cultivation Practice

Axiom #3 Realization Practice

[Note: Italics indicates mastery]

Mastery of 1st Dhyana, 1st Awakening ‘a’ and 1st Chamber:

Preparatory – Sudden Enlightenment, Gradual Cultivation, Realization

Insight – Cultivation – Realization follows a step-by-step formula.

1. Learner of Insight Practice
2. Learner of Cultivation Practice
3. Realization

Mastery of 2nd Dhyana, 2nd Awakening ‘A’ and 2nd Chamber:

[Preparatory – Sudden Enlightenment], Gradual Cultivation, Realization

Insight is mastered. “Arising of thoughts” immediately arouses Sudden Enlightenment. Gradual Cultivation begins.

1. Master of Insight Practice = shortcut to Sudden Enlightenment ‘A’
2. Learner of Cultivation Practice
3. Realization

Mastery of 3rd Dhyana, 3rd Awakening ‘Aa’ and 3rd Chamber:

[Preparatory – Sudden Enlightenment, Gradual Cultivation], Realization

Cultivation is mastered. “Arising of thoughts” immediately arouses Realization. [*One is **aware** that the conditioned state and all of its habit energies have been resolved*].

1. Master of Insight Practice
2. Master of Cultivation Practice = shortcut to Relief and Comfort ‘AA’
3. Realization

Mastery of 4th Dhyana, 4th Awakening ‘AA’ and 4th Chamber:

[*Realization without a Trace* [One Vehicle – three axioms all at once] [*All nuances of the conditioned state and all of its habit energies have been resolved and the practitioner lives in naturalness with no awareness of the conditioned state or its vestiges.*]

Notes on Mastery:

1. Awareness of the emerging conditioning from within Ignorance interrupts the habitual formation of the perceiving subject [fundamental misperception]. This is non-attachment.
2. In the 4th Mastery
 - a. The Unenlightened Aspect of “Arising of thoughts” is immediately counteracted and transformed into the Enlightened Aspect of “Freedom from thoughts.”
 - b. Practitioners of this stage embody the intrinsic purity of unfolding awakening.
 - c. Practitioners do not cross over to the far shore; the far shore crosses over to them.
3. In the first three Masteries, practitioners realize the truth of their study; in the 4th Mastery, the Tathagatas contemplate themselves. [The fundamental perception of separation is finally overcome]

Appendix

Process of Awakening Bloodline Description

FOUR-PART STUDY GUIDE

I. The Four Dhyana

1. Definition of the Shakyamuni Buddha's definition of the Four Concentrations
2. Shows how the intuitive dialogue between the Personal and Universal Minds lies at the heart of Buddhist practice
3. Unstated introduction to Ashvaghosa's Four Aspects of Faith found in *Awakening of Faith in the Mahayana*
4. Unstated introduction to the Four Awakenings found in *Tending the Fire*

II. Unfolding the Eightfold Path

1. Example of how to use Buddha's outline of a skillful means to make one of your own
2. Introduces the teaching of the Five Ranks in the Five Sections [Five Triads]

III. Tending the Fire

1. Example of how to create a skillful means based on personal experience
2. Introduction of principles and function of Yogacara Buddhism
3. Illustrates the Three Aspects of the Process of Awakening, the Four Awakenings, and their relationship to Zazen practice

IV. Becoming Literate in the Process of Awakening

1. Explains the symbology of *Tending the Fire* and its representation of Yogacara Buddhist teaching and practice
2. Uses teaching of the Lankavatara Sutra as a guide for the process of awakening
3. Expands the underlying principles of the Five Ranks in the teachings of Tung-shan, Dōgen, and Hakuin.

EMERGENT KNOWLEDGE BOOKLET

1. The adaptation of Emergent Knowledge to Zen practice along with a brief description of the commonalities and differences of Ta-hui's "observation of the critical phase" and Emergent Knowledge.
2. A combination of Buddhist teaching [Yogacara] and a Western skillful means [Resolution Sequence] is used to resolve the root cause of conditioned states

BACKGROUND MATERIAL FOR THE FOUR-PART STUDY GUIDE

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

1. *The Analysis of Mind* [AOM] Booklet: Tsung-mi's teaching explains the Yogacara law of karma and introduces the teachings of Ashvaghosa [Anabotei]
2. *The Practice of the Ten Paramitas* Booklet: This compilation of teachings provides how the paramitas are the Ten Stages of the Bodhisattva Path – enlightened behavior.

II. Study of Dwight Goddard's Epitomized Version of The Awakening of Faith of the Mahayana

1. *Awakening of Faith in the Mahayana* [AOF]: Ashvaghosa's in-depth teaching on the Five Ranks and the Path of Buddhahood

ADDITIONAL BOOKLETS

1. *Tending the Fire to Ashvaghosa* Booklet: Offers a view of the graphical representations of the various interpretations and skillful means used in the Process of Awakening Study.
2. *A Practical Application of the Intrinsic Enlightenment Table*: A combination of the Resolution Sequence and Tsung-mi's Analysis of Mind that shows how they positively interact.
3. *Dependent Origination* Book: Rev. Koshin Schomberg's comprehensive accounting of the Twelve Links of the Chain of Causation and how knowledge of the Twelve Links can be used creatively on the path of awakening.

CONTINUING STUDY SUBJECTS

III. Introduction to Metaphor Awareness

1. Introductory essay
2. Additional explanatory information

IV. Introduction to Dwight Goddard's Epitomized Version of the Lankavatara Sutra

1. Introductory outline
2. Copy of the epitomized Lankavatara Sutra

V. Introduction to the Flower Ornament Sutra [Avatamsaka Sutra]

1. Taigen Leighton's essay on Hua-yan Buddhism
2. Outline of Book 39 *Entry into the Realm of Reality*
3. Basic Teachings of the Benefactors

Notes on “Awareness without an Object”

INTUITION
by Mark Nepo

We think if we want some-
thing bad enough, our guess
will become our destination.

It's how we bend the Universe
to our will for an instant.

But I need a horse who given
the chance will follow life.

It takes a greater will to sit
so lightly that the horse will
gallop as if it has no rider.

“Awareness, as the functioning of the self-nature, thus represents the dynamic, creative aspect of the nature.

It is therefore important to note that the word *chih* [Chinese for awareness] is primarily verbal, meaning, "to know." What *chih* refers to, then, is an activity rather than a thing. For this reason, it is preferable to the word "mind" (*hsin*), which, as a noun, is more apt to be reified. The English word "knowing," accordingly, might seem to be a better translation of *chih*, as it more faithfully represents both the literal meaning and verbal character of the Chinese word.

The problem with "knowing," however, is that the verb "to know" is transitive and demands an object. But Tsung-mi emphasizes the fact that *chih* is intransitive and does not demand an object. And "awareness," insofar as it is possible to be aware without necessarily being aware of anything, better expresses the intransitive character of *chih*.”

Peter Gregory, *Tsung-mi and the Sinification of Buddhism*, p. 244 [slightly edited]

“Tsong-mi introduces a critical distinction between two levels of functioning: what he calls the "intrinsic functioning of the self-nature" and its "responsive functioning-inaccord-with conditions".

"The essence of the true mind has two kinds of functioning: the first is the intrinsic functioning of the self-nature and the second is its responsive functioning-inaccord-with-conditions." Tsong-mi then proceeds to illustrate this statement with an analogy of a bronze mirror.

The material substance of the bronze [mirror] is the essence of self-nature; the luminous reflectivity of the bronze is the functioning of the self-nature; and the images reflected by its luminous reflectivity are its functioning-inaccord-with-conditions. The images are reflected in direct response to conditions. While the reflections may have thousands of variations, the luminous reflectivity is the ever-present luminous reflectivity of the self-nature.

Tsong-mi goes on to explain this analogy: "The ever-present tranquility of the mind is the essence of the self-nature, and the ever-present awareness of the mind is the functioning of the self-nature." The functioning of self-nature, of course, is none other than intrinsic enlightenment. The functioning-inaccord-with-conditions refers to the psychophysical functions of "speech, discrimination, bodily movement, and so forth."

The analogy can be schematized as follows:

Mirror	Ontology [Reality]	Mind/Body
Bronze	Essence of self-nature	Ever-present tranquility
Luminous Reflectivity	Functioning of self-nature	Ever-present awareness
Reflected Images	Functioning inaccord-with-conditions	Psychophysical functions

Peter Gregory, *Tsong-mi and the Sinification of Buddhism*, p. 239 [slightly edited]

The Doctrinal Basis of Tsung-mi's Theory

An excerpt from Peter N. Gregory, *Sudden Enlightenment Followed by Gradual Cultivation* [slightly edited]

Doctrinally, Tsung-mi's explanation of sudden enlightenment is based on the *tathagatagarbha* whereas his explanation of gradual cultivation is based on the *alayavijnana*. Although these two cardinal Mahayana doctrines seem to have originated independently and their relationship can be described as being diametrical, they were nevertheless combined together into a unified doctrinal framework in the *Awakening of Faith*, the text that forms the basis for Tsung-mi's theory of sudden enlightenment followed by gradual cultivation. In order to understand why this text was of such importance for Tsung-mi, we must first consider these two different conceptions of the mind separately.

As is generally acknowledged by modern Buddhologists, the tathagatagarbha doctrine can ultimately be traced back to the early pre-Mahayana teaching of an innately pure luminous mind, which is only adventitiously covered over by defilements. The term tathagatagarbha means both the embryo and the womb of the Tathagata – the first sense of the term emphasizing the potentiality for Buddhahood, which exists embryonically within all sentient beings, while the second emphasizes the fact that the pure dharmakaya lies hidden within the defiled condition. The implication of this doctrine as it was elaborated in tathagatagarbha texts such as the Tathagatagarbha and Srimala Scriptures and the Ratnagotravibhaga is that enlightenment is the natural and true state of the mind. The basis for enlightenment thus exists within the mind of all sentient beings. This means that enlightenment does not represent an overcoming of, or triumph over, the mind so much as a realization of its own inherent potential.

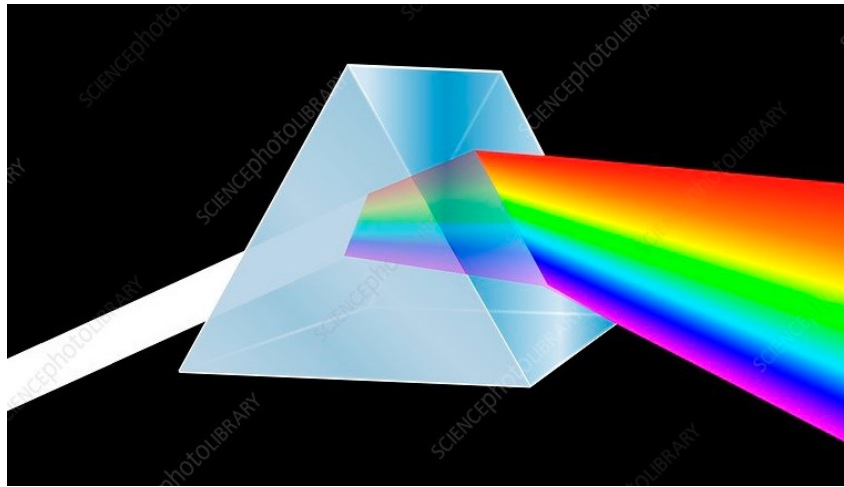
Whereas the tathagatagarbha doctrine provides an answer to the question of how enlightenment is possible, it does so by sidestepping the equally vexing problem of the origin of ignorance. That is, if the fundamental nature of the mind is intrinsically pure (i.e., enlightened), how, or from where, do the impurities that obscure it (i.e., ignorance) arise? If they arise from the mind itself, how can the nature of the mind be considered intrinsically pure? If, on the other hand, they arise from somewhere outside the mind, then how can the mind be considered the fundamental ground of both samsara and nirvana? Moreover, if we posit a separate origin for ignorance (or the impurities), that would lead to the untoward consequence of a dualism in which enlightenment and ignorance function together as ontological principles in the soteriological drama of samsara and nirvana.

The particular weakness of tathagatagarbha thought – its shunting of the problem of the origin of ignorance – is systematically dealt with in the Yogacara analysis of the mind and mental processes. Here the alayavijnana is posited as the repository or seedbed out of which impurities arise, and the impure seeds from which they originate are said to exist innately within the alayavijnana *ab aeterno* (from an infinitely remote period of time in the past). Furthermore, the impurities that are manifested from out of the alayavijnana in turn condition the alayavijnana, forming new seeds from which further impurities are generated. Thus, according to the Yogacara analysis, the alayavijnana is the source and support of all impure dharmas. Whence, then, do pure dharmas, those that have the power to reverse the self-perpetuating process of conditioning by which impure dharmas are produced, arise?

According to the Mahasamgraha Sutra, one of the principal texts regarded as authoritative for the Yogacara tradition, the supramundane pure mind is born from seeds sown by the correct hearing of the dharma. In other words, the process by which the mind becomes purified has its inception outside the mind. The mind does not contain the seeds of its own transformation; these, rather, are extrinsic to it. Enlightenment is thus characterized as a revolution of the support: the nature of the mind must undergo a fundamental and radical transformation before enlightenment can take place, and the mind of one who has undergone such a transformation can no longer be spoken of as the alayavijnana – it must be referred to as the *amalavijnana* or "undefiled consciousness" instead. Hence, although the Yogacara tradition can be seen as giving a successful and cogent account of the origin of ignorance in its doctrine of the alayavijnana and the process of mental conditioning (*vasana*), it does so by making the basis of enlightenment extraneous to the mind, thus implying that enlightenment is fortuitous.

The fact that the tathagatagarbha and alayavijnana doctrines can be seen as complementing one another in such a way that each compensates for the shortcoming of the other made some kind of synthesis of the two inevitable, as seems to have happened for the first time with the Lankavatara Sutra. This synthesis was carried further, and pursued more systematically, in the Awakening of Faith. This work, whose provenance is still controversial, seems to have been composed in China sometime during the third quarter of the sixth century. It defines the tathagatagarbha as the absolute mind of suchness which it analyzes as having two aspects: the absolute, which it refers to as the "mind

as suchness" and the conditioned, which it refers to as the "mind that is subject to birth-and-death." The first aspect corresponds to the tathatagarbha as it truly is-that is, the dharmakaya – while the second aspect corresponds to the tathatagarbha as the dharmakaya covered over by defilements. Moreover, the conditioned aspect of the tathatagarbha, the mind that is subject to birth-and-death, is identified with the alayavijnana, which is defined as the "interfusion of that which is not subject to birth-and- death with that which is subject to birth-and-death in such a way that they are neither one nor different." Because the alayavijnana is defined as the point where these two aspects of the mind interact, it thus functions as the dynamic factor in the equation of mind by containing within itself the potential for both enlightenment and nonenlightenment.



THE FOUR CHAMBERS OF MEMORY AND SELECTED BUDDHIST TEACHINGS

1ST CHAMBER 2ND CHAMBER 3RD CHAMBER 4TH CHAMBER
 INSIGHT CULTIVATION REALIZATION

	Realm of Form Identify Conditioned States Awakening ‘a’	Realm of Principle Resolve Conditioned States Awakening ‘A’	Realm of Harmony Integrate Freedom Awakening ‘Aa’	Realm of Unity Live Freedom Awakening ‘AA’
Shakyamuni Buddha <i>Four Dhyana</i> <i>Lankavatara Sutra</i>	Dhyana practiced by beginners to gain composure	Dhyana devoted to the examination of meaning	Dhyana with Thusness (<i>Tathata</i>) as its object	Dhyana of the Buddha Tathāgatas
Tung-shan Liang-chieh <i>The Five Ranks</i>	The Personal within the Universal The Universal within the Personal	Coming from within the Universal	Arriving within the Personal	Attainment in both the Personal and Universal
Eihei Dōgen’s Verse from the Genjo Koan <i>Dogen and the Five Ranks</i>	To study the Buddha Way is to study the self. To study the self is to forget the self.	To forget the self is to be actualized by the myriad things.	When actualized by the myriad things, your body and mind as well as the bodies and minds of others will drop away.	No trace of realization remains and this no-trace continues endlessly
Shoju Rojin Instructions to Hakuin	The Great Perfect Mirror Wisdom	The Universal Nature Wisdom	The Marvelous Observing Wisdom	The Perfecting-of-Action Wisdom

THE PRISM AS A METAPHOR FOR THE INTRINSIC ENLIGHTENMENT TABLE

1. The prism acts as a guide to understanding the Intrinsic Enlightenment Table's role in the process of awakening.
2. Imagine that the Intrinsic Enlightenment Table is refracted from a simple white purity into the color combination of Tsung-mi's Analysis of Mind and The Nonduality Resolution Sequence.
3. Forward Action: The colors of the prism are a continuous flow; they do not have distinct boundaries. The flow within the step-by-step aspects of the Intrinsic Enlightenment Table as well as other Buddhist teachings is similar in that they do not have discrete dividing lines, but the step-by-step understanding manifests as many flowing shades.
4. Reverse Action: The counteracting action of the Enlightened Aspects reverses the process of the Unenlightened Aspects ultimately transforming the Ignorance generated conditioning into the white light of Intrinsic Enlightenment. This process takes place in the 4th Chamber of Memory.

The Buddha on Sudden and Gradual

Red Pine, *Lankavatara Sutra*, p. 85

XIV¹⁸⁸

In order to purify¹⁸⁹ the stream of perceptions of his own mind, Mahamati Bodhisattva once more asked the Buddha, “Bhagavan, how is the stream of perceptions of beings’ minds purified? By degrees or all at once?”

The Buddha told Mahamati, “By degrees and not all at once. Like the gooseberry,¹⁹⁰ which ripens by degrees and not all at once, thus do tathagatas purify the stream of perceptions of beings’ minds by degrees and not all at once. Or like a potter, who makes vessels by degrees and not all at once, thus do tathagatas purify the stream of perceptions of beings’ minds by degrees and not all at once. Or like the earth, which gives birth to living things by degrees and not all at once, thus do tathagatas purify the stream of perceptions of beings’ minds by degrees and not all at once. Or like when people become proficient in such arts as music or writing or painting by degrees and not all at once, thus do tathagatas purify the stream of perceptions of beings’ minds by degrees and not all at once.¹⁹¹

“Or just as a clear mirror reflects formless¹⁹² images all at once, tathagatas likewise purify the stream of perceptions of beings’ minds by displaying pure, formless, undifferentiated realms all at once. Or just as the sun and moon illuminate images all at once, tathagatas likewise reveal the supreme realm of inconceivable wisdom all at once to those who have freed themselves of the habit-energy and misconceptions that are perceptions of their own minds. Or just as repository consciousness distinguishes such different perceptions of one’s mind as the realms of the body, its possessions, and the world around it all at once, nishyanda buddhas¹⁹³ likewise bring beings to maturity in whatever realm they dwell all at once and lead practitioners to reside in Akanishtha Heaven.¹⁹⁴ Or just as the nishyanda buddhas created by the dharmata buddha radiate light, the personal realization of buddha knowledge likewise illuminates and dispels erroneous views and projections regarding the existence or nonexistence of dharmas and their characteristics.¹⁹⁵

Dwight Goddard, *Lankavatara Sutra*, pp. 52-53

The Blessed One replied: There are three characteristic out-flows of the mind, namely, the evil out-flowings that rise from thirst, grasping and attachment; the evil out-flowings that arise from the illusions of the mind and the infatuations of egoism; and the good non-out-flowings that arise from Noble Wisdom.

The evil out-flowings that take place from recognizing an external world, which in truth is only a manifestation of mind, and from becoming attached to it, are gradually purified and not instantaneously. Good behavior can only come by the path of restraint and effort. It is like a potter making pots that is done gradually and with attention and effort. It is like the mastery of comedy, dancing, singing, lute playing, writing, and any other art; it must be acquired gradually and laboriously. Its reward will be a clearing insight into the emptiness and transiency of all things.....

But the good non-out-flowings that come with the self-realization of Noble Wisdom is a purification that comes instantaneously by the grace of the Tathágatas. It is like a mirror reflecting all forms and images instantaneously and without discrimination; it is like the sun or moon revealing all forms instantaneously and illuminating them dispassionately with its light. In the same way the Tathágatas lead earnest disciples to a state of imageless-ness; all the accumulations of habit-energy and karma that had been collecting since beginning-less time because of attachment to erroneous views which have been entertained regarding an ego-soul and its external world, are cleared away, revealing instantaneously the realm of Transcendental Intelligence that belongs to Buddhahood. Just as Universal Mind defiled by accumulations of habit-energy and karma reveals multiplicities of ego-souls and their external worlds of false-imagination, so Universal Mind cleared of its defilements through the gradual purifications of the evil out-flowings that come by effort, study and meditation, and by the gradual self-realization of Noble Wisdom, at the long last, like the Dharmata Buddha shining forth spontaneously with the rays that issue from its pure Self-nature, shines forth instantaneously. By it the mentality of all Bodhisattvas is matured instantaneously: they find themselves in the palatial abodes of the Akanishtha heavens, themselves spontaneously radiating the various treasures of its spiritual abundance.