唐玄宗 宋徽宗

祖先崇拜

Just as king and ancestors were mutually dependent in Shang theology, later Chinese gods and their devotees likewise depended on one another.

Indeed, there was a clear reciprocity at work in the transactions that characterized much of Chinese religious practice.

In Weberian terms, it was based on the charisma of office rather than the charisma of persona point broadly applicable to the general notion of religious authority within China (as true for an emperor as for a Ch'an master) and related to the obsession with maintaining proper ritual forms. The state was always suspicious of the disruptive potential of ~~personal charisma~~, whether in the form of a local medium or a messianic prophet, and did its best either to suppress it or to rechannel its energies into more established modes of religious expression.

For Confucianism the realm of human activity is itself the locus of the sacred; religious meaning is found by locating oneself within a human community rather than by gaining access to a separate "sacred" realm 17hence the enormous importance of ritual, which sacralizes human interaction.

bureaucracy itself became a metaphor for conceiving the structure of religious power and the organization of the supernatural realms

As gods became bureaucratized, they also took on characteristics of scholar-officials. In a word, they became Confucianized.

Kingly rule and sacred power were also linked through the doctrine of the mandate of heaven (t'ien-ming). 天人合一 德行 政治 与宗教

The organismic view of the universe involves the interfusion of microcosm and macrocosm; human beings are thus an integral part of the natural order.

Since the universe, moreover, is engendered through a process of natural gestation, there is no need for a transcendent god who stands outside of his creation.

三教

three pyramid-shaped peaks sharing a common mountain base.

As the peaks arise out of the same mass of undifferentiated "popular" practice and belief, they begin to take form as discernible traditions.

在不同朝代也有类似的结构

佛教：儒家孝道 质疑 大乘融合世俗

From the fifth century on, Chinese Buddhist theologians capitalized on those aspects of Mahayana doctrine that found religious meaning in the world to develop their own uniquely sinicized versions of the religion, a point never fully recognized by Neo-Confucian critics and their modern students.

The ideas developed by these traditions especially that all beings are endowed with an **enlightened nature,** thereby ensuring the **universality of Buddhahood,** and the **affirmation of the phenomenal world** as the proper field of salvific action became the unquestioned axioms on which all subsequent Chinese Buddhist teaching and practice were based.

禅宗 从范式中跌落fall from its once exemplary state. 唐宋的禅 黄金时代 敦煌文本的帮助

节日：mulian 孝道

|  |  |
| --- | --- |
| **Wright** | Zurcher |
|  | 传入中国前文本就不一致  梵文知识缺乏  文人 士大夫 (上层)  南方 |
| **Phase I. The Period of Preparation, 65-317**  Confucian literati, as power slipped from them, formed yet another competing group banded together in their common opposition to the corruption of imperial power, the eunuchs, the idle nobility, and the nouveaux riches.  the upper level of the Han socio-political order was riven by conflict, that the moral and political sanctions of an earlier day were undermined and discredited, that a mood of uncertainty and questioning developed within the elite.  宗教安慰；有组织的反抗压迫  **黄巾起义**Yellow Turban revolt；农民社会的解体；  儒家被质疑；道家 法家等次要学说兴起； 对抗情绪让位于逃避现实的情绪；清谈  Breakup of the Han prepared the way for new ideas and institutions.  **翻译工作**；逐渐提高质量；**安世高**  imperfect translations suggest that the scattered communities of Chinese neophytes were not interested in doctrine but in the practices leading to salvation. | 彭城 洛阳 《四十二章经》 “寺”的来源 鴻臚寺  安世高 质量较差；支娄迦谶 大乘带入中国 |
| 三国时期  支謙；康僧會 |
| 西晋 265-317  朱士行 于阗  法护《法华经》等 影响深远的大乘经典  士大夫佛教形成 僧人和士大夫接触 士大夫文学艺术哲学 |
| Yongjia Rebellion 304-317  门阀政治 僧人南移  名教 玄学 混同调和在一起  王弼 何晏 concentrated on the explanation of the ontological questions of you (being or existence) and wu (non-being or nothingness), and they established the view that all beings 'have their roots in wu'  Guo Xiang emphasize you  与Prajnaparamita经中的空契合 |
| **Phase II. The Period of Domestication, 317-589**  南北  **南：**僧侣出现在富人或诠释人家，以清谈表达佛教思想；  维摩诘 model； 不懂外文的僧侣进行解释：独身合理化、孝顺忠君、灵魂救赎观念（与儒家与道家思想的互动）  攻击佛教，但是没能阻止渗透；  帝王支持推动、梁武帝 |
| 反对僧权：流民、经济、文化教义；护教=传播缓慢  佛道冲突：化胡经，法师建议封禁，但还是发展；佛教徒的回应  支遁 色空 宗派特质  公元4世纪 进入“义学”的黄金时代。  都市佛教 僧人进入皇宫给权贵讲经成为一种时尚 王室佛教  交谈、文学活动、书信往来、建造寺庙佛塔、参拜、问吉凶  孝武帝 巩固佛教在中国朝廷的地位   1. 襄阳：道安 349-365 研究晦涩著作，擅长搜集佛典和编目，撰写大量注疏；大量弟子；接触皇族   《般若经》 色空 胜义谛世俗谛关系；使之成为大乘佛教与玄学相结合的典范  强调弥勒信仰，仪式化  晚年译经   1. 江陵 2. 庐山：慧远   僧俗 代表了早期士大夫佛教充分发展了的形态；预示了一个宗派的发展；沙门不敬王，寺院阶层的特权地位；传播新理念新佛典；  不离开庐山，与外界保持距离；虽与政治有接触，但是保持中立；大量俗家弟子  “白蓮社”， 僧俗发愿阿弥陀佛净土，净土始祖；  与鸠摩罗什的联系，通信  格义：用老庄易学等经典术语来表现佛教，阐释有关禅修和对法的论文或经典中的名数（numerical categories） |
| **北：**乱、分裂，铺垫佛教在北方传播和驯化。 各个阶层；rulers control the masses；支持改宗、制度化  民众寻求慰藉；the members of the gentry contact foreign missionaries；翻译项目  Village clergy; exorcist; 救济 避难； domestication at the popular level.  由于统一而南北融合 |  |
| **Phase III. The Period of Acceptance and Independent Growth, 589-c.900**  隋朝，国家建寺庙；但也控制；很多benefactors; 与儒家比主流；accepted by the elite and peasantry  Schools emerge； 三阶教 the age of the extinction of the dharma  净土流行；Daoan、 Huiyuan; Maitreya Amitabha; apocrypha  Chan Tiantai  安禄山 衰落  儒家复兴 开始对抗old aristocratic families； Hanyu；persecution |  |
| **Phase IV. The Period of Appropriation, c.900 to the present**  Adapted and accepted in China  Neo-Confucian； a complex of responses to Buddhist theories  被窃取；民间宗教、政治目的；Karma等思想； |  |

Buddhism under Tang

Liyuan Fuyi傅奕 争论 道教尊为国教，佛教被贬斥 数量控制

李世民恢复；但主要为了政治利益考量；后期统治稳定后，颁布法令控制佛教；晚年健康不佳，转变，多与玄奘讨论，受影响。大慈恩寺，支持玄奘翻译

唐高宗：结束了翻译；whether monks should do homage to their parents and ruler remained alive

中风后对道教有兴趣；提高道教的地位

* Wu Zetain, Buddhism, Merchants and Wealth

龙门石窟，《大云经》预示其是弥勒佛；佛教优先于道教；虔诚和传播佛教信仰的决心

支持禅宗与华严宗；called to the capital 神秀；

* Xuanzang
* 中宗 睿宗

Although none of the T'ang emperors before Hsiian-tsung, with the sole exception of Chung-tsung, could be described as enthusiastic Buddhists and all attempted through one means or another to bring the church to heel, they nevertheless felt obliged to pay lip service to Buddhism and make certain concessions in the realization that Buddhism had a great hold on their subjects.

唐玄宗 密教 密宗大师来到

* 肃宗 安禄山起义后，社会动荡，宫廷引发宗教狂热； 财政问题，允许售卖僧人证书；素质降低；寺庙破坏；著作流失；法相宗消失；Buddhism Arrives in Japan；朝廷的权力与威望下降
* 神秀，慧能之争；神会
* 净土流行起来 山涛

--- ----------------------------------------------------（上下）------

* 德宗、顺宗、咸宗 Memorial on the Bone of the Buddha By Han Yu
* Emperor Wuzong’s Edict on the Suppression of Buddhism 会昌毁佛

Guangxing

Chinese culture has developed into a system by uniting the three religions into one with Confucianism at the center supported by Daoism and Buddhism.

For over 2,000 years, Buddhism has interacted with all levels of Chinese culture such as literature, philosophy, morality, arts, architecture and religions. As a result, Buddhism has successfully integrated into the traditional Chinese culture and has become one of the three pillars.

本土文化特别是儒家的特质：emphasize on harmony and unity

佛教包容，吸收中国文化元素

invaders

the inclusiveness of the three religions provides the philosophical foundation for Buddhism to integrate into Chinese culture and thought.

Buddhist impact on Chinese culture from the following four points:

1. philosophy and moral teaching;

见上红；随后唐朝接受佛教哲学发展八宗，也多有儒家接受佛学义理，宋朝对新儒家的影响

In the process of integration, there had been conflicts as well as absorptions and also interpenetration between the two philosophies and cultures.

儒家比较少讨论鬼神，对死亡来世比较少关注

影响中国宇宙观：道家借鉴地狱观

讨论死亡；因果报应 Buddhist teaching of karma spread fast in Chinese society and it has been quickly accepted by Chinese；

Buddhism teaches the equality of all people；

1. religions and popular beliefs;

道教引用模仿佛教三藏；僧伽制度；ritual performances=organized religion in Northern and Southern Dynasty；

白莲教；白雲宗；

民间：Buddhism also influenced popular religions in China and many Buddhist bodhisattvas and Buddhas became popular gods in China；观音，民间与道教；弥勒佛：布袋和尚；地藏；节日：Ullanbana Sütra盂兰盆节；

1. language and literature; and

This huge amount of Buddhist literature has had a profound impact on Chinese language and literature because together with the Buddhist literature new ideas and thoughts, new concepts and theories have also been introduced into China.

新词汇：世界；心心相印；

影响中国文学: inspired Chinese romantic literature; 空性思想；禅宗的影响；禅诗

(4) art and architecture.

画像；敦煌；佛塔，寺庙建筑

Conclusion：不是固定的制度观点思维习惯；capacity to absorb foreign invaders

**Seeing through Zen JR Mcrae**

1. **It’s not true, and therefore it’s more important.**

禅宗谱系 不属于任何一种宗派 优越性 权威性

What counts in the Chan transmission scheme are not the "facts" of what happened in the lives of Śākyamuni, Bodhidharma, Huineng, and others, but rather how these figures were perceived in terms of Chan mythology.

这些轶事的产生、传播、编辑和改进的过程，从而在整个禅宗练习者和信徒中传播，禅宗大师在整个中国文化中被识别出来。解释的霸权性

1. **Lineage assertions are as wrong as they are strong.**

除了空，没啥被传递 a meeting at the deepest spiritual level.

实践上的：强调师徒关系，简化历史，

every time we read that the masters of such-and-such a group are related to each other in a lineal succession, the statement is probably inaccurate in some sense, and the more important it is to the religious identity of the individuals involved, the less accurate it will be.

最后一位人物最利益相关

Pearls on a string: explains the inevitably messy details of past realities in terms of the willful endeavors of a limited number of heroic men; 一代代禅宗实践者使用的

The goal of the chart is the generation of meaningful distinctions, not the assertion of an unbroken continuity of patriarchal authority.

南北有关系

|  |  |
| --- | --- |
| 1. Proto-Chan   Bodhidharma, Huike  practice based on Buddha-nature; no known lineage theory.  Known through traditional texts and a few Dunhuang documents. | 达摩片段拼接，不真实  见过梁武帝？   1. **Precision implies inaccuracy.**   *Treatise on the Two Entrances and Four Practices*  弘忍：固定的地点、社区，并没有教念佛，信阿弥陀佛或哲学分析，只教冥想 |
| 1. Early Chan   Hongren, Shenxiu, Huineng, Shenhui  Northern, Southern | 《修心要论》 弟子记载  达摩 与 弘忍 思想对比  神秀，记录如何传到他 《景德传灯录》  Most prosaic of one’s activities became—in every feature and detail—an act of religious practice. There is a definite connection between this style of interpretation and the later Chan emphasis on having one’s practice extend to every facet of daily life.  the significance of Shenxiu’s innovations for the eventual crystallization of Chan as an independent tradition of Chinese Buddhism.  Shenxiu’s message was breathtakingly simple, since he in effect told his followers to simply practice contemplation of the mind now, working to be bodhisattvas here and now, in this very lifetime, in every moment of their lives.  魅力 弟子多  神会：命名北派，禅坐的问题，慧能六祖 暗示自己七组；顿渐； 《六祖坛经》诗文不是神秀写的，抹去了神会的印记；一代传一代后来才出现在神会的教义里；早期神会对慧能生活细节并不了解，很可能是在文本中进行了创造；很多是北宗的思想。  禅宗背景：密教，安禄山，会昌法难，翻译停止  Five Skillful Means and other works, reveal the basic Northern school concern for describing not only how one understands the abstract truth of the Buddhadharma, but also how one puts it into practice on behalf of sentient beings. Although the specific expressions are new, this bimodal structure is certainly indebted to the Treatise on the Two Entrances and Four Practices attributed to Bodhidharma and may be taken as a basic characteristic of early Chan Buddhism. |
| 1. Middle Chan   Mazu, Shitou  Emergence of “encounter dialogue” as primary mode of practice and discourse | 矛盾悖论的对话表演手势等  记录在灯录或者语录中；师生对话的书面翻译，文学效果；  马祖；  bimodal structure explicitly involved masters and students，自觉然后觉他，实践或者人际关系在时间上是随后的，价值上是平等的，建立了一种公式。 |
| 1. Song-Dynasty Chan   Dahui (1089-1163), Hongzhi (1091-1157); Five Houses | Chan temples—was performed by lay workers and tenant farmers.  In contrast to the conventional viewpoint that the fundraising efforts of Chan abbots during the Song dynasty indicate the degeneration of both Chan and the Buddhist tradition as a whole, the institutional success of Chan was made possible by—and in fact represents proof of—its vitality as a spiritual discipline.  To put it most succinctly, Chan developed a unique approach to fund-raising that allowed its advocates to create for themselves an identity of moral uprightness and detachment from worldly profit even as they worked openly to gather financial support for their institutions.  The success of the Chan lineage scheme：The “success” of Chan in the Song dynasty was thus not the creation of a new monastic institution, but rather the conquest by members of Chan lineages of the highest administrative positions in the vast majority of the largest establishments within that institution.  Meditators be good administrators? |
| 1. Greatest flourishing of Chan; snippets of encounter dialogue were collected   大慧宗杲  看话禅：不能用逻辑，不能猜测，完全投降，南泉斬猫  曹洞复兴：投子义青  真歇清了，宏智正觉  清了宏志与大慧的争论；silent illumination | 衰落 or Climax？  during the Song dynasty that the genealogical, practical, and rhetorical forms of Chan attained their most lasting configuration; even as those separate forms continued to evolve and interact, their overall network of interrelationships attained a stable “climax community” pattern.  there was never any such thing as an institutionally separate Chan “school” at any time in Chinese Buddhist history.  Chan practice emerged：both the monastic conventions of meditation hall life (the social practice of Chan as a whole) and the styles of religious introspection and self-cultivation |

|  |  |  |
| --- | --- | --- |
| Proto-Chan | entrance of principle | entrance of practice |
| Early/classical Chan | maintaining the mind | encounter dialogue |
| Song-dynasty Chan | silent illumination | viewing the phrase |
| Neo-Confucianism | quiet sitting | investigating things |

instead of the inward focus of the immanentist position, there is an outward focus on action, activity, dialogue, and interaction. This outward focus manifests itself in different ways, but it is generally, perhaps universally, accompanied by an emphasis on the actual process leading to and achievement of (temporal) enlightenment itself. One needs to actually experience enlightenment and, just as important, one needs to demonstrate the validity of that experience to a qualified teacher. Both action and interaction are necessary.

信仰：内在的。实践者：需要情景

印度 中国 丧葬文化

Where the former describes the ultimate goal in terms of wisdom and transcendence, I suspect that Chinese texts tend to a greater emphasis on realizations of the interdependence of all things. Or one might examine whether the rhetoric of sunyata is used differently in Indian and Chinese texts, with the former being used to obliterate worldly distinctions, and the latter being used in effect to reify them.

1. **Romanticism breeds cynicism**

Zongmi On Chan

The career and writings of the Tang dynasty Chan master Guifeng Zongmi (780–841) serve to undermine the foundational assumptions of this commonly accepted model of the separateness of Zen mind and canonical word.

Zongmi explained Bodhidharma’s silent mind transmission as a silent pointing to “Knowing” (zhi),3 the very substance of mind, but held that Bodhidharma did not eschew all words

菏泽宗 澄观华严

禅宗七宗

two aspects, idea (the underlying Mahayana view or theory) and praxis

后变成四，北宗，洪州，牛头，菏泽

宝石的比喻，菏泽为首，批评洪州宗

Perhaps Zongmi feared that Hongzhou leaned too far toward the rhetoric of showing the original nature, while shortchanging the rhetoric of the subsequent gradual practice grounded in that original nature.

悟后起修

虎符 fu: idea and practice?

three types of canonical teachings are:

1. The teaching of cryptic meaning that relies on (dharma) nature to speak of characteristics；abc xiangzong

2. The teaching of cryptic meaning that eradicates characteristics to reveal (dharma) nature; kongzong

3. The teaching that openly shows that the true mind is (dharma) nature; xingzong

created his tripartite system showing the identity of jiao and zong

1. (Realizing) the axiom of stopping thought of the unreal and cultivating mind (only)

2. (Realizing) the axiom of cutting off and not leaning on anything

3. (Realizing) the axiom of directly revealing the mind nature70

Zongmi’s lost Chan basket survived into Song times by being embedded by Yanshou in his Mind Mirror.

Yanshou’s Mind Mirror served as a channel through which the ideas and models of Zongmi’s Chan Prolegomenon were widely disseminated to the Song world

The Mind Mirror conveyed to Song Chan the most fundamental elements of Zongmi’s Chan Prolegomenon, sometimes in Zongmi’s wording or close paraphrases:

(1) the necessity for Chan transmitters to rely upon the sutras and treatises as the definitive standard or norm;

(2) the true mind of clear and constant Knowing that is the substance of all the teachings and Chan;

(3) the assumption that the nature axiom is the pinnacle of the teachings;

(4) the use of the terminological pair zong-jiao or a synonym to denote the dichotomy of Chan and the word, and

(5) the championing of the model of all-at-once awakening followed by step-by-step practice.

对西夏、日韩的影响颇深

教禅一致？

Robert Sharf, Mindfulness and Mindlessness In Early Chan

what kinds of meditation techniques were promulgated in early Chan circles?

One common scholarly response to this lacuna in the early Chan corpus has been to argue that early Chan was not, at least initially, an independent school or tradition.

Rather, early Chan was a "meta-discourse" or "meta-critique" that remained parasitic on traditional forms of monastic life.

This Chan was, in short, an attempt to "Mahāyānize" the understanding of practices that had their roots in the pre-Mahāyāna tradition.

Chan 原意 dhyana

宗密认为禅宗包含一种禅坐的修行方式

但是六祖、神会并不提倡以quiet sitting为主

在早期的禅宗文献中，还有另一种有关沉默促进冥想练习的解释。

since to countenance any technique was to betray an instrumental and hence misguided understanding of the path

This had the effect of instituting a rhetorical taboo against prescribing, or even discussing, specific techniques.

Hence, the silence with regard to meditative practices in early Chan materials is not, in and of itself, evidence that the monks did not engage in such practices.

As mentioned above, small-c chan referred to a vast array of practices, from corpse meditations and breathing exercises to repentance rituals and the recitation of the names of the buddhas.

Large-C Chan masters tended to deprecate or even reject such techniques.

\*Maintaining mind 守心 discerning the mind 观心 focusing the mind 摄心…

predicated on two seminal doctrines.

The first is that all beings possess inherent "buddha-nature", and thus buddhahood is not something to be gained or acquired from outside but rather something to be discovered or disclosed within.

The second is that buddha-nature refers to mind itself. T

**Mindfulness**

Establishing Mindfulness；Visuddhaimagga

Satipatthana vipassana; Burmese teachers;

Mahasi: sati as the moment-moment lucid awareness of whatever arises in the mind. Bare attrention

Sati? some combination of recalling the characteristics of the Buddha, visualizing him, and chanting him

it entails, among other things, the proper discrimination of the moral valence of phenomena as they arise

it seems misleading to construe any mode of attention or perception as "bare."

意识与对象是互相依赖的，心的识别功能发生在现象呈现之前

In short, the understanding of sati as "bare attention" may owe more to internalist and empiricist epistemologies than it owes to canonical Theravāda formulations

批评马哈希

objections to Mahasi's interpretation of sati seem of a kind with the objections raised in regard to practices associated with early Chan.

**Mindlessness**

In direct opposition to the injunction to "maintain mind" (shouxin), these texts speak of "no mind" (wuxin 無心); instead of "to discern mind" (guanxin), we find"cut off discernment" (jueguan絕觀); rather than "mindfulness," we find "no mindfulness" (wunian 無念).

The object, then, is not to eliminate mental activity - in quiet sitting, for example. Instead, the emphasis is on **understanding** or gnosis.

道信说他的观心也是从别人那学来的

critique was directed at the objectification of mind rather than at seated meditation.

Conclusion：some early Chan patriarchs were experimenting with alternatives to orthodox forms of seated meditation, although they themselves struggled to articulate precisely what they were after.

后又被结构化的禅宗攻占；see this as a mark of spiritual depth, and are quick to take refuge in the ineffability of mystical experience.

There is thus reason to question the claim that early large-C Chan was merely a meta-discourse that had little effect on practice and technique.

与现代的相似性

北宗

神秀 北宗？ 叫自己 东山法门 弘扬弘忍道信的教义

The static and dynamic motifs of Bodhidharma’s two entrances seem to anticipate the two major themes of early Ch’an thought considered in this study.

The entrance of principle emphasizes recognition of the existence of the Buddha Nature within oneself, which is the primary concern of the East Mountain Teaching texts attributed to Tao-hsin and Hung-jen.

The entrance of practice is concerned with the active expression of the Dharma in the perfected activities of everyday life, which is the primary concern of the Northern School doctrines of Shen-hsiu and others.

太阳 云 东山法门

镜子和形象 北方学派 可能的

对于弘忍的继承性，有一定的创造，并且促进了禅宗的发展，虽然有来自神会的抹黑

其实，在《大乘无生方便门》、《观心论》等与神秀相关的着作中，皆可看出神秀思想的不同层次，和纯论顿悟的惠能固然有别，但并非立场的相对，反而是具足渐修与顿悟的教法。

the most fundamental assumptions of the Awakening of Faith are identical to those of Northern School doctrine. 离念 无念等思想

As indicated by the slogan “in the locus of purity, view purity,” the true meaning of the Northern School practice of viewing afar or viewing purity is thus fundamentally different from the traditional interpretation, according to which the school is criticized for positing a distinction between purity and impurity and favoring one over the other.

认识论上神秀与北宗有区别

但是实践上主要特征是相同的：持续的运用，自发性，非二元

镜子的比喻 是必要与可取的，不是渐进主义，神会用了很多北宗的材料

北宗是神会标榜南宗才后面出现的

为何衰落？神会攻击；制度性原因：政治更迭，不能成为民粹主义者的新偶像；向往质朴的模式；新的密宗；没有参与灯录

宗族制的，忠于师父，没有北宗的信仰存在；分散，解散，缺乏集中的制度结构

其本身理论的nonsequential

贡献: The teachings of the Northern School are best approached in terms of two metaphors, the sun obscured by clouds and the perfectly functioning mirror.

A brief reexamination of these metaphors will be helpful in understanding the basic themes of early Ch'an religious philosophy.

两个比喻对应止观？

从关注觉的本体到关注实践，动态化，生活经验中修行。师徒关系

接受传统印象：Scholarship that too clearly echoes the contour of the orthodox tradition is not likely to be analytically reliable, let alone innovative or inspired.

历史 传说

Huineng 坛经

神会的发明

顿教，维摩诘经 不二；

传法的内涵，以心印心 Bodhidharma’s robe, 来自印度

In spite of its monastic setting, the Platform Sūtra is very much a text directed at laypeople, and through the special ordination and precept ritual it contains, it seems to play down or even blur the distinction between lay and monastic.

世俗性；不住，流动变化，易学；本净；体用

The teachings presented by Huineng in the Platform Sūtra serve as a continuation of established

Chinese philosophical themes, building upon the achievements of previous Chinese thinkers wile also adding crucial innovations.

Zongmi’s Critique of Chan

搭建禅的框架， Critical Evaluation

禪教一致

Tsung-mi concludes that, since the various Ch'an traditions for the most part only make use of inference and direct perception, they must be verified by the scriptures and treatises

It is because Tsung-mi is able to demonstrate the correspondence of Ch'an and the canonical texts that he is able to link the different Ch'an traditions of his time with the different categories of teaching within his classification scheme.

various traditions of Ch'an all put a premium on different principles (tsung)

The problem is that each takes itself to be the party in exclusive possession of what is right and criticizes the others as wrong, a situation Tsung-mi likens to the famous parable of the blind men and the elephant.

He concludes that the views of the different traditions must be brought into harmony, something that can only be done by uncovering a more comprehensive framework in which such apparently conflicting views can all be validated as integral parts of a manifold whole.

Tsung-mi's characteristic tendency is always to articulate a comprehensive framework in which such discrepant perspectives can be harmoniously subsumed.

北宗：妄想本空，二元论的问题， faxiang branch

Ox-head：one-sided understanding of emptiness; does not recognize the nonempty aspect of the mind; Madhyamaka 中观

Hongzhou: everything as altogether true; leads to a radical nondualism by collapsing essence (t'i) into function (yung); while the essence and its functioning are different aspects of the same reality, they are nevertheless still different； 万象不是本性自身，模糊道德, 破坏宗教

认可菏泽神会；华严吸引宗密；

延伸神会的无念为 not observances of the buddhist traditions

使用华严的时候重视理事无碍而不是事事无碍，省略了圆教学说，让位给如来藏学说。（针对洪州）

失败，洪州盛行，保留在了朱熹等人的理学之中。

Hongzhou

教义：心完美 永恒 无明烦恼即佛性；本觉 无觉可证

从早期的安心、观心 到洪州的letting the mind be free；

Theoretically, Mazu and his disciples advocated spontaneous, original enlightenment and rejected all forms of meditation and cultivation.

the strong significance of life; it is a religion of humanity

Mazu seems to have been influenced directly by the Huayan theory of nature-origination from the Tathagata.

宗密批评

The fact that they defined all activities of daily life, whether good or evil, as Buddha-nature represented a dangerous antinomianism.

his unconditional identification of Buddha-nature with ordinary human mind had actually caused certain confusion among Chan students.

Mazu’s second-generation disciple, had to put forward a new proposition that “no-mind is the Way” to complement Mazu’s “ordinary mind is the Way.”

encounter dialogue

produced a new set of Chan terminology along with their new doctrines and practices

Chan discourse relied more on figurative and poetic language, and finally constructed a large set of images with connotations exclusive to Chan

“Ordinary mind is the Way.”

正统：baolin zhuan

曹洞 与 临济之争

**Linji Defining Orthodoxy in the Chan/Zen Traditions**

the image of Linji was shaped through various records and how the words and teachings attributed to him evolved through the filter of memory and imagination

how orthodoxy functions as a contested terrain used by competing groups to sanction their interpretations and marginalize opponents?

Controversies over orthodoxy in Chan, for example, rarely concerned internal issues of monastic training or spiritual cultivation.

The focus was on the public, political role of Chan in society, on debates about how to secure prestige, patronage, and privileges.

The purpose of creeds and catechisms, and of the orthodoxies they authorize, is never far from political necessity and expediency.

它们是由宗教或世俗的立法机构设计和授权的，目的是使教师和追随者的信仰和做法标准化和合法化。

As with other orthodoxies, Chan/Zen formulae function as fundamental statements of principles, devised on the basis of political and social contingencies.

What distinguishes orthodoxies, then, is not the assumption of a "correct doctrine" deemed as universally valid, a seemingly ubiquitous characteristic of ideologically based belief systems, but the protocols that shape them and give them their unique formulation.

climate and context that produce it;

In addition to resulting from intersectarian rivalries, religious orthodoxies in Chan exhibited strong political and social dimensions, and the administrative organs of government played leading roles in establishing regimes of orthodoxy in East Asia.

Suzuki; 抵御 民间 超越 禅宗特殊性； 神道 heritage

北宋时期的禅宗正统

第一次危机：神秀 shenhui；神会 安禄山 政治

Tang or Song? 日本接续唐朝发展到高峰

It is true that much of modern scholarship continues to strain under the conceit of Rinzai orthodoxy-the story of Zen as told from a highly biased Linji Chan/Rinzai Zen perspective.

The unfolding story of Song Chan dynamism now being told is, by and large, one dominated by Linji Chan's success.

质疑：宋早期禅宗的正统性？

《祖堂集》 多宗；encounter dialogue；

法眼 批评洪州

《景德传灯录》 《广灯录》 从法眼到临济：质疑《传灯录》中法眼宗正统说；临济禅优越性，别传，秘传；

总结:

危机带了教义改革变得包容：Crisis periods present new challenges and opportunities and require that prevailing assumptions be reconsidered to ensure survival. A need for redefinition occurs to meet the demands of new circumstances. This is a prominent facet of any religious movement or tradition, including Chan.