



Zongmi on Chan (Translations from the Asian Classics)

Jeffrey Lyle Broughton

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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.

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