Zongmi on Chan

Compiled by Taizen Verkuilen

Zongmi on Chan by J L Broughton

OUTLINE OF THE INTRODUCTION

1. Zongmi's syncretism [1]
2. His life as a Confucian, as a Zen Buddhist, as a Hua-yen Scholar, as an author of Chan Notes, Letter, Preface, and Canon
3. Why is he important today? Answers the question of "Differences in practices and their Unity"
4. The Three Sources of Knowledge – Sutra Study, Defined Inferential Introspection, and Direct Perception – Zongmi embedded in his teaching, and then were made foundation of MSZC studies

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Sutras Used

1. Shakyamuni Buddha's teaching on the Four Dhyanas in the Lankavatara Sutra
2. Yogacara Teachings
3. Awakening of Faith in the Mahayana

Elements of Defined Inferential Introspection

1. Dogen's Fukanzazengi
2. Shakyamuni Buddha and the Scientific Vision of Francis Bacon [the relationship Buddhism and science]
3. *Tending the Fire*:
   a. Study and unfolding experience of the Process of Awakening
   b. The nature and resolution of conditioned states [study of dualities]
4. *Symbols and Zen: Portraying the Process of Awakening*
   a. The Nonduality Resolution Sequence Symbol in its many configurations
   b. The basic teaching of the Lankavatara Sutra
5. Tsung-mi's Analysis of Mind
6. Intrinsic Enlightenment Table [combination of the AOM + NRS]
7. John Dewey's *Beyond the Quest for Certainty*
   a. Knowledge and action: "The self is not something ready-made, but something in continuous formation through choice of action."

Direct Perception

1. Zazen
2. Emergent Knowledge, Visual Journaling, Metaphor Awareness
3. Day-to-day Intuitive perception

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[1] The amalgamation or attempted amalgamation of different religions, cultures, or schools of thought.

P. 1-2 BODHIDHARMA'S TEACHING

1. The misunderstanding of "No involvement with the written word; a separate transmission outside the canonical teachings." And the result.
2. Page 66 Zongmi and the Bodhidharma slogan
    a. Bodhidharma —"A mind to mind transmission; no involvement in the written word."
    b. Zongmi – "To reveal his mind axiom and eradicate grasping he had this saying. It is not that he was preaching a liberation consisting of freedom from the written word."
3. Bodhidharma used this slogan as a means to explain Zen is silent pointing to "Knowing" the very substance of mind unmediated by concept.

P. 2-3 SUDDEN AWAKENING AND GRADUAL CULTIVATION

Zongmi favored sudden awakening to Knowing followed by gradual cultivation

P. 2-3 SUTRA-BASED INSTRUCTIONS AS THE NORM

Zongmi cogently and persuasively argued that Chan realizations are identical to the teachings embedded in canonical word and that one who transmits Chan must use the sutras and treatises as standards.

Reevaluation will bring about recognition that sutra-based Chan with its more sober approach and less "bizarre" behavior – beating scatological terms, statue burnings, and other shock treatments – was prominent before the dominance of that sort of teaching style in Rinzai Zen.

P. 3-9 ZONGMI'S BIOGRAPHY

1. Confucian/Taoist Scholar
2. Zen Monk
3. Huayen Scholar
4. Scholar, author, syncretist, hermit

P. 9-12 CHAN NOTES

The Chan Notes by Zongmi is a listing of the Seven Houses of Chan that existed during his lifetime.

The Chan Notes is the starting point of the Zongmi's project in Chan studies. One of the most striking innovations of the project is the bifurcation of each Chan into two aspects: idea [the underlying Mahayana view or theory] and practice.

P. 12-22 CHAN LETTER

The Chan Letter began as a literary correspondence between a disciple and a Chan Master. The Chan letter circulated under many titles and has been part of Zongmi's posthumous collection.

The Chan Letter consists of six questions and answers between Pei Xiu a man later to become Prime Minister of China.

The Chan Letter is a continuation and deepening of Zongmi's Chan Project begun with the Chan Notes a decade earlier. The analytical bifurcation by the Chan Notes of the Chan houses into idea and practiced is maintained in the Chan Letter.

P. 14 JEWEL

Heze's view on 'Brightness' and 'Black': The Song of the Jewel mirror Awareness states "it is bright just at midnight, it doesn't appear at dawn" refers to the relationship of brightness and black in the various Buddhist schools.

P.16 'KNOWING'

Heze's view is that 'Knowing' is proper functioning not just sweeping away traces. It also indicates what the Nonduality Resolution Sequence Symbol call Unencumbered Activity. It could also be termed the truth of Expressive Knowing. We shall see this Knowing emphasized throughout Zongmi's teachings.

Zongmi states the true mind has two types of functioning: the intrinsic original functioning and the conditioned response functioning.

P.17 'BRONZE MIRROR' – HEZE'S TEACHING HAS ALL THREE ASPECTS OF A BRONZE MIRROR

1. Mirror itself – Buddha nature
2. Reflectivity of Mirror – Inference
3. Reflections of Mirror – Conditioning

P.18 PRECEPTS

1.	Holding	Breaking
2.	Correct View	Perverted View
3.	Concentration	Distraction

P. 22-26 CHAN CANON

What is the Chan Canon? We know it was enormous. What did it look like? It began with the transcription of Bodhidharma's two entrances and four practices followed by about ninety rolls of miscellaneous writings on the Chan houses.

Zongmi viewed the Chan Canon as a good gigantic vault containing the teaching devices useful for the treatment of infinite varieties of diseases of delusions, all the teaching devices of the Chan houses assembled into one extensive teaching device.

P. 26-38 CHAN PROLEGOMENON [PREFACE]

The culmination of Zongmi's Chan project is the Chan Preface [Prolegomenon] The Preface of 21,000 Chinese characters. The Chan Preface describes the Canon's theme of the interlocking relationship between varieties of Chan and the Indian Buddhist teachings.

The Chan Preface is conceptually far beyond both the Chan Notes which sketches out the Chan lines of the day, and the Chan Letter, an imaginative treatment of four Chan lineages and teachings concerned primarily with showing the superiority of the Heze School over Hongzhou.

The master metaphor of the Chan Preface is the tally. The tally means to coincide, making a true fit, authorization to act, presentation of bona fides.

	Tally Fit of the Eight Halves	
1	Three Types of Teaching	Three axioms of Chan
2	All-at-once teaching	Chan all-at-once gate
3	Step-by-step teaching	Chan step-by-step gate
4	What the Chan Masters say	The Buddha's intention
5	Intentions of Chan Ancestors	Buddha's mind
6	Chan Texts	The Buddha's sutras
7	All-once-awakening	Step-by-step practice
8	Original awakening/real	Non-awakening/unreal

P. 28-30 THE THREE TEACHINGS OF THE BUDDHIST CANON

The three teachings of the Buddha's canon are identical to the three legs on the Nonduality Resolution Sequence Symbol triangle

1. The teaching of cryptic meaning that relies on Dharma nature speaks of characteristics
2. The teaching of cryptic meaning that eradicates characteristics reveals Dharma nature
3. The teaching that openly shows that the true mind is Dharma nature

P. 31-33 THREE AXIOMS OF REALIZATION

The three axioms of realization are analogous to the tally fit the three types of teachings

1. Realizing the axiom of stopping thought of the unreal and the cultivating mind only
2. Realizing the axiom of cutting off and not leaning on anything
3. Realizing the axiom of directly revealing the mind nature

P. 33-34 CHAN OF COMPLETE AND INCOMPLETE MEANING

Zongmi states explicitly no Zen house is heterodox. The Heze and Hongzhou houses of Zen offer a clear explicit definite complete meaning that the other six Zen houses do not offer. Zongmi does not ascribe right or wrong to any of the houses. He recommends no preference.

P. 34-35 THREE PRAXIS PROGRAMS

1. Four schools follow the first teaching of Yogacara to lay out the path for the elimination of thought of the unreal: Jinzhong, Northern, Baotang, South Mountain.
2. The Niutou and Shitou houses follow the second teaching.
3. The Heze and Hongzhou houses follow the third Chan axiom: the third teaching it is the one practice concentration and this one practice concentration is not really a practice in the usual term.

P. 35 STEP-BY-STEP TEACHING

All houses other than Heze and Hongzhou can be considered step-by-step means of instruction.

P. 36 TWO TYPES OF ALL-AT-ONCE TEACHING

Heze and Hongzhou are all-at-once teachings. All-at-once and step-by-step can be considered contradictory but it is not the case. They like all other dualities are complementary when studied and understood.

P. 37 ALL-AT-ONCE AND STEP BY STEP

The Chan preface provides a number of metaphors that describe and give examples of how all-at-once and step-by-step practice are not contradictory. The metaphors describe the function and relationship of the relationship of once all-at-once awakening at step-by-step practice.

P. 37-39 AWAKENING AND NON-AWAKENING

This section on awakening and not awakening points to Zongmi's analysis of mind that incorporates the ten unenlightened aspects and the ten unenlightened aspects. Zongmi's intention is always is to preserve the gradual cultivation that follows all-at-once awakening and precedes realization awakening.

> "The teachings of ritual and music discipline human feelings." (Confucian Book of Rites) (p37)
>
> "Zong-mi's gradual practice consists of subjecting the feelings to discipline (leading to forgetting those feelings or escaping their sway)." (37)
>
> "…initial awakening and original awakening are non-dual." (39)
>
> "The Huayan Sutra says: 'When one first raises the thought [of awakening], one attains unexcelled, perfect awakening.' In other words, the mental attitude that one arouses when aspiring to become a buddha is the attainment of buddhahood." (39)

P.49 QUOTE BY ZONGMI ON 'HABIT ENERGIES'

"Even though this truth is realized directly in its completeness, nevertheless defiled mind-perception is difficult to remove."

P.50 WORDS

1. Conformity with words
2. Beyond words
3. Nonduality of Conformity and Beyond

P. 53 CHINUL'S *FORMULA FOR CULTIVATING THE MIND*

Chinul never traveled to China but nevertheless absorbed the Chan works of Zongmi in both letter and spirit.

1. Enlightened mind seeks the Buddha
2. Sudden Awakening and Gradual Practice
3. Calm Spiritual Knowing

P. 60 LACK OF STUDY IN THE WEST

Transmission has been mainly of Japanese Zen, not including the more expansive Zen of China and Korea.

The shunting of Zongmi to the periphery of Chan has had negative effects for the study of Chan in the West contributing to a skewed assessment of the East Asian Chan tradition as a whole. This has led to our present lack of knowledge concerning the collective impact of Zongmi in China and Korea and hence to thinking of Chan and textual study is more or less mutually exclusive. A byproduct has been the consuming preoccupation with Chan's anti-textual, antinomian, and iconoclastic rhetoric.

P. 60-62 HISTORY OF SUDDEN AND GRADUAL
Sudden Awakening – lays down body and mind and the world
Gradual Practice – Moment after moment, step after step

"If you become practiced over a long period of time, spontaneously and silently you will coincide with your own original mind. There is no need for separately seeking anything outstanding or unusual."

> "[The practitioner] absolutely must not bother about whether he is awakened or not awakened. Just moment after moment, step after step, he keeps going." (Hanshan Deqing) (62)

P. 64-65 'WRITTEN WORD'
Formal knowledge of the written word will never lead to awakening.

The sutras, rules of discipline, treatises, and commentaries are not rehearsed and yet they are spontaneously understood in a mysterious way.

This is what Zongmi meant when he wrote, "become clear and bright like the heavens." The principle of the sutra "appeared at his mind source."

"The sutras and treatises are not Chan." Yet "one who transmits Chan must use the sutras and treatises as a norm."

> Dark Understanding (64)
>
> "In Guifeng Chan the Chan adept must realize both what is in conformity with words (sutra) and what is beyond words (Chan Siddhanta), and only then is the Great Ancient Treasure Seal (the wish-fulfilling gem of Knowing) complete."
>
> Guifeng Chan is binocular Chan that has depth perception (stereopsis)."
>
> "By using two images of the same scene obtained from slightly different angles, Guifeng Chan can accurately triangulate the distance to the Great Ancient Treasure Seal/Knowing." (65-66)

P. 66-67 BODHIDHARMA'S SLOGAN

The slogan "mind transmission no involvement with the written word" means to reveal the mind axiom and eradicate grasping, Bodhidharma taught a liberation consisting of freedom from the written word.

"When deluded the person pursues the Dharma; when understanding, Dharmas pursue the person."

CHAN LETTER

The layman Pei Xiu requests synopses of Chan lineages, teachings, and rankings

#1 P. 69-70 INQUIRY
Minister Pei Xiu inquires the Chan Dharma is widely practiced. "The followers of each lineage are different and slander one another. They are unwilling to merge into identity. It is urgently necessary to distinguish their origins and history. I have devoted attention to this but I have not attained clarity."

Chan Master Zongmi answers: "What Bodhidharma transmitted from the outset was a Dharma of nonduality. Because of changes introduced by later followers there seems to be different roads in Chan practice. If you close the locking bar on the gate to this, then all the roads are wrong. If you understand this, then they are all correct."

#2 P. 70-71 ZONGMI BEGINS TO DESCRIBE LINEAGES
Niutou – Master Huiyong – collateral offshoot of the fourth ancestor Daoxin [Dai I Doshin]

The Niutou lineage is a separate lineage outside the northern southern lineage dichotomy. Its founder Huiyong was a student of emptiness teachings. The lineage is a collateral offshoot from the fourth ancestor Daoxin. The southern and northern lineages derive from disciples of the fifth ancestor Hongren. Therefore Niutou predates the southern and northern designations and split.

#3 P. 71 NORTHERN LINEAGE
Northern – Master Shenxiu – collateral offshoot of the fifth ancestor Hongren [Daimon Konin].

It called itself the Bodhidharma lineage. It did not use the designations Southern or Northern.

#4 P. 71 SOUTHERN LINEAGE
Southern – Master Caoqi [Huineng] – direct transmission from the fifth ancestor Hongren.

The Southern Lineage [the sudden school] is the basic lineage deriving from the sixth ancestor Huineng. It gained its name in opposition to the flourishing of Shenxiu's gradualist teaching in the north

#5 P. 73 HEZE LINEAGE
Southern Heze – Master Shenhui – direct transmission from the sixth ancestor Caoqi [Huineng]

#6 P. 74 HONGZHOU LINEAGE
Southern Hongzhou – Master Daoyi – collateral offshoot of the sixth ancestor Caoqi [Huineng]

#7 P. 74 CHART OF THE LINEAGES
Follows lineages through the beginning of the ninth century

#8 P. 75 ANNOUNCEMENT OF CRITQUES OF THE ZEN HOUSES
From now on I will provide critiques of the oral teachings of the various houses of Chan. Since Chan aims at an inner illumination beyond the spoken and written word, I am ambivalent about writing this, however I must do so.

#9 P. 75 BODHIDHARMA'S TEACHING
Bodhidharma came from the West and just transmitted a mind Dharma. Therefore he himself said my dharma is a mind-to-mind transmission with no involvement with the written word. This mind is the pure original awakening of all sentient beings. If you desire to seek the Buddha path then you must awaken to this mind.

#10 P. 84 THE IDEA OF THE NORTHERN LINEAGE
From the outset sentient beings have intrinsic awakening that is like the intrinsic brightness of a mirror. The depravities cover it, and so it cannot be seen, just as a mirror is obscured by dust.

#11 P. 85 THE IDEA OF THE HONGZHOU
The raising of mind, the moving of thoughts, the snapping of the fingers, the shifting of the eyes, all doing and all acting, are the totalistic functioning of the Buddha nature. There is no functioning separate from the Buddha nature. Passion, hatred, stupidity, the creation of good and bad, the receiving of joy, and suffering these are in their totality the Buddha nature.

#12 P. 86 THE IDEA OF THE NIUTOU LINEAGE
All dharmas are like a dream; from the outset there is nothing to do; mind and sense objects from the outset are calmed; it is not that voidness has just begun. If you are deluded about this and hold that entities exist, then you will see such things as glory and decay, honor and meanness. This lineage takes forgetting feelings as practice.

#13 P. 87 THE ABOVE THREE HOUSES
The above three houses show great differences in their views; for the first [the Northern] everything is unreal; for the second [the Hongzhou] everything is real; and for the last [the Niutou] everything is nonexistence, that is void. If we discuss them in terms of their practices, the

first subdues mind to extinguish the unreal; the second has confidence in and gives free reign to inate feelings; and the last has the mind take a rest so that it does not arise.

#14 P. 87 THE HEZE LINEAGE

The house of Heze is even more difficult to relate. It is the original idea behind the Buddha's coming out of the mountains emaciated after years of the practice of austerities and Bodhidharma's coming to China from afar. If you look at this lineage in terms of the former lineages, the former lineage, this one is drastically different from the former lineages.

It says all dharmas are like a dream. All the Noble Ones have said the same thing. Therefore thought of the unreal from the outset is calmed, sense objects from the outset are void. The mind of voidness and calm is a spiritual knowing that never darkens. This calm Knowing voidness of calm is precisely the mind of voidness and calm that Bodhidharma formerly transmitted. Whether you are deluded or awakened, mind from the outset is spontaneously Knowing.

#15 P. 88 ANNOUNCEMENT CONCERNING LEVELS OF PROFUNDITY

With respect to the dharma there are two principles of immutable and conditioned. And with respect to people there are two gates of all-at-once awakening and step-by-step practice. When the two principles are revealed, then one comes to know the proportion of the sutras and the true teachers of the entire canon. When the two gates are open, one sees the tracks of all the worthies and Noble One. Bodhidharma's deep intention lies here.

#16-17-18 P. 89 THE TEACHING OF THE ONE JEWEL

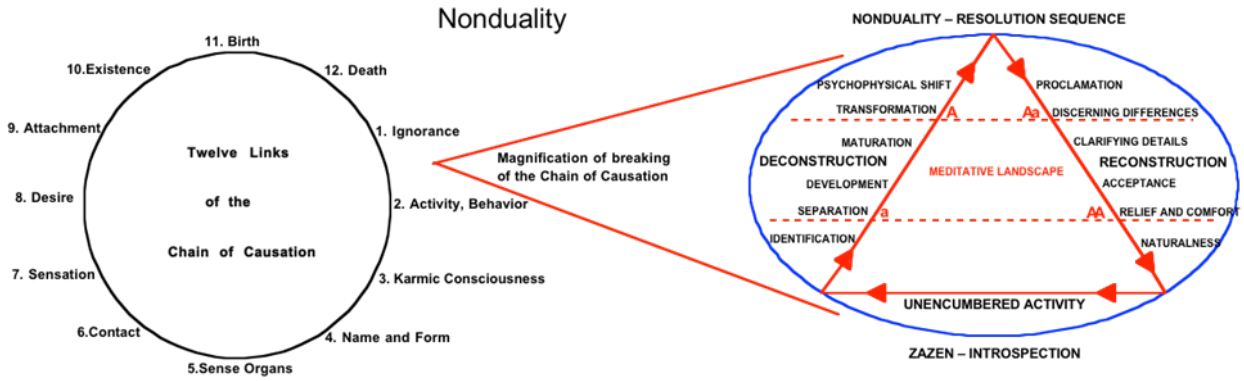
The one mind is like the fabulous wishing jewel that yields its possessor all desires and the mind's knowing is like the jewel's brightness. The jewel can reflect any color [the conditioned principle] but it never changes [the immutable principle].

Knowing from the outset is free of all discriminations and has neither noble one nor common person, neither good nor bad. Because the mind substance is Knowing what it is placed in front of objective supports it has the potentiality to discriminate all rights and wrongs, likes and dislikes, up to and including managing and creating all mundane and super-mundane events. This is the conditioned principle. The mind with this potentiality for Knowing is never interrupted. This is the immutable principle.

#22 P. 97 TWO PRINCIPLES OF THE IMMUTABLE AND CONDITIONED

This idea of all-at-once awakening and step-by-step practice is provided for in the whole canon of the Mahayana, and the Awakening of Faith, Perfect Awakening, and Hua-yen are its axiom. If each Chan lineage for the sake of one type of trainee disposition, possesses good skill, teaching

devices that opens the door widely attracting each and every trainee in, perfumes habit-energy seeds birth after birth, and serves as a superior condition life after life. Then whatever the Chan lineage says it is always the teachings of the Buddhas. All the sutras and all the true teachers provide the text of these teachings.



CHAN PREFACE [PROLEGOMENON]

The Chan Canon contains transcriptions of the sayings of the Chan houses on the principles of Chan. The following is the preface, or Prolegomenon of the Chan Canon.

Appendix 2 Minister is Pei Xiu's Preface to the Chan Preface [p. 192] wherein he explains Zongmi's objectives in compiling the Chan Canon.

#1 P.101 THE MEANING OF THE TERM 'CHAN'

Chan refers to both concentration [samadhi] and wisdom [prajna]. The source of Chan is the original awakening of the true nature of all sentient beings. It is also called Buddha nature or Concentration and wisdom together are referred to as Chan.

> "To awaken to (buddha nature or mind ground) is called wisdom; to practice it is called concentration. Concentration and wisdom together are referred to as 'Chan'."
>
> "…the true nature is more than (Chan). It is the source of all dharmas."
> (102)

#2 P. 102 THE TRUE NATURE OF CHAN

Some mistaken Chan adepts hold to the view that the true nature is Chan, but the true nature is more than that; it is the source of all dharmas.

It is not that a Chan entity exists separately from the true nature. It is merely that when a sentient being loses the real and embraces sense objects, we say that is a state of distraction. And when there is a rejection of sense objects and fusion with the real, we say it is a state of concentration and Dhyana.

This true nature is not merely the source of the Chan gate, but the source of all dharmas as well, and thus it is called the dharma nature. We call it the Buddha in embryo [tathagatagarbha or storehouse consciousness.

> "It is merely that, when a sentient being loses the real and embraces sense objects, we say that it is a state of distraction, and, when there is a rejection of sense objects and fusion with the real, we say it is a state of dhyana and concentration."
>
> - "If I were to speak directly of the original nature, … neither concentration or distraction exists."
>
> Buddha nature/mind ground/Buddha-in-embryo (Tathagatagarbha)/Store-house consciousness
>
> - Source of the Chan gate ("merely the fifth perfection")
> - Source of all dharmas
> - Source of delusion and awakening
> - Source of all the practices of the bodhisattvas
>
> (102)
>
> "The myriad practices are no more that (sic) the six perfections…, while the Chan gate is merely one of these six, namely, the fifth (Dhyana). How can these people declare that the true nature is just the practice of Dhyana?" (102)

#3 P. 103 DHYANA IS A NECESSITY FOR ALL TYPES OF BUDDHIST PRACTITIONERS

Thus the one practice of Dhyana is most divine and an excellent apart from Dhyana there is no gate in the absence of Dhyana no road.

> "Thus, the one practice of dhyana is most divine and excellent. It has the potential to produce from the nature wisdom that is without the outflows [of desire, existence, ignorance, and views]." (103)
>
> "Apart from dhyana there is no gate, in the absence of dhyana no road." (103)
>
> Three Vehicles [of the hearer, private Buddha, and Bodhisattva] (103)

#4 P. 103 FIVE GRADES OF DHYANA

The true nature is neither stained nor pure, neither common nor noble. Within Dhyana however there are different grades ranging from the shallow to the deep.

1. To hold deviant views and practice because one joyfully anticipates rebirth in a heaven and his weary of the present world is outsider Dhyana.

2. Correctly to have confidence in karmic cause and effect, and likewise practice because one joyfully anticipates rebirth into a heaven and is weary of the present world, is common person Dhyana.
3. To awaken to the incomplete truth voidness of self and then practice is inferior vehicle Dhyana.
4. To awaken to the truth principle of the dual voidness of self and dharmas and then to practice is great vehicle Dhyana.
5. If one's practice is based on having all-at-once awakened to the realization that one's own mind is from the outset pure. That the depravities have never existed, that the nature of wisdom without outflows is from the outset complete, that this mind is Buddha, that they are ultimately without difference, then it is Dhyana of the highest vehicle.

    - Tathagata-purity dhyana/one-practice concentration/thusness concentration (103)
    - "This is precisely the dhyana that has been transmitted down from Bodhidharma." (103)

It is only in the transmission from Bodhidharma that the practitioner all-at-once identifies with Buddha substance. This is like no other gate.

#5 P. 104 THE DIFFICULTY OF BODHIDHARMA PRACTICE
Practitioners find Bodhidharma's lineage difficult. If they do apprehend it, they become noble ones and quickly realize awakening. If they miss it, then they become common persons slipping away quickly.

At first the dharma was transmitted to one person only. Later many people were transmitted. This granted many people an opportunity for illumination. It also opened the possibility for malpractice and misunderstanding

> "In later generations, (a standard of proof of Chan transmission) allowed thousands of [Chan] illuminations. Eventually the dharma was subject to malpractice, and mistaken people grew numerous." (104)

#6 P. 104 THE JOINING OF STEP-BY-STEP AND ALL-AT-ONCE AWAKENING
Originally the Buddha spoke both the all-in-once teaching and the step-by-step teaching. Chan opens both the all-at-once gate and the step-by-step gate. The two teachings and the two gates fit together like the notches in a tally.

At present, scholars and philosophers, in a biased manner display the step-by-step principles, and Chan adepts in a biased manner encourage the all-at-once axiom. When they meet arguments proceed with no realization and no coming together. The Canon however shows that within all-at-once and the step-by-step are both valid and bring illumination when practiced.

> "I always lament discrepancies between people and the dharma, when the dharma becomes a disease for people." (104)
>
> Vimalakirti – "No one who is himself in bondage can release the bonds of others." (104)
>
> "There (in the mountains) I practiced making concentration equal to wisdom."
> "The rising and falling of subtle, fine habit-energy feelings are shown in dhyana and wisdom." (105)
>
> "I…have opened widely the gate of precepts, concentrations, and wisdom." (105)

#7 P.105 THE SUTRAS AND CHAN

The sutras are tediously lengthy using or containing too many words. Chan teachings are in abridgment going right to the heart of the matter and are readily accessible.

Sutras are a foundation for generations, and because of that, must be comprehensive. But Chan instruction is geared to bringing people to liberation right now and this liberation involves forgetting words. The answers given by Chan Masters are responses to the dispositions of particular students at the time in question.

> "Chan is the lines of verse related by the various good friends [on the path]."
> - Sutras and treatises are broad and vast
> - "[Chan], which is oriented to dispositions, points to the bull's-eye and hence is easy to use." (105)
>
> "The answers given by Chan masters that you find in Chan dialogues are simply responses to the dispositions of particular students at the time in question." (106)

#8 P. 106 UNDERSTANDING SUTRA AND CHAN METHODS OF TEACHING

In all-at-once teaching, the Chan trainee does not retain any traces and principles appear at his mind source. Then understanding, practice, and realization are not acted upon, yet they are spontaneously achieved.

The sutras, rules of discipline, treatises, and commentaries are not rehearsed, and yet they are spontaneously understood in a mysterious way.

> "The Buddha teachings are a support for ten thousand generations, and it is axiomatic that they must be comprehensive. The instructions of the [Chan] masters lie in liberation in the here and now. The intention [of the Chan masters] is to enable people to realize dark understanding, and dark understanding necessarily entails forgetting words." (106)

> "If a seeker of the buddha path merely grasps at the terms in the teachings without understanding his own mind, then he will come to know the written words and [be able to] read the sutras, but never realize awakening."
> "If you stop objective supports and return to illumination, after a short time, you will realize non-arising. Then you will know that there is a reason behind each of the bequeathed teachings and each of the approaches to crossing people over [to nirvana]." (107)

"The Chan Canon serves two audiences. Those currently in training can use it in their own practice, and those aspiring to become teaching masters can use it to increase their repertoire of teaching devices for dialogues with trainees." (107)

#9 P. 107 WHAT IS THE REASON AND VALUE OF THE CHAN CANON?
The compilation that serves two purposes:

First, there are those who have not fully awakened in spite of the fact that they have it studying under a master. By enabling them to browse through this compilation, they will have before them the ideas behind the words of the masters and they will use these to penetrate their own minds.

> "First, there are those who have not fully awakened, in spite of the fact that they have been studying under a master, and, also, those who are conducting an earnest search, but have not yet met a good friend. By enabling them to browse through this compilation, they will have before them the ideas behind the words of the masters, and they will use these to penetrate their own minds and cut off any remaining thoughts." (107-8)

Second there are those who have already awakened but who desire to go on and become masters. This compilation will enable them to broaden their learning and increase their good skill in teaching devices in order to embrace sentient beings and answer questions during instruction.

"Second, there are those who are already awakened, but who desire to go on and become masters. [This compilation] will enable them to broaden their learning and increase their good skill in teaching devices in order to embrace sentient beings and answer questions during instruction." (107-8)

"[It will] not only make the intentions [of the Chan patriarchs] tally with the Buddha [mind]; I also want to make the [Chan] texts coincide with the [Buddha] sutras."

- Classify the entire canon into Hinayana and Mahayana, provisional and real principle, complete and incomplete meaning.
- Each of the Chan gates has a purport, none is in conflict with the intention of the Buddha.
  (108)

#10 P. 108 HOW ARE THE CHAN EXPLANATIONS CONNECTED TO THE SUTRAS
There are ten grounds for the connection you must first know which sutras and treatises are provisional and which are real, and only then will you be able to understand the rights and wrongs of the Chan axioms. Furthermore you must first know about the nature and characteristics, and then you will understand principle and phenomena within the sutra and treatises

The ten are:

1. There are two sorts of masters the root [the Buddha] and the branches [the Bodhisattvas].
2. Chan has various lineages which conflict with one another.
3. The sutras are like a carpenter's inked marking string serving as a model by which to establish the false and correct.
4. Some sutras expressed the provisional and some of the real; we must rely upon the complete meaning that is the real.
5. There are three sources of knowledge and they must coincide.
6. There are various sorts of doubts and they must all be resolved.
7. Dharma and the principles of the teachings are not the same and one must be good at distinguishing what is dharma and what is principle.
8. The term mind penetrates both the nature and characteristics; the term mind is always the same but its meaning varies.
9. The various things having to do with all-at-once and step-by-step awakening and practice seem to be contradictory.
10. Masters instruct through teaching devices and they must know the medicine for each and every disease.

"There is no contradiction between buddha world (the sutras) and the intention of the buddhas/buddha mind (Chan)."
"The purpose of [Bodhidharma's] slogan was to destroy grasping; it does not posit that inexpressibility itself is liberation." (109)

#11 P. 109 BODHIDHARMA SAW SCHOLARS IN CHINA HAD NOT YET OBTAINED DHARMA AND THEIR MEDITATION PRACTICE WAS CONCERNED ONLY WITH PHENOMENAL CHARACTERISTICS

Bodhidharma saw that in China Buddhist followers were bogged down in scholasticism and an exclusive focus on phenomenal characteristics, so he propagated his slogan about a mind transmission uninvolved with the written word. The purpose of his slogan was to destroy grasping. It does not posit that inexpressibility itself is liberation.

Bodhidharma praised the Diamond and the Lankavatara Sutras declaring these two sutras are the essence of our mind, and the precisely describe practice and realization that are the basic events of the Chan gate.

[Two sorts of] masters, the root and the branches
"The sutras are buddha word, while Chan is the intention of the buddhas." (109)

"…Asvaghosa and Nagarjuna were both patriarchal masters. They compiled treatises and commentaries on the sutras in ten thousands of verses. Viewing and transformation of beings [that is, dhyana practice and teaching] did not have definite [or separate] rules." (109)

"Because [Bodhidharma's] desire was to inform [scholars] that the moon does not lie in the finger [pointing to the moon] and that dharma is our mind, he just [raised the slogan] 'A mind-to-mind transmission; no involvement with the written word'." (109-110)

"…these two sutras [Thunderbolt-cutter and the Lanka-descent] are the essence of our mind." (110)

"…it is precisely practice and realization that are the basic events of the Chan gate."
"…it is precisely mind and buddha that are the basic ideas of the sutras and treatises." (110)

#12 P. 110 CREATING UNITY OUT CHAOS

Contentions exist between different Zen schools now as it was back in the ninth century. Zongmi used a method that juxtaposed the three canonical teachings and the three axioms. This approach combined the sutra teachings and practical Zen methods and provided the three-sided skillful means to attain Buddhahood.

[1] Characteristics arise and take psychophysical form bringing afflictions and confusion. [2]Resolving the characteristics and integrating the semi-revealed Dharma with diligence and applied intelligence leads to [3] "shows the true mind is Dharma nature."

"How can you bring them into oneness and make them all perfect?" In all cases I will preserve their dharma and get rid of their diseases. *In other words to take dharma to the people is difficult, but to take people to go to dharma is easy.*

> "Each of [the Chan houses] is firm in its certainty. This is the reason why they must be brought together."
>
> "The truth path leads back to oneness."
>
> "No one should grasp a single biased viewpoint." (111)

> "In all cases, I will preserve their dharma and get rid of their diseases." (111)

> "Dharma from the outset proclaims principle and is mutual penetration; penetration entails mutual accord." (111)

> "Essentially speaking, if one considers [the Chan houses] individually, then they are all wrong. If one brings them together, then they are all right." (111)

> "If each [of the Chan houses] would forget its feelings, they would all flow back into the sea of wisdom." (112)

#13 P.112 USING THE SUTRAS AS THE NORM OF GUIDANCE AND ACCOMPLISHMENT

The sutras and treatise are a measuring standard. They are not Chan itself.

One who transmits Chan must use the sutras and treat their use as the standard for how Zen practitioners are embodying Buddha's word practitioners. Teachers must use the sutras as the means to judge their students understanding.

"The sutras are like an inked marking string, serving as a model by which to establish the false and the correct." (112)

#14 P.112 GAINING UNDERSTANDING OF BUDDHA'S INTENTION AND ABILITY TO CLASSIFY THE SUTRAS TEACHINGS

Some sutras are provisional and some are real. The provisional sutras are the Buddha speaking to sentient beings. In the real sutras he is propounding the ultimate principle.

One must be able to determine what are provisional teachings and what are the real teachings. If one can do that then one can have view of Buddha's intention. Knowing Buddha's intention one can read the Buddha's Canon and know every axiom of every phase.

"Some [of the sutras] proclaim ultimate principle, while some are geared to the dispositions [of sentient beings] of the present time." (112)

- "…even through the texts sometimes contradict each other, the principles must always be of unobstructed perfect penetration." (113)

#15 P. 113 THE THREE SOURCES OF KNOWLEDGE

Indian masters always held to the 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.

Thus the three sources of knowledge must coincide to be definitive. The Chan lineage is already for the most part have the two sources of knowledge of direct perception and inference. Once they have gone on to seal them with the third, the sutras and treatises, the three sources of knowledge will be complete.

Scholars and Chan adepts harbor a multitude of doubts. Zongmi asserts by classifying the canon into three types of teachings he will at one stroke put all doubts to rest.

"There are three sources of knowledge, and thy must coincide."

1. Inference – "infer from causal analogy"
2. Direct perception – see before own eyes, "spontaneously definitive"
3. Buddha word – "sutras are definitive"

"…the three sources of knowledge must coincide to be definitive."

"The Chan lineages already for the most part have the two sources of knowledge of direct perception and inference. Once they have gone on to seal them with [the third.] the sutras and treatises, the three sources of knowledge will be complete."

(113)

#16 P. 114 QUESTIONS TO BE ANSWERED WITH THE TEACHING OF THE THREE GATES

1. How is Dhyana practice validated?
2. How are doctrinal differences amended in daily life to remove contentiousness?
3. How did Bodhidharma's transmission of one person to one person become one person to many?
4. Is using the sutras to teach the dharma going against Bodhidharma's method of transmission "uninvolved with the written word"?
5. Is cross-legged sitting necessary or a hindrance to Zen awakening?

"They (questions) conflict with each other, and thus, in resolving these doubts, I may well increase the disease [from which they have been suffering]. For this reason, I must unveil the principles of the three gates and classify the entire canon [within these three gates]." (115)

"The *Awakening Of Faith* makes a distinction between dharma and principles. Most Chan adepts neglect the latter and go about shouting 'mind is Chan'!" (115)

#17 P. 115 DHARMA AND PRINCIPLES

Dharma and the principles of the teachings are not the same. One must be good at distinguishing what is dharma and what is principle.

It is essential to be able to differentiate between dharma and principles. If we rely on dharma to understand principles then the principles will be clear. If we discuss dharma in terms of principles then dharma will be revealed.

Here is an example of how to differentiate dharma and principles. Real gold [dharma] is conditioned by artisans into various things like jewelry. But the nature of gold never changes. Gold is dharma while things fashioned from it are principles [nature and characteristics.].

Immutable is the nature, while conditioned is characteristics. You must know that the nature and characteristics are both principles [items made of gold] of the one mind [gold itself].

The true thusness of mind is the substance; the arising-disappearing of mind is the characteristics and functions. Understanding this removes contention.

"Whoever wishes to clearly understand the nature and characteristics of all dharmas must first be able to differentiate between dharma and principles. If we rely on dharma to understand principles, then the principles will be clear. If we discuss dharma in terms of principles, then dharma will be revealed." (115)

"Gold is dharma, while immutable and conditioned are principles." (115)

"Mind is dharma, while immutable and conditioned are principles." (115)

"Immutable is the nature, while conditioned is characteristics." (116)

"You must know that the nature and characteristics are both principles on the one mind." (116)

"…the eight consciousnesses are merely conditioned principles on the true mind. Thus, Asvaghosa bodhisattva considered the one mind to be dharma and the two gates, thusness and arising-disappearing, to be principles." (116)

"The true thusness of mind is the substance; the arising-disappearing of mind is the characteristics and functions." (116)

#18 P. 116 THE FOUR TYPES OF MIND

The four types of mind described by Chan relate directly to the four awakenings on the non-duality resolution sequence symbol.

The fourth mind, the true mind, or Dharmakaya, taken with the other three minds of characteristics, together are one mind.

The first mind is a lump of flesh identified with the body; the second is the mind that ponders objective supports. This is the mind of the eight consciousnesses; the third mind accumulates karmic seeds and produces the seven active consciousnesses; the fourth mind means real mind or true mind, however it is not an entity separated from the eight consciousnesses. This true mind when unawakened has the two principles: one mixed with thoughts of the unreal [storehouse consciousness] and one unmixed consciousness [thusness].

Those we know that the four types of mind are from the outset one substance. The nature [the first three types of mind] together are on mind. Pedantic scholars and subjective Chan adepts miss this.

"…'mind' penetrates both the nature and characteristics; … 'mind' is always the same but its meaning varies." (116)

"Generally speaking, mind can be reduced to four types."

1. Helituoye – the mind that is a lump of flesh, the mind in each of the five viscera in the body
2. "Pondering-of-objective supports mind" – the eight consciousnesses (vijñāna), because all [eight] are capable of pondering as objective supports their own sense objects. (*Forms are the sense objects of the eye consciousness, up to and including the organ body, the [karmic] seeds, and the vessel world are the sense objects of the storehouse consciousness*.)"

   "Each of these eight [consciousnesses] has mentals [caitta]. Within these, some are just neutral, while others are distinguished as either good or impure."
3. Zhiduoye [citta] – "the mind that accumulates and produces, because only the eight consciousness accumulates [karmic] seeds and produces the [seven] active [consciousnesses]."

   "(The discussion of the five viscera in the Yellow Court Classic declares this type of mind to be a spirit.)"
4. Ganlituoye – real mind or true mind

   "…it is not an empty separate from the eighth consciousness. It is just that this true mind, when unawakened, has [two] principles; in concord with and not in concord with unreal thought. In its principle of being in concord [with unreal thought], it can contain impurity and purity, and we view it as the storehouse consciousness. In its [principle] of not being in concord [with universal thought], its substance is constant and immutable and we view it as thusness. [The storehouse consciousness and thusness] taken together are the buddha-in-embryo [tathagatagarbha]." (117)

"Thus, we know that the four types of mind are from the outset one substance." (118)
"The first three [types of mind] are characteristics; the last one is the nature." (118)

"The pure buddha-in-embryo and the worldly *ālaya* are like gold and a gold ring, absolutely without difference."

-ring is like ālaya, gold is like thusness > buddha-in-embryo (118)

"If one vainly searches through the phraseology of the texts [as some exegetes do] or [just] puts one's confidence in one's subjective feeling [as some Chan adepts do], how can he understand the nature and characteristics of this one mind?" (118)

"Though all-at-once and step-by-step seem mutually exclusive, they are, in fact, complimentary." (118)

#19 P. 118 ALL-AT-ONCE AND STEP-BY-STEP SEEM MUTUALLY EXCLUSIVE. THEY ARE IN FACT COMPLEMENTARY

All-at-once and step-by-step awakening and practice fit together like a tally.

All questions regarding the false view that all-at-once and step-by-step awakening are contradictory must be understood and put into practice. Within the practice, the reality of their complementary nature will be realized.

> "The all-at-once and step-by-step of awakening and practice seem to be contradictory but [in reality] fit together like a tally." (118)

#20 P. 119 ALL INSTRUCTIONAL DEVICES ARE TAUGHT TO BRING ABOUT AWAKENING AND A PRACTICE GROUNDED IN AWAKENING

Chan teachers must know the appropriate medicine for each and every Chan disease.

If a student desires to understand the three Chan axioms, he must understand the three types of Buddha's teachings: that of understanding the cryptic nature of characteristics [Deconstruction], of understanding that which eradicates characteristics [Reconstruction], and the true mind of Dharma nature [Unencumbered Activity].

> "In a master-student transmission, [the master] must know the medicine [for each and every] disease. This means that all instructional teaching devices inherited from the past first show the original nature and then require reliance on this nature to practice dhyana." (119)
>
> "In most cases, when the nature is not easily awakened to, it is due to the grasping of characteristics. Thus, if [a master] wants to reveal this nature, he must first eradicate grasping [on the part of the student]."
>
> - "The idea is that, if [the master] enables [the student] to have a mind free of attachment, then [the student] can practice dhyana." (119)
>
> Junior trainees and novices:
>
> - Just grasp Chan phrases as the ultimate path
> - "Become deluded about the function of original awakening and single-mindedly grasp characteristics" (119)

- "Having not yet investigated from beginning to end, they produced a lot of biased grasping." (120)

#21 P. 120 THE IDENTITY OF TEACHINGS AND AXIOMS

The three teachings of the Buddha's canon are identical to the three legs of the Nonduality Resolution Sequence Symbol triangle.

Three Axioms of Realization

The three axioms of realization are analogous to the tally fit the three types of teachings

1. Realizing the axiom of stopping thought of the unreal and the cultivating mind only
2. Realizing the axiom of cutting off and not leaning on anything
3. Realizing the axiom of directly revealing the mind nature

The Three Types of Teaching are:

1. The teaching of cryptic meaning that relies on Dharma nature to speak of characteristics
2. The teaching of cryptic meaning that eradicates characteristics reveals Dharma nature
3. The teaching that openly shows that the true mind is Dharma nature

Characteristics arise and take psychophysical form bringing afflictions and confusion. Resolving the characteristics and integrating the semi-revealed Dharma with diligence and applied intelligence "shows the true mind is Dharma nature."

#22 P. 121 THE REALIZATION OF THE FIRST AXIOM OF RESOLVING CONDITIONING

The first Chan axiom refers to the practice and study on how the mind creates the objective world.

This axiom of stopping of the unreal cultivates mind only. It says that even from the outset sentient beings possess the Buddha nature.

Beginning-less ignorance has always covered it so that it could not be seen. Because of this the wheel of rebirth turns.

> "…even though from the outset sentient beings possess the buddha nature, beginningless ignorance has always covered it so that it could not be seen."
> "Turn away from sense objects and view mind, extinguishing thought of the unreal."

> "Divorce yourself from confusion and noise; seclude yourself in a quiet place; regulate the body and regulate the breath; sit silently in cross-legged sitting posture; press the tongue against the roof of the mouth…; and have the mind concentrate on one sense object." (121)

#23 P. 122 THE REALIZATION OF THE SECOND AXIOM OF INTEGRATING FREEDOM

The second Chan axiom holds that from the outset there is only voidness and calm.

It is the axiom of cutting off and not leaning on anything. There is no Dharma to adhere to and no Buddha to become.

"Whatever is created is unreal. If one comprehends this way, that from the outside there is nothing to do and the mind has nothing to rely on, then they will escape perverted (inverted) views and for the first time be called liberated."

> "…the dharmas of both the common person and the noble one are like a dream or illusion; none of them has any [real] existence." (122)

#24 P. 122

The third Chan axiom holds that all Dharmas are the true nature. It is the axiom of directly revealing the mind nature.

It says that all Dharmas, even though they are both existent and void, are just the true nature. It is unconditioned and not anything substantial. However, in its functional aspect it has the potentiality to create all sorts of Dharmas.

> "…all dharmas, even though they are both existent and void, are just the true nature. The true nature is unconditioned, it is nothing substantial." (122-23)
>
> > "However, in its functional aspect it has the potentiality to create all sorts of [dharmas]. This is what is meant [by such phrases as] 'can be the common person and can be the noble one', 'manifests form and manifests characteristics', etc."
>
> "Once you understand this spontaneity of the heavenly real, you should not stir your mind to cultivate the path, the path is mind." (Hongzhou)

"The mind of voidness and calm is spiritual Knowing that never darkens. It is precisely this Knowing of voidness and calm that is your true nature."

"[Knowing] is not produced by conditions, nor does it arise in dependence on any sense object."

"If you find a good friend to open up and show [the path], then you will all-at-once awaken to the Knowing of voidness and calm."

"Knowing is no mindfulness and no form"
(123)

""Thus, even though you fully cultivate all the practices, just take no mindfulness as the axiom. If you just attain the Knowing-seeing of no mindfulness, then love and hatred will spontaneously decrease, compassion and wisdom will spontaneously decrease, compassion and wisdom will spontaneously increase, sinful karma will spontaneously be eliminated, and meritorious practices will spontaneously increase." (123-24)

"Each (of Chan houses) is suitable for a particular type of person, and hence, none of them misses [the mark]. It is just that the principles that they take as their axioms should not involve duality." (124)

#25 P.124 THE THREE SUBDIVISION OF THE FIRST TEACHING: "The first is the teaching of cryptic meaning that relies on Dharma nature to speak of characteristics."
[Analogous to Deconstruction of the Resolution Sequence]

- Three realms (desire, form, non-form) and six re-birth paths are all characteristics of the true nature
- Arise from delusion about nature, have no substance
(124)

Three Subdivisions:
The first is the karmic cause-and-effect teaching that allows rebirth as a human or a god. It speaks of good and bad karmic retribution. It makes beings know that there is no discrepancy between calls and effect. Therefore we say it is "humans-and-gods teaching."

The second is the teaching of cutting off of the depravities and the extinguishing of suffering. It says that there is no peace in the three realms of desire, form, and non-form that rebirth within any of these three realms is like suffering in a burning house. To protect the self, three poisons

are produced: passions that covet fame and profit; anger when things go against their feelings; and stupidity of misunderstanding and calculating in an irrational way.

- Methods of teaching focus on intense differentiation
- "Like water bubbles or the flame of a lamp"
- To protect grasped sense o f permanent self, the ignorant produce the three poisons, passion (covet fame and profit), anger, and stupidity, which attack consciousness, produce bodily movement and speech, and create "impossible to escape" karma
  (125)

Four types of mind – feelings, thoughts, karmic foundations, consciousness (+ form = five aggregates)

"Thus, one awakens to the realization that these [types of] body and mind are merely conditions, with the characteristics of seeming concord, but were never one substance." (126)

The third is the teaching that takes consciousness to eradicate sense objects. This subdivision says that the above arising and disappearing Dharmas are unconnected to thusness. Step-by-step practice extinguishes the two hindrances of depravities and objects of knowledge and realizes the thusness revealed by the dual voidness.

"All-at-once transforming into the organ body, the vessel world, and the [karmic] seeds, its turnings produce the seven [active] consciousnesses, each of which has the potentiality to manifest its own objective supports."

"There are no real dharmas whatsoever outside these eight consciousnesses."

?? Sixth and seventh consciousnesses are covered by ignorances

"Because of delusion, one grasps [the mistaken notion] that a self and sense objects exist." (127

The three subdivisions above are all the first teaching of cryptic meaning that relies on the nature to speak of characteristics.

#26 P. 128 HOW THE THIRD SUBDIVISION OF THE FIRST TEACHING CONNECTS WITH THE FIRST CHAN AXIOM

The third subdivision of the first teaching is the teaching that takes consciousness to eradicate sense objects comes together like a tally with the first Chan axiom of stopping thought of the unreal and cultivating mind only.

> "…stop the unreality of self and dharmas"
> "Thus, [this Chan axiom] is *identical* to the consciousness-only teaching."
> (128)

Sweeping away dust, freezing the mind and abiding in mind, concentrating completely on one object, doing cross legged sitting, regulating the body and regulating the breath, are teaching devices praised by the Buddha and masters as the devices to train practitioners.

It is said, "It is not necessary that one sit." It does not say, "It is necessary that one not sit."

> "To do sitting or not to do sitting depends upon what is a suitable response to the disposition [of the trainee in question]. Whether to freeze mind or to make mind attentive [to ritual acts depends] in each case [on a master's] estimate of the [trainee's] habit-energy nature." (128-29)

> "This (Caoqi [Huineng] and Heze [Shenhui] scolding and condemning such things as abiding in mind, breath control, etc.) was just a case of getting rid of disease and was not a case of getting rid of dharma." (129)

#27 P.129 THE SECOND TEACHING the second teaching is the cryptic meaning that eradicates characteristics to reveal the Dharma nature. ." [Analogous to Reconstruction of the Resolution Sequence]

This teaching states that the sense objects, which are transformations of consciousness, are all unreal. Therefore consciousness with the potentiality to transform alone is real. This is because mind and sense objects are mutually supportive; they are void but seem to exist.

> "There has never been mind without sense objects, nor have there ever been sense objects without mind." (130)

Realizing this teaching that Samsara and Nirvana [Personal and Universal] are equal, shows that no grasping and no attachment constitute the practice of the path.

"Just take not being fixed in anything, no grasping, and no attaching, as practice of the path." (130)

#28 P. 131 THE SECOND TEACHING AND THE SECOND CHAN AXIOM ARE IDENTICAL

The second teaching and the Chan gate's axiom of cutting off and not leaning on anything are identical.

The Bodhisattva Nagarjuna (and his disciple Aryadeva) relied on the teaching that eradicates characteristics and spoke widely of the principle of voidness. They eradicated this grasping of existence and enabled them to come to a penetrating understanding of true voidness. True voidness is a voidness this does that does not go against existence.

"…the Buddha himself said: 'There is neither karma nor retribution.' How could this be a false view?"
"…in what junior trainees transmitted there was a great deal of grasping the written word and missing the purport."

"The bodhisattvas Asanga and Vasubandhu relied on consciousness-only teaching and engaged in extensive discussions or terms and conditions" (and eradicated grasping of voidness to come toa clear understanding of excellent existence)
"Although each (Nargajuna/Aryadeva and Asanga/Vasubandhu) writes of one principle, …[they form a] "perfect whole."
"The texts (voidness of Madhyamika Bhavaviveka and the existence of the Yogacarin Dharmapala) negate each other, but the intentions confirm each other."

"…there are two principles to excellent existence and true voidness."
The principle of mutual contradiction in the extreme – "they clash and are completely snatched up and eternally exhausted"
The principle of mutual agreement in the extreme – "they mysteriously fuse into one characteristic, and the whole substance is completely taken in."
(132)

"When will (junior students of the sutras and treatises of these two axioms, dharma-characteristics and eradication-of-characteristics) be capable of realizing the patience [that comes from recognizing that] dharmas are non-arising [and non-disappearing]?" (133)

#29 P. 133 THE THIRD TEACHING OPENLY SHOWS THAT THE TRUE MIND IS DHARMA NATURE/TRUE NATURE.
This teaching is identical to the Chan gates third axiom of directly revealing the mind nature.

It does not discuss characteristics, does not negate characteristics, does not employ teaching devices, and is without any cryptic meaning. This teaching says that all sentient beings possess the true mind of voidness and calm that is intrinsically pure from without beginning.

Buddha says there is not one sentient being who does not possess the wisdom of the Tathagatas. It is just that sentient beings do not realize they possess it because of thought of the unreal and grasping. If thought of the unreal is removed. then complete wisdom, spontaneous wisdom, unobstructed wisdom, can appear.

> "The third is the teaching that … [points directly to the realization that one's own mind (svacitta) is the true nature (tattva)]"
>
> > "…intrinsically pure from without beginning."
> > "Bright and never darkening, it is a clear and constant knowing."
> > "Exhausting the limit of the future, always abiding and never extinguishing, we call it the buddha nature. It is also called the buddha-in-embryo or mind ground. (*Bodhidharma's transmission was this mind*)."
> > (133)

> "If thought of the unreal is removed, then complete wisdom, spontaneous wisdom, unobstructed wisdom, can appear." (Huayan Sutra) (134)

> "This Knowing is not the knowing of realization … It is just that the nature of thusness is spontaneously constant knowing."
> "…according to the 'chapter on questions on enlightenment" [of the Huayan…] there is a difference between wisdom and Knowing. Wisdom is limited to the noble ones; it does not pervade common persons. Knowing is possessed by both common persons and noble ones; it pervades both principle and wisdom."
> "One cannot by means of consciousness be conscious of it because consciousness belongs to discrimination and discrimination is not true Knowing. True Knowing is only seen in no mindfulness."
> (135)

> "The Ratnacutra-Sastra calls the purity that does not [require] the removal of stain that 'intrinsic purity'."

"Although this mind is intrinsically pure, one must always be awakened to it and cultivating it only then will one attain perfect purity of nature of characteristics."
"They do no know that one must all-at-once awaken to intrinsic purity [to attain] intrinsic liberation and [engage in] step-by-step practice so as to attain the purity [that results from] the removal of stain and the liberation [resulting from] the removal of hindrances, becoming perfectly pure and in ultimate liberation. Free from obstruction in both mind and body, one is then identical to Sakyamuni Buddha."
(136)

"Making no distinction between existence and non-existence, it is the Knowing that is intrinsic non-discrimination."
"[This teaching] is identical to the Chan gages third axiom of directly revealing the mind nature." (137)

#30 P. 137 THE ONE WORD "KNOWING" IS THE GATE OF ALL EXCELLENCE. THIS OPEN STYLE OF TRANSMISSION IS EASILY COMPREHENSIBLE.
Bodhidharma never transmitted the word Knowing; he simply waited for trainees to experience the real on their own. This is why his teaching was called "silent illumination of the main seal." The word silent implies that he was silent about Knowing, not that he did not speak at all.

"The dharma is Bodhidharma's dharma, therefore, those who hear it, however, deep or shallow, are all benefitted." (138)

"The one-practice concentration is movement and is carried out in the midst of all activities." (139)

#31 P.139 DIFFERING FOCUS OF ZAZEN MEDITATION DEPENDING ON INDIVIDUAL NEEDS
The person of weak depravity and strong intellect relies on the one practice concentration of the third teaching. The one practice concentration is movement and is carried on in the midst of all activities.
The practice of Zazen is done with two intentions:

First, an individual with emotional and mental difficulties in their life that are difficult to control needs to make use of all sorts of teaching devices within the practice of Zazen to resolve the karmic barriers. Most practitioners are in this group.

"…regulating according to the disease." (139)

However, if one does not have difficulties along with a sharp intellect, then one can use the basic axiom of the third Chan axiom of the Southern School that openly shows the true mind is dharma nature.

The *Awakening of Faith* says you should practice tranquilization, dwell in a quiet place, straighten the body, and rectify the mind.

> "…once one has comprehended that the three realms … are like a flower in the sky, that the four forms of birth … are like a bed of dreams, then, grounded in substance, one produces practice; one practices and yet it is a non-practice." (139)

#32 P.140 THE NATURE OF THE THIRD TEACHING

Within the third teaching, the one true mind nature faces all dharmas both impure and pure.

("…and [can be] completely selected out or [can] completely include [all dharmas]."

When gold is made into utensils, each and every utensil is still gold. With reflections in the mirror, every reflection is still the mirror. Therefore know that all dharmas are the mind self-nature and bring to perfection the wisdom body. Do not rely on others for awakening.

The third teaching directly reveals true mind and within that encompasses both completely selecting and completely including.

> "Because this mind manifests all dharmas, every single dharma is true mind." (140)
> "…the *Huayan* says: 'Know that all dharmas are the mind self-nature and bring to perfection the wisdom body. Do not rely on others for awakening.'" (140)

> "The *Awakening of Faith* says: 'The three realms are unreal, created by mind only. … Therefore, all dharmas are like images in a mirror.'" (140)

> "The *Lanka Descent Sutra* says: 'The calmed is called one mind. One mind is called buddha-in-embryo (tathagatagarbha). It has the potentiality to create all the beings in the rebirth paths, to create good and to create bad, to receive suffering and joy, to be the cause of everything.'" (140)

#33 P. 141 CHARACTERISTICS, VOIDNESS, AND TRUE NATURE

Characteristics [Deconstruction], Voidness [Reconstruction], and True nature [Unencumbered Activity] relate in this way: [1] Resolution of Characteristics leads to an initial understanding of Voidness. [2] The simultaneous activity of the removal of the vestigial effects of Characteristics

and the cultivation of the perception of Voidness leads to [3] the post-realizational life of true nature.

These are the three natures [axioms] in action.

Some schools identify the steps 2 and 3 as identical. Zongmi lists ten differences between natures #2 and ##3. [See p. 142 for listing.]

#34 P. 142 #1 DIFFERENCE BETWEEN THEM [NATURES #2 AND 3] CONCERNING DHARMA AND PRINCIPLES, REAL AND WORLDLY

The second axiom, the voidness axiom, does not yet reveal the true spiritual nature. It considers all differentiated characteristics to be dharmas. Dharmas are the worldly truth. Principles are the real truth.

The third axiom, the nature axiom, considers the one true nature to be dharma and the various differentiations such as voidness and existence to be principles. Therefore, immeasurable principles arise from the one dharma. Dharma is knowing self-nature. Principles are knowing arising and disappearing. Principles such as no arising – no disappearing, no increasing – no decreasing etc. illuminate all dharmas.

#35 P. 143 #2 DIFFERENCE BETWEEN THEM [NATURES #2 AND #3] CONCERNING THE TWO TERMS: MIND AND NATURE

The voidness axiom views the source of all dharmas lack an inherent nature, while the nature axiom views the source of all dharmas as true mind or Knowing.

The Lankavatara Sutra asserts "the real mind." This means the original nature spoken of in the 3rd axiom is not just voidness and calm, but is spontaneous constant Knowing, and for this reason we should regarded it as "the real mind."

#36 P. 143 #3 DIFFERENCE BETWEEN THEM [NATURES #2 AND #3] CONCERNING THE TWO SUBSTANCES OF THE WORD "NATURE"

For the voidness axiom, no-self-nature is the nature. For the nature axiom, the non-void substance, Knowing, is the nature.

The nature axiom regards the bright constantly non-void substance as the nature. Therefore, although axioms #2 and #3 use the same word for nature they differ about its substance.

#37 P. 143 #4 DIFFERENCE BETWEEN THEM [NATURES #2 AND #3] CONCERNING TRUE WISDOM AND TRUE KNOWING

For the voidness axiom wisdom is non-discrimination and Knowing is discrimination. For the nature axiom, wisdom is limited to the noble ones. But Knowing is the true nature, pervading both common persons and noble ones.

The Awakening of Faith says that the soft substance of thusness is real Knowing.

#38 P. 144 #5 DIFFERENCE BETWEEN THEM [NATURES #2 AND #3] CONCERNING THE EXISTENCE OR NON-EXISTENCE OF A SELF DHARMA
Whereas the voidness axiom holds that self is unreal and non-self is real. The nature axiom reverses them.

The voidness axiom takes self [the atman] as unreal and the non-self [anatman] as real. The nature axiom takes non-self as unreal and self as real. In the nature axiom, the Buddha directly illumines the real substance revealing it by saying the self exists.

#39 P. 144 #6 DIFFERENCE BETWEEN THEM [NATURES #2 AND #3] CONCERNING NEGATIVISTIC EXPLANATION AND EXPRESSION THAT IS POSITIVISTIC OR AFFIRMATIVE EXPLANATION
The voidness axiom is just negativistic explanation. This is incomplete. The nature axiom is both a negativistic and expressive explanation leading to a personal realization in the here and now that Knowing is the mind nature.

It is like we only value negativistic phraseology to be excellent and do not want a personal realization of the dharma substance.

#40 P. 145 #7 DIFFERENCE BETWEEN THEM [NATURES #2 AND #3] CONCERNING WHAT IS RECOGNIZED AS NAME AND WHAT IS RECOGNIZED AS SUBSTANCE
The voidness axiom and the characteristics axiom are afraid that inexperienced students and people of shallow dispositions will become attached to the words of the text and produce grasping This is why the former negates names and the latter engages in lengthy expositions of aspects and functions. The nature axiom on the other hand gears itself to experienced students and those of superior faculties. This axiom forgets the words and recognizes substance, that is it points to Knowing.

Because the third axiom has practitioners forget words and recognize substance, it shows directly the one word Knowing. Bodhidharma said, “I point to one word to show directly.”

#41 P, 147 #8 DIFFERENCE BETWEEN THEM [NATURES #2 AND #3] CONCERNING THE TWO TRUTHS AND THE THREE TRUTHS
The voidness axiom holds that all dharmas are included within the two truths, the worldly [origination by dependence] and the real [voidness]. The nature axiom has three truths: nature, [voidness], characteristics [origination by dependence] and self-substance [true mind].

The nature axiom gathers up nature, characteristics, and the self-substance and considers them together as the three truths. The one true mind substance is neither voidness nor form, but has the potentiality to be void and the potentiality to be form, is the truth of the highest meaning of the middle path.

#42 P. 148 #9 DIFFERENCE BETWEEN THEM [NATURES #2 AND #3] CONCERNING THE VOIDNESS OR EXISTENCE OF THE THREE NATURES
Concerning the three natures: The voidness axiom holds that the completely imagined and dependent on something else are existence, and the completely perfected is voidness. All three are devoid of self-nature or void. However, for the nature axiom, each of the three natures possesses a void aspect and an existent aspect.

#43 P. 148 #10 DIFFERENCE BETWEEN THEM [NATURES #2 AND #3] CONCERNING THE VOIDNESS OR EXISTENCE OF THE BUDDHA QUALITIES
The voidness axiom takes voidness as the Buddha quality. The nature axiom holds that the self-substance of the Buddhas has real qualities, such as permanence, joy, self, purity, etc.

#44 P.149 ONCE THE PRACTITIONER HAS ACCORDED WITH THE THREE TEACHINGS THEN EVERY THOUGHT WILL BE A BUDDHA THOUGHT
One will sense all strains of Chan are valid, that all coincide.

When you are grasping, word after word in the texts is a boil or a wart. When you comprehend, text after text is excellent medicine. The one who comprehends understands that the three Chan axioms do not conflict with one another.

#45 P. 150 EXPLANATION OF THE RELATIONSHIP OF ALL-AT-ONCE TEACHING AND STEP-BY-STEP TEACHINGS
The step-by-step teaching encompasses the first and second axioms. The third axiom is the all-at-once teaching, reserved for practitioners of highest dispositions and those who have completed the Bodhisattva path.

The principles of the dharma run deep and shallow. The Buddha taught all-at-once or step-by-step according to the skill levels of his audience.

#46 P.152 ALL-AT-ONCE AND STEP-BY-STEP TEACHINGS ACCORDING TO THE DISPOSITIONS OF BEINGS
Many have objected that all-at-once and step-by-step practice is a contradiction. Actually it is the most essential formulation.

Zongmi described the varying approaches using all-at-once and step-by-step. He considered work arriving at an all-at-once intellectual understanding awakening, followed by step-by-step practice of the Bodhisattva Path, followed by direct realization awakening to be the most essential aspects of all-at-once and step-by-step.

#47 P.155 REASON FOR THE COLLECTION OF CHAN TEACHINGS IN THE CHAN CANON

Zongmi originally envisioned a work, the Chan Preface, would layout the three teachings of the three axioms and the ten connections between Chan and the sutras, but in view of the variety of breadth of the available Chan literature, he decided to assemble the Chan writings and relevant sutra passages into the Chan Canon. The Chan Cannon would serve as a gate to all aspects of the path.

#48 P. 148 BUDDHA'S TEACHINGS ON KNOWING IN THE HUAYAN, LOTUS, AND NIRVANA SUTRAS

The intention of the Buddha was to show Knowing to all beings and have them awaken. The Huayan sutra delivered by the Buddha at the site of the enlightenment proclaims the dharma sphere, the third axiom of Chan.

In the Huayan Sutra Buddha says: therefore under the tree of awakening I first attained the perfect awakening and everywhere saw all sentient beings attaining perfect awakening. I saw all sentient beings in complete Nirvana.

In the Lotus Sutra Buddha says: the karmic roots of sentient beings are dark and dull; they are attached to pleasure and blinded by stupidity and it is difficult for them to cross to liberation.

In the Nirvana Sutra Buddha says: as I was about to extinguish and cross over to Nirvana, giving out a great Lions roar, I revealed the eternally abiding and spoke explicitly, 'all sentient beings possess the Buddha nature.'

Buddha said, "The one great task is my desire to enable sentient beings to open Buddha Knowing. Therefore everything I do is always for the sake of the one task even though Buddhas have employed immeasurable and innumerable teaching devices and all sorts of metaphorical language to speak the dharma to sentient beings. Every one of these dharmas has been the one Buddha vehicle."

#49 P. 159 MATCHING THE SUTRAS TEACHINGS TO THE CHAN AXIOMS
Zongmi asked that the reader matchup the above sutra quotations with the three teachings and the three Chan axioms. His basic assumption is that the teaching serves as a legitimizing precedent for the Chan axioms.

How can anyone say that the beginning and the end, that is the Huayan Sutra at the beginning of his Buddhist career and the Nirvana sutra at the end are two dharmas?

#50 P. 159 THE APPARENT CONTRADICTION BETWEEN THE HUAYAN AND LOTUS SUTRAS IS EXPLAINED IN THE AWAKENING OF FAITH
The apparent contradiction between the Huayan proclamation that all beings are perfectly awakened and the Lotus's talk about beings of doll faculties blinded by stupidity is conveniently explained in the Awakening of Faith.

Ashvaghosa shows that sentient beings who are identical to Buddhas dwell miserably in the rebirth process; that Buddhas who are identical to sentient beings well calmly in Nirvana.

In other words, the common persons of the six rebirth paths and the worthies and noble ones of the three vehicles are all rooted in the luminous pure one dharma sphere mind intrinsically awakened and shining like a treasure.

#51 P. 161 THE STORE HOUSE CONSCIOUSNESS HAS TWO ASPECTS AWAKENING AND NOT AWAKENING WITH NON-AWAKENING HAVING TEN ASPECTS
The Alaya storehouse consciousness found in common persons has two aspects awakening and non-awakening. The latter is the root of beings caught up in the rebirth process. There are ten stages to this process of non-awakening.

This consciousness present in common persons from the outset has always possessed two principles: awakening and non-awakening. Awakening is the root of the worthies and noble ones of the three vehicles, while non-awakening is the root of common persons in the six rebirth paths.

See p. 161 for the list of the ten aspects of non-awakening.

#52 P. 52 THERE ARE TEN LEVELS TO PRACTICE THE DIRECT AWAKENING
There are ten levels to the practice and direct realization awakening that follow intellectual understanding awakening. The ten levels of the awakening sequence begin at the end of the delusion sequence and work backwards overturning the ten levels of delusion.

Proceeding from the course and heavy in opposite sequence, it cuts off each successive level of delusion revolving toward the subtle the wisdom necessary to overturn each successive stage of delusion proceeds from shallow to deep. The course hindrances are easily eliminated because shallow wisdom can overturn them. The subtle depravities are more difficult to get rid of because only deep wisdom cut them off.

See p. 163 for the list of the ten aspects of awakening. See Intrinsic Enlightenment Table for an illustration of how the Resolution Sequence and Zongmi's ten unenlightened and ten enlightened aspects correspond.

#53 P.166 DESCRIPTION OF ZONGMI'S CHART OF THE SENTIENT-BEING MIND
The chart contains two paths one indicating pure dharmas and the other indicating impure dharmas. The chart is based on the teachings of the Awakening of Faith.

#54 P. 167 SENTIENT-BEING MIND CHART
Examine the chart's ten levels of non-awakening. They are like the progression of a disease. The ten levels of awakening are like the course of therapy directed by a medical doctor.

See chart on p. 167 in the text and on the next page.

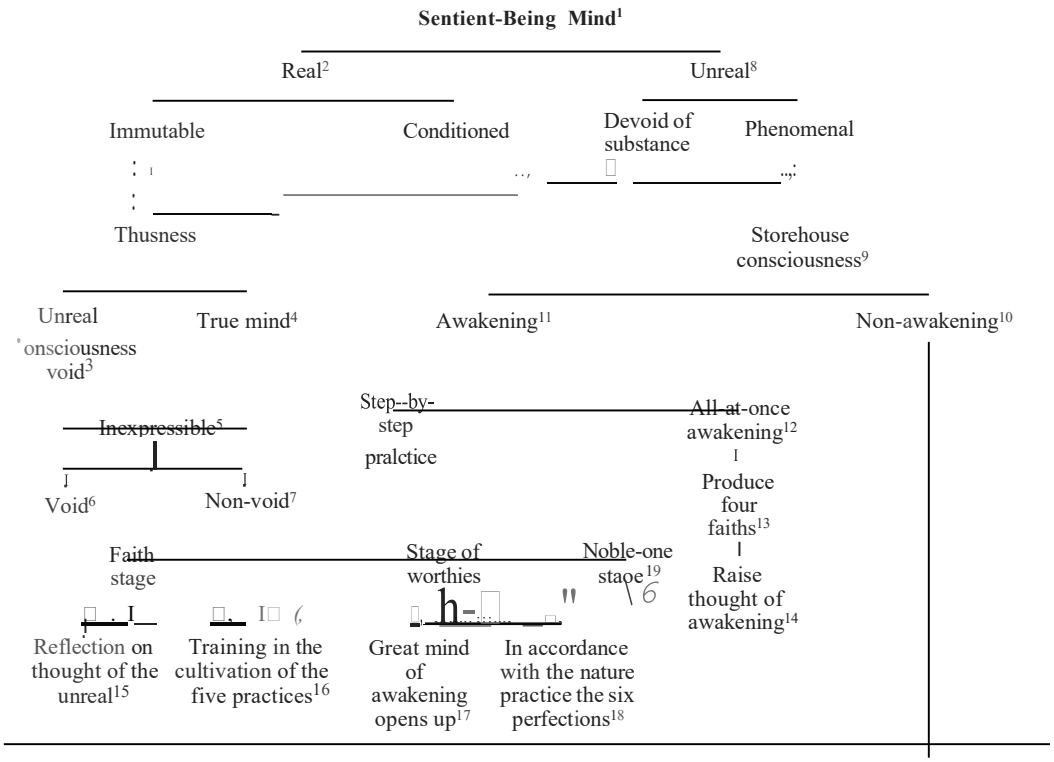
#55 P. 167 THE TEN LEVELS OF NON-AWAKENING ARE THE DISEASE .THE TEN LEVELS OF AWAKENING ARE THE THERAPY
It is necessary to study the chart and the accompanying caption notes over a long period of time in order to understand how they intimately describe the embodiment of the process of awakening.

See pp. 168-172 for caption notes.

#56 P. 173 PRACTITIONERS WHO HAVE ALL THAT ONCE AWAKENED MUST TO THE VERY END ENGAGE IN STEP-BY-STEP PRACTICE
The Buddha in the Lanka says that stopping after intellectual awakening-understanding is a form of Nirvana but it is not his Nirvana. Completion of training is validated only with attainment of the true mind of the third nature.

'I'lı chart of Sentient-Being Mind:

FIGURE 2.1



I I I fl'(' ving 9. Creation 8. Passion, 7. Grasping 6. Grasping 5. Sense 4. Seer 3. Thoughts 2. Non- l. [Original
111 of karma hatred, and of self of dharmas objects [subject] arise awakening awakening]
, , 111111 ·nse stupidity appear arises

These eight stages [no. 3 to no. IO] are the locus wherein the two armies of the real and the unreal fight as enemies.

Buddha

Function Characteristics Substance

Magical-creation body2°l\ Enjoyment body[21] Dharma body[22]

#57 P. 175 APPLICATION OF THE CHAN CANNON'S LITERATURE

The Chan Canon provides an expensive expression left to us by the Buddha's for us to understand the depths of the dharma in detail leaving nothing misunderstood. The Chan Preface allows us to gain the correct context within which we can study the Chan Canon in detail.

[See Chan Preface Section #9 p.14 for more additional comments.]

#58 P. 177 ORGANIZATION OF THE CHAN CANON

The Chan Canon teaches the bloodline of Bodhidharma.