



ZONGMI *on Chan*

JEFFREY LYLE BROUGHTON

Zongmi On Chan Zongmi On Chan

Jinhua Jia



Zongmi On Chan Zongmi On Chan:

Zongmi on Chan Jeffrey Lyle Broughton, 2009-05-14 Japanese Zen often implies that textual learning gakumon in Buddhism and personal experience taiken in Zen are separate but the career and writings of the Chinese Tang dynasty Chan master Guifeng Zongmi 780-841 undermine this division For the first time in English Jeffrey Broughton presents an annotated translation of Zongmi's magnum opus the Chan Prolegomenon along with translations of his Chan Letter and Chan Notes The Chan Prolegomenon persuasively argues that Chan axiom realizations are identical to the teachings embedded in canonical word and that one who transmits Chan must use the sutras and treatises as a standard Japanese Rinzai Zen has since the Edo period marginalized the sutra based Chan of the Chan Prolegomenon and its successor text the Mind Mirror Zongjinglu of Yongming Yanshou 904-976 This book contains the first in depth treatment in English of the neglected Mind Mirror positioning it as a restatement of Zongmi's work for a Song dynasty audience The ideas and models of the Chan Prolegomenon often disseminated in East Asia through the conduit of the Mind Mirror were highly influential in the Chan traditions of Song and Ming China Korea from the late Koryo onward and Kamakura Muromachi Japan In addition Tangut language translations of Zongmi's Chan Prolegomenon and Chan Letter constitute the very basis of the Chan tradition of the state of Xixia As Broughton shows the sutra based Chan of Zongmi and Yanshou was much more normative in the East Asian world than previously believed and readers who seek a deeper more complete understanding of the Chan tradition will experience a surprising reorientation in this book

Mysticism and Intellect in Medieval Christianity and Buddhism

Yongho Francis Lee, 2020-03-09 Mysticism and Intellect in Medieval Christianity and Buddhism explores two influential intellectual and religious leaders in Christianity and Buddhism Bonaventure c. 1217-74 and Chinul 1158-1210 a Franciscan theologian and a Korean Zen master respectively with respect to their lifelong endeavors to integrate the intellectual and spiritual life so as to achieve the religious aims of their respective religious traditions It also investigates an associated tension between different modes of discourse relating to the divine or the ultimate positive cataphatic discourse and negative apophatic discourse Both of these modes of discourse are closely related to different ways of understanding the immanence and transcendence of the divine or the ultimate Through close studies of Bonaventure and Chinul the book presents a unique dialogue between Christianity and Buddhism and between West and East

Yongming Yanshou's Conception of Chan in the Zongjing lu Albert Welter, 2011-04-26 Yongming Yanshou ranks among the great thinkers of the Chinese and East Asian Buddhist traditions one whose legacy has endured for more than a thousand years Albert Welter offers new insight into the significance of Yanshou and his major work the Zongjing lu by showing their critical role in the contested Buddhist and intellectual territories of the Five Dynasties and early Song dynasty China Welter gives a comprehensive study of Yanshou's life showing how Yanshou's Buddhist identity has been and continues to be disputed He also provides an in depth examination of the Zongjing lu connecting it to Chan debates ongoing at the time of its writing This analysis includes a

discussion of the seminal meaning of the term zong as the implicit truth of Chan and Buddhist teaching and a defining notion of Chan identity Particularly significant is an analysis of the long underappreciated significance of the Chan fragments in the Zongjing lu which constitute some of the earliest information about the teachings of Chan's early masters In light of Yanshou's advocacy of a morally based Chan Buddhist practice Welter also challenges the way Buddhism particularly Chan has frequently been criticized in Neo Confucianism as amoral and unprincipled Yongming Yanshou's Conception of Chan in the Zongjing lu concludes with an annotated translation of fascicle one of the Zongjing lu the first translation of the work into a Western language 曹洞清静, 2015 This book is an annotated translation of Changuan cejin Whip for Spurring Students Onward Through the Chan Barrier Checkpoints commonly abbreviated to Chan Whip

Historical Dictionary of Chan Buddhism Youru Wang, 2017-06-27 The popular name for Chan Buddhism in the West is Zen Buddhism as it was Japanese scholars who first introduced Chan Buddhism to the West with this translation Indeed chan is a shortened form of the Chinese word channa rendered from the Sanskrit word dhyana which denotes practices of the concentration of the mind through meditation or contemplation Although rooted in the Indian tradition of yoga which aims at the unification of the individual with the divine meditative concentration became integrated into the Buddhist path to enlightenment as one of the three learnings sanxue of Buddhism Early Buddhist or the so called Hinayana Buddhist scriptures include the teachings on four stages of meditation four divine abodes four formless meditations the tranquility samatha and insight vipassana meditations and so on Early Buddhist communities commonly practiced these meditations along with the moral disciplines and the study of the scriptures and doctrines Mahayana Buddhism in India and East Asia continued the practice of meditation as one of the six perfections or virtues of the bodhisattva path In this general context some eminent monks might have composed scriptures treatises for the training of meditation or have become more famed with meditation However the school of Chan is more than just a group of meditation practitioners As one of the Chinese Buddhist schools it involves its own ideology its own community and its own genealogical history serving to establish its own identity The Historical Dictionary of Chan Buddhism contains a chronology an introduction and an extensive bibliography The dictionary section has over 400 cross referenced entries on important personalities schools texts vocabularies doctrines rituals temples events and other practices This book is an excellent resource for students researchers and anyone wanting to know more about Chan Buddhism

Chan Insights and Oversights Bernard Faure, 2020-09-01 For many people attracted to Eastern religions particularly Zen Buddhism Asia seems the source of all wisdom As Bernard Faure examines the study of Chan Zen from the standpoint of postmodern human sciences and literary criticism he challenges this inversion of traditional Orientalist discourse whether the Other is caricatured or idealized ethnocentric premises marginalize important parts of Chan thought Questioning the assumptions of Easterners as well including those of the charismatic D T Suzuki Faure demonstrates how both West and East have come to overlook significant components of a complex and elusive tradition Throughout the book

Faure reveals surprising hidden agendas in the modern enterprise of Chan studies and in Chan itself. After describing how Jesuit missionaries brought Chan to the West, he shows how the prejudices they engendered were influenced by the sectarian constraints of Sino-Japanese discourse. He then assesses structural hermeneutical and performative ways of looking at Chan, analyzes the relationship of Chan and local religion, and discusses Chan concepts of temporality, language, writing, and the self. Read alone or with its companion volume *The Rhetoric of Immediacy*, this work offers a critical introduction not only to Chinese and Japanese Buddhism but also to theory in the human sciences.

The Poetry Demon Jason Protass, 2021-07-31
Chinese Buddhist monks of the Song dynasty (960-1279) called the irresistible urge to compose poetry the poetry demon. In this ambitious study, Jason Protass seeks to bridge the fields of Buddhist studies and Chinese literature to examine the place of poetry in the lives of Song monks. Although much has been written about verses in the *gong'an* (Jpn. *kan*) tradition, very little is known about the large corpora (roughly 30,000 extant poems) composed by these monastics. Protass addresses the oversight by using strategies associated with religious studies, literary studies, and sociology. He weaves together poetry with a wide range of monastic sources and, in doing so, argues against positing a literary Chan movement that wrote poetry as a path to awakening; he instead presents an understanding of monks' poetry grounded in the Song discourse of monks themselves. The work begins by examining how monks fashioned new genres, created their own books, and fueled a monastic audience for monks' poetry. It traces the evolution of *gong'an* from hymns found in Buddhist scripture to an independent genre for poems associated with Chan masters as living buddhas. While Song monastic culture produced a prodigious amount of verse at the same time it promoted prohibitions against monks' participation in poetry as a worldly or Confucian art. This constructive tension was an animating force. *The Poetry Demon* highlights this and other intersections of Buddhist doctrine with literary sociality and charts productive pathways through numerous materials, including collections of Chan recorded sayings, monastic rulebooks, eminent monk and flame records, hagiographies, manuscripts of poetry, Buddhist encyclopedias, primers, and *stra* commentary. Two chapter-length case studies illustrate how Song monks participated in two of the most prominent and conservative modes of poetry of the time: those of parting and mourning. Protass reveals how monks used Chan humor with reference to emptiness to transform acts of separation into Buddhist teachings. In another chapter, monks in mourning expressed their grief and *dharma* through poetry. *The Poetry Demon* impressively uncovers new and creative ways to study Chinese Buddhist monks' poetry while contributing to the broader study of Chinese religion and literature.

A Stairway to Heaven: Daoist Self-Cultivation in Early Modern China Paul van Enckevort, 2024-11-04
By the eleventh century, communities of religious practitioners in China had developed a theory and practice of meditative self-cultivation that combined the so-called Three Teachings. By the seventeenth century, Wu Shouyang created a synthesis of the various lineages of this inner alchemy, combining it with elements from Buddhism and Confucianism. By the late nineteenth century, his writings had become bestsellers in the genre and his became the standard account of this tradition. This first book-length

English language study of Wu Shouyang's life and works introduces his remarkable life and formulates answers to fundamental questions about this important tradition *The Buddhist Roots of Zhu Xi's Philosophical Thought* John Makeham, 2018 Zhu Xi 1130-1200 is the most influential Neo-Confucian philosopher and arguably the most important Chinese philosopher of the past millennium both in terms of his legacy and for the sophistication of his systematic philosophy. *The Buddhist Roots of Zhu Xi's Philosophical Thought* combines in a single study two major areas of Chinese philosophy that are rarely tackled together: Chinese Buddhist philosophy and Zhu Xi's Neo-Confucian philosophy. Despite Zhu Xi's importance as a philosopher, the role of Buddhist thought and philosophy in the construction of his systematic philosophy remains poorly understood. What aspects of Buddhism did he criticize and why? Was his engagement limited to criticism, informed or otherwise, or did Zhu also appropriate and repurpose Buddhist ideas to develop his own thought? If Zhu's philosophical repertoire incorporated conceptual structures and problematics that are marked by a distinct Buddhist pedigree, what implications does this have for our understanding of his philosophical project? The five chapters that make up *The Buddhist Roots of Zhu Xi's Philosophical Thought* present a rich and complex portrait of the Buddhist roots of Zhu Xi's philosophical thought. The scholarship is meticulous, the analysis is rigorous, and the philosophical insights are fresh. Collectively, the chapters illuminate a greatly expanded range of the intellectual resources Zhu incorporated into his philosophical thought, demonstrating the vital role that models derived from Buddhism played in his philosophical repertoire. In doing so, they provide new perspectives on what Zhu Xi was trying to achieve as a philosopher by repurposing ideas from Buddhism. They also make significant and original contributions to our understanding of core concepts, debates, and conceptual structures that shaped the development of philosophy in East Asia over the past millennium.

Numinous Awareness Is Never Dark, 2016-10-31 *Numinous Awareness Is Never Dark* examines the issue of whether enlightenment in Zen Buddhism is sudden or gradual: that is, something intrinsic to the mind that is achieved in a sudden flash of insight, or something extrinsic to it that must be developed through a sequential series of practices. This sudden/gradual issue was one of the crucial debates that helped forge the Zen school in East Asia, and the Korean Zen master Chinul's 1158-1210 magnum opus *Excerpts* offers one of the most thorough treatments of it in all of premodern Buddhist literature. According to Chinul's analysis, enlightenment is both sudden and gradual: Zen practice must begin with a sudden awakening to the numinous awareness, the sentience or Buddha-nature that is inherent in all sentient beings. Such an awareness does not need to be developed but must simply be recognized or better recognized through the unmediated experience of insight. Even after this initial awakening, however, deeply engrained proclivities of thought and conduct may continue to disturb the practitioner; these can only be removed gradually as his or her practice matures. Chinul's sudden awakening/gradual cultivation soteriology became emblematic of the Buddhist tradition in Korea. *Excerpts*, translated here in its entirety by the preeminent Western specialist in the Korean Buddhist tradition, goes on to examine Chinul's treatments of many of the quintessential practices of Zen Buddhism, including

nonconceptualization or no thought and the concurrent development of meditation and wisdom as well as for the first time in Korean Zen examining meditative topics kanhwa S n what we in the West know better as k ans after its later Japanese analogues Fitting this new technique into his preferred soteriological schema of sudden awakening gradual cultivation was no simple task for Chinul Numinous Awareness Is Never Dark offers an extensive study of the contours of the sudden gradual debate in Buddhist thought and practice and traces the influence of Chinul s analysis of this issue throughout the history of the Korean tradition Copiously annotated the work contains extensive selections from the two traditional Korean commentaries to the text In Buswell s treatment Chinul s Excerpts emerges as the single most influential work written by a Korean Buddhist author

The Power of Patriarchs Elizabeth Morrison, 2010-03-25 The Chan monk Qisong 1007 1072 an important figure in Northern Song religious and intellectual history has garnered relatively little scholarly attention This book provides a detailed biography with a focus on the influential historical writings he composed to defend Chan claims of a mind to mind transmission tracing back to the historical Buddha It places his defense of lineage in the context not only of attacks by the rival Tiantai school but also of the larger backdrop of the development of lineage and patriarchs as sources of authority in Chinese Buddhism It advances new arguments about these Chinese Buddhist innovations challenges common assumptions about Chan masters and offers insights into the interactions of Buddhists Confucians and the imperial court during the Song

The Princeton Dictionary of Buddhism Robert E. Buswell, Jr., Donald S. Lopez, Jr., 2013-11-24 The most comprehensive and authoritative dictionary of Buddhism ever produced in English With more than 5 000 entries totaling over a million words this is the most comprehensive and authoritative dictionary of Buddhism ever produced in English It is also the first to cover terms from all of the canonical Buddhist languages and traditions Sanskrit Pali Tibetan Chinese Japanese and Korean Unlike reference works that focus on a single Buddhist language or school The Princeton Dictionary of Buddhism bridges the major Buddhist traditions to provide encyclopedic coverage of the most important terms concepts texts authors deities schools monasteries and geographical sites from across the history of Buddhism The main entries offer both a brief definition and a substantial short essay on the broader meaning and significance of the term covered Extensive cross references allow readers to find related terms and concepts An appendix of Buddhist lists for example the four noble truths and the thirty two marks of the Buddha a timeline six maps and two diagrams are also included Written and edited by two of today s most eminent scholars of Buddhism and more than a decade in the making this landmark work is an essential reference for every student scholar or practitioner of Buddhism and for anyone else interested in Asian religion history or philosophy The most comprehensive dictionary of Buddhism ever produced in English More than 5 000 entries totaling over a million words The first dictionary to cover terms from all of the canonical Buddhist languages and traditions Sanskrit Pali Tibetan Chinese Japanese and Korean Detailed entries on the most important terms concepts texts authors deities schools monasteries and geographical sites in the history of Buddhism Cross references and appendixes that

allow readers to find related terms and look up equivalent terms in multiple Buddhist languages Includes a list of Buddhist lists a timeline and maps Also contains selected terms and names in Thai Burmese Vietnamese Lao Khmer Sinhalese Newar and Mongolian **The Hongzhou School of Chan Buddhism in Eighth- through Tenth-Century China** Jinhua

Jia,2012-02-01 This book provides a wide ranging examination of the Hongzhou school of Chan Buddhism the precursor to Zen Buddhism under Mazu Daoyi 709 788 and his successors in eighth through tenth century China which was credited with creating a Golden Age or classical tradition Jinhua Jia uses stele inscriptions and other previously ignored texts to explore the school s teachings and history Defending the school as a full fledged significant lineage Jia reconstructs Mazu s biography and resolves controversies about his disciples In contrast to the many scholars who either accept or reject the traditional Chan histories and discourse records she thoroughly examines the Hongzhou literature to differentiate the original authentic portions from later layers of modification and recreation The book describes the emergence and maturity of encounter dialogue and analyzes the new doctrines and practices of the school to revise the traditional notion of Mazu and his followers as iconoclasts It also depicts the strivings of Mazu s disciples for orthodoxy and how the criticisms of and reflections on Hongzhou doctrine led to the schism of this line and the rise of the Shitou line and various houses during the late Tang and Five Dynasties periods Jia refutes the traditional Chan genealogy of two lines and five houses and calls for new frameworks in the study of Chan history An annotated translation of datable discourses of Mazu is also included **Core Texts of the Sōn**

Approach Jeffrey L. Broughton,2021-01-29 Jeffrey L Broughton and Elise Yoko Watanabe here offer a study and partial translation of Core Texts of the S n Approach Sonmun ch waryo a Korean anthology of key texts foundational to Korean Son Buddhism which emphasizes attaining Buddhahood through the enlightenment of one s own mind Korean Son is much less well known in the West than the Japanese Zen tradition this volume acts as a comprehensive overview of the texts of the Korean branch of this influential school of East Asian Buddhism **Core Texts of the Sōn Approach** Jeffrey L.

Broughton,2021-01-29 Jeffrey L Broughton here offers a study and partial translation of Core Texts of the S Korean hwadu method of practice work originally popularized by the Song dynasty Chinese Chan master Dahui Zonggao This method consists of raising to awareness or keeping an eye on the phrase usually No Korean mu No mental operation whatsoever is to be performed upon the phrase One lifts the phrase to awareness constantly when doing quiet cross legged sitting as well as when immersed in the noisiness of everyday life Core Texts of the S on Approach which was published in Korea during the first decade of the twentieth century the identity of the compiler is not known for certain contains eight Chan texts by Chinese authors two translated here and seven S on texts by Korean authors three translated here showing the organic relationship between the parent Chinese tradition and its Korean inheritor The set of translations in this volume will give readers access to some of the key texts of the Korean branch of this influential East Asian school of Buddhism **The Wiley**

Blackwell Companion to East and Inner Asian Buddhism Mario Poceski,2014-02-14 The Wiley Blackwell Companion to

East and Inner Asian Buddhism combines outstanding contributions covering Buddhism as it developed and is practiced in this region. These newly commissioned essays provide fresh scholarly perspectives on a wide range of concepts, texts, and practices. Offers a comprehensive and balanced survey of Buddhism within East and Central Asia from the time of the Buddha through to the present day. Provides fresh perspectives on a wide range of concepts, texts, traditions, doctrines, practices, and institutions on topics spanning gender roles, tantric rituals, and the spread of Zen into Europe. Brings together cutting edge research by an interdisciplinary and international contributor team including historians, literature scholars, and historians as well as those from religious studies. Presents a panoramic view of the extraordinary richness and variety of local Buddhist expressions and practices within Chinese, Korean, Japanese, and Tibetan cultures.

The Recorded Sayings of Chan Master Zhongfeng Mingben Jeffrey L. Broughton, Mingben (Shi), 2023. This book presents Chan Zen Buddhism through the talks and writings of Zhongfeng Mingben (1263-1323), the key Chan master of the Mongol Yuan dynasty (1271-1368). Through translation of various genres of Zhongfeng's talks and writings, the book attempts to allow Zhongfeng to speak Chan Zen for himself. His interactions with foreign students such as disciples from distant Yunnan and Japan, and his teachings on the relationship between Chan and Pure Land, nianfo, and nembutsu are closely examined. Also, the book highlights his influence on the Linji Chan of the subsequent Ming dynasty, a neglected area in Chan studies.

Linguistic Strategies in Daoist Zhuangzi and Chan Buddhism Youru Wang, 2003-12-08. As the first systematic attempt to probe the linguistic strategies of Daoist Zhuangzi and Chan Buddhism, this book investigates three areas: deconstructive strategy, liminology of language, and indirect communication. It bases these investigations on the critical examination of original texts, placing them strictly within soteriological contexts. Whilst focusing on language use, the study also reveals some important truths about these two traditions and challenges many conventional understandings of them. Responding to recent critiques of Daoist and Chan Buddhist thought, it brings these two traditions into a constructive dialogue with contemporary philosophical reflection. It discovers Zhuangzian and Chan perspectives and sheds light on issues such as the relationship between philosophy and non-philosophy, the reification of words, relativising the limit of language, structure of indirect communication, and use of paradox, tautology, and poetic language.

Monastic Education in Korea Uri Kaplan, 2020-06-30. What do Buddhist monks learn about Buddhism? Which part of their enormous canonical and non-canonical literature do they choose to focus on as the required curriculum in their training, and what do they elect to leave out? The cultural depository of Buddhism includes some four thousand canonical texts, hundreds of other historical works, modern textbooks, oral traditions, and more recently an increasingly growing body of online material. The sheer diversity of this mass of information makes the pedagogical choices of monastics worthy of close study. *Monastic Education in Korea* is essentially a biography of the Korean Buddhist monastic curriculum over the past five centuries. Based on extensive ethnographic work and archival research in Korean monasteries, it illustrates how a particular premodern syllabus was reimagined in the twentieth century to become the sole national Korean

monastic pedagogical program only to be criticized and completely restructured in recent years Through a detailed analysis of these modifications the work demonstrates how Korean Buddhist reformers today tend to imitate the educational practices and canonize the textual totems of the contemporary international discipline of Buddhist studies and how by doing so they ultimately transform the local Korean tradition from a particular brand of Chinese centered scholastic Chan into the inclusive pluralistic Indian focused Buddhism common in English language introductions to the religion The book further examines the proliferation of diverse graduate schools for the sangha as well as the creation of a novel examination system for all monastics It reveals some of the realities of operating large monastic organizations in contemporary Asia and portrays a living vibrant Buddhist community that is constantly negotiating with modern values and reformulating its core orthodoxies

Evil and/or/as the Good Brook Ziporyn, 2020-10-26 Other than the devil there is no Buddha other than the Buddha there is no devil The Chinese monk Siming Zhili 960 1028 uttered this remark as part of his justification for his self immolation An exposition of the intent implications and resonances of this one sentence this book expands and unravels the context in which the seeming paradox of the ultimate identity of good and evil is to be understood In analyzing this idea Brook Ziporyn provides an overview of the development of Tiantai thought from the fifth through the eleventh centuries in China and contributes to our understanding of Chinese intellectual culture and Chinese Buddhism as well as to basic ontological epistemological and axiological issues of interest in modern philosophy

Unveiling the Energy of Verbal Art: An Mental Sojourn through **Zongmi On Chan Zongmi On Chan**

In some sort of inundated with monitors and the cacophony of fast interaction, the profound energy and mental resonance of verbal art usually fade in to obscurity, eclipsed by the continuous barrage of noise and distractions. Yet, set within the musical pages of **Zongmi On Chan Zongmi On Chan**, a interesting work of literary elegance that impulses with natural feelings, lies an wonderful journey waiting to be embarked upon. Published by way of a virtuoso wordsmith, that enchanting opus books readers on a mental odyssey, softly revealing the latent potential and profound impact stuck within the elaborate internet of language. Within the heart-wrenching expanse of this evocative analysis, we can embark upon an introspective exploration of the book is central themes, dissect its fascinating publishing type, and immerse ourselves in the indelible impression it leaves upon the depths of readers souls.

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